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John

The Gospel of John is one of the four canonical gospels of the Christian Bible. It is believed to have been written by the apostle John, who was one of Jesus' twelve disciples. The book is often referred to simply as "John," and it is considered to be the most spiritual and philosophical of the four gospels.

The Gospel of John is divided into two main parts: the Book of Signs and the Book of Glory. The Book of Signs contains seven miracles or signs that Jesus performed, which are meant to demonstrate his divine nature and mission. The Book of Glory focuses on Jesus' final days, including his crucifixion and resurrection, and emphasizes his glorification as the Son of God.

Throughout the gospel, there are several key themes that are emphasized. These include the divinity of Jesus, his relationship with God the Father, the importance of belief and faith, and the idea of eternal life. The gospel also contains several well-known passages, such as the prologue ("In the beginning was the Word...") and the famous dialogue between Jesus and Nicodemus ("For God so loved the world...").

In summary, the Gospel of John is a spiritual and philosophical account of the life, teachings, death, and resurrection of Jesus Christ. It emphasizes Jesus' divinity and his relationship with God the Father, and it teaches that belief in Jesus leads to eternal life.

Here's a brief description of each chapter in the Gospel of John:

Chapter 1: The prologue introduces Jesus as the Word of God who was with God from the beginning. John the Baptist testifies about Jesus, and Jesus calls his first disciples.

Chapter 2: Jesus performs his first miracle, turning water into wine at a wedding in Cana. He then cleanses the temple and speaks about his own death and resurrection.

Chapter 3: Jesus has a conversation with Nicodemus about being born again, and he speaks about God's love for the world and the need for belief in him.

Chapter 4: Jesus speaks with a Samaritan woman at a well and reveals himself as the Messiah. He then heals a royal official's son from a distance.

Chapter 5: Jesus heals a paralyzed man on the Sabbath and claims to have authority over life and judgment. He also speaks about the witness of John the Baptist and God the Father.

Chapter 6: Jesus feeds 5,000 people with five loaves and two fish and walks on water. He then speaks about himself as the bread of life and the need for belief in him.

Chapter 7: Jesus goes to the Feast of Tabernacles in Jerusalem and speaks about his authority and identity. There is debate about whether he is the Messiah, and the Pharisees seek to arrest him.

Chapter 8: Jesus forgives a woman caught in adultery and claims to be the light of the world. He then debates with the Pharisees about his identity and relationship to God.

Chapter 9: Jesus heals a man born blind and speaks about spiritual blindness and sight. There is debate about his identity and authority, and he is rejected by some.

Chapter 10: Jesus speaks about himself as the good shepherd and the need for belief in him. He is again rejected by some and faces an attempt on his life.

Chapter 11: Jesus raises Lazarus from the dead, revealing himself as the resurrection and the life. The Pharisees plot to kill him, and he withdraws to avoid arrest.

Chapter 12: Jesus is anointed by Mary at a dinner in Bethany, and he enters Jerusalem to great acclaim. He speaks about his upcoming death and the need to follow him.

Chapter 13: Jesus washes his disciples' feet and speaks about humility and love. He reveals that one of them will betray him.

Chapter 14: Jesus speaks about himself as the way, the truth, and the life, and he promises to send the Holy Spirit to his disciples. He comforts them before his departure.

Chapter 15: Jesus speaks about himself as the vine and his followers as the branches. He speaks about the world's hatred of him and the disciples' need to bear fruit.

Chapter 16: Jesus speaks about the coming of the Holy Spirit and the disciples' grief and joy. He also warns them about the world's persecution.

Chapter 17: Jesus prays to God the Father, asking for unity and protection for his disciples. He speaks about his relationship with the Father and his mission on earth.

Chapter 18: Jesus is arrested and faces trial before Pilate. He is mocked, beaten, and sentenced to death.

Chapter 19: Jesus is crucified, dies, and is buried. Joseph of Arimathea asks for his body and places it in a tomb.

Chapter 20: Jesus rises from the dead and appears to Mary Magdalene and his disciples. He speaks about belief and forgiveness, and Thomas declares him to be Lord and God.

Chapter 21: Jesus appears to his disciples again and gives them a miraculous catch of fish. He speaks with Peter about love and restoration, and the book ends with a note about the disciple whom Jesus loved.

John 1

New International Version

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome[a] it.

6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light.

9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

15 (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'") 16 Out of his fullness we have all received grace in place of grace already given. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God, but the one and only Son, who is himself God and[b] is in closest relationship with the Father, has made him known.

John the Baptist Denies Being the Messiah

19 Now this was John's testimony when the Jewish leaders[c] in Jerusalem sent priests and Levites to ask him who he was. 20 He did not fail to confess, but confessed freely, "I am not the Messiah."

21 They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

22 Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

23 John replied in the words of Isaiah the prophet, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"[d]

24 Now the Pharisees who had been sent 25 questioned him, "Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?"

26 “I baptize with[e] water,” John replied, “but among you stands one you do not know. 27 He is the one who comes after me, the straps of whose sandals I am not worthy to untie.”

28 This all happened at Bethany on the other side of the Jordan, where John was baptizing.

John Testifies About Jesus

29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! 30 This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ 31 I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.”

32 Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. 33 And I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’ 34 I have seen and I testify that this is God’s Chosen One.”[f]

John’s Disciples Follow Jesus

35 The next day John was there again with two of his disciples. 36 When he saw Jesus passing by, he said, “Look, the Lamb of God!”

37 When the two disciples heard him say this, they followed Jesus. 38 Turning around, Jesus saw them following and asked, “What do you want?”

They said, “Rabbi” (which means “Teacher”), “where are you staying?”

39 “Come,” he replied, “and you will see.”

So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

40 Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. 41 The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ). 42 And he brought him to Jesus.

Jesus looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is Peter[g]).

Jesus Calls Philip and Nathanael

43 The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.”

44 Philip, like Andrew and Peter, was from the town of Bethsaida. 45 Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

46 “Nazareth! Can anything good come from there?” Nathanael asked.

“Come and see,” said Philip.

47 When Jesus saw Nathanael approaching, he said of him, “Here truly is an Israelite in whom there is no deceit.”

48 “How do you know me?” Nathanael asked.

Jesus answered, “I saw you while you were still under the fig tree before Philip called you.”

49 Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.”

50 Jesus said, “You believe[h] because I told you I saw you under the fig tree. You will see greater things than that.” 51 He then added, “Very truly I tell you,[i] you[j] will see ‘heaven open, and the angels of God ascending and descending on’[k] the Son of Man.”

Footnotes

John 1:5 Or understood

John 1:18 Some manuscripts but the only Son, who

John 1:19 The Greek term traditionally translated the Jews (hoi Ioudaioi) refers here and elsewhere in John’s Gospel to those Jewish leaders who opposed Jesus; also in 5:10, 15, 16; 7:1, 11, 13; 9:22; 18:14, 28, 36; 19:7, 12, 31, 38; 20:19.

John 1:23 Isaiah 40:3

John 1:26 Or in; also in verses 31 and 33 (twice)

John 1:34 See Isaiah 42:1; many manuscripts is the Son of God.

John 1:42 Cephas (Aramaic) and Peter (Greek) both mean rock.

John 1:50 Or Do you believe ... ?

John 1:51 The Greek is plural.

John 1:51 The Greek is plural.

John 1:51 Gen. 28:12

Chapter 1 of the Gospel of John begins with a description of the Word, who is identified as Jesus Christ. The Word is described as being present with God in the beginning and as being God himself. Through the Word, all things were created, and nothing was created without him.

The chapter then introduces John the Baptist, who was sent by God to bear witness to the coming of the Word. John testifies that he is not the Word himself, but rather a witness to the Word’s coming. He says that the Word is the true light, which enlightens everyone who comes into the world.

The chapter then describes the Word's coming into the world. He came to his own people, but they did not receive him. However, those who did receive him were given the power to become children of God. The Word became flesh and dwelt among us, and we have seen his glory, the glory as of the only Son of the Father, full of grace and truth.

The chapter concludes with a description of John the Baptist's testimony about the Word. He says that the Word is greater than he is and that he is not even worthy to untie the strap of the Word's sandal. John declares that he saw the Spirit descend on the Word like a dove from heaven and that he himself bore witness to the Word's identity as the Son of God.

Overall, Chapter 1 of the Gospel of John serves as an introduction to the life and ministry of Jesus Christ, identifying him as the Word who was present with God in the beginning and who became flesh and dwelt among us.

Here are some important verses from the Gospel of John, Chapter 1, along with brief explanations and where to find them:

1. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) Explanation: This verse introduces one of the major themes of the Gospel of John - the identity of Jesus Christ as the Word of God. This verse affirms that Jesus was not only with God in the beginning, but was God Himself.
2. "The true light that gives light to everyone was coming into the world." (John 1:9) Explanation: This verse is another reference to Jesus, who is described as the "true light" that gives light to everyone. This light represents the truth and goodness that Jesus brought to the world.
3. "He was in the world, and though the world was made through him, the world did not recognize him." (John 1:10) Explanation: This verse highlights the irony of Jesus' coming to the world. Even though Jesus was the one who created the world, many people did not recognize him or accept him as the Messiah.
4. "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God." (John 1:12) Explanation: This verse explains that those who believe in Jesus and receive him as their Savior are given the right to become children of God. This is an important message of hope and redemption for Christians.
5. "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth." (John 1:14) Explanation: This verse is a summary of the entire Gospel of John. It describes how Jesus, who is the Word of God, became a human being and lived among us. This verse emphasizes Jesus' divine nature and his role as the Savior of the world.

The Gospel of John, particularly John 1, is a significant passage in the New Testament that contains important theological thoughts and has had a substantial theological influence on Christian doctrine and thought. Here are some key theological thoughts and influences from John 1

The Divinity of Christ: In John 1:1-3, it is stated, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him, all things were made." This passage emphasizes the preexistence and divinity of Jesus Christ. It lays the foundation for the doctrine of the deity of Christ, which is central to Christian theology.

The Incarnation: John 1:14 famously declares, "The Word became flesh and made his dwelling among us." This verse encapsulates the doctrine of the Incarnation, the belief that Jesus Christ, who was fully divine, took on human flesh and became fully human while remaining fully God. This theological concept has profound implications for understanding the nature of Jesus.

The Role of John the Baptist: John 1 introduces John the Baptist, who is described as a witness to the light (Jesus) and as one who prepares the way for the Messiah. This passage highlights the role of John the Baptist in paving the way for Jesus' ministry and underscores Jesus' significance as the Messiah.

Salvation through Belief: Throughout the Gospel of John, belief is a recurring theme. John 1:12 states, "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God." This emphasizes the idea that salvation comes through faith in Jesus Christ, which has had a profound influence on Christian soteriology (the doctrine of salvation).

Light and Darkness: John 1:4-5 speaks of Jesus as the light that shines in the darkness, and the darkness has not overcome it. This metaphorical language is used throughout the Gospel of John to symbolize the contrast between the world and the truth and grace found in Christ.

The theological influence of John 1 is extensive and has shaped Christian theology for centuries:

Nicene Creed: The Nicene Creed, formulated in the 4th century at the First Council of Nicaea, reflects the theological ideas from John 1. It affirms the divinity of Christ and his role in creation.

Christological Debates: John 1 played a significant role in early Christological debates within the early Christian church, such as the Arian controversy, which revolved around the nature of Christ's divinity.

Christian Doctrine: John 1 has influenced Christian doctrines related to the Trinity, the Incarnation, and the relationship between God the Father and God the Son.

Christian Worship and Liturgy: Verses from John 1 are often included in Christian worship services and liturgical readings, emphasizing the central theological themes found in this chapter.

In summary, John 1 contains foundational theological thoughts about the divinity of Christ, the Incarnation, salvation through belief, and the role of John the Baptist. Its influence can be seen in the development of key Christian doctrines and in the shaping of Christian theology throughout history.

John 2

New International Version

Jesus Changes Water Into Wine

2 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, 2 and Jesus and his disciples had also been invited to the wedding. 3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

4 "Woman,[a] why do you involve me?" Jesus replied. "My hour has not yet come."

5 His mother said to the servants, "Do whatever he tells you."

6 Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.[b]

7 Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.

8 Then he told them, "Now draw some out and take it to the master of the banquet."

They did so, 9 and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 10 and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

11 What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

12 After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.

Jesus Clears the Temple Courts

13 When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. 14 In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. 15 So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. 16 To those who sold doves he said, "Get these out of here! Stop turning my Father's house into a market!" 17 His disciples remembered that it is written: "Zeal for your house will consume me." [c]

18 The Jews then responded to him, "What sign can you show us to prove your authority to do all this?"

19 Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

20 They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” 21 But the temple he had spoken of was his body. 22 After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

23 Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name.[d] 24 But Jesus would not entrust himself to them, for he knew all people. 25 He did not need any testimony about mankind, for he knew what was in each person.

Footnotes

John 2:4 The Greek for Woman does not denote any disrespect.

John 2:6 Or from about 75 to about 115 liters

John 2:17 Psalm 69:9

John 2:23 Or in him

Chapter 2 of the Gospel of John begins with the story of Jesus' first miracle, which took place at a wedding feast in Cana. At the feast, the wine ran out, and Jesus' mother Mary asked him to help. Jesus replied, "Woman, what does this have to do with me? My hour has not yet come." However, Mary told the servants to do whatever Jesus told them to do. Jesus then instructed the servants to fill six stone jars with water, and he turned the water into wine. The wine was of such high quality that the master of the feast was impressed and declared that it was better than the wine that had been served earlier.

After this miracle, Jesus and his disciples went to Jerusalem for the Passover festival. While there, Jesus went to the temple and found merchants selling animals and exchanging money. He made a whip out of cords and drove the merchants and their animals out of the temple, saying, "Get these out of here! How dare you turn my Father's house into a market!" The Jews then asked Jesus what sign he could show to justify his actions, and Jesus replied, "Destroy this temple, and I will raise it again in three days." The Jews did not understand what Jesus meant, and they thought he was talking about the physical temple, rather than his own body.

The chapter concludes with a description of the beginning of Jesus' ministry. Many people believed in him because of the signs he performed, but Jesus did not entrust himself to them because he knew what was in their hearts.

Overall, Chapter 2 of the Gospel of John provides a glimpse into the beginning of Jesus' ministry, including his first miracle and his confrontation with merchants in the temple. The chapter also introduces the theme of belief, as many people come to believe in Jesus because of his signs, but Jesus does not fully entrust himself to them because he knows their hearts.

Here are some important verses from the Gospel of John, Chapter 2, along with brief explanations and where to find them:

1. "On the third day a wedding took place at Cana in Galilee. Jesus' mother was there..." (John 2:1) Explanation: This verse describes the setting for the first miracle Jesus performs in the Gospel of John - turning water into wine at a wedding in Cana. This miracle is significant because it demonstrates Jesus' power and authority.
2. "Woman, why do you involve me?" Jesus replied. "My hour has not yet come." (John 2:4) Explanation: This is Jesus' response to his mother's request that he do something about the wine running out at the wedding feast. Jesus is indicating that his miracles and teachings are not yet fully revealed, and that his true identity as the Son of God has not yet been made known.
3. "Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons." (John 2:6) Explanation: This verse describes the water jars that Jesus uses to perform his miracle. The fact that they were used for ceremonial washing highlights the importance of ritual purity in Jewish religious practice.
4. "Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim." (John 2:7) Explanation: This verse shows how Jesus instructed the servants to prepare for the miracle by filling the jars with water. This action demonstrates Jesus' power to transform something ordinary into something extraordinary.
5. "What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him." (John 2:11) Explanation: This verse explains the significance of the miracle at the wedding feast. It was the first public display of Jesus' divine power, and it helped to confirm his identity as the Son of God. As a result, his disciples began to believe in him more fully.

In John Chapter 2 of the New Testament, we find the account of Jesus performing his first public miracle, turning water into wine at the wedding in Cana. While this chapter doesn't contain as extensive theological discourse as some other parts of the Gospel of John, it still holds theological significance and has had theological influence. Here are the key theological thoughts and influences from John 2:

Theological Thought:

Manifestation of Jesus' Glory: The primary theological thought in this chapter is the manifestation of Jesus' glory through his miraculous sign at the wedding. In John 2:11, it is stated, "What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory, and his disciples believed in him." This event demonstrates Jesus' divine power and begins to reveal his true nature to his disciples.

The Abundance of God's Grace: The abundance of wine provided by Jesus at the wedding reflects the abundance of God's grace. The fact that Jesus provided the finest wine when it had run out emphasizes the theme of God's generosity and provision.

Theological Influence:

Signs and Miracles: The turning of water into wine in John 2 is the first of the seven "signs" in the Gospel of John, which are miraculous events that point to Jesus' identity and mission. These signs serve as theological tools to demonstrate Jesus' divinity and his role as the Messiah.

Revelation of Jesus' Identity: This chapter contributes to the broader theological understanding of Jesus' identity as the Son of God. It shows that Jesus has the power to perform miraculous acts, which is a key element of his divine nature.

Understanding Jesus' Ministry: The event at the wedding in Cana highlights Jesus' ministry of abundance and celebration. This theme of spiritual abundance and the joy of salvation has influenced Christian theology and the understanding of Jesus as the source of spiritual fulfillment.

Eucharistic Symbolism: Some theologians have drawn connections between the miracle of turning water into wine and the Christian sacrament of the Eucharist, where wine symbolizes the blood of Christ. While this connection is not explicitly made in the text, it has been explored theologically.

Faith and Belief: Just as in John 1, John 2 emphasizes the role of belief. The disciples believed in Jesus because of the miracle they witnessed, and this theme of faith as a response to Jesus' signs continues throughout the Gospel of John.

In summary, John Chapter 2 primarily highlights the manifestation of Jesus' glory through his first miracle at the wedding in Cana and the abundance of God's grace. The chapter's theological influence lies in its contribution to the understanding of Jesus' identity, the use of signs to reveal his divinity, and its role in shaping theological discussions around abundance, celebration, and faith in Christian tradition.

John 3

New International Version

Jesus Teaches Nicodemus

3 Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. 2 He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."

3 Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again.[a]"

4 "How can someone be born when they are old?" Nicodemus asked. "Surely they cannot enter a second time into their mother's womb to be born!"

5 Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. 6 Flesh gives birth to flesh, but the Spirit[b] gives birth to spirit. 7 You should not be surprised at my saying, 'You[c] must be born again.' 8 The

wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”[d]

9 “How can this be?” Nicodemus asked.

10 “You are Israel’s teacher,” said Jesus, “and do you not understand these things? 11 Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. 12 I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? 13 No one has ever gone into heaven except the one who came from heaven—the Son of Man.[e] 14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,[f] 15 that everyone who believes may have eternal life in him.”[g]

16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him. 18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son. 19 This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. 20 Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. 21 But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

John Testifies Again About Jesus

22 After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized. 23 Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were coming and being baptized. 24 (This was before John was put in prison.) 25 An argument developed between some of John’s disciples and a certain Jew over the matter of ceremonial washing. 26 They came to John and said to him, “Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him.”

27 To this John replied, “A person can receive only what is given them from heaven. 28 You yourselves can testify that I said, ‘I am not the Messiah but am sent ahead of him.’ 29 The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine, and it is now complete. 30 He must become greater; I must become less.”[h]

31 The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. 32 He testifies to what he has seen and heard, but no one accepts his testimony. 33 Whoever has accepted it has certified that God is truthful. 34 For the one whom God has sent speaks the words of God, for God[i] gives the Spirit without limit. 35 The Father loves the Son and has placed everything in his hands. 36 Whoever believes in the Son has

eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

Footnotes

John 3:3 The Greek for again also means from above; also in verse 7.

John 3:6 Or but spirit

John 3:7 The Greek is plural.

John 3:8 The Greek for Spirit is the same as that for wind.

John 3:13 Some manuscripts Man, who is in heaven

John 3:14 The Greek for lifted up also means exalted.

John 3:15 Some interpreters end the quotation with verse 21.

John 3:30 Some interpreters end the quotation with verse 36.

John 3:34 Greek he

Chapter 3 of the Gospel of John begins with the story of Nicodemus, a Pharisee and member of the Jewish ruling council, who comes to Jesus at night. Nicodemus acknowledges that Jesus must have come from God because of the signs he has performed, but Jesus tells him that in order to see the kingdom of God, he must be born again. Nicodemus is confused by this statement and asks how a person can be born again. Jesus explains that being born again is being born of water and the Spirit, and that only those who are born again can enter the kingdom of God.

Jesus then goes on to explain that God loved the world so much that he gave his only Son, so that whoever believes in him will not perish but have eternal life. Jesus says that he did not come into the world to condemn it, but to save it. He who believes in Jesus is not condemned, but he who does not believe is condemned already because he has not believed in the name of the only Son of God.

The chapter concludes with John the Baptist's testimony about Jesus. John says that Jesus must increase, while he himself must decrease. He testifies that Jesus is from above and that he himself is from the earth. John declares that whoever accepts Jesus' testimony has certified that God is true, and whoever does not accept Jesus' testimony has made God out to be a liar.

Overall, Chapter 3 of the Gospel of John explores the theme of rebirth and eternal life, as Jesus tells Nicodemus that being born again is necessary to enter the kingdom of God.

The chapter also emphasizes the importance of belief in Jesus, as those who believe in him will have eternal life,

Certainly! Here is a full description of Chapter 1 of the Gospel of John in the Christian Bible:

Chapter 1 of the Gospel of John begins with a description of the Word, who is identified as Jesus Christ. The Word is described as being present with God in the beginning and as being God himself. Through the Word, all things were created, and nothing was created without him.

The chapter then introduces John the Baptist, who was sent by God to bear witness to the coming of the Word. John testifies that he is not the Word himself, but rather a witness to the Word's coming. He says that the Word is the true light, which enlightens everyone who comes into the world.

The chapter then describes the Word's coming into the world. He came to his own people, but they did not receive him. However, those who did receive him were given the power to become children of God. The Word became flesh and dwelt among us, and we have seen his glory, the glory as of the only Son of the Father, full of grace and truth.

The chapter concludes with a description of John the Baptist's testimony about the Word. He says that the Word is greater than he is and that he is not even worthy to untie the strap of the Word's sandal. John declares that he saw the Spirit descend on the Word like a dove from heaven and that he himself bore witness to the Word's identity as the Son of God.

. Here are some important verses from the Gospel of John, Chapter 3, along with brief explanations and where to find them:

1. "Very truly I tell you, no one can see the kingdom of God unless they are born again." (John 3:3) Explanation: This verse contains one of the most famous statements made by Jesus, in which he emphasizes the importance of spiritual rebirth in order to enter the kingdom of God.
2. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (John 3:16) Explanation: This is one of the most well-known verses in the entire Bible, emphasizing the depth of God's love for humanity and the offer of eternal life through faith in Jesus Christ.
3. "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son." (John 3:18) Explanation: This verse emphasizes the importance of faith in Jesus as the only means of salvation, and those who do not believe are already under condemnation.
4. "This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil." (John 3:19) Explanation: This verse explains why many people do not believe in Jesus - because they prefer darkness and sin rather than the light and truth that he offers.
5. "Whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God." (John 3:21) Explanation: This verse encourages those who seek truth and righteousness to come into the light of Christ, where their deeds will be seen and judged by God.

John Chapter 3 of the New Testament is a pivotal chapter in the Gospel of John and contains significant theological thoughts and influences. Here are the key theological thoughts and influences from John 3:

Theological Thought:

The Necessity of Spiritual Rebirth: One of the central theological thoughts in John 3 is Jesus' conversation with Nicodemus about the necessity of being "born again" or "born from above" (John 3:3-7). Jesus emphasizes that a person must be spiritually reborn

through the Holy Spirit to see and enter the kingdom of God. This concept highlights the need for a radical transformation of the human heart and soul through faith in Christ.

God's Love and Salvation: John 3:16 is one of the most famous verses in the Bible: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." This verse encapsulates a profound theological thought about God's love for humanity and the offer of eternal life through faith in Jesus Christ. It emphasizes salvation through belief in Jesus.

The Role of Belief: Throughout John 3, belief is a recurring theme. Jesus emphasizes the importance of faith and belief in Him as the means of receiving eternal life. Those who believe in Him are not condemned, but those who do not believe are condemned already (John 3:18).

Light and Darkness: John 3:19-21 speaks about how people's response to Jesus determines their judgment. Those who come to the light (Jesus) are drawn to God, while those who reject the light remain in darkness. This metaphor underscores the theme of belief and the consequences of unbelief.

Theological Influence:

Born-Again Theology: The concept of being "born again" or "born from above" has had a profound influence on Christian theology, leading to the development of various theological traditions, including the emphasis on conversion experiences and regeneration through the Holy Spirit.

John 3:16: John 3:16 is often considered a summary of the Gospel message and is frequently quoted in evangelistic efforts. It has had a significant influence on Christian preaching, teaching, and the understanding of God's love and the offer of eternal life through Jesus Christ.

Justification by Faith: John 3 highlights the importance of faith and belief in Jesus for salvation. This theological emphasis aligns with the broader Christian doctrine of justification by faith, which is central to Protestant theology.

Discussions on Predestination and Free Will: John 3 has been a point of discussion in theological debates about predestination and free will. The tension between God's sovereignty and human responsibility is a topic that theologians have explored in light of Jesus' teachings in this chapter.

Christian Evangelism: John 3 serves as a foundational text for Christian evangelism, emphasizing the need for individuals to believe in Jesus for salvation. It has shaped how Christians approach sharing the Gospel message with others.

In summary, John Chapter 3 contains important theological thoughts about the necessity of spiritual rebirth, God's love and salvation, the role of belief, and the consequences of

choosing or rejecting the light (Jesus). Its influence is seen in the development of born-again theology, the widespread use of John 3:16 in evangelism, and its role in discussions of justification, predestination, and evangelism in Christian tradition.

John 4

New International Version

Jesus Talks With a Samaritan Woman

4 Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John— 2 although in fact it was not Jesus who baptized, but his disciples. 3 So he left Judea and went back once more to Galilee.

4 Now he had to go through Samaria. 5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. 6 Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

7 When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" 8 (His disciples had gone into the town to buy food.)

9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.[a])

10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? 12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"

13 Jesus answered, "Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

16 He told her, "Go, call your husband and come back."

17 "I have no husband," she replied.

Jesus said to her, "You are right when you say you have no husband. 18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

19 "Sir," the woman said, "I can see that you are a prophet. 20 Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

21 “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. 23 Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. 24 God is spirit, and his worshipers must worship in the Spirit and in truth.”

25 The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

26 Then Jesus declared, “I, the one speaking to you—I am he.”

The Disciples Rejoin Jesus

27 Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?”

28 Then, leaving her water jar, the woman went back to the town and said to the people, 29 “Come, see a man who told me everything I ever did. Could this be the Messiah?” 30 They came out of the town and made their way toward him.

31 Meanwhile his disciples urged him, “Rabbi, eat something.”

32 But he said to them, “I have food to eat that you know nothing about.”

33 Then his disciples said to each other, “Could someone have brought him food?”

34 “My food,” said Jesus, “is to do the will of him who sent me and to finish his work. 35 Don’t you have a saying, ‘It’s still four months until harvest’? I tell you, open your eyes and look at the fields! They are ripe for harvest. 36 Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. 37 Thus the saying ‘One sows and another reaps’ is true. 38 I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.”

Many Samaritans Believe

39 Many of the Samaritans from that town believed in him because of the woman’s testimony, “He told me everything I ever did.” 40 So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. 41 And because of his words many more became believers.

42 They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.”

Jesus Heals an Official’s Son

43 After the two days he left for Galilee. 44 (Now Jesus himself had pointed out that a prophet has no honor in his own country.) 45 When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Festival, for they also had been there.

46 Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. 47 When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

48 “Unless you people see signs and wonders,” Jesus told him, “you will never believe.”

49 The royal official said, “Sir, come down before my child dies.”

50 “Go,” Jesus replied, “your son will live.”

The man took Jesus at his word and departed. 51 While he was still on the way, his servants met him with the news that his boy was living. 52 When he inquired as to the time when his son got better, they said to him, “Yesterday, at one in the afternoon, the fever left him.”

53 Then the father realized that this was the exact time at which Jesus had said to him, “Your son will live.” So he and his whole household believed.

54 This was the second sign Jesus performed after coming from Judea to Galilee.

Footnotes

John 4:9 Or do not use dishes Samaritans have used

Chapter 4 of the Gospel of John begins with Jesus traveling through Samaria on his way to Galilee. At a well near the town of Sychar, Jesus meets a Samaritan woman who has come to draw water. Jesus asks her for a drink, which surprises the woman since Jews and Samaritans did not typically associate with each other. Jesus tells the woman that he can offer her "living water," which will quench her thirst forever. The woman does not understand what Jesus means, so Jesus tells her to go and get her husband. The woman confesses that she does not have a husband, and Jesus tells her that he knows she has had five husbands and that the man she is currently with is not her husband. The woman is amazed by Jesus' ability to know this, and she believes that he is a prophet.

Jesus goes on to teach the woman about true worship, saying that worshipers must worship in spirit and truth. The woman says that she knows that the Messiah is coming, and Jesus reveals to her that he is the Messiah. The woman is overjoyed and runs back to her village to tell everyone about Jesus.

When Jesus' disciples return from getting food, they are surprised to find him talking with a Samaritan woman. However, they do not say anything to him. The villagers from the woman's town come to see Jesus, and many of them believe in him because of the

woman's testimony. Jesus stays in the town for two days, during which time many more people come to believe in him.

Overall, Chapter 4 of the Gospel of John tells the story of Jesus' encounter with a Samaritan woman at a well, during which he reveals himself to be the Messiah. The chapter also introduces the theme of true worship, as Jesus teaches the woman that worship must be done in spirit and truth. Finally, the chapter emphasizes the power of testimony, as the woman's testimony leads many in her village to believe in Jesus.

Here are some important verses from the Gospel of John, Chapter 4, along with brief explanations and where to find them:

1. "But whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." (John 4:14) Explanation: In this verse, Jesus is speaking to a Samaritan woman at a well and offers her living water that will quench her spiritual thirst and bring eternal life.
2. "God is spirit, and his worshipers must worship in the Spirit and in truth." (John 4:24) Explanation: This verse emphasizes the importance of true worship, which is not tied to a specific location or ritual, but is based on a genuine connection with God through the Holy Spirit and truth.
3. "My food," said Jesus, "is to do the will of him who sent me and to finish his work." (John 4:34) Explanation: In this verse, Jesus speaks about his purpose and mission, which is to do the will of God the Father and to accomplish the work he was sent to do.
4. "The fields are ripe for harvest." (John 4:35) Explanation: Jesus is speaking about the spiritual harvest, indicating that the time for people to turn to God and receive salvation is now.
5. "Then Jesus declared, 'I, the one speaking to you--I am he.'" (John 4:26) Explanation: In this verse, Jesus reveals himself as the Messiah to the Samaritan woman at the well.

In John Chapter 4 of the New Testament, we find the account of Jesus' encounter with the Samaritan woman at the well. This chapter contains significant theological thoughts and influences. Here are the key theological thoughts and influences from John 4:

Theological Thought:

Living Water and Spiritual Thirst: In John 4:10-14, Jesus offers the Samaritan woman "living water" and tells her that whoever drinks of this water will never thirst again. This conversation illustrates a deeper theological thought about spiritual thirst and the idea that only Jesus can satisfy the spiritual longing within us. The living water represents the Holy Spirit and the eternal life that Jesus provides.

True Worship: In John 4:23-24, Jesus speaks about the nature of true worship. He declares that true worshipers will worship the Father in spirit and truth. This emphasizes

the spiritual and sincere aspect of worship rather than a focus on physical locations or rituals. It highlights the importance of a personal and authentic relationship with God.

The Messiah Revealed: Jesus reveals to the Samaritan woman that He is the Messiah (John 4:26), which is a significant theological revelation. This declaration of His messiahship is one of the "I AM" statements in the Gospel of John, where Jesus identifies Himself with divine attributes.

Harvest and Sowing: In John 4:35-38, Jesus uses agricultural metaphors to teach about spiritual harvest. He speaks of sowing and reaping, indicating that the time for spiritual harvest has come. This metaphorical language underscores the urgency of proclaiming the Gospel and gathering believers into God's kingdom.

Theological Influence:

Living Water and Spiritual Satisfaction: The concept of "living water" as a symbol of spiritual satisfaction and eternal life has had a profound influence on Christian theology. It is often used in evangelistic contexts to illustrate the idea that Jesus alone can quench the spiritual thirst of humanity.

True Worship: Jesus' teaching on true worship has influenced Christian liturgy and theology. It emphasizes the importance of worshiping God in a sincere and Spirit-filled manner, which has led to discussions on the nature of worship in Christian communities.

Identification as Messiah: Jesus' declaration that He is the Messiah is a significant theological point that underscores His divine nature and mission. This declaration has been central to Christian Christology, the study of Christ's nature.

Evangelism and Harvest: The agricultural metaphor of sowing and reaping in John 4:35-38 has influenced Christian evangelism and missions. It underscores the urgency of spreading the Gospel and the promise of a spiritual harvest.

Interactions with Outsiders: This chapter also demonstrates Jesus' willingness to engage with and offer salvation to outsiders, such as the Samaritan woman. It has influenced discussions on outreach and inclusivity in Christian ministry.

In summary, John Chapter 4 contains theological thoughts about living water and spiritual satisfaction, true worship, the revelation of Jesus as the Messiah, and the urgency of spiritual harvest. Its influence can be seen in Christian discussions on spiritual satisfaction, worship, Christology, evangelism, and outreach to outsiders in need of salvation.

John 5
New International Version
The Healing at the Pool

5 Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda[a] and which is surrounded by five covered colonnades. 3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. [4] [b] 5 One who was there had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, “Do you want to get well?”

7 “Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.”

8 Then Jesus said to him, “Get up! Pick up your mat and walk.” 9 At once the man was cured; he picked up his mat and walked.

The day on which this took place was a Sabbath, 10 and so the Jewish leaders said to the man who had been healed, “It is the Sabbath; the law forbids you to carry your mat.”

11 But he replied, “The man who made me well said to me, ‘Pick up your mat and walk.’ ”

12 So they asked him, “Who is this fellow who told you to pick it up and walk?”

13 The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

14 Later Jesus found him at the temple and said to him, “See, you are well again. Stop sinning or something worse may happen to you.” 15 The man went away and told the Jewish leaders that it was Jesus who had made him well.

The Authority of the Son

16 So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. 17 In his defense Jesus said to them, “My Father is always at his work to this very day, and I too am working.” 18 For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

19 Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20 For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.

24 “Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. 25 Very truly I

tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to judge because he is the Son of Man.

28 “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29 and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. 30 By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

Testimonies About Jesus

31 “If I testify about myself, my testimony is not true. 32 There is another who testifies in my favor, and I know that his testimony about me is true.

33 “You have sent to John and he has testified to the truth. 34 Not that I accept human testimony; but I mention it that you may be saved. 35 John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

36 “I have testimony weightier than that of John. For the works that the Father has given me to finish—the very works that I am doing—testify that the Father has sent me. 37 And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, 38 nor does his word dwell in you, for you do not believe the one he sent. 39 You study[c] the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, 40 yet you refuse to come to me to have life.

41 “I do not accept glory from human beings, 42 but I know you. I know that you do not have the love of God in your hearts. 43 I have come in my Father’s name, and you do not accept me; but if someone else comes in his own name, you will accept him. 44 How can you believe since you accept glory from one another but do not seek the glory that comes from the only God[d]?

45 “But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. 46 If you believed Moses, you would believe me, for he wrote about me. 47 But since you do not believe what he wrote, how are you going to believe what I say?”

Footnotes

John 5:2 Some manuscripts Bethzatha; other manuscripts Bethsaida

John 5:4 Some manuscripts include here, wholly or in part, paralyzed—and they waited for the moving of the waters. 4 From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had.

John 5:39 Or 39 Study

John 5:44 Some early manuscripts the Only One

Chapter 5 of the Gospel of John begins with Jesus going to Jerusalem for one of the Jewish festivals. While there, he goes to the pool of Bethesda, where many disabled people are gathered. According to tradition, an angel would come and stir the waters, and the first person to enter the pool would be healed. Jesus sees a man who has been an invalid for 38 years and asks him if he wants to be healed. The man replies that he has no one to help him into the pool when the water is stirred. Jesus then tells him to get up, pick up his mat, and walk, and the man is immediately healed.

The healing takes place on the Sabbath, and when the Jewish leaders see the man carrying his mat, they confront him and tell him that it is against the law to carry a mat on the Sabbath. The man tells them that the one who healed him told him to do it, but he does not know who the man is. Later, Jesus finds the man in the temple and tells him to stop sinning or something worse might happen to him.

The Jewish leaders are angry with Jesus for healing on the Sabbath and for calling God his own Father, making himself equal with God. Jesus tells them that he can do nothing by himself and that he only does what he sees the Father doing. He also says that the Father has given him the power to judge all people and that those who believe in him have eternal life.

Overall, Chapter 5 of the Gospel of John tells the story of Jesus healing a man at the pool of Bethesda on the Sabbath, which leads to conflict with the Jewish leaders. The chapter also emphasizes Jesus' relationship with the Father, as he explains that he can only do what he sees the Father doing and that those who believe in him have eternal life. Finally, the chapter introduces the theme of judgment, as Jesus says that the Father has given him the power to judge all people.

Here are some important verses from the Gospel of John, Chapter 5, along with brief explanations and where to find them:

1. "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life." (John 5:24) Explanation: In this verse, Jesus speaks about the power of faith in him and in God the Father to bring eternal life and to avoid judgment.
2. "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out--those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned." (John 5:28-29) Explanation: These verses speak about the future resurrection of the dead and the judgment that will follow, with those who have lived righteously being rewarded and those who have lived in sin being condemned.
3. "I can do nothing on my own. I judge as God tells me. Therefore, my judgment is just, because I carry out the will of the one who sent me, not my own will." (John 5:30) Explanation: In this verse, Jesus emphasizes that he is acting in accordance with the will of God the Father and not his own will, which gives his judgment the authority of God.
4. "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life." (John 5:39-40) Explanation: Jesus is speaking to the

- Jewish religious leaders who were well-versed in the Scriptures, but failed to recognize him as the Messiah, whom the Scriptures prophesied about.
5. "But I know that love is not in you, for I have come in my Father's name and you do not accept me; but if someone else comes in his own name, you will accept him." (John 5:42) Explanation: Jesus is speaking to the Jewish religious leaders who rejected him, despite the fact that he came in the name of God the Father, and warns them that they would accept a false messiah who comes in his own name.

In John Chapter 5 of the New Testament, we find an account of Jesus healing a paralyzed man at the pool of Bethesda and engaging in a discourse about His authority and His relationship with God. This chapter contains significant theological thoughts and influences. Here are the key theological thoughts and influences from John 5:

Theological Thought:

Divine Authority of Jesus: One of the central theological thoughts in this chapter is Jesus' assertion of His divine authority. He declares that, just as the Father raises the dead and gives life, so the Son (Himself) has the authority to give life to whom He wills (John 5:21). This assertion of divine authority is a recurring theme throughout the Gospel of John.

The Equality of Jesus with God: Jesus' statements in John 5 about His relationship with the Father highlight the idea of His equality with God. He says, "I and the Father are one" (John 5:30), emphasizing His oneness with God in purpose and essence. This statement points to the divinity of Jesus.

Resurrection and Judgment: Jesus speaks about a future resurrection and judgment. He says that the dead will hear His voice and come out of their graves for either a resurrection of life or a resurrection of judgment (John 5:28-29). This theological thought is foundational to Christian beliefs about the afterlife and eschatology.

Moses and the Scriptures: In this chapter, Jesus rebukes the religious authorities for their reliance on Moses and the Scriptures but their failure to believe in Him whom Moses wrote about (John 5:45-47). This challenges their understanding of the Scriptures and their role in pointing to Jesus as the Messiah.

Theological Influence:

Christ's Divine Authority: John 5 contributes to the development of Christian theology regarding the divinity of Christ and His authority. Jesus' assertion of His divine authority is a foundational concept in the development of the doctrine of the Trinity.

Equality of Jesus with God: Jesus' statements about His oneness with the Father have had a profound impact on Christian Christology and discussions about the nature of God.

They played a crucial role in early Christological debates within the early Christian church.

Resurrection and Eschatology: The teachings about the future resurrection and judgment in John 5 have influenced Christian beliefs about the end times, the resurrection of the dead, and the final judgment. These themes are significant in Christian eschatology.

The Authority of Scripture: Jesus' rebuke of the religious authorities for not recognizing Him in the Scriptures has led to discussions about the role of the Old Testament in pointing to Christ and the importance of recognizing Jesus as the fulfillment of Old Testament prophecies.

Witnesses to Jesus: Jesus speaks about various witnesses to His identity, including John the Baptist, His works, and the Father. This concept of multiple witnesses has been influential in discussions about the evidence for Jesus' divinity and messiahship.

In summary, John Chapter 5 contains important theological thoughts about the divine authority of Jesus, His equality with God, the future resurrection and judgment, and the role of the Scriptures in pointing to Him. Its influence can be seen in the development of Christological doctrines, eschatological beliefs, discussions about the authority of Scripture, and the understanding of Jesus as the fulfillment of Old Testament prophecies.

John 6

New International Version

Jesus Feeds the Five Thousand

6 Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), 2 and a great crowd of people followed him because they saw the signs he had performed by healing the sick. 3 Then Jesus went up on a mountainside and sat down with his disciples. 4 The Jewish Passover Festival was near.

5 When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" 6 He asked this only to test him, for he already had in mind what he was going to do.

7 Philip answered him, "It would take more than half a year's wages[a] to buy enough bread for each one to have a bite!"

8 Another of his disciples, Andrew, Simon Peter's brother, spoke up, 9 "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"

10 Jesus said, "Have the people sit down." There was plenty of grass in that place, and they sat down (about five thousand men were there). 11 Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

12 When they had all had enough to eat, he said to his disciples, “Gather the pieces that are left over. Let nothing be wasted.” 13 So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

14 After the people saw the sign Jesus performed, they began to say, “Surely this is the Prophet who is to come into the world.” 15 Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

Jesus Walks on the Water

16 When evening came, his disciples went down to the lake, 17 where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. 18 A strong wind was blowing and the waters grew rough. 19 When they had rowed about three or four miles,^[b] they saw Jesus approaching the boat, walking on the water; and they were frightened. 20 But he said to them, “It is I; don’t be afraid.” 21 Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

22 The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone. 23 Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. 24 Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

Jesus the Bread of Life

25 When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?”

26 Jesus answered, “Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. 27 Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval.”

28 Then they asked him, “What must we do to do the works God requires?”

29 Jesus answered, “The work of God is this: to believe in the one he has sent.”

30 So they asked him, “What sign then will you give that we may see it and believe you? What will you do? 31 Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them bread from heaven to eat.’^[c]”

32 Jesus said to them, “Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33 For the bread of God is the bread that comes down from heaven and gives life to the world.”

34 “Sir,” they said, “always give us this bread.”

35 Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. 36 But as I told you, you have seen me and still you do not believe. 37 All those the Father gives me will come to me, and whoever comes to me I will never drive away. 38 For I have come down from heaven not to do my will but to do the will of him who sent me. 39 And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. 40 For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day."

41 At this the Jews there began to grumble about him because he said, "I am the bread that came down from heaven." 42 They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?"

43 "Stop grumbling among yourselves," Jesus answered. 44 "No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. 45 It is written in the Prophets: 'They will all be taught by God.' [d] Everyone who has heard the Father and learned from him comes to me. 46 No one has seen the Father except the one who is from God; only he has seen the Father. 47 Very truly I tell you, the one who believes has eternal life. 48 I am the bread of life. 49 Your ancestors ate the manna in the wilderness, yet they died. 50 But here is the bread that comes down from heaven, which anyone may eat and not die. 51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

52 Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"

53 Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. 55 For my flesh is real food and my blood is real drink. 56 Whoever eats my flesh and drinks my blood remains in me, and I in them. 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. 58 This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever." 59 He said this while teaching in the synagogue in Capernaum.

Many Disciples Desert Jesus

60 On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?"

61 Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you? 62 Then what if you see the Son of Man ascend to where he was before! 63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit[e] and life. 64 Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would

betray him. 65 He went on to say, “This is why I told you that no one can come to me unless the Father has enabled them.”

66 From this time many of his disciples turned back and no longer followed him.

67 “You do not want to leave too, do you?” Jesus asked the Twelve.

68 Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life. 69 We have come to believe and to know that you are the Holy One of God.”

70 Then Jesus replied, “Have I not chosen you, the Twelve? Yet one of you is a devil!”

71 (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

Footnotes

John 6:7 Greek take two hundred denarii

John 6:19 Or about 5 or 6 kilometers

John 6:31 Exodus 16:4; Neh. 9:15; Psalm 78:24,25

John 6:45 Isaiah 54:13

John 6:63 Or are Spirit; or are spirit

Chapter 6 of the Gospel of John begins with Jesus feeding a large crowd of people with just five loaves of bread and two fish. After the people eat, Jesus tells his disciples to gather the leftover food so that nothing goes to waste. The people are amazed by this miracle and believe that Jesus is a prophet.

The next day, the people follow Jesus to the other side of the Sea of Galilee. When they find him, Jesus tells them that they are only following him because they want more food. He then goes on to teach them about the bread of life, saying that he is the bread of life and that whoever comes to him will never be hungry or thirsty. Many of the people do not understand what Jesus is saying and begin to grumble among themselves.

Jesus goes on to say that he has come down from heaven to do the will of the Father, and that whoever believes in him will have eternal life. He also says that he will raise up those who believe in him on the last day. This causes even more grumbling among the people, as they do not believe that Jesus can come down from heaven.

Jesus then tells the people that they must eat his flesh and drink his blood in order to have eternal life. This confuses and offends many of the people, and some of Jesus' disciples even leave him. Jesus then asks his remaining disciples if they want to leave as well, but they reply that they believe he is the Messiah and that he has the words of eternal life.

Overall, Chapter 6 of the Gospel of John tells the story of Jesus feeding a large crowd of people with just a few loaves of bread and fish, and then teaching them about the bread of life. The chapter also introduces the theme of eternal life, as Jesus says that whoever believes in him will have eternal life and that he will raise up those who believe in him

Here are some important verses from the Gospel of John, Chapter 6, along with brief explanations and where to find them:

1. "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." (John 6:35) Explanation: In this verse, Jesus uses the metaphor of bread to explain that he is the source of spiritual sustenance and nourishment, and that those who come to him and believe in him will never lack.
2. "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day." (John 6:40) Explanation: This verse emphasizes the importance of faith in Jesus as the means of obtaining eternal life and receiving resurrection at the end of days.
3. "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." (John 6:53) Explanation: This verse is part of a longer passage where Jesus speaks metaphorically about eating his flesh and drinking his blood, which represents accepting his sacrifice on the cross as the means of salvation and receiving eternal life.
4. "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you--they are full of the Spirit and life." (John 6:63) Explanation: In this verse, Jesus contrasts the importance of the Spirit with that of the flesh, emphasizing that it is his words that are full of spiritual life and that the Holy Spirit gives life to those who receive them.
5. "Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life. We have come to believe and to know that you are the Holy One of God.'" (John 6:68-69) Explanation: These verses speak to the faith and devotion of Peter and the other disciples, who recognize Jesus as the source of eternal life and acknowledge him as the Holy One of God.

John Chapter 6 of the New Testament is a significant chapter that contains important theological thoughts and has had a profound theological influence. This chapter primarily focuses on Jesus' "Bread of Life" discourse and the feeding of the 5,000. Here are the key theological thoughts and influences from John 6:

Theological Thought:

The Bread of Life: The central theological thought in John 6 is Jesus' declaration that He is the "Bread of Life" (John 6:35). He emphasizes that those who come to Him will never hunger, and those who believe in Him will never thirst. This statement highlights the idea that Jesus is the ultimate source of spiritual sustenance and eternal life.

Eternal Life through Belief: Throughout the chapter, Jesus underscores the importance of faith and belief in Him for receiving eternal life. He states that whoever believes in Him has eternal life and will be raised up on the last day (John 6:40). This theological thought is foundational to Christian soteriology (the doctrine of salvation).

The Eucharist: In John 6:51-58, Jesus uses strong, metaphorical language about eating His flesh and drinking His blood to emphasize the concept of spiritual nourishment. This passage has been interpreted by many Christian traditions as a foreshadowing of the

Eucharist (Holy Communion or the Lord's Supper), where bread and wine symbolize Christ's body and blood.

Offense and Unbelief: As Jesus teaches about eating His flesh and drinking His blood, some of His followers find His words offensive and difficult to accept. This highlights the theme of unbelief and the challenges of comprehending deep spiritual truths.

Theological Influence:

Eucharistic Theology: The discourse in John 6 has had a significant influence on Christian Eucharistic theology, particularly in the Catholic and Orthodox traditions. It has been interpreted as pointing to the real presence of Christ in the Eucharistic elements.

Belief for Eternal Life: The emphasis on faith and belief in Jesus for eternal life in John 6 has influenced Christian evangelism and the presentation of the Gospel message. It highlights the centrality of personal faith in Christ.

Christ as Spiritual Sustenance: The idea of Jesus as the "Bread of Life" has had a profound impact on Christian spirituality and the understanding of Christ as the source of spiritual nourishment and sustenance.

Discipleship and Unbelief: The narrative of some disciples abandoning Jesus because of the difficulty of His teachings has prompted discussions about the challenges and tests of discipleship in the Christian life.

Theological Debates: John 6 has been a focal point in theological debates and discussions about the nature of the Eucharist, the relationship between faith and works, and the doctrines of predestination and election.

In summary, John Chapter 6 contains important theological thoughts about Jesus as the Bread of Life, the role of faith and belief in eternal life, the Eucharist, offense and unbelief, and the challenges of discipleship. Its influence is evident in the development of Eucharistic theology, Christian spirituality, evangelism, and theological debates within the Christian tradition.

John 7

New International Version

Jesus Goes to the Festival of Tabernacles

7 After this, Jesus went around in Galilee. He did not want[a] to go about in Judea because the Jewish leaders there were looking for a way to kill him. 2 But when the Jewish Festival of Tabernacles was near, 3 Jesus' brothers said to him, "Leave Galilee and go to Judea, so that your disciples there may see the works you do. 4 No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." 5 For even his own brothers did not believe in him.

6 Therefore Jesus told them, “My time is not yet here; for you any time will do. 7 The world cannot hate you, but it hates me because I testify that its works are evil. 8 You go to the festival. I am not[b] going up to this festival, because my time has not yet fully come.” 9 After he had said this, he stayed in Galilee.

10 However, after his brothers had left for the festival, he went also, not publicly, but in secret. 11 Now at the festival the Jewish leaders were watching for Jesus and asking, “Where is he?”

12 Among the crowds there was widespread whispering about him. Some said, “He is a good man.”

Others replied, “No, he deceives the people.” 13 But no one would say anything publicly about him for fear of the leaders.

Jesus Teaches at the Festival

14 Not until halfway through the festival did Jesus go up to the temple courts and begin to teach. 15 The Jews there were amazed and asked, “How did this man get such learning without having been taught?”

16 Jesus answered, “My teaching is not my own. It comes from the one who sent me. 17 Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own. 18 Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the one who sent him is a man of truth; there is nothing false about him. 19 Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?”

20 “You are demon-possessed,” the crowd answered. “Who is trying to kill you?”

21 Jesus said to them, “I did one miracle, and you are all amazed. 22 Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath. 23 Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man’s whole body on the Sabbath? 24 Stop judging by mere appearances, but instead judge correctly.”

Division Over Who Jesus Is

25 At that point some of the people of Jerusalem began to ask, “Isn’t this the man they are trying to kill? 26 Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Messiah? 27 But we know where this man is from; when the Messiah comes, no one will know where he is from.”

28 Then Jesus, still teaching in the temple courts, cried out, “Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, 29 but I know him because I am from him and he sent me.”

30 At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. 31 Still, many in the crowd believed in him. They said, “When the Messiah comes, will he perform more signs than this man?”

32 The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

33 Jesus said, “I am with you for only a short time, and then I am going to the one who sent me. 34 You will look for me, but you will not find me; and where I am, you cannot come.”

35 The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? 36 What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come’?”

37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. 38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.”[c] 39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

40 On hearing his words, some of the people said, “Surely this man is the Prophet.”

41 Others said, “He is the Messiah.”

Still others asked, “How can the Messiah come from Galilee? 42 Does not Scripture say that the Messiah will come from David’s descendants and from Bethlehem, the town where David lived?” 43 Thus the people were divided because of Jesus. 44 Some wanted to seize him, but no one laid a hand on him.

Unbelief of the Jewish Leaders

45 Finally the temple guards went back to the chief priests and the Pharisees, who asked them, “Why didn’t you bring him in?”

46 “No one ever spoke the way this man does,” the guards replied.

47 “You mean he has deceived you also?” the Pharisees retorted. 48 “Have any of the rulers or of the Pharisees believed in him? 49 No! But this mob that knows nothing of the law—there is a curse on them.”

50 Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, 51 “Does our law condemn a man without first hearing him to find out what he has been doing?”

52 They replied, “Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.”

[The earliest manuscripts and many other ancient witnesses do not have John 7:53—8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53.]

53 Then they all went home,

Footnotes

John 7:1 Some manuscripts not have authority

John 7:8 Some manuscripts not yet

John 7:38 Or me. And let anyone drink 38 who believes in me.” As Scripture has said, “Out of him (or them) will flow rivers of living water.”

Chapter 7 of the Gospel of John begins with Jesus staying in Galilee because he does not want to travel in Judea, as the Jews were seeking to kill him. The chapter then describes the Feast of Tabernacles, a Jewish holiday where people would live in temporary booths to remember the time when the Israelites wandered in the wilderness.

Jesus' brothers encourage him to go to the feast and perform miracles so that his followers will see his works and believe in him. However, Jesus tells them that his time has not yet come and he does not go to the feast openly.

Later, Jesus does go to the feast in secret, and people are divided over him. Some believe he is a good man, while others accuse him of misleading the people. However, no one is willing to speak out openly about him for fear of the Jewish leaders.

On the last day of the feast, Jesus stands up and proclaims that anyone who is thirsty should come to him and drink, and that whoever believes in him will have rivers of living water flow from within them. This statement causes a division among the people, with some believing that Jesus is the Prophet while others think he is the Christ.

The chapter ends with the officers sent by the Pharisees to arrest Jesus returning empty-handed, unable to capture him because his time had not yet come.

Overall, Chapter 7 of the Gospel of John focuses on Jesus' teachings and miracles during the Feast of Tabernacles, and the divisions among the people regarding his identity and message.

Here are some important verses from the Gospel of John, Chapter 7, along with brief explanations and where to find them:

1. "Jesus answered, 'My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.'" (John 7:16-17) Explanation: In this verse, Jesus explains that his teaching comes from God, not from himself, and that those who choose to do God's will can discern the truth of his words.
2. "On the last and greatest day of the festival, Jesus stood and said in a loud voice, 'Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.'" (John 7:37-38) Explanation: In this verse, Jesus offers himself as the source of living water,

- which represents the Holy Spirit that will flow from within those who believe in him.
3. "Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, 'Does our law condemn a man without first hearing him to find out what he has been doing?'" (John 7:50-51) Explanation: In this verse, Nicodemus, a Pharisee and secret follower of Jesus, questions the unfair treatment of Jesus by the Jewish authorities and argues that they should give him a fair hearing.
 4. "At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come." (John 7:30) Explanation: This verse speaks to the tension and conflict between Jesus and the Jewish authorities, who sought to arrest him but were unable to do so because it was not yet time for his arrest and crucifixion.
 5. "Some of the people of Jerusalem therefore said, 'Is not this the man whom they seek to kill? And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?'" (John 7:25-26) Explanation: In this verse, some of the people of Jerusalem are confused by the authorities' failure to arrest Jesus and wonder if it is because they secretly recognize him as the Messiah.

John Chapter 7 of the New Testament contains theological thoughts and influences centered around Jesus' interactions during the Feast of Tabernacles. Here are the key theological thoughts and influences from John 7:

Theological Thought:

Messiahship and Identity of Jesus: A significant theological thought in John 7 is the ongoing debate about the identity of Jesus as the Messiah. Throughout the chapter, there is discussion and confusion among the people regarding Jesus' messianic claims. Some believe in Him as the Messiah, while others doubt and challenge His authority.

Living Water: In John 7:37-39, Jesus proclaims, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, rivers of living water will flow from within him." This statement emphasizes the spiritual refreshment and fulfillment that come from a relationship with Jesus, akin to the "living water" mentioned in John 4.

Conflict and Opposition: John 7 highlights the increasing opposition and hostility toward Jesus, both from the religious leaders and the crowd. This theme of conflict underscores the rejection of Jesus by many, setting the stage for His eventual crucifixion.

Theological Influence:

Messiahship and Christology: John 7 contributes to the ongoing theological discussion about Jesus' identity as the Messiah and His divinity. The debates and divisions among

the people regarding Jesus' messianic claims have been central to the development of Christology within Christian theology.

Living Water and Spiritual Thirst: The concept of "living water" in John 7:37-39 has influenced Christian spirituality, emphasizing the idea that a relationship with Jesus satisfies spiritual thirst and provides abundant life. It has been used in evangelistic contexts to convey the concept of spiritual fulfillment in Christ.

Conflict and Rejection: The portrayal of increasing conflict and opposition in John 7 foreshadows the broader narrative of Jesus' rejection by religious leaders and the world. This theme of rejection plays a crucial role in the Passion narratives and discussions about the suffering and rejection of Christ.

The Feast of Tabernacles: John 7's account of Jesus during the Feast of Tabernacles has contributed to discussions about the relationship between Jesus and Jewish festivals and the symbolic significance of these festivals in understanding His mission.

Witness of Believers: In John 7:38, Jesus speaks about believers having "rivers of living water" flow from within them. This concept has influenced discussions about the role of believers as witnesses to the transforming power of Christ in their lives.

In summary, John Chapter 7 contains theological thoughts related to the identity of Jesus as the Messiah, the concept of "living water," increasing conflict and opposition to Jesus, and the Feast of Tabernacles. Its influence is evident in discussions about Christology, spiritual satisfaction in Christ, the theme of rejection, and the role of believers as witnesses.

John 8

New International Version

8 1 but Jesus went to the Mount of Olives.

2 At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. 3 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group 4 and said to Jesus, "Teacher, this woman was caught in the act of adultery. 5 In the Law Moses commanded us to stone such women. Now what do you say?" 6 They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. 7 When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her." 8 Again he stooped down and wrote on the ground.

9 At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. 10 Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”

11 “No one, sir,” she said.

“Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

Dispute Over Jesus’ Testimony

12 When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

13 The Pharisees challenged him, “Here you are, appearing as your own witness; your testimony is not valid.”

14 Jesus answered, “Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. 15 You judge by human standards; I pass judgment on no one. 16 But if I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me. 17 In your own Law it is written that the testimony of two witnesses is true. 18 I am one who testifies for myself; my other witness is the Father, who sent me.”

19 Then they asked him, “Where is your father?”

“You do not know me or my Father,” Jesus replied. “If you knew me, you would know my Father also.” 20 He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come.

Dispute Over Who Jesus Is

21 Once more Jesus said to them, “I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come.”

22 This made the Jews ask, “Will he kill himself? Is that why he says, ‘Where I go, you cannot come’?”

23 But he continued, “You are from below; I am from above. You are of this world; I am not of this world. 24 I told you that you would die in your sins; if you do not believe that I am he, you will indeed die in your sins.”

25 “Who are you?” they asked.

“Just what I have been telling you from the beginning,” Jesus replied. 26 “I have much to say in judgment of you. But he who sent me is trustworthy, and what I have heard from him I tell the world.”

27 They did not understand that he was telling them about his Father. 28 So Jesus said, “When you have lifted up[a] the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. 29 The one who sent me is with me; he has not left me alone, for I always do what pleases him.” 30 Even as he spoke, many believed in him.

Dispute Over Whose Children Jesus’ Opponents Are

31 To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. 32 Then you will know the truth, and the truth will set you free.”

33 They answered him, “We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?”

34 Jesus replied, “Very truly I tell you, everyone who sins is a slave to sin. 35 Now a slave has no permanent place in the family, but a son belongs to it forever. 36 So if the Son sets you free, you will be free indeed. 37 I know that you are Abraham’s descendants. Yet you are looking for a way to kill me, because you have no room for my word. 38 I am telling you what I have seen in the Father’s presence, and you are doing what you have heard from your father.[b]”

39 “Abraham is our father,” they answered.

“If you were Abraham’s children,” said Jesus, “then you would[c] do what Abraham did. 40 As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. 41 You are doing the works of your own father.”

“We are not illegitimate children,” they protested. “The only Father we have is God himself.”

42 Jesus said to them, “If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. 43 Why is my language not clear to you? Because you are unable to hear what I say. 44 You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. 45 Yet because I tell the truth, you do not believe me! 46 Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me? 47 Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God.”

Jesus’ Claims About Himself

48 The Jews answered him, “Aren’t we right in saying that you are a Samaritan and demon-possessed?”

49 “I am not possessed by a demon,” said Jesus, “but I honor my Father and you dishonor me. 50 I am not seeking glory for myself; but there is one who seeks it, and he is the judge. 51 Very truly I tell you, whoever obeys my word will never see death.”

52 At this they exclaimed, “Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. 53 Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?”

54 Jesus replied, “If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. 55 Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. 56 Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.”

57 “You are not yet fifty years old,” they said to him, “and you have seen Abraham!”

58 “Very truly I tell you,” Jesus answered, “before Abraham was born, I am!” 59 At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

Footnotes

John 8:28 The Greek for lifted up also means exalted.

John 8:38 Or presence. Therefore do what you have heard from the Father.

John 8:39 Some early manuscripts “If you are Abraham’s children,” said Jesus, “then

Chapter 8 of the Gospel of John begins with the story of a woman caught in adultery. The scribes and Pharisees bring her before Jesus, saying that she should be stoned according to the law of Moses. Jesus responds by writing on the ground with his finger, then saying, “Let him who is without sin among you be the first to throw a stone at her.” One by one, the accusers leave, and Jesus tells the woman to go and sin no more.

Next, Jesus declares himself to be the light of the world, stating that whoever follows him will not walk in darkness but will have the light of life. The Pharisees challenge his testimony, and Jesus tells them that he is not alone in bearing witness to himself, but his Father also bears witness to him.

The chapter then continues with a dialogue between Jesus and the Pharisees, where Jesus says that if anyone keeps his word, they will never see death. The Pharisees challenge him, saying that he is not even fifty years old and has seen Abraham. Jesus responds by saying, “Before Abraham was, I am,” indicating that he is the eternal Son of God.

The chapter ends with Jesus' confrontation with the Pharisees becoming more intense. He accuses them of being children of the devil, and they attempt to stone him, but he escapes.

Overall, Chapter 8 of the Gospel of John focuses on Jesus' teachings about forgiveness and salvation, his claims to be the light of the world and the eternal Son of God, and his confrontation with the Pharisees.

Here are some important verses from the Gospel of John, Chapter 8, along with brief explanations and where to find them:

1. "Then Jesus again spoke to them, saying, 'I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.'" (John 8:12) Explanation: In this verse, Jesus identifies himself as the Light of the world and encourages people to follow him so that they can avoid walking in spiritual darkness and instead have the light of life.
2. "So if the Son sets you free, you will be free indeed." (John 8:36) Explanation: In this verse, Jesus speaks about the freedom that comes from following him and being set free from sin and death.
3. "Jesus replied, 'Very truly I tell you, before Abraham was born, I am!'" (John 8:58) Explanation: In this verse, Jesus refers to himself as "I am," which is a reference to the name that God revealed to Moses in the Old Testament. This statement emphasizes Jesus' divinity and eternal nature.
4. "Then the Pharisees said to him, 'You are bearing witness about yourself; your testimony is not true.'" (John 8:13) Explanation: In this verse, the Pharisees challenge Jesus' testimony about himself and suggest that it is not trustworthy.
5. "Jesus said to them, 'If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.'" (John 8:42) Explanation: In this verse, Jesus challenges the Pharisees' claim to be God's children and emphasizes his own divine mission and relationship with God the Father.

The New Testament book of John, chapter 8, contains a well-known passage about Jesus and the adulterous woman. In this chapter, the theological thought and theological influence can be analyzed as follows:

Theological Thought:

The Light of the World: In John 8:12, Jesus declares, "I am the light of the world. Whoever follows me will not walk in darkness but will have the light of life." This statement emphasizes Jesus' divinity and his role as the source of spiritual illumination. It underscores the idea that through faith in Christ, individuals can find guidance, purpose, and salvation.

Sin and Forgiveness: The story of the adulterous woman (John 8:1-11) demonstrates Jesus' compassion and his teaching on forgiveness. When the religious leaders bring the woman to Jesus, hoping to trap him, he responds by challenging those without sin to cast the first stone. This incident highlights Jesus' emphasis on mercy, forgiveness, and the idea that all have sinned and fall short of God's glory.

Sonship and Freedom: Throughout the chapter, Jesus speaks of his relationship with the Father and the concept of being set free through the truth (John 8:31-36). He explains that knowing the truth will set people free from the bondage of sin. This theological thought

emphasizes the importance of faith in Christ and the liberation it brings from the power of sin.

Theological Influence:

Christian Theology: The theological concepts presented in John 8 have had a profound influence on Christian theology. The declaration "I am the light of the world" is often cited in discussions about Christology, emphasizing Jesus' divinity and his role in providing spiritual enlightenment.

Forgiveness and Mercy: The story of the adulterous woman has had a significant impact on Christian ethics and teachings about forgiveness and mercy. It underscores the Christian principle of forgiveness and the idea that judgment should be tempered with compassion.

Freedom in Christ: The idea of freedom through knowing the truth in Christ has influenced Christian discussions on salvation and redemption. Many theologians have explored the concept of liberation from sin through faith in Jesus as a central theme in Christian theology.

Overall, John 8 contains theological thoughts that have shaped Christian theology, emphasizing Jesus as the light of the world, the importance of forgiveness and mercy, and the freedom that comes through faith in Christ. These teachings continue to be central to Christian belief and practice.

John 9

New International Version

Jesus Heals a Man Born Blind

9 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the works of God might be displayed in him. 4 As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world."

6 After saying this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 7 "Go," he told him, "wash in the Pool of Siloam" (this word means "Sent"). So the man went and washed, and came home seeing.

8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" 9 Some claimed that he was.

Others said, "No, he only looks like him."

But he himself insisted, "I am the man."

10 “How then were your eyes opened?” they asked.

11 He replied, “The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.”

12 “Where is this man?” they asked him.

“I don’t know,” he said.

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had been blind. 14 Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath. 15 Therefore the Pharisees also asked him how he had received his sight. “He put mud on my eyes,” the man replied, “and I washed, and now I see.”

16 Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.”

But others asked, “How can a sinner perform such signs?” So they were divided.

17 Then they turned again to the blind man, “What have you to say about him? It was your eyes he opened.”

The man replied, “He is a prophet.”

18 They still did not believe that he had been blind and had received his sight until they sent for the man’s parents. 19 “Is this your son?” they asked. “Is this the one you say was born blind? How is it that now he can see?”

20 “We know he is our son,” the parents answered, “and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don’t know. Ask him. He is of age; he will speak for himself.” 22 His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. 23 That was why his parents said, “He is of age; ask him.”

24 A second time they summoned the man who had been blind. “Give glory to God by telling the truth,” they said. “We know this man is a sinner.”

25 He replied, “Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!”

26 Then they asked him, “What did he do to you? How did he open your eyes?”

27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?"

28 Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! 29 We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."

30 The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes. 31 We know that God does not listen to sinners. He listens to the godly person who does his will. 32 Nobody has ever heard of opening the eyes of a man born blind. 33 If this man were not from God, he could do nothing."

34 To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out.

Spiritual Blindness

35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

38 Then the man said, "Lord, I believe," and he worshiped him.

39 Jesus said,[a] "For judgment I have come into this world, so that the blind will see and those who see will become blind."

40 Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?"

41 Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

Footnotes

John 9:39 Some early manuscripts do not have Then the man said ... 39 Jesus said.

Chapter 9 of the Gospel of John tells the story of a man born blind whom Jesus heals. As Jesus and his disciples were passing by, they saw the blind man and the disciples asked Jesus who sinned, the man or his parents, that he was born blind. Jesus responded that neither the man nor his parents sinned, but that the works of God might be displayed in him.

Jesus then spits on the ground, makes mud with his saliva, and applies it to the man's eyes. He tells the man to go and wash in the pool of Siloam. The man obeys, and when he washes his eyes, he is able to see.

The man's neighbors and others who knew him are amazed by the miracle, and they bring him to the Pharisees to question him. The Pharisees are divided about Jesus, some believing that he is a sinner and others saying that he cannot be a sinner if he has performed such a miraculous healing.

The man's parents are also brought in to testify about their son's healing, but they are afraid of the Pharisees and refuse to say how their son's sight was restored. The Pharisees then question the man again, but he boldly proclaims that Jesus is a prophet from God. The chapter ends with the Pharisees expelling the man from the synagogue for his testimony about Jesus. Jesus finds the man and reveals himself as the Son of Man, and the man believes in him and worships him.

Overall, Chapter 9 of the Gospel of John focuses on Jesus' healing of the man born blind, the reactions of the people around him, and the man's eventual belief in Jesus as the Son of Man. It also highlights the conflict between Jesus and the religious leaders of the time.

Here are some important verses from the Gospel of John, Chapter 9, along with brief explanations and where to find them:

1. "As he passed by, he saw a man blind from birth. And his disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?'" (John 9:1-2)
Explanation: In this verse, Jesus encounters a man who was born blind and his disciples ask him about the cause of the man's condition. This prompts Jesus to perform a miraculous healing and to challenge traditional beliefs about sin and disability.
2. "Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud and said to him, 'Go, wash in the pool of Siloam' (which means Sent). So he went and washed and came back seeing." (John 9:6-7) Explanation: In this verse, Jesus uses an unconventional method to heal the blind man by making mud with his saliva and anointing the man's eyes with it. The man is then instructed to go and wash in a nearby pool, which results in his sight being restored.
3. "They said to the blind man again, 'What do you say about him, since he has opened your eyes?' He said, 'He is a prophet.'" (John 9:17) Explanation: In this verse, the formerly blind man is questioned by the Pharisees about the identity of the one who healed him. The man declares that Jesus is a prophet.
4. "Jesus heard that they had cast him out, and having found him he said, 'Do you believe in the Son of Man?' He answered, 'And who is he, sir, that I may believe in him?' Jesus said to him, 'You have seen him, and it is he who is speaking to you.'" (John 9:35-37) Explanation: In this verse, Jesus seeks out the formerly blind man after he has been cast out by the Pharisees and asks him if he believes in the Son of Man. When the man asks who that is, Jesus reveals that he himself is the Son of Man.
5. "Jesus said, 'For judgment I came into this world, that those who do not see may see, and those who see may become blind.'" (John 9:39) Explanation: In this verse, Jesus speaks about his mission to bring judgment to the world and to bring spiritual sight to those who are blind, while also acknowledging that those who claim to have spiritual sight may actually be blind to the truth.

In John chapter 9 of the New Testament, we find the story of Jesus healing a man born blind. This chapter contains several theological thoughts and has had a significant theological influence in Christian understanding. Here are some key points:

Theological Thought:

Spiritual Blindness and Healing: The central theme of John 9 is the contrast between physical blindness and spiritual sight. The blind man's physical blindness serves as a metaphor for spiritual blindness. When Jesus heals the man's physical blindness, it symbolizes the spiritual sight that comes through faith in Christ.

Messiahship of Jesus: The chapter underscores Jesus' messianic identity. The blind man and others in the story recognize Jesus as a prophet (John 9:17) and eventually as the Son of Man (John 9:35-38). This recognition points to Jesus' divinity and his role as the Messiah.

Opposition and Unbelief: The story also highlights the opposition and unbelief of the religious authorities. They question the authenticity of the miracle and are divided about Jesus' identity. This opposition foreshadows the growing conflict between Jesus and the religious leaders, which ultimately leads to his crucifixion.

Spiritual Blindness of the Pharisees: In John 9:39-41, Jesus speaks about the purpose of his coming, which includes both opening the eyes of the spiritually blind and causing those who claim to see to become blind. This passage emphasizes the spiritual blindness of the Pharisees and their refusal to accept Jesus as the Messiah.

Theological Influence:

Spiritual Insight and Conversion: The story of the blind man's healing has been used in Christian theology to illustrate the concept of conversion and the transformation that occurs when individuals come to faith in Jesus. Just as the blind man gained physical and spiritual sight, believers are thought to gain spiritual insight when they encounter Jesus.

Messiahship and Divinity of Jesus: John 9 contributes to the broader New Testament theme of Jesus' messiahship and divinity. The recognition of Jesus as the Son of Man and the Son of God in this chapter supports the Christian belief in the unique nature and identity of Jesus.

Spiritual Blindness and Unbelief: The theme of spiritual blindness and unbelief seen in the Pharisees serves as a cautionary lesson in Christian theology. It reminds believers of the importance of recognizing the truth of Jesus' identity and the consequences of spiritual blindness.

In summary, John chapter 9 contains theological thoughts related to spiritual blindness, the messiahship of Jesus, opposition and unbelief, and the transformative power of

encountering Christ. These themes have had a lasting theological influence on Christian understanding of faith, conversion, and the identity of Jesus as the Son of Man and the Messiah.

John 10

New International Version

The Good Shepherd and His Sheep

10 “Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. 2 The one who enters by the gate is the shepherd of the sheep. 3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. 5 But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger’s voice.” 6 Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.

7 Therefore Jesus said again, “Very truly I tell you, I am the gate for the sheep. 8 All who have come before me are thieves and robbers, but the sheep have not listened to them. 9 I am the gate; whoever enters through me will be saved.[a] They will come in and go out, and find pasture. 10 The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

11 “I am the good shepherd. The good shepherd lays down his life for the sheep. 12 The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. 13 The man runs away because he is a hired hand and cares nothing for the sheep.

14 “I am the good shepherd; I know my sheep and my sheep know me— 15 just as the Father knows me and I know the Father—and I lay down my life for the sheep. 16 I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. 17 The reason my Father loves me is that I lay down my life—only to take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

19 The Jews who heard these words were again divided. 20 Many of them said, “He is demon-possessed and raving mad. Why listen to him?”

21 But others said, “These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?”

Further Conflict Over Jesus’ Claims

22 Then came the Festival of Dedication[b] at Jerusalem. It was winter, 23 and Jesus was in the temple courts walking in Solomon’s Colonnade. 24 The Jews who were there

gathered around him, saying, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.”

25 Jesus answered, “I did tell you, but you do not believe. The works I do in my Father’s name testify about me, 26 but you do not believe because you are not my sheep. 27 My sheep listen to my voice; I know them, and they follow me. 28 I give them eternal life, and they shall never perish; no one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all[c]; no one can snatch them out of my Father’s hand. 30 I and the Father are one.”

31 Again his Jewish opponents picked up stones to stone him, 32 but Jesus said to them, “I have shown you many good works from the Father. For which of these do you stone me?”

33 “We are not stoning you for any good work,” they replied, “but for blasphemy, because you, a mere man, claim to be God.”

34 Jesus answered them, “Is it not written in your Law, ‘I have said you are “gods”[d]? 35 If he called them ‘gods,’ to whom the word of God came—and Scripture cannot be set aside— 36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’? 37 Do not believe me unless I do the works of my Father. 38 But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.” 39 Again they tried to seize him, but he escaped their grasp.

40 Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. There he stayed, 41 and many people came to him. They said, “Though John never performed a sign, all that John said about this man was true.” 42 And in that place many believed in Jesus.

Footnotes

John 10:9 Or kept safe

John 10:22 That is, Hanukkah

John 10:29 Many early manuscripts What my Father has given me is greater than all

John 10:34 Psalm 82:6

Chapter 10 of the Gospel of John begins with Jesus teaching the people about the nature of the relationship between the shepherd and his sheep. Jesus states that the shepherd enters through the gate, and the sheep hear his voice and follow him. He warns that thieves and robbers come to steal and kill, but the true shepherd lays down his life for his sheep.

Jesus then explains that he is the gate for the sheep, and anyone who enters through him will be saved and have abundant life. He contrasts himself with the hired hand who does not care for the sheep, and who flees when danger comes.

The chapter then continues with Jesus at the Feast of Dedication in Jerusalem, where the Jews demand that he tell them plainly whether he is the Christ or not. Jesus responds by saying that he has already told them, but they do not believe because they are not his sheep. He then states that his sheep hear his voice and follow him, and he gives them eternal life, and they will never perish.

The Jews become angry and attempt to stone him, but Jesus tells them that he has done many good works from the Father and that they should believe in him because of his works, even if they do not believe in him because of his words.

The chapter ends with Jesus leaving Jerusalem and going to the other side of the Jordan, where many people come to him and believe in him.

Overall, Chapter 10 of the Gospel of John focuses on Jesus' teachings about himself as the good shepherd, who lays down his life for his sheep, and the contrast between him and those who seek to harm or exploit the sheep. It also highlights the ongoing conflict between Jesus and the religious leaders of the time, and Jesus' offer of eternal life to those who believe in him.

Here are some important verses from the Gospel of John, Chapter 10, along with brief explanations and where to find them:

1. "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber." (John 10:1)
Explanation: In this verse, Jesus uses the metaphor of a sheepfold to illustrate the importance of entering into a relationship with God through him, the true "door," rather than through false prophets or teachings.
2. "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture." (John 10:9) Explanation: In this verse, Jesus reiterates that he is the only way to salvation and that those who enter through him will find abundant life and provision.
3. "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly." (John 10:10) Explanation: In this verse, Jesus contrasts himself with false teachers or leaders who only seek to harm and exploit others, emphasizing his mission to bring abundant life to his followers.
4. "I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11) Explanation: In this verse, Jesus identifies himself as the good shepherd who cares for and protects his sheep, even to the point of sacrificing his own life for them.
5. "My sheep hear my voice, and I know them, and they follow me." (John 10:27)
Explanation: In this verse, Jesus speaks of the intimate relationship he has with his followers, who recognize his voice and obedient

In John chapter 10 of the New Testament, Jesus delivers a discourse often referred to as the "Good Shepherd" discourse. This chapter contains significant theological thoughts and has had a profound theological influence in Christian tradition. Here are some key points:

Theological Thought:

The Good Shepherd: Jesus presents himself as the Good Shepherd who cares for and protects his sheep. This metaphor emphasizes Jesus' role as the one who provides guidance, nourishment, and safety to his followers. He contrasts himself with thieves and hired hands who do not genuinely care for the sheep.

Sheep and Shepherd Relationship: The chapter highlights the intimate relationship between Jesus and his followers, symbolized by the sheep and their shepherd. Jesus knows his sheep, and they know him. This concept stresses the personal, caring, and close connection between Christ and believers.

Eternal Life: Jesus speaks of giving eternal life to his sheep, promising that they will never perish, and no one can snatch them out of his hand. This emphasizes the security and assurance of salvation for those who belong to Christ.

Unity with the Father: Jesus asserts his unity with the Father, declaring, "I and the Father are one" (John 10:30). This statement carries profound theological implications for the nature of the Trinity and Jesus' divine identity.

Rejection and Opposition: The chapter also portrays the growing opposition of the religious leaders who do not accept Jesus' claims about himself. They accuse him of blasphemy, leading to escalating tensions and conflict.

Theological Influence:

Shepherd Imagery: The "Good Shepherd" metaphor from John 10 has been influential in Christian theology and art. It depicts Jesus as the caring, protective, and guiding figure in the lives of believers. This imagery has been used in hymns, liturgy, and pastoral teachings to convey the idea of Christ's loving leadership.

Eternal Security: The concept of eternal security, drawn from Jesus' promise that no one can snatch his sheep from his hand, has been a point of theological discussion and comfort for many Christians. It has contributed to the understanding of salvation as a secure and lasting relationship with Christ.

Trinitarian Theology: Jesus' statement of unity with the Father in John 10:30 has been foundational in discussions about the Trinity within Christian theology. It supports the belief in the triune nature of God, with Jesus as one of the persons of the Godhead.

Conflict and Opposition: The chapter also highlights the growing opposition to Jesus' teachings, which foreshadows the events leading to his crucifixion. This opposition underscores the themes of rejection and suffering that are central to Christian theology, leading to the crucifixion and, ultimately, the resurrection.

In summary, John chapter 10 contains theological thoughts related to Jesus as the Good Shepherd, the intimate relationship between Christ and believers, eternal life, unity with

the Father, and the growing opposition to Jesus' ministry. These theological ideas have had a lasting influence on Christian beliefs about Christ's care for his followers, the assurance of salvation, the nature of God, and the recognition of the challenges and conflicts faced by Jesus during his earthly ministry.

John 11

New International Version

The Death of Lazarus

11 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. 2 (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) 3 So the sisters sent word to Jesus, "Lord, the one you love is sick."

4 When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when he heard that Lazarus was sick, he stayed where he was two more days, 7 and then he said to his disciples, "Let us go back to Judea."

8 "But Rabbi," they said, "a short while ago the Jews there tried to stone you, and yet you are going back?"

9 Jesus answered, "Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world's light. 10 It is when a person walks at night that they stumble, for they have no light."

11 After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

12 His disciples replied, "Lord, if he sleeps, he will get better." 13 Jesus had been speaking of his death, but his disciples thought he meant natural sleep.

14 So then he told them plainly, "Lazarus is dead, 15 and for your sake I am glad I was not there, so that you may believe. But let us go to him."

16 Then Thomas (also known as Didymus[a]) said to the rest of the disciples, "Let us also go, that we may die with him."

Jesus Comforts the Sisters of Lazarus

17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days. 18 Now Bethany was less than two miles[b] from Jerusalem, 19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother. 20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. 22 But I know that even now God will give you whatever you ask."

23 Jesus said to her, "Your brother will rise again."

24 Martha answered, "I know he will rise again in the resurrection at the last day."

25 Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; 26 and whoever lives by believing in me will never die. Do you believe this?"

27 "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."

28 After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." 29 When Mary heard this, she got up quickly and went to him. 30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him. 31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. 34 "Where have you laid him?" he asked.

"Come and see, Lord," they replied.

35 Jesus wept.

36 Then the Jews said, "See how he loved him!"

37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Jesus Raises Lazarus From the Dead

38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. 39 "Take away the stone," he said.

"But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

40 Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"

41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. 42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

43 When he had said this, Jesus called in a loud voice, “Lazarus, come out!” 44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, “Take off the grave clothes and let him go.”

The Plot to Kill Jesus

45 Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. 46 But some of them went to the Pharisees and told them what Jesus had done. 47 Then the chief priests and the Pharisees called a meeting of the Sanhedrin.

“What are we accomplishing?” they asked. “Here is this man performing many signs. 48 If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation.”

49 Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! 50 You do not realize that it is better for you that one man die for the people than that the whole nation perish.”

51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, 52 and not only for that nation but also for the scattered children of God, to bring them together and make them one. 53 So from that day on they plotted to take his life.

54 Therefore Jesus no longer moved about publicly among the people of Judea. Instead he withdrew to a region near the wilderness, to a village called Ephraim, where he stayed with his disciples.

55 When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. 56 They kept looking for Jesus, and as they stood in the temple courts they asked one another, “What do you think? Isn’t he coming to the festival at all?” 57 But the chief priests and the Pharisees had given orders that anyone who found out where Jesus was should report it so that they might arrest him.

Footnotes

John 11:16 Thomas (Aramaic) and Didymus (Greek) both mean twin.

John 11:18 Or about 3 kilometers

Chapter 11 of the Gospel of John tells the story of the raising of Lazarus from the dead. The chapter begins with Jesus receiving word that his friend Lazarus, who lived in Bethany with his sisters Mary and Martha, was sick. Jesus tells his disciples that Lazarus' sickness will not end in death, but that it will be for the glory of God.

However, Jesus delays going to Bethany, and by the time he arrives, Lazarus has been dead for four days. Martha and Mary both express their grief to Jesus, and he tells them

that Lazarus will rise again. Martha responds by saying that she knows Lazarus will rise again in the resurrection on the last day.

Jesus then makes the famous statement, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." Jesus then goes to the tomb where Lazarus has been buried and asks that the stone be removed. He then prays to God and calls out, "Lazarus, come out!"

Lazarus emerges from the tomb, still wrapped in his grave clothes. Jesus commands those present to unwrap him and let him go. Many of those who witnessed the miracle believed in Jesus, but some went to the Pharisees and told them what had happened.

The Pharisees then called a meeting of the Sanhedrin and discussed what to do about Jesus, who they saw as a threat to their power. Caiaphas, the high priest, prophesied that it would be better for one man to die for the people than for the whole nation to perish. As a result, Jesus withdrew to a place near the desert and stayed there with his disciples. Overall, Chapter 11 of the Gospel of John tells the powerful story of the raising of Lazarus, which demonstrates Jesus' power over death and his claim to be the resurrection and the life. It also highlights the growing opposition to Jesus from the religious leaders, which ultimately leads to his arrest and crucifixion.

Here are a few of them along with a brief explanation:

Verse 25: "Jesus said to her, 'I am the resurrection and the life. The one who believes in me will live, even though they die;'"

Explanation: This verse is part of Jesus' conversation with Martha, the sister of Lazarus, who had just died. Jesus is telling her that even though Lazarus has died, he has the power to bring him back to life. He also emphasizes the importance of belief in him as the key to eternal life.

Verse 35: "Jesus wept."

Explanation: This is one of the shortest verses in the Bible, but it carries a lot of meaning. Jesus is weeping over the death of his friend Lazarus, showing his human side and his empathy for those who are grieving.

Verse 43: "When he had said this, Jesus called in a loud voice, 'Lazarus, come out!'"

Explanation: This is the moment when Jesus performs the miracle of raising Lazarus from the dead. By calling out to him, he demonstrates his power over death and his ability to perform miracles.

Verse 44: "The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face."

Explanation: This verse describes the immediate aftermath of Lazarus' resurrection. He emerges from the tomb, still wrapped in burial cloths, but now alive again.

John chapter 11 in the New Testament contains the account of the resurrection of Lazarus, a significant event in the ministry of Jesus. This chapter is rich in theological thoughts and has had a profound theological influence in Christian tradition. Here are some key points:

Theological Thought:

Resurrection and Life: In John 11:25-26, Jesus declares, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die." This statement emphasizes Jesus' authority over life and death and his role as the source of eternal life.

Human Suffering and Compassion: The chapter highlights the human experience of suffering and grief as Lazarus' sisters, Mary and Martha, mourn the death of their brother. Jesus' response to their grief showcases his deep compassion and empathy for human suffering.

The Power of Faith: Throughout the chapter, the importance of faith is emphasized. Martha confesses her faith in Jesus (John 11:27), and it is this faith that prompts Jesus to perform the miracle of raising Lazarus from the dead. This underscores the significance of faith in Christ as a catalyst for God's miraculous work.

I AM Sayings: In verse 25, Jesus uses one of his "I AM" sayings, a series of statements in the Gospel of John where he identifies himself with divine attributes. Here, he identifies as "I AM the resurrection and the life," further reinforcing his divinity and his unique role in the salvation of humanity.

Theological Influence:

Resurrection and Eternal Life: The theological concept of resurrection and eternal life, as taught by Jesus in John 11, has been central to Christian belief. It has influenced Christian theology concerning the afterlife, emphasizing that believers have the hope of eternal life through faith in Christ.

Compassion and Empathy: Jesus' response to the grief of Mary and Martha serves as an example of his compassion and empathy. This has influenced Christian teaching on the importance of showing compassion and care for those who are suffering and grieving.

The Power of Faith: John 11 underscores the power of faith in Christ to bring about miracles and transformation. This idea has influenced Christian teaching on the importance of faith as a central element of the Christian experience.

I AM Sayings: Jesus' "I AM" sayings, including the one in John 11, have had a significant influence on Christian Christology, emphasizing Jesus' divine nature and his unique role in human salvation.

In summary, John chapter 11 contains theological thoughts related to resurrection, eternal life, human suffering, compassion, the power of faith, and Jesus' divine identity. These theological concepts have had a lasting influence on Christian belief and practice, shaping the understanding of Jesus as the source of eternal life and emphasizing the importance of faith, compassion, and empathy in the Christian life.

John 12

New International Version

Jesus Anointed at Bethany

12 Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. 2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. 3 Then Mary took about a pint[a] of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

4 But one of his disciples, Judas Iscariot, who was later to betray him, objected, 5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages.[b]" 6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. 8 You will always have the poor among you,[c] but you will not always have me."

9 Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead. 10 So the chief priests made plans to kill Lazarus as well, 11 for on account of him many of the Jews were going over to Jesus and believing in him.

Jesus Comes to Jerusalem as King

12 The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. 13 They took palm branches and went out to meet him, shouting,

"Hosanna![d]"

"Blessed is he who comes in the name of the Lord!"[e]

"Blessed is the king of Israel!"

14 Jesus found a young donkey and sat on it, as it is written:

15 "Do not be afraid, Daughter Zion;
see, your king is coming,
seated on a donkey's colt."[f]

16 At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.

17 Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. 18 Many people, because they had heard that he had performed this sign, went out to meet him. 19 So the Pharisees said to

one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

Jesus Predicts His Death

20 Now there were some Greeks among those who went up to worship at the festival. 21 They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus." 22 Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

23 Jesus replied, "The hour has come for the Son of Man to be glorified. 24 Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. 25 Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. 26 Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

27 "Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. 28 Father, glorify your name!"

Then a voice came from heaven, "I have glorified it, and will glorify it again." 29 The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

30 Jesus said, "This voice was for your benefit, not mine. 31 Now is the time for judgment on this world; now the prince of this world will be driven out. 32 And I, when I am lifted up[g] from the earth, will draw all people to myself." 33 He said this to show the kind of death he was going to die.

34 The crowd spoke up, "We have heard from the Law that the Messiah will remain forever, so how can you say, 'The Son of Man must be lifted up'? Who is this 'Son of Man'?"

35 Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going. 36 Believe in the light while you have the light, so that you may become children of light." When he had finished speaking, Jesus left and hid himself from them.

Belief and Unbelief Among the Jews

37 Even after Jesus had performed so many signs in their presence, they still would not believe in him. 38 This was to fulfill the word of Isaiah the prophet:

"Lord, who has believed our message
and to whom has the arm of the Lord been revealed?"[h]

39 For this reason they could not believe, because, as Isaiah says elsewhere:

40 “He has blinded their eyes
and hardened their hearts,
so they can neither see with their eyes,
nor understand with their hearts,
nor turn—and I would heal them.”^[i]

41 Isaiah said this because he saw Jesus’ glory and spoke about him.

42 Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; 43 for they loved human praise more than praise from God.

44 Then Jesus cried out, “Whoever believes in me does not believe in me only, but in the one who sent me. 45 The one who looks at me is seeing the one who sent me. 46 I have come into the world as a light, so that no one who believes in me should stay in darkness.

47 “If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. 48 There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. 49 For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. 50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”

Footnotes

John 12:3 Or about 0.5 liter

John 12:5 Greek three hundred denarii

John 12:8 See Deut. 15:11.

John 12:13 A Hebrew expression meaning “Save!” which became an exclamation of praise

John 12:13 Psalm 118:25,26

John 12:15 Zech. 9:9

John 12:32 The Greek for lifted up also means exalted.

John 12:38 Isaiah 53:1

John 12:40 Isaiah 6:10

Chapter 12 of the Gospel of John begins with Jesus arriving in Bethany, where he is welcomed by Mary, Martha, and Lazarus, whom he had raised from the dead in the previous chapter. Mary anoints Jesus’ feet with expensive perfume, and Judas Iscariot, one of Jesus’ disciples, objects, saying that the perfume could have been sold and the money given to the poor.

Jesus rebukes Judas, saying that Mary’s act was a preparation for his burial and that the poor will always be with them. News of Jesus’ arrival in Bethany spreads, and a large crowd comes to see him and Lazarus, whom Jesus had raised from the dead.

The chapter then describes Jesus’ triumphal entry into Jerusalem, where he is hailed as a king by the crowds. Jesus rides on a donkey, fulfilling the prophecy of Zechariah, and the

people wave palm branches and shout, "Hosanna! Blessed is he who comes in the name of the Lord!"

Some Greeks come to Philip and ask to see Jesus. Jesus responds by saying that his hour has come, and that he must die in order to bear fruit. He also predicts that he will be lifted up, and that when he is, he will draw all people to himself.

The chapter ends with Jesus' prediction of his impending death, and his prayer to God, asking that he be glorified. A voice from heaven responds, saying, "I have glorified it, and will glorify it again."

Overall, Chapter 12 of the Gospel of John focuses on Jesus' preparations for his impending death, including Mary's anointing of his feet and his triumphal entry into Jerusalem. It also emphasizes Jesus' status as the long-awaited Messiah, as well as his role as a sacrifice for the sins of humanity. The chapter ends with a reminder of God's affirmation of Jesus' mission and purpose.

Here are some important verses from John 12, along with a brief explanation and their locations in the chapter:

1. John 12:1 - "Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead."

This verse sets the scene for the events that follow, which take place just before Jesus' crucifixion during the Jewish festival of Passover. Jesus is in Bethany, a village near Jerusalem, and Lazarus, whom Jesus had previously raised from the dead, is there as well.

2. John 12:3 - "Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume."

This verse describes an act of devotion by Mary, who anoints Jesus' feet with a costly perfume. This foreshadows Jesus' upcoming death and burial, and also shows Mary's deep love and reverence for him.

3. John 12:9 - "Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead."

This verse shows the growing popularity of Jesus and the attention he was receiving, particularly after his miracle of raising Lazarus from the dead.

4. John 12:23-24 - "Jesus replied, 'The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.'"

In these verses, Jesus speaks of his impending death and compares it to a seed that must die in order to produce new life. This is a central theme in the Gospel of John, which emphasizes Jesus' sacrificial death and its redemptive power.

5. John 12:32-33 - "And I, when I am lifted up from the earth, will draw all people to myself." He said this to show the kind of death he was going to die.

These verses also speak to Jesus' impending death, and how it will bring people to him. The phrase "lifted up" is a reference to the manner of Jesus' death on the cross.

John chapter 12 in the New Testament contains several important theological thoughts and has had a significant theological influence in Christian tradition. This chapter focuses on the events leading up to Jesus' crucifixion and contains some key teachings and actions of Jesus. Here are some theological points from John 12:

Theological Thought:

The Anointing of Jesus: In the opening verses of John 12, Mary, the sister of Lazarus, anoints Jesus' feet with expensive perfume. This act is seen as an act of devotion and foreshadows Jesus' upcoming burial. Jesus acknowledges her action and its significance, emphasizing his impending death and burial.

The Triumphal Entry: John 12 also contains the account of Jesus' triumphant entry into Jerusalem, which fulfills the prophecy from Zechariah 9:9. The people hail Jesus as the King of Israel, but their understanding of his kingship is often political, whereas Jesus' kingship is spiritual.

The Grain of Wheat: In John 12:24, Jesus teaches about the necessity of his death, comparing himself to a grain of wheat that must fall into the ground and die to bear much fruit. This metaphor highlights the redemptive purpose of Jesus' sacrificial death.

The Glorification of God's Name: Jesus expresses his desire for the Father to be glorified through his life and death (John 12:28). This theme of glorifying God is central to the Gospel of John, emphasizing the divine purpose behind Jesus' mission.

The Unbelief of the People: Despite the signs and teachings of Jesus, many people still do not believe in him (John 12:37). This unbelief sets the stage for Jesus' impending crucifixion and highlights the theme of rejection that runs through the Gospel.

Theological Influence:

Sacrificial Death and Resurrection: The imagery of the grain of wheat falling into the ground and dying to bear fruit has been influential in Christian theology, emphasizing the sacrificial nature of Jesus' death and the subsequent resurrection and new life it brings to believers.

Triumphal Entry: The account of Jesus' triumphal entry into Jerusalem is significant during the Christian liturgical calendar, celebrated as Palm Sunday. It reminds Christians of Jesus' kingship and the contrast between the earthly expectations of the people and his spiritual mission.

Glorifying God: The emphasis on glorifying God's name runs throughout the Gospel of John and has influenced Christian worship and praise. It encourages believers to live in a way that brings glory to God.

Unbelief and Rejection: The theme of unbelief and rejection in John 12 reflects the broader narrative of Jesus' ministry. It serves as a reminder of the challenges faced by Jesus and the necessity of faith in him for salvation.

In summary, John chapter 12 contains theological thoughts related to the anointing of Jesus, the triumphal entry, the sacrificial nature of Jesus' death, the glorification of God, and the ongoing theme of unbelief and rejection. These theological concepts have influenced Christian belief and practice, emphasizing the redemptive work of Jesus, his divine mission, and the importance of faith and worship in the Christian life.

John 13

New International Version

Jesus Washes His Disciples' Feet

13 It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

2 The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. 3 Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; 4 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 5 After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

7 Jesus replied, "You do not realize now what I am doing, but later you will understand."

8 "No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

9 "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

10 Jesus answered, "Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you." 11 For he knew who was going to betray him, and that was why he said not every one was clean.

12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. 13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15 I have set you an example that you should do as I have done for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.

Jesus Predicts His Betrayal

18 “I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: ‘He who shared my bread has turned^[a] against me.’^[b]”

19 “I am telling you now before it happens, so that when it does happen you will believe that I am who I am. 20 Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me.”

21 After he had said this, Jesus was troubled in spirit and testified, “Very truly I tell you, one of you is going to betray me.”

22 His disciples stared at one another, at a loss to know which of them he meant. 23 One of them, the disciple whom Jesus loved, was reclining next to him. 24 Simon Peter motioned to this disciple and said, “Ask him which one he means.”

25 Leaning back against Jesus, he asked him, “Lord, who is it?”

26 Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.” Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. 27 As soon as Judas took the bread, Satan entered into him.

So Jesus told him, “What you are about to do, do quickly.” 28 But no one at the meal understood why Jesus said this to him. 29 Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor. 30 As soon as Judas had taken the bread, he went out. And it was night.

Jesus Predicts Peter’s Denial

31 When he was gone, Jesus said, “Now the Son of Man is glorified and God is glorified in him. 32 If God is glorified in him,^[c] God will glorify the Son in himself, and will glorify him at once.

33 “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

34 “A new command I give you: Love one another. As I have loved you, so you must love one another. 35 By this everyone will know that you are my disciples, if you love one another.”

36 Simon Peter asked him, “Lord, where are you going?”

Jesus replied, “Where I am going, you cannot follow now, but you will follow later.”

37 Peter asked, “Lord, why can’t I follow you now? I will lay down my life for you.”

38 Then Jesus answered, "Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!"

Footnotes

John 13:18 Greek has lifted up his heel

John 13:18 Psalm 41:9

John 13:32 Many early manuscripts do not have If God is glorified in him.

Chapter 13 of the Gospel of John begins with Jesus washing the feet of his disciples. This act is significant because it is traditionally the role of a servant to wash the feet of guests, and Jesus is showing that he is willing to serve his disciples. Peter initially protests, but Jesus tells him that unless he allows his feet to be washed, he will have no part with him. After washing their feet, Jesus tells his disciples that one of them will betray him. The disciples are shocked and ask who it is, but Jesus does not reveal the betrayer's identity. During the meal, Jesus takes bread, gives thanks, and gives it to his disciples, saying, "This is my body, which is given for you. Do this in remembrance of me." He then takes a cup of wine, gives thanks, and gives it to his disciples, saying, "This cup is the new covenant in my blood, which is poured out for you."

Jesus then reveals that the betrayer is Judas Iscariot, who has already left to carry out his betrayal. After Judas leaves, Jesus tells his disciples that he is going to be glorified and that God will be glorified through him. He also predicts that Peter will deny him three times.

The chapter ends with Jesus giving his disciples a new commandment: to love one another as he has loved them. He tells them that by their love for one another, all people will know that they are his disciples.

Overall, Chapter 13 of the Gospel of John focuses on Jesus' final instructions to his disciples before his arrest and crucifixion. It highlights Jesus' humility and willingness to serve others, as well as his prediction

here are some important verses from John 13, along with a brief explanation and their locations in the chapter:

1. John 13:1 - "It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end."

This verse sets the scene for the events that follow, which take place during the Last Supper. It emphasizes Jesus' love for his disciples, even in the face of his impending death.

2. John 13:4-5 - "So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him."

In these verses, Jesus performs an act of humility by washing his disciples' feet, which was traditionally a task for servants. This serves as an example of how his followers should serve one another.

3. John 13:14-15 - "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you."

These verses further emphasize the importance of service and humility, as Jesus instructs his disciples to follow his example of washing one another's feet.

4. John 13:34-35 - "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."

In these verses, Jesus gives his disciples a new commandment to love one another, which becomes a central theme throughout the rest of the New Testament. He emphasizes that their love for one another will be a key indicator of their identity as his followers.

5. John 13:36-38 - "Simon Peter asked him, 'Lord, where are you going?' Jesus replied, 'Where I am going, you cannot follow now, but you will follow later.' Peter asked, 'Lord, why can't I follow you now? I will lay down my life for you.' Then Jesus answered, 'Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times.'"

In these verses, Jesus predicts Peter's denial of him, which becomes a significant event in the story of Jesus' arrest and trial. It also highlights the disciples' misunderstanding of Jesus' mission and the difficult road that lies ahead.

John chapter 13 in the New Testament is a pivotal chapter in the Gospel of John as it contains the account of Jesus washing the disciples' feet and his discourse on love and servanthood. This chapter carries significant theological thoughts and has had a profound theological influence in Christian tradition. Here are some key points:

Theological Thought:

Servanthood and Humility: The central theme of John 13 is the demonstration of Jesus' humility and servanthood. He takes on the role of a servant by washing the disciples' feet, which was typically a task reserved for the lowest servants. This act emphasizes Jesus' humility and his call to his followers to serve one another in love.

Symbolism of Foot Washing: Jesus uses the act of foot washing to symbolize spiritual cleansing and the need for ongoing purification. While Peter initially resists, Jesus explains that those who have been bathed need only to have their feet washed, representing the ongoing need for forgiveness and cleansing from sin.

The New Commandment: In John 13:34-35, Jesus gives his disciples a new commandment: "Love one another. As I have loved you, so you must love one another." This commandment highlights the importance of love as a defining characteristic of Jesus' followers and as a witness to the world of their discipleship.

Identification of the Betrayer: In this chapter, Jesus identifies Judas Iscariot as the one who will betray him, which sets the stage for the events leading to Jesus' crucifixion. This underscores the theme of betrayal and the fulfillment of God's plan.

Theological Influence:

Servant Leadership: The act of Jesus washing his disciples' feet has had a profound influence on Christian theology and practice. It has been used to emphasize the concept of servant leadership, where leaders are called to humble themselves and serve others as an expression of love and faithfulness to Christ.

The New Commandment of Love: Jesus' command to love one another as he loved has been central in Christian ethics and theology. It serves as a foundational principle for Christian living and has influenced the development of Christian ethics and the concept of Christian community.

Spiritual Cleansing: The symbolism of foot washing has been used in Christian liturgy and sacraments to represent the idea of spiritual cleansing and the ongoing need for forgiveness and renewal in the Christian life.

Identification of the Betrayer: The identification of Judas as the betrayer is a critical element in the narrative leading to Jesus' arrest and crucifixion. It underscores the fulfillment of prophecy and the sovereign plan of God in the redemptive work of Christ.

In summary, John chapter 13 contains theological thoughts related to servanthood, humility, love, and spiritual cleansing. These theological concepts have had a lasting influence on Christian belief and practice, emphasizing the importance of humility, love, and service in the Christian life and the significance of Christ's sacrificial love for his disciples.

John 14

New International Version

Jesus Comforts His Disciples

14 “Do not let your hearts be troubled. You believe in God[a]; believe also in me. 2 My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. 4 You know the way to the place where I am going.”

Jesus the Way to the Father

5 Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”

6 Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. 7 If you really know me, you will know[b] my Father as well. From now on, you do know him and have seen him.”

8 Philip said, “Lord, show us the Father and that will be enough for us.”

9 Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?” 10 Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. 11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. 12 Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. 13 And I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 You may ask me for anything in my name, and I will do it.

Jesus Promises the Holy Spirit

15 “If you love me, keep my commands. 16 And I will ask the Father, and he will give you another advocate to help you and be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be[c] in you. 18 I will not leave you as orphans; I will come to you. 19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. 20 On that day you will realize that I am in my Father, and you are in me, and I am in you. 21 Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them.”

22 Then Judas (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?”

23 Jesus replied, “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. 24 Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

25 “All this I have spoken while still with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. 27 Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

28 “You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. 29 I have told you now before it happens, so that when it does happen you will believe. 30 I will not say much more to you, for the prince of this world is coming. He has no hold over me, 31 but he comes so that the world may learn that I love the Father and do exactly what my Father has commanded me.

“Come now; let us leave.

Footnotes

John 14:1 Or Believe in God

John 14:7 Some manuscripts If you really knew me, you would know
John 14:17 Some early manuscripts and is

Chapter 14 of the Gospel of John begins with Jesus comforting his disciples, who are troubled by the news that he will soon be leaving them. He tells them not to be afraid, but to trust in God and in him, and promises that he is going to prepare a place for them in heaven. He tells them that they know the way to where he is going, but Thomas questions this, saying that they don't know where he is going, so how can they know the way? Jesus responds by saying, "I am the way, the truth, and the life. No one comes to the Father except through me." He goes on to explain that he and the Father are one, and that anyone who has seen him has also seen the Father. He promises that his disciples will do even greater works than he has done, and that he will send them the Holy Spirit to be their helper and guide.

Jesus goes on to say that he will not leave his disciples as orphans, but will come to them through the Holy Spirit. He promises to love them and reveal himself to them, but says that those who do not love him will not obey his commands.

The chapter concludes with Jesus saying that he is going to the Father, but that he will not speak much more with his disciples because the ruler of this world is coming. He urges his disciples to love one another, and promises that the Holy Spirit will remind them of everything he has said to them.

Here are some important verses from John 14, along with a brief explanation and their locations in the chapter:

1. John 14:1 - "Do not let your hearts be troubled. You believe in God; believe also in me."

In this verse, Jesus encourages his disciples to trust in him and not to be troubled or anxious about the future. He assures them that their faith in him is well-placed.

2. John 14:6 - "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'"

This verse is one of the most well-known in the New Testament and emphasizes the exclusivity of salvation through faith in Jesus Christ. He is the way to God, the truth about God, and the life that comes from God.

3. John 14:15 - "If you love me, keep my commands."

In this verse, Jesus emphasizes the importance of obedience to his teachings as a sign of true love for him.

4. John 14:26 - "But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."

This verse refers to the Holy Spirit, who will come after Jesus' departure and serve as a guide and teacher to his followers. It emphasizes the ongoing role of the Spirit in the lives of believers.

5. John 14:27 - "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

In this verse, Jesus offers his disciples peace, which is not dependent on the circumstances of the world. He assures them that they can find comfort and security in him.

John chapter 14 in the New Testament contains important theological thoughts and has had a significant theological influence in Christian tradition. This chapter includes Jesus' teachings to his disciples before his crucifixion, focusing on topics like the relationship between Jesus and the Father, the Holy Spirit, and the promise of peace. Here are some key points:

Theological Thought:

The Father and the Son: Jesus emphasizes the unity between himself and the Father. He declares, "I am in the Father, and the Father is in me" (John 14:10). This statement underscores the Trinitarian nature of God, with Jesus as the Son of God.

The Promise of the Holy Spirit: Jesus promises to send the Holy Spirit, the Comforter or Advocate, to be with his disciples after he departs. The Holy Spirit is described as the one who will teach, guide, and empower the disciples, bringing to their remembrance all that Jesus has taught.

The Way, the Truth, and the Life: Jesus declares, "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6). This statement is foundational to Christian theology, emphasizing that salvation and access to God are through faith in Jesus Christ.

Peace: Jesus offers his disciples peace, saying, "Peace I leave with you; my peace I give you" (John 14:27). This peace is not as the world gives, and it is rooted in the disciples' trust in Jesus.

Theological Influence:

Trinitarian Theology: John 14 contributes to the development of Trinitarian theology in Christianity, highlighting the relationship between the Father, the Son (Jesus), and the Holy Spirit. This chapter has been foundational in discussions about the nature of God.

Exclusivity of Christ: Jesus' statement, "I am the way, and the truth, and the life," has been central to Christian belief. It emphasizes the exclusivity of Christ as the means of salvation, shaping Christian understanding of the uniqueness of Jesus in the world's religions.

Promise of the Holy Spirit: The promise of the Holy Spirit in John 14 has had a profound influence on Christian theology and practice. It has led to the development of pneumatology, the study of the Holy Spirit, and has guided Christian beliefs about the indwelling and empowerment of the Holy Spirit in the lives of believers.

Peace: Jesus' promise of peace in John 14:27 has been a source of comfort and encouragement for Christians throughout history. It has been incorporated into Christian

liturgy and hymns and has influenced Christian teachings on inner peace and trust in Christ.

In summary, John chapter 14 contains theological thoughts related to the relationship between Jesus and the Father, the promise of the Holy Spirit, the exclusivity of Christ for salvation, and the gift of peace. These theological concepts have had a lasting influence on Christian belief and practice, shaping understandings of the Trinity, salvation, the role of the Holy Spirit, and the peace that comes through faith in Jesus Christ.

John 15

New International Version

The Vine and the Branches

15 “I am the true vine, and my Father is the gardener. 2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes^[a] so that it will be even more fruitful. 3 You are already clean because of the word I have spoken to you. 4 Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

5 “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. 6 If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. 7 If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. 8 This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

9 “As the Father has loved me, so have I loved you. Now remain in my love. 10 If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love. 11 I have told you this so that my joy may be in you and that your joy may be complete. 12 My command is this: Love each other as I have loved you. 13 Greater love has no one than this: to lay down one’s life for one’s friends. 14 You are my friends if you do what I command. 15 I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. 16 You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. 17 This is my command: Love each other.

The World Hates the Disciples

18 “If the world hates you, keep in mind that it hated me first. 19 If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. 20 Remember what I told you: ‘A servant is not greater than his master.’^[b] If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. 21 They will treat you this way because of my name, for they do not know the one who sent me. 22 If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin. 23 Whoever hates me hates my Father as well. 24 If I had not done

among them the works no one else did, they would not be guilty of sin. As it is, they have seen, and yet they have hated both me and my Father. 25 But this is to fulfill what is written in their Law: 'They hated me without reason.'[c]

The Work of the Holy Spirit

26 "When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. 27 And you also must testify, for you have been with me from the beginning.

Footnotes

John 15:2 The Greek for he prunes also means he cleans.

John 15:20 John 13:16

John 15:25 Psalms 35:19; 69:4

Chapter 15 of the Gospel of John continues with Jesus speaking to his disciples, using the metaphor of a vine and its branches to illustrate the importance of staying connected to him in order to bear fruit. He says that he is the true vine, and that his Father is the gardener who prunes the branches so that they will bear more fruit.

Jesus urges his disciples to remain in him, just as the branches remain in the vine, and promises that if they do, they will bear much fruit. He explains that apart from him, they can do nothing, and that anyone who does not remain in him will be like a withered branch that is thrown away and burned.

Jesus goes on to say that if his disciples remain in him and his words remain in them, they can ask for whatever they wish and it will be given to them. He urges them to love one another, just as he has loved them, and says that this is how people will know that they are his disciples.

The chapter concludes with Jesus warning his disciples that the world will hate them because they do not belong to the world, but he reminds them that he has chosen them and appointed them to bear fruit that will last. He promises to send them the Holy Spirit, who will testify about him, and encourages them to testify about him as well.

Here are some important verses from John 15, along with a brief explanation and their locations in the chapter:

1. John 15:1-2 - "I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful."

In these verses, Jesus uses the metaphor of a vine and branches to describe the relationship between himself and his followers. He emphasizes the importance of bearing fruit (i.e., living a life that glorifies God) and the necessity of pruning (i.e., the process of growth and refinement).

2. John 15:5 - "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing."

This verse further emphasizes the metaphor of the vine and branches, and highlights the necessity of remaining in Jesus in order to bear fruit. Without him, we can do nothing of eternal significance.

3. John 15:9-10 - "As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love."

In these verses, Jesus emphasizes the importance of love and obedience in our relationship with him. He urges his followers to remain in his love by keeping his commands, just as he has remained in his Father's love by keeping his commands.

4. John 15:13 - "Greater love has no one than this: to lay down one's life for one's friends."

In this verse, Jesus describes the ultimate act of love: sacrificing one's life for the sake of others. He himself will demonstrate this kind of love in his sacrificial death on the cross.

5. John 15:16 - "You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you."

In this verse, Jesus emphasizes that it is he who has chosen and appointed his followers to bear fruit that will last. He also promises that whatever we ask in his name, the Father will give us, as long as it is in accordance with his will.

John chapter 15 in the New Testament contains significant theological thoughts and has had a profound theological influence in Christian tradition. This chapter primarily focuses on the metaphor of Jesus as the vine and believers as the branches, emphasizing the importance of abiding in Christ. Here are the key theological points:

Theological Thought:

The Vine and the Branches: Jesus presents the metaphor of himself as the true vine and his followers as the branches. He emphasizes the essential connection between believers and himself, stressing that apart from him, they can do nothing (John 15:5). This metaphor underscores the importance of a close, ongoing relationship with Jesus for spiritual fruitfulness.

Abiding in Christ: The central theological thought in John 15 is the concept of abiding in Christ. Jesus instructs his disciples to remain in him and let his words remain in them. This abiding involves intimacy, obedience, and dependence on Jesus as the source of spiritual life and fruitfulness.

Fruitfulness: Jesus speaks of the importance of bearing fruit, stating that those who abide in him will produce much fruit (John 15:8). This fruit can be understood as the evidence of a transformed and Christ-centered life, including good works, love, and spiritual growth.

Love and Commandments: Jesus emphasizes the commandment to love one another as he has loved them (John 15:12). This command is closely tied to the idea of abiding in Christ and is a hallmark of discipleship.

Theological Influence:

Abiding in Christ: The theological concept of abiding in Christ has had a profound influence on Christian spirituality. It emphasizes the importance of an ongoing, intimate relationship with Jesus as the key to spiritual growth, fruitfulness, and a life characterized by Christian virtues.

Fruitfulness: The emphasis on bearing fruit has influenced Christian teaching on the evidence of a genuine faith. It has encouraged believers to examine their lives for signs of spiritual growth, love, and obedience to Christ.

Love as a Commandment: Jesus' commandment to love one another as he loved has played a central role in Christian ethics and teaching. It has led to the development of Christian ethics centered on love, compassion, and self-sacrifice.

The Vine and the Branches: The metaphor of the vine and branches has been used in Christian art, hymnody, and teaching to illustrate the idea of the believer's dependence on Christ for spiritual vitality and productivity.

In summary, John chapter 15 contains theological thoughts related to abiding in Christ, bearing fruit, loving one another, and the relationship between Jesus as the vine and believers as the branches. These theological concepts have had a lasting influence on Christian spirituality, ethics, and the understanding of the believer's union with Christ as the source of spiritual life and fruitfulness.

John 16

New International Version

16 “All this I have told you so that you will not fall away. 2 They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God. 3 They will do such things because they have not known the Father or me. 4 I have told you this, so that when their time comes you will remember that I warned you about them. I did not tell you this from the beginning because I was with you, 5 but now I am going to him who sent me. None of you asks me, ‘Where are you going?’ 6 Rather, you are filled with grief because I have said these things. 7 But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. 8 When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: 9 about sin, because people do not believe in me; 10 about righteousness, because I am going to the Father, where you can see me no longer; 11 and about judgment, because the prince of this world now stands condemned.

12 “I have much more to say to you, more than you can now bear. 13 But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will glorify me because it is from me that he will receive what he will make known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

The Disciples' Grief Will Turn to Joy

16 Jesus went on to say, "In a little while you will see me no more, and then after a little while you will see me."

17 At this, some of his disciples said to one another, "What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and 'Because I am going to the Father'?" 18 They kept asking, "What does he mean by 'a little while'? We don't understand what he is saying."

19 Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'?" 20 Very truly I tell you, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. 21 A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. 22 So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. 23 In that day you will no longer ask me anything. Very truly I tell you, my Father will give you whatever you ask in my name. 24 Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

25 "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. 26 In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. 27 No, the Father himself loves you because you have loved me and have believed that I came from God. 28 I came from the Father and entered the world; now I am leaving the world and going back to the Father."

29 Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech. 30 Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

31 "Do you now believe?" Jesus replied. 32 "A time is coming and in fact has come when you will be scattered, each to your own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

Chapter 16 of the Gospel of John continues with Jesus speaking to his disciples, preparing them for his departure and the coming of the Holy Spirit. He tells them that he is telling them these things so that they will not fall away or be caught off guard. Jesus warns his disciples that they will be persecuted and even killed because of him, but assures them that the Holy Spirit will come to them and guide them through these trials. He explains that the Holy Spirit will convict the world of sin, righteousness, and judgment, and will guide his disciples into all truth.

Jesus tells his disciples that soon they will not see him, but then they will see him again, and their sorrow will turn to joy. He uses the example of a woman in labor, who experiences pain and sorrow before the joy of giving birth.

Jesus promises that whatever his disciples ask for in his name, the Father will give them. He says that he has spoken these things to them in figures of speech, but that the time is coming when he will speak to them plainly about the Father.

The chapter concludes with Jesus telling his disciples that he is leaving the world and going back to the Father. He tells them that they will have trouble in the world, but they should take heart, because he has overcome the world.

Here are some important verses from John 16, along with a brief explanation and their locations in the chapter:

1. John 16:7 - "But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you."

In this verse, Jesus tells his disciples that it is to their advantage that he will go away, because then the Holy Spirit (the Advocate) will come to them. He promises to send the Spirit to guide and empower them.

2. John 16:13 - "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

This verse further describes the role of the Holy Spirit as a guide who will lead the disciples into all truth. He will not speak on his own, but will communicate only what he hears from the Father.

3. John 16:20 - "Very truly I tell you, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy."

In this verse, Jesus acknowledges the difficult times that his disciples will face, including his own death and the world's opposition. However, he assures them that their grief will eventually turn to joy.

4. John 16:33 - "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

This verse is a final reassurance from Jesus to his disciples. He reminds them that peace can be found in him, even in the midst of trouble and opposition. He also affirms that he has already overcome the world and its power.

John chapter 16 in the New Testament contains important theological thoughts and has had a significant theological influence in Christian tradition. This chapter includes Jesus' teachings to his disciples before his departure and focuses on topics like the coming of the Holy Spirit, the role of the Spirit, and the disciples' future challenges. Here are some key points:

Theological Thought:

The Promise of the Holy Spirit: Jesus assures his disciples that he will send the Holy Spirit, the Advocate or Comforter, after his departure. The Holy Spirit is described as the

one who will convict the world of sin, righteousness, and judgment (John 16:7-11). This teaching underscores the role of the Holy Spirit in the life of believers and in the world's understanding of God's truth.

Sorrow and Joy: Jesus acknowledges the disciples' sorrow over his impending departure but assures them that their sorrow will turn to joy (John 16:20-22). This reflects the idea that despite the challenges and trials of life, there is a deeper joy that comes from knowing and abiding in Christ.

Prayer in Jesus' Name: Jesus encourages his disciples to ask for anything in his name, promising that the Father will grant it. This teaching emphasizes the role of prayer and the relationship between the disciples' requests and their alignment with God's will (John 16:23-24).

Overcoming the World: Jesus declares that he has overcome the world, offering his disciples peace and assurance in the face of trials and tribulations (John 16:33). This theological thought highlights the victory of Christ over the powers of the world and the ultimate hope and security found in him.

Theological Influence:

The Role of the Holy Spirit: John 16 has been foundational in Christian pneumatology (the study of the Holy Spirit). It has guided Christian understanding of the Holy Spirit's work in conviction, empowerment, guidance, and comfort in the lives of believers.

Prayer in Jesus' Name: The teaching on praying in Jesus' name has influenced Christian prayer practices. It emphasizes the importance of praying according to God's will and in alignment with the teachings and character of Jesus.

Joy in Suffering: The idea that sorrow can turn to joy, as mentioned in John 16, has been a source of comfort and encouragement for Christians facing trials and hardships. It underscores the hope and inner joy that believers can experience even in difficult circumstances.

Peace in Christ: The assurance of peace in Christ amid the challenges of the world has been a central theme in Christian teaching. It reminds believers of the ultimate victory found in Christ and the peace that transcends worldly troubles.

In summary, John chapter 16 contains theological thoughts related to the promise of the Holy Spirit, sorrow and joy, prayer in Jesus' name, and the peace found in Christ. These theological concepts have had a lasting influence on Christian belief and practice, shaping understandings of the Holy Spirit's role, the relationship between prayer and God's will, the experience of joy in Christ, and the peace that comes from faith in Him.

John 17

New International Version

Jesus Prays to Be Glorified

17 After Jesus said this, he looked toward heaven and prayed:

“Father, the hour has come. Glorify your Son, that your Son may glorify you. 2 For you granted him authority over all people that he might give eternal life to all those you have given him. 3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. 4 I have brought you glory on earth by finishing the work you gave me to do. 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

Jesus Prays for His Disciples

6 “I have revealed you[a] to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 7 Now they know that everything you have given me comes from you. 8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. 9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours. 10 All I have is yours, and all you have is mine. And glory has come to me through them. 11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of[b] your name, the name you gave me, so that they may be one as we are one. 12 While I was with them, I protected them and kept them safe by[c] that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

13 “I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. 14 I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. 15 My prayer is not that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify them by[d] the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.

Jesus Prays for All Believers

20 “My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one— 23 I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

24 “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

25 “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you[e] known to them, and will continue to make

you known in order that the love you have for me may be in them and that I myself may be in them.”

Footnotes

John 17:6 Greek your name

John 17:11 Or Father, keep them faithful to

John 17:12 Or kept them faithful to

John 17:17 Or them to live in accordance with

John 17:26 Greek your name

Chapter 17 of the Gospel of John is known as the "High Priestly Prayer" of Jesus. In this chapter, Jesus prays to the Father on behalf of himself and his disciples.

Jesus begins by asking the Father to glorify him so that he may glorify the Father. He explains that he has accomplished the work that the Father gave him to do, and that he has revealed the Father's name to the disciples.

Jesus prays specifically for his disciples, asking the Father to protect them from the evil one and to sanctify them by the truth of his word. He says that he has sent them into the world, just as the Father sent him into the world.

Jesus also prays for those who will believe in him through the disciples' message, asking the Father to unite them all in love so that the world may know that he was sent by the Father.

Jesus concludes his prayer by asking the Father to glorify him in his presence with the glory that he had before the world began. He says that he has made the Father's name known to the disciples, and that he will continue to do so in order that the love that the Father has for him may be in them.

The chapter ends with Jesus leaving the disciples and going with them to the Garden of Gethsemane, where he will be arrested and taken to trial.

Here are some important verses from John 17, along with a brief explanation and their locations in the chapter:

1. John 17:3 - "Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent."

In this verse, Jesus defines eternal life as knowing God the Father and himself, whom the Father has sent. This emphasizes the importance of having a personal relationship with God through faith in Jesus.

2. John 17:11 - "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one."

In this verse, Jesus prays for his disciples and asks the Father to protect them after he leaves. He also prays for their unity, just as he and the Father are one.

3. John 17:17 - "Sanctify them by the truth; your word is truth."

In this verse, Jesus prays for his disciples to be set apart (sanctified) by the truth of God's word. He emphasizes the importance of the truth as revealed in Scripture.

4. John 17:20-21 - "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as

you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

In these verses, Jesus prays not only for his disciples, but also for all who will believe in him through their message. He prays for their unity, which will serve as a witness to the world of the truth of his message.

5. John 17:24 - "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."

In this verse, Jesus expresses his desire for his disciples to be with him in heaven and to see his glory. He emphasizes the Father's love for him before the world was created.

John chapter 17 in the New Testament contains what is often referred to as Jesus' High Priestly Prayer. This chapter is a deeply theological and spiritual passage in which Jesus prays to the Father before his impending crucifixion. It reveals profound theological thoughts and has had a significant influence in Christian tradition. Here are some key points:

Theological Thought:

Unity and Oneness: Jesus prays for the unity and oneness of believers with both himself and the Father. He asks that his followers may be one as he and the Father are one, emphasizing the intimate, Trinitarian relationship between God the Father, God the Son (Jesus), and believers (John 17:11).

Eternal Life: Jesus speaks of eternal life as knowing the Father and Jesus Christ whom He has sent (John 17:3). This reflects the theological idea that eternal life is not merely a duration of existence but is intimately tied to knowing and being in relationship with God.

Protection and Sanctification: Jesus prays for the protection and sanctification of his disciples. He asks the Father to protect them from the evil one and to sanctify them in the truth, emphasizing the importance of spiritual growth and holiness (John 17:15-17).

Mission and Glory: Jesus expresses his mission to reveal God's glory to the world and to make known the Father's name to his disciples (John 17:4-6). This mission reflects the purpose of Jesus' earthly ministry and the revelation of God's character to humanity.

Theological Influence:

The Unity of Believers: The prayer for unity in John 17 has had a profound influence on Christian ecumenism and the desire for unity among believers. It highlights the importance of unity in the Church and has been cited in efforts to promote cooperation and reconciliation among Christian denominations.

Eternal Life as Relationship: The theological concept of eternal life as a relationship with God, emphasized in John 17:3, has influenced Christian thinking about salvation. It underscores the idea that eternal life is not merely about going to heaven but is intimately tied to knowing and being in communion with God.

Protection and Sanctification: The prayer for protection from the evil one and sanctification in truth has influenced Christian teachings on spiritual warfare and the importance of growing in holiness through the truth of God's Word.

Mission and Evangelism: The focus on Jesus' mission to reveal God's glory and make known the Father's name has shaped Christian understanding of evangelism and the proclamation of the gospel. It underscores the central mission of the Church to make God known to the world.

In summary, John chapter 17 contains profound theological thoughts related to unity, eternal life, protection, sanctification, mission, and the glory of God. These theological concepts have had a lasting influence on Christian belief and practice, impacting areas such as ecumenism, the understanding of eternal life, spiritual growth, evangelism, and the mission of the Church to reveal God's glory to the world.

John 18

New International Version

Jesus Arrested

18 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

2 Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. 3 So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

4 Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

5 "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) 6 When Jesus said, "I am he," they drew back and fell to the ground.

7 Again he asked them, "Who is it you want?"

"Jesus of Nazareth," they said.

8 Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." 9 This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."^[a]

10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

11 Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him 13 and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Peter's First Denial

15 Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, 16 but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

17 "You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

18 It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

The High Priest Questions Jesus

19 Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

20 "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. 21 Why question me? Ask those who heard me. Surely they know what I said."

22 When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

23 "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" 24 Then Annas sent him bound to Caiaphas the high priest.

Peter's Second and Third Denials

25 Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?"

He denied it, saying, "I am not."

26 One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the garden?" 27 Again Peter denied it, and at that moment a rooster began to crow.

Jesus Before Pilate

28 Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. 29 So Pilate came out to them and asked, "What charges are you bringing against this man?"

30 "If he were not a criminal," they replied, "we would not have handed him over to you."

31 Pilate said, "Take him yourselves and judge him by your own law."

"But we have no right to execute anyone," they objected. 32 This took place to fulfill what Jesus had said about the kind of death he was going to die.

33 Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

34 "Is that your own idea," Jesus asked, "or did others talk to you about me?"

35 "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."

37 "You are a king, then!" said Pilate.

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

38 "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. 39 But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

40 They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising.

Footnotes

John 18:9 John 6:39

Chapter 18 of the Gospel of John begins with Jesus and his disciples leaving the Garden of Gethsemane, where he had just finished praying the "High Priestly Prayer" in chapter 17. They are met by a detachment of soldiers, along with some of the chief priests and Pharisees, who have come to arrest Jesus.

One of Jesus' disciples, Simon Peter, draws his sword and cuts off the ear of the high priest's servant, but Jesus rebukes him and tells him to put his sword away. Jesus willingly allows himself to be arrested and taken into custody.

Jesus is first taken to the high priest, who questions him about his disciples and his teaching. Jesus responds by saying that he has spoken openly to the world and that he has nothing to hide. One of the officers slaps Jesus in response, but Jesus remains calm.

Jesus is then taken to the governor, Pilate, who questions him about whether he is a king. Jesus responds by saying that his kingdom is not of this world, and that his purpose is to bear witness to the truth. Pilate declares that he finds no basis for charging Jesus with a crime, but the chief priests and the crowd continue to demand that he be crucified.

Pilate attempts to release Jesus, but the crowd insists that he release Barabbas, a notorious criminal, instead. Pilate eventually gives in to the crowd's demands and hands Jesus over to be crucified.

The chapter ends with Jesus being taken away to be crucified, while Peter denies knowing him three times, as Jesus had predicted earlier in the Gospel of John.

Here are some important verses from John 18, along with a brief explanation and their locations in the chapter:

1. John 18:4-6 - "Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it you want?' 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, 'I am he,' they drew back and fell to the ground."

In this verse, Jesus demonstrates his willingness to submit to the Father's plan, even though he knew what was going to happen to him. He also asserts his identity as the one they were seeking, which causes the soldiers to fall back.

2. John 18:10-11 - "Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus commanded Peter, 'Put your sword away! Shall I not drink the cup the Father has given me?'"

In this verse, Peter tries to defend Jesus with violence, but Jesus rebukes him and reminds him that he must drink the cup of suffering that the Father has given him.

3. John 18:36-37 - "Jesus said, 'My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.' 'You are a king, then!' said Pilate. Jesus answered, 'You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.'"

In this verse, Jesus clarifies that his kingdom is not of this world, and that he came to testify to the truth. Pilate recognizes him as a king, but Jesus emphasizes that his mission is not about political power, but about truth.

4. John 18:38 - "'What is truth?' retorted Pilate. With this he went out again to the Jews gathered there and said, 'I find no basis for a charge against him.'"

In this verse, Pilate asks a question that has puzzled philosophers and theologians for centuries - "What is truth?" - but then goes on to declare that he finds no basis for charging Jesus with a crime.

John chapter 18 in the New Testament focuses on the events surrounding the arrest of Jesus, leading up to his crucifixion. While this chapter primarily narrates historical events, it contains theological elements that have had theological influence in Christian tradition. Here are some key points:

Theological Thought:

Jesus' Arrest: The chapter begins with the betrayal and arrest of Jesus in the Garden of Gethsemane. This event marks the beginning of the fulfillment of God's plan for the redemption of humanity through the sacrifice of Jesus.

Jesus' Interactions with Pilate: John 18 records Jesus' interactions with the Roman governor Pontius Pilate. During these interactions, Jesus affirms his kingship but clarifies that his kingdom is not of this world. This highlights the spiritual and divine nature of Jesus' kingship, in contrast to earthly rulers.

Peter's Denial: The chapter also includes Peter's denial of Jesus, fulfilling Jesus' earlier prediction. This serves as a reminder of human frailty and the need for God's grace and forgiveness.

Jesus' Obedience to the Father: Throughout John 18, Jesus displays his unwavering obedience to the Father's will. He willingly submits to arrest and ultimately to crucifixion, emphasizing his role as the obedient and sacrificial Lamb of God.

Theological Influence:

Sacrificial Atonement: The events in John 18, particularly Jesus' arrest and his submission to the Father's will, have had a profound influence on Christian theology concerning the sacrificial atonement. It underscores the belief that Jesus' death was a willing and necessary sacrifice for the forgiveness of humanity's sins.

Kingship of Jesus: Jesus' declaration that his kingdom is not of this world has influenced Christian understanding of the nature of Christ's kingship. It emphasizes that Jesus is a spiritual king whose authority transcends earthly kingdoms.

Human Weakness and Forgiveness: Peter's denial of Jesus serves as a reminder of human weakness and the need for God's forgiveness and restoration. This theme has influenced Christian teachings on repentance, forgiveness, and God's grace.

Obedience to God's Will: Jesus' unwavering obedience to the Father's will, even in the face of suffering and death, has been a source of inspiration for Christians. It underscores

the importance of submission to God's plan and the example of Jesus as the obedient servant.

In summary, John chapter 18 contains theological thoughts related to Jesus' arrest, his interactions with Pilate, Peter's denial, and Jesus' obedience to the Father's will. These theological concepts have had a lasting influence on Christian belief and practice, particularly in shaping understandings of Jesus' sacrificial atonement, his spiritual kingship, human frailty and forgiveness, and the importance of obedience to God's will.

John 19

New International Version

Jesus Sentenced to Be Crucified

19 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

4 Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” 5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

6 As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

7 The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

8 When Pilate heard this, he was even more afraid, 9 and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. 10 “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

11 Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

12 From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

13 When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). 14 It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

15 But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

16 Finally Pilate handed him over to them to be crucified.

The Crucifixion of Jesus

So the soldiers took charge of Jesus. 17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). 18 There they crucified him, and with him two others—one on each side and Jesus in the middle.

19 Pilate had a notice prepared and fastened to the cross. It read: jesus of nazareth, the king of the jews. 20 Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. 21 The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

22 Pilate answered, “What I have written, I have written.”

23 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

24 “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them
and cast lots for my garment.”[a]

So this is what the soldiers did.

25 Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman,[b] here is your son,” 27 and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

The Death of Jesus

28 Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” 29 A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. 30

When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. 32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. 33 But when they came to Jesus and found that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. 35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. 36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken,"[c] 37 and, as another scripture says, "They will look on the one they have pierced."[d]

The Burial of Jesus

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.[e] 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Footnotes

John 19:24 Psalm 22:18

John 19:26 The Greek for Woman does not denote any disrespect.

John 19:36 Exodus 12:46; Num. 9:12; Psalm 34:20

John 19:37 Zech. 12:10

John 19:39 Or about 34 kilograms

Chapter 19 of the Gospel of John continues the account of Jesus' arrest, trial, and crucifixion.

Pilate has Jesus flogged and presents him to the crowd, hoping that this will satisfy them and that he can avoid having Jesus crucified. However, the chief priests and the crowd demand that Jesus be crucified, claiming that he has made himself out to be the Son of God and therefore deserves to die.

Pilate is afraid of the Jewish leaders and their potential for causing trouble, so he hands Jesus over to be crucified. Jesus is taken away by Roman soldiers to be crucified, carrying his own cross.

Jesus is crucified along with two other men. The soldiers cast lots to determine who will get Jesus' clothing. A sign reading "Jesus of Nazareth, the King of the Jews" is placed above his head on the cross.

As Jesus hangs on the cross, he entrusts his mother, Mary, to the care of the disciple whom he loved (traditionally believed to be John), and the disciple takes her into his home.

As the day wears on, Jesus becomes increasingly weak and thirsty. He is given a sponge soaked in sour wine, and he says "It is finished" before he dies.

As evening approaches, Jesus' body is taken down from the cross and placed in a tomb nearby, which is owned by a man named Joseph of Arimathea. The tomb is sealed with a large stone.

The chapter ends with the Jewish leaders asking Pilate to have the tomb guarded to prevent anyone from stealing Jesus' body and claiming that he has risen from the dead. Pilate grants their request, and the tomb is guarded by soldiers.

Here are some important verses from John 19, along with a brief explanation and their locations in the chapter:

1. John 19:16-17 - "Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha)."

In this verse, Jesus is handed over to be crucified, and he is forced to carry his own cross to the place where he will be executed.

2. John 19:26-27 - "When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, 'Woman, here is your son,' and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home."

In this verse, Jesus entrusts the care of his mother Mary to his beloved disciple, indicating the importance of caring for family and loved ones.

3. John 19:30 - "When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit."

In this verse, Jesus declares that his mission is complete, and he dies on the cross.

4. John 19:38-40 - "Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds."

In this verse, two of Jesus' disciples, Joseph of Arimathea and Nicodemus, take his body down from the cross and prepare it for burial, demonstrating their love and devotion to Jesus even after his death.

John chapter 19 in the New Testament narrates the crucifixion of Jesus, an event of immense theological significance in Christian tradition. While the chapter primarily describes historical events, it also contains profound theological thoughts and has had a significant theological influence. Here are some key points:

Theological Thought:

The Crucifixion of Jesus: John 19 details the crucifixion of Jesus, emphasizing the physical and emotional suffering he endured. It underscores the concept of Jesus as the sacrificial Lamb of God who takes away the sins of the world.

The Sign on the Cross: John highlights the inscription placed on the cross, which read, "Jesus of Nazareth, the King of the Jews" (John 19:19). This sign emphasizes the claim of Jesus as the Messiah and the King, which was both a historical and theological statement.

Jesus' Words on the Cross: The chapter records some of Jesus' statements from the cross, including his words to his mother, Mary, and to John the disciple. These expressions of care and relationship reveal Jesus' humanity and the importance of community and family.

The Spear Piercing Jesus' Side: John 19:34 mentions the piercing of Jesus' side with a spear, resulting in the flow of blood and water. This has been seen as a theological symbol, representing the shedding of blood for redemption and the cleansing power of Christ's sacrifice.

Theological Influence:

Sacrificial Atonement: The crucifixion of Jesus, as described in John 19, is central to Christian theology. It has had a profound influence on the understanding of the sacrificial atonement, emphasizing that Jesus' death was a necessary and redemptive act for the forgiveness of humanity's sins.

Kingship of Jesus: The sign on the cross, declaring Jesus as the King of the Jews, has influenced Christian beliefs about Jesus' kingship. It has been a reminder that Jesus is the spiritual King who reigns over his followers' lives.

Relationship and Community: Jesus' words to Mary and John on the cross have influenced Christian teachings on the importance of relationships and community within the Church. It emphasizes the care and responsibility believers have toward one another.

Blood and Water: The symbolism of the blood and water flowing from Jesus' side has theological significance in the context of purification and redemption. It has been interpreted as representing the sacraments of baptism and the Eucharist, which are essential to Christian worship and belief.

In summary, John chapter 19 contains theological thoughts related to the crucifixion of Jesus, the inscription on the cross, Jesus' words on the cross, and the symbolism of blood and water. These theological concepts have had a profound influence on Christian belief and practice, shaping understandings of Jesus' sacrificial atonement, his kingship, the importance of relationships within the Christian community, and the significance of the sacraments.

John 20

New International Version

The Empty Tomb

20 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2 So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

3 So Peter and the other disciple started for the tomb. 4 Both were running, but the other disciple outran Peter and reached the tomb first. 5 He bent over and looked in at the strips of linen lying there but did not go in. 6 Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, 7 as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen. 8 Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. 9 (They still did not understand from Scripture that Jesus had to rise from the dead.) 10 Then the disciples went back to where they were staying.

Jesus Appears to Mary Magdalene

11 Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb 12 and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

13 They asked her, "Woman, why are you crying?"

"They have taken my Lord away," she said, "and I don't know where they have put him." 14 At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

15 He asked her, "Woman, why are you crying? Who is it you are looking for?"

Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

16 Jesus said to her, "Mary."

She turned toward him and cried out in Aramaic, "Rabboni!" (which means "Teacher").

17 Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

18 Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

Jesus Appears to His Disciples

19 On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" 20 After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

Jesus Appears to Thomas

24 Now Thomas (also known as Didymus[a]), one of the Twelve, was not with the disciples when Jesus came. 25 So the other disciples told him, "We have seen the Lord!"

But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe."

26 A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" 27 Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

28 Thomas said to him, "My Lord and my God!"

29 Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

The Purpose of John's Gospel

30 Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. 31 But these are written that you may believe[b] that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

Footnotes

John 20:24 Thomas (Aramaic) and Didymus (Greek) both mean twin.

John 20:31 Or may continue to believe

Chapter 20 of the Gospel of John tells the story of the resurrection of Jesus Christ. Early on the first day of the week, Mary Magdalene goes to the tomb where Jesus was buried and finds that the stone covering the entrance has been rolled away. She runs to tell Peter and John, and they both race to the tomb to see for themselves. John arrives first and sees that the tomb is indeed empty, but does not enter. Peter arrives shortly afterward and goes into the tomb, where he sees the burial cloths lying there. Mary Magdalene remains at the tomb, weeping. Jesus appears to her, but she does not recognize him at first. He asks her why she is weeping, and she tells him that the body of Jesus has been taken away. Jesus reveals himself to Mary, and she recognizes him. He tells her to go and tell the disciples that he has risen from the dead.

That same evening, Jesus appears to the disciples, who are gathered in a room with the doors locked for fear of the Jewish leaders. He shows them his hands and side, which bear the wounds of his crucifixion, and the disciples rejoice when they see him. Jesus commissions them to go and preach the good news of his resurrection to the world. One of the disciples, Thomas, is not present when Jesus appears to the others. When he is told that Jesus has risen from the dead, he says that he will not believe it unless he sees the wounds in Jesus' hands and side for himself. A week later, Jesus appears to the disciples again, and this time Thomas is with them. Jesus invites Thomas to touch his wounds and believe, and Thomas responds by declaring Jesus to be "My Lord and my God!"

The chapter ends with John saying that he has written this account of Jesus' life and teachings so that his readers may believe that Jesus is the Messiah, the Son of God, and that by believing in him they may have eternal life.

Here are some important verses from John 20, along with a brief explanation and their locations in the chapter:

1. John 20:1-10 - "Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance... Then the disciples went back to where they were staying."

In this passage, Mary Magdalene discovers that Jesus' tomb is empty and tells the disciples, who come to investigate. They find the tomb empty and return home, not yet understanding what has happened.

2. John 20:11-18 - "Now Mary stood outside the tomb crying... Jesus said to her, 'Mary.' She turned toward him and cried out in Aramaic, 'Rabboni!'"

In this passage, Mary Magdalene encounters the risen Jesus, who appears to her and speaks to her by name. This encounter is significant because it marks the first appearance of the resurrected Jesus to one of his followers.

3. John 20:19-23 - "On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, 'Peace be with you!'... And with that he breathed on them and said, 'Receive the Holy Spirit.'"

In this passage, Jesus appears to the disciples after his resurrection and gives them the gift of the Holy Spirit, empowering them to carry on his mission and spread his message.

4. John 20:24-29 - "Now Thomas... was not with the disciples when Jesus came... A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!'... Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'"

In this passage, the disciple Thomas doubts that Jesus has truly risen from the dead and demands physical proof. Jesus appears to him and offers him the opportunity to touch his wounds, which convinces Thomas that Jesus has indeed risen.

J John chapter 20 in the New Testament narrates the resurrection of Jesus Christ and the events that followed, including his appearances to his disciples. This chapter contains

profound theological thoughts and has had significant theological influence in Christian tradition. Here are some key points:

Theological Thought:

The Resurrection of Jesus: John 20 records the momentous event of Jesus' resurrection from the dead. This is the cornerstone of Christian faith, emphasizing the victory of Christ over sin and death. It underscores the theological truth that Jesus is the living Son of God.

Empty Tomb: The chapter describes how Mary Magdalene and the disciples found the tomb empty. The empty tomb serves as evidence of the resurrection and is a central element of the Christian proclamation of the Gospel.

Appearances of Jesus: John 20 narrates Jesus' appearances to Mary Magdalene, the disciples (including Thomas), and his commissioning of the disciples to continue his mission. These appearances reinforce the reality of the resurrection and demonstrate Jesus' continued presence with his followers.

Thomas' Confession: Thomas's doubting and subsequent confession of Jesus as "My Lord and my God" (John 20:28) highlight the importance of faith in Jesus' resurrection and divinity. It is a declaration of Jesus' identity as both Lord and God.

The Sending of the Holy Spirit: In John 20:22, Jesus breathes on his disciples and says, "Receive the Holy Spirit." While this is not the full outpouring of the Spirit at Pentecost (which is recorded in Acts), it anticipates the coming of the Holy Spirit, signifying the beginning of a new spiritual era.

Theological Influence:

Resurrection as the Foundation: The resurrection of Jesus, as described in John 20, is the central event in Christian theology. It is the basis for Christian faith and hope, demonstrating Christ's victory over sin and death and offering the promise of eternal life.

The Empty Tomb: The empty tomb has played a significant role in Christian apologetics, offering evidence of Jesus' resurrection. It underscores the historical reality of the event and its implications for faith.

Faith and Doubt: Thomas' doubting and subsequent confession have influenced Christian discussions on faith and doubt. It encourages believers to trust in the resurrected Christ, even in moments of doubt, and confess Jesus as Lord and God.

The Holy Spirit: Jesus' act of breathing on the disciples and commissioning them with the Holy Spirit in John 20 has theological implications for the role of the Spirit in the life of the Church. It anticipates the empowerment of the Spirit at Pentecost, emphasizing the Spirit's guidance, comfort, and equipping of believers.

In summary, John chapter 20 contains theological thoughts related to the resurrection of Jesus, the empty tomb, Jesus' appearances, faith and doubt, Thomas' confession, and the sending of the Holy Spirit. These theological concepts have had a profound influence on Christian belief and practice, shaping understandings of the resurrection, faith, the role of the Holy Spirit, and the identity of Jesus as Lord and God.

ohn 21

New International Version

Jesus and the Miraculous Catch of Fish

21 Afterward Jesus appeared again to his disciples, by the Sea of Galilee.[a] It happened this way: 2 Simon Peter, Thomas (also known as Didymus[b]), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. 3 “I’m going out to fish,” Simon Peter told them, and they said, “We’ll go with you.” So they went out and got into the boat, but that night they caught nothing.

4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

5 He called out to them, “Friends, haven’t you any fish?”

“No,” they answered.

6 He said, “Throw your net on the right side of the boat and you will find some.” When they did, they were unable to haul the net in because of the large number of fish.

7 Then the disciple whom Jesus loved said to Peter, “It is the Lord!” As soon as Simon Peter heard him say, “It is the Lord,” he wrapped his outer garment around him (for he had taken it off) and jumped into the water. 8 The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.[c] 9 When they landed, they saw a fire of burning coals there with fish on it, and some bread.

10 Jesus said to them, “Bring some of the fish you have just caught.” 11 So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. 12 Jesus said to them, “Come and have breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord. 13 Jesus came, took the bread and gave it to them, and did the same with the fish. 14 This was now the third time Jesus appeared to his disciples after he was raised from the dead.

Jesus Reinstates Peter

15 When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?”

“Yes, Lord,” he said, “you know that I love you.”

Jesus said, “Feed my lambs.”

16 Again Jesus said, “Simon son of John, do you love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

17 The third time he said to him, “Simon son of John, do you love me?”

Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.”

Jesus said, “Feed my sheep. 18 Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” 19 Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, “Follow me!”

20 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) 21 When Peter saw him, he asked, “Lord, what about him?”

22 Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.” 23 Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?”

24 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

25 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

Footnotes

John 21:1 Greek Tiberias

John 21:2 Thomas (Aramaic) and Didymus (Greek) both mean twin.

John 21:8 Or about 90 meters

Chapter 21 of the Gospel of John tells the story of Jesus' post-resurrection appearance to his disciples on the shore of the Sea of Galilee.

Seven of the disciples are gathered together, including Peter, Thomas, Nathanael, James, John, and two unnamed disciples. Peter decides to go fishing, and the others join him in the boat. They fish all night but catch nothing.

In the morning, they see a figure on the shore who tells them to cast their nets on the other side of the boat. They do so, and catch a large number of fish. They realize that the figure on the shore is Jesus, and Peter jumps into the water and swims to shore to meet him.

Jesus has prepared breakfast for the disciples, with fish and bread. He invites them to come and eat. After they have eaten, Jesus asks Peter three times if he loves him. Peter responds affirmatively each time, and Jesus tells him to feed his sheep.

Jesus then tells Peter that when he was young, he dressed himself and went where he pleased, but that when he is old, he will stretch out his hands and someone else will dress him and lead him where he does not want to go. This is a prophecy of Peter's future death, which will glorify God.

Jesus concludes by telling Peter to follow him, and that he will lead him to a life of service and sacrifice.

The chapter ends with John stating that he is the one who has recorded these things, and that there are many other things that Jesus did which are not recorded in the book, but that the things that are written are for the purpose of bearing witness to the fact that Jesus is the Christ, the Son of God, and that by believing in him, we may have life in his name.

Here are some important verses from John 21, along with a brief explanation and their locations in the chapter:

1. John 21:1-14 - "Afterward Jesus appeared again to his disciples, by the Sea of Galilee... Simon Peter... said, 'I'm going out to fish,' and they said, 'We'll go with you.' So they went out and got into the boat... When they landed, they saw a fire of burning coals there with fish on it, and some bread."

In this passage, Jesus appears to his disciples after his resurrection and performs a miracle by providing them with a large catch of fish. This encounter is significant because it marks another appearance of the resurrected Jesus to his followers.

2. John 21:15-19 - "When they had finished eating, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' 'Yes, Lord,' he said, 'you know that I love you.' Jesus said, 'Feed my lambs.'"

In this passage, Jesus has a conversation with Simon Peter in which he asks him three times if he loves him and instructs him to care for his followers. This encounter is significant because it marks a restoration of Peter's relationship with Jesus after he denied him three times before his crucifixion.

3. John 21:20-25 - "Peter turned and saw that the disciple whom Jesus loved was following them... When Peter saw him, he asked, 'Lord, what about him?'... Jesus answered, 'If I want him to remain alive until I return, what is that to you? You must follow me.'"

In this passage, Jesus speaks with Peter about the future of the disciple whom he loved, and emphasizes the importance of following him. This encounter is significant because it serves as a reminder to his followers to focus on their own journey with Jesus, rather than worrying about the journey of others.

John chapter 21 in the New Testament is a unique chapter that records a post-resurrection appearance of Jesus to some of his disciples by the Sea of Galilee. This chapter contains

theological thoughts and has had some theological influence in Christian tradition. Here are the key points:

Theological Thought:

Breakfast by the Sea: John 21 describes a breakfast scene in which Jesus, after his resurrection, prepares a meal for his disciples. This act of hospitality and provision reflects themes of fellowship and nourishment.

Peter's Restoration: The chapter includes a significant conversation between Jesus and Peter. Jesus asks Peter three times if he loves him and commissions him to "feed my lambs" and "take care of my sheep." This interaction symbolizes Peter's restoration after his previous denial of Jesus and underscores the concept of pastoral care and leadership within the Christian community.

Follow Me: Jesus instructs Peter to "Follow me" (John 21:19). This call to discipleship echoes the initial call of Peter and the other disciples to follow Jesus during his earthly ministry.

Foretelling Peter's Death: Jesus predicts Peter's future martyrdom, emphasizing the cost of discipleship and the idea that following Jesus may involve personal sacrifice.

Theological Influence:

Peter's Restoration: The conversation between Jesus and Peter in John 21 has had theological and pastoral significance. It is often seen as an example of Jesus' forgiveness and restoration, offering hope to those who may have denied or strayed from their faith.

Pastoral Ministry: Jesus' commission to Peter to "feed my lambs" and "take care of my sheep" has influenced Christian ecclesiology (the doctrine of the Church) and pastoral theology. It underscores the responsibility of leaders within the Church to care for and nurture the spiritual well-being of believers.

Discipleship: The call to "Follow me" in John 21:19 serves as a reminder of the ongoing call to discipleship and following Jesus. It has influenced Christian teaching on the nature of the Christian journey and the commitment required of followers of Christ.

Cost of Discipleship: Jesus' prediction of Peter's martyrdom highlights the theme of the cost of discipleship, emphasizing that following Jesus may involve personal sacrifice and even suffering. This concept has influenced Christian teachings on commitment and perseverance in the face of challenges.

In summary, John chapter 21 contains theological thoughts related to fellowship, Peter's restoration, discipleship, pastoral ministry, and the cost of following Jesus. While it may not be as prominent in theological discussions as other chapters in the New Testament, it

has influenced Christian understanding of forgiveness, leadership, discipleship, and the sacrificial nature of Christian commitment.

Notes:

In the Gospel of John, there are several complex and challenging theological questions that are raised, but not necessarily answered in a straightforward manner. Some of these questions include:

1. The nature of Jesus Christ: Throughout the Gospel of John, there are numerous references to Jesus as the Son of God, the Word made flesh, and the light of the world. However, these descriptions can be difficult to reconcile with Jesus' humanity and the fact that he was born of a human mother.
2. The problem of evil: The Gospel of John, like the rest of the Bible, does not offer a definitive answer to the question of why there is evil in the world. Instead, it portrays Jesus as the light that shines in the darkness, and emphasizes the importance of faith and obedience to God in the face of suffering and hardship.
3. The role of the Holy Spirit: The Gospel of John contains several references to the Holy Spirit, but it can be difficult to understand exactly what the Spirit's role is in the life of the believer. Some passages suggest that the Spirit is a helper and advocate who guides and empowers believers, while others describe the Spirit as a mysterious force that cannot be fully understood.
4. The relationship between faith and works: The Gospel of John emphasizes the importance of faith in Jesus Christ as the path to salvation, but it also contains several passages that emphasize the importance of good works and obedience to God's commands. It can be challenging to understand how these two ideas fit together, and whether faith alone is sufficient for salvation.

Overall, these are complex and challenging theological questions that have been debated by scholars and believers for centuries, and they continue to inspire deep reflection and contemplation today.