

The Gospel of John

Lesson 13 John 19:18 - John 21:25

At Golgotha, the soldiers try to give Jesus a mixture of sour wine mixed with vinegar to help kill the pain of the nails driven into His hands and feet, but Jesus refuses the sedative. The Gospel of Mark tells us that they drive the nails at 9:00 AM, but neither Luke nor John records this information. Saul is not at the crucifixion yet, so he can not relay an eyewitness account of these two events to Luke. John does not see these events either because he has gone to get the mother of Jesus. When they arrive, he guides her as close as possible to the cross. Pilate has already nailed the inscription to the cross when Saul of Tarsus and John arrive.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The soldiers offer Jesus sour wine mix.	Matthew 27:34; Mark 15:23
Jesus is crucified at 9:00 AM.	Mark 15:25

Two robbers and the inscription.

Matthew 27:37-38; Mark 15:26-28; Luke 23:33-38; John 19:18-22

John 19:¹⁸ There they crucified Him, and with Him two other men, one on either side, and Jesus in between.¹³⁴ ¹⁹ Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." ²⁰ Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin *and* in Greek. ²¹ So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" ²² Pilate answered, "What I have written I have written."

John must have lingered at Pilate's palace to hear the interaction between Pilate and the Jewish leaders. Pilate's inscription is offensive to them; Jesus is not their king, but Pilate will not change his mind. He does not want to crucify Jesus. He has tried to release Him at least six times, but the pressure from the Jewish leadership finally compels him to make his fatal decision.

The charges are first written in Latin because it is the legal language of the day. The Hebrew inscription is for the benefit of the people of Jerusalem and the Greek portion is for those who pass by and do not know Hebrew. Pilate has written it as a joke. The Sanhedrin is fearful that it is a joke on them, not Jesus, and rightly so. Pilate has no reason to kill Jesus except for the pressure of the people, and that is not a legitimate reason to commit such an act.

For some reason, John does not record all of the last words of the Lord. Only Luke records the words "Forgive them, for they know not what they do." Perhaps it is because the other writers do not hear the Lord. Later Saul of Tarsus probably relays this message to Luke because he is allowed to get near the cross and can hear that the commotion is occurring at its foot.

¹³⁴ Isaiah 53:12

An event in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Jesus says, "Forgive them..."	Luke 23:34

Soldiers' division of the garments

Matthew 27:35-36; Mark 15:24; Luke 23:34; John 19:23-24

John 19:²³ Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece. ²⁴ So they said to one another, "Let us not tear it, but cast lots for it, *to decide* whose it shall be"; *this was* to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."¹³⁵

From a distance, all the Gospel eyewitnesses can watch the soldiers divide the Lord's clothing and gamble for them. The Lord is nude as He hangs on the cross, a shameful scene of disgrace and dishonor.

Jesus' instruction to John

John 19:25-27

John 19:²⁵ Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. ²⁶ When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" ²⁷ Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own *household*.

John records the words spoken to him by the Lord concerning His mother. In a way, the Lord wants him to accept her as his adoptive mother. John understands His intention, and from that day until she dies, John cares for Mary and provides all her needs.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The multitudes mock Jesus.	Matthew 27:39-43; Mark 15:29-32; Luke 23:35-37
The robbers mocks Jesus.	Matthew 27:44; Mark 15:32; Luke 23:39
One robber rebukes the other.	Luke 23:40-41
Jesus says, "...you will be with me in Paradise."	Luke 23:43
It is dark from the 6th to the 9th hour.	Matthew 27:45; Mark 15:33; Luke 23:44-45
Jesus says, "Eloi, Eloi, Lamma, Sabachthani."	Matthew 27:46; Mark 15:34

Jesus' words

John 19:28

John 19:²⁸ After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty."¹³⁶

¹³⁵ Palm 22:18¹³⁶ Palm 69:21

John hears Jesus say "I am thirsty." He does not cry out these words just to fulfill the prophecy in the Psalms; it is a natural part of the agony of the crucifixion. Before long, the ordeal will be over.

An event in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Jesus cries out, "Into Thy hands I commit my spirit."	Matthew 27:50; Mark 15:37; Luke 23:46

Jesus' death

Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30

John 19:²⁹ A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon *a branch of hyssop* and brought it up to His mouth. ³⁰ Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

John hears the last words of the Lord and records them here. After tasting the sour wine, He utters those words. The Lord's life ends with the words of a psalm.

Psalm 31:5 Into Thy hand I commit my spirit; Thou hast ransomed me, O LORD, God of truth.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The Temple veil is torn from top to bottom.	Matthew 27:51; Mark 15:38; Luke 23:45
The earthquake occurs.	Matthew 27:51
The centurion glorifies God.	Matthew 27:54; Mark 15:39; Luke 23:47
The multitude leaves grieving.	Luke 23:48
The women watch from a distance.	Matthew 27:55-56; Mark 15:40-41; Luke 23:49

Request that legs be broken

John 19:31-32

John 19:³¹ Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. ³² So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;

The breaking of the legs is performed with a heavy lead mallet. Its purpose is to end the suffering quickly by not allowing the crucified person to push himself up with his legs to gasp a deeper breath, causing the person to die of suffocation. Only two men feel the brunt of the mallet that day because the Lord is already dead.

Jesus' side pierced

John 19:33-34

John 19:³³ but coming to Jesus, when they saw that He was already dead, they did not break His legs. ³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

Just to make sure Jesus is dead, a soldier pierces His side with a spear. There are many theories as to why the water and blood drain from the Lord's side, but none is worth

mentioning. It is enough just to accept this phenomenon for what it is - the presence of water and blood.

Fulfillment of prophecy

John 19:35-37

John 19:³⁵ And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. ³⁶ For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN."¹³⁷ ³⁷ And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."¹³⁸

John refers to himself in the passage, indicating that he is the eyewitness of the Lord's death. Not one bone is broken, yet He is pierced in the side just as it is foretold in the Old Testament. This passage refutes the teaching that Jesus did not have an earthly body.

Joseph's request for the body

Matthew 27:57-58; Mark 15:42-45; Luke 23:50-52; John 19:38

John 19:³⁸ After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

Joseph had been a secret disciple of Jesus for the same reason as many others, but not now. He asks Pilate for the Lord's body and receives permission to retrieve it from the cross. He may have been a coward before, but in this darkest hour, he puts that cowardice behind him and rises to the occasion.

Preparation of the body

John 19:39-40

John 19:³⁹ Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. ⁴⁰ So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

The Pharisee, Nicodemus, had also been a secret believer since he had visited Jesus one night. In a meeting of the Sanhedrin he had defended the Lord and brought wrath upon himself. Now he shows his steadfast belief in the Lord by helping Joseph quickly prepare the body of Jesus before the Sabbath begins. Nicodemus is a rich man and probably covers the Lord's entire body with spices.

¹³⁷ Exodus 12:46; Numbers 9:12; Psalm 34:20

¹³⁸ Zechariah 12:10

Body placed in new garden tomb

Matthew 27:59-60; Mark 15:46; Luke 23:53; John 19:41-42

John 19:⁴¹ Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴²Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

The crucifixion occurred outside the old city walls of Jerusalem and the tomb is nearby. When visiting Jerusalem today, tourists are shown multiple places for both the crucifixion and the burial. Most likely, Gordon's Calvary is the correct place of death and the tomb nearby is the correct burial chamber.¹³⁹

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The two Mary's watch the burial.	Matthew 27:61; Mark 15:47; Luke 23:54-55
The Roman soldiers guard the tomb.	Matthew 27:62-66
The two Mary's prepare spices and then rest.	Luke 23:56
The angel rolls the stone away.	Matthew 28:2-4

Mary Magdalene arrival at the tomb at dawn

Matthew 28:1; Mark 16:1-4; Luke 24:1-3; John 20:1

John 20:1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* taken away from the tomb.

Mary leaves for the tomb in the dark of Sunday morning, but by the time she arrives, the sun has risen. The tomb has been disturbed, the stone rolled away to the side. John does not record the words spoken to Mary by the angel. Even though the angel tells them the Lord is risen, Mary Magdalene has trouble believing it.

An event in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The angels appear to the women.	Matthew 28:5-7; Mark 16:5-7; Luke 24:4-8

Mary runs to tell disciples

Matthew 28:8; Mark 16:8; Luke 24:9-11; John 20:2

John 20:2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." ³So Peter and the other disciple went forth, and they were going to the tomb.

Mary reports to Peter that someone has moved the body of Jesus. Peter and John are also perplexed and run to the tomb to see for themselves.

Peter and John's inspection of the empty tomb

Luke 24:12; John 20:3-9

John 20:4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; ⁵and stooping and looking in, he saw the

¹³⁹ Gordon's Calvary is the hill considered by Mr. Gordon to be the place of the crucifixion.

linen wrappings lying *there*; but he did not go in. ⁶ And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*, ⁷ and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. ⁸ So the other disciple who had first come to the tomb then also entered, and he saw and believed. ⁹ For as yet they did not understand the Scripture, that He must rise again from the dead.¹⁴⁰

In the tomb, John reports the scene of the wrappings placed on Jesus after His death. They are still in the place where they laid Him, except for the face cloth which is neatly rolled up in a separate place. Several theories have emerged about the importance of the rolled face cloth, but not one is provable. One simple fact remains. The Lord has not rushed from the tomb because He has taken the time to roll the cloth neatly and put it aside. Even with the evidence in the tomb, the men still do not understand that He is risen.

Peter and John's departure for home

Luke 24:12; John 20:10

John ^{20:10} So the disciples went away again to their own homes.

Still in dismay, Peter and John do the only thing they know to do; they return to their homes. But before they go too far down the road, John sees another encounter occur with Mary and the women with her mentioned in the other gospels.

Mary Magdalene's tears

John 20:11

John ^{20:11} But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb;

Even though Peter and John have left the tomb, Mary remains nearby, crying.

Appearance of the angels

John 20:12-13

John ^{20:12} and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. ¹³ And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

From inside the tomb, two angels call out to her, causing her to peer into the grave and express her deep concern.

Jesus and Mary Magdalene

Mark 16:9; John 20:14-17

John ^{20:14} When she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." ¹⁶ Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). ¹⁷ Jesus said to her, "Stop clinging to Me, for I

¹⁴⁰ Psalm 16:10

have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

In her despair and still gazing into the tomb, Mary speaks to the Lord, thinking He is the gardener who has taken the body away. Why would she think that He is the gardener? We must remember the Lord is buried in a new tomb freshly dug into the hillside, and as such, someone will be caring for the surroundings until the owner is buried in the tomb. The Lord is buried so quickly that it is only logical that Mary thinks the gardener has not been told of the burial before the Sabbath. Most likely, Mary has not even turned her head to see to whom she is speaking. When she recognizes Him to be the Lord, she tries to embrace Him, but He will not let her.

The prohibition is to remind Mary that He has not yet ascended to the throne and that His place is in heaven. However, it is also to remind her that everything has changed. His purpose now is to show the world that He is alive before He ascends to His place with the Father.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Jesus appears to other women.	Matthew 28:9-10

Mary's report to the disciples

Mark 16:10-11; John 20:18

John ^{20:18} Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her.

Mary catches up with John and Peter and tells them everything that has just happened with the Lord. Luke and Mark state that the disciples do not believe Mary's testimony or the testimony of the other women. But Mary is the first to see the Lord and the disciples will soon believe.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
The guards report to the priests.	Matthew 28:11-15
Jesus meets the two on the road to Emmaus.	Mark 16:12-13; Luke 24:13-32
Jesus appears to Simon Peter.	1st Cor 15:5; Luke 24:34
The two report to the disciples in Jerusalem.	Luke 24:33-35

John does not record the guards' report of the disappearance of the body to the priest, nor does he record the Lord's appearance to the two disciples on the road to Emmaus. They were probably at the crucifixion on Friday and spent the Sabbath with friends in Jerusalem because the walk to Emmaus is too far to travel on the holy day. On Sunday morning, the two have begun their journey home, seven miles from Jerusalem. Jesus appears to them as they near their homes. He then appears to Peter and later to all the apostles except Thomas.

Jesus appears to disciples without Thomas

Luke 24:36-46; John 20:19-24

John ^{20:19} So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." ²⁰ And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. ²¹ So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." ²² And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. ²³ "If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained." ²⁴ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

As in the rest of this gospel, John does not designate the twelve apostles as the other Gospels do; he simple calls them the disciples. Hiding in the room behind closed doors are the remaining apostles except Thomas. Their fear stems from the news that the body of Jesus is not in the tomb and the guards have informed the Sanhedrin of this fact.

When Jesus enters the closed room, He calms their fears. In the same way that the Lord breathed on Adam to give him life, the Lord breathes on them, bestowing on them the Holy Spirit. On the day of Pentecost, the Holy Spirit will descend on them, empowering them for their work, but here the Lord is preparing them to receive that empowerment. Once again, He promises them the authority to speak for God as His representatives on earth.

Disciples' report to Thomas

John 20:25

John ^{20:25} So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Just as the other disciples did not believe Mary Magdalene, Thomas does not believe them. Even with the eyewitness account of ten of the apostles, Thomas shows his strongheaded stubbornness.

Jesus' appearance to disciples including Thomas

Mark 16:14; John 20:26-29

John ^{20:26} After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." ²⁷ Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." ²⁸ Thomas answered and said to Him, "My Lord and my God!" ²⁹ Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."

Because of his unbelief, Thomas has to wait a full week to see the Lord for himself. We can only imagine Thomas' thoughts that week. Finally, behind the same closed doors, the Lord appears to the apostles; Thomas is present this time. Thomas does not have to say a word; Jesus knows the demands he had made eight days before.

Thomas makes a noble confession but he misses the most important element of entering the faith; he should have believed the testimony of the eyewitnesses eight days before. In the future the blessed ones are those "who did not see and yet believed."

John's first testimony

John 20:30-31

John ^{20:30} Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. ¹⁴¹

John states that Jesus performed more signs than he has recorded in this Gospel. But John's purpose in writing his eyewitness accounts is to provide his testimony. He does not want anyone to make the same mistake that Thomas makes in failing to believe because he has not seen the risen Lord. Helping others to believe that Jesus is the Christ, the Messiah, the Savior, the Son of God who brings eternal life is the purpose of John's Gospel.

Not wanting to leave the reader wanting more, John records one more appearance of the Lord.

Jesus' appearance to seven by the sea

John 21:1-14

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

Seven of the apostles have decided to spend the night fishing on the Sea of Galilee, specifically in the Tiberius area. As morning breaks, they hear the Lord call to them from the shore, telling them to cast their nets on the right side of their boat. The catch is so great that they must pull it ashore in order to harvest the fish.

¹⁴¹ Psalm 2:7, 12

The Lord has already started a fire and is cooking fish. He invites them to bring their fish to dine with Him. He has also brought the bread they will need for the meal. The story creates a wonderful picture of the future for the apostles. The Lord already has fish to offer, but it is important for the apostles to bring the fish they have gathered under His direction. Once they bring their catch to the meal, the Lord will provide the bread. Jesus is the Bread of Life and, as such, only He can provide the essential element in a relationship with God.¹⁴²

Jesus questions Peter 3 times

John 21:15-23

John 21:15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." ¹⁶ He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." ¹⁷ He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep. ¹⁸ "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." ¹⁹ Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!" ²⁰ Peter, turning around, saw the disciple whom Jesus loved following *them*; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?" ²¹ So Peter seeing him said to Jesus, "Lord, and what about this man?" ²² Jesus said to him, "If I want him to remain until I come, what *is that* to you? You follow Me!" ²³ Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but *only*, "If I want him to remain until I come, what *is that* to you?"

At the breakfast, the Lord speaks directly to Peter three times saying, "Do you love me?" The Lord responds to each of Peter's answers with an order. The first response is "Tend My lambs." Jesus means for Peter to tend the Lord's followers like a shepherd tends his flock. The shepherd is the servant of the sheep, doing everything for them. They do nothing on their own except eat and grow and have offspring. The shepherd must serve them by moving them to food and water, shearing them when the seasons change and guarding them from all dangers. But the Lord's most important order is the feeding of the sheep. They must be fed and watered so they can live.

The second response from the Lord is, "Shepherd My sheep." Jesus means for Peter to look after all the needs of the Lord's flock. It is not enough just to feed the flock. Their wounds must be bandaged. Their young must be helped. They must be sheltered in storms and protected from the heat. Thorns must be removed and their eyes must be cleaned.

The third response from the Lord seems to be the same as the first "Tend my Lambs." It is not the same in the original language. Jesus changes the words to indicate the young sheep in contrast to His first response. Peter is to serve the needs of the children in the faith, not just in physical age but in spiritual age and education. They must be fed and brought to spiritual maturity.

¹⁴² John 6:32-35

Amazingly, Peter is still confused and does not understand the words, meaning, and intent of the Lord. He is still confused about the Lord's betrayer, wondering if he was the one who betrayed Him because of the three denials. Some sixty years after the event, John clearly understands and records for our edification the Lord's description of what will happen with Peter at his death. In spite of and because of all the authority the Lord has and will invest in Peter, one day, he, too, will die for his belief in the Lord.

Looking at the young John, Peter asks what will become of him. The Lord's response makes an important point; we are not to worry about death, we are to focus on following the Lord.

List of events in the life of Jesus from the other Gospels not included in John's Gospel

EVENT	SCRIPTURE PASSAGE
Jesus appears to 500 brethren.	1st Cor 15:6
Jesus appears to James.	1st Cor 15:7
Jesus commissions the apostles.	Matthew 28:16-20; Mark 16:15-18; Luke 24:44-49
Jesus is received into Heaven.	Mark 16:19-20; Luke 24:50-53

John does not record the last three appearances of the Lord; however, it is interesting that it is Saul of Tarsus, who is also known as Paul the apostle, who records the Lord's appearance to the 500 and to James. Paul must have been there to see the Lord. Paul will not begin his great persecution of the church until after Stephen is selected to help serve the tables of the Hellenistic widows several months away.

John's second testimony

John 21:24-25

John ^{21:24} This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true. ²⁵ And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

In his final words, John seals this Gospel as his true testimony, one that is only a partial record of all that Jesus accomplished while He walked on the earth; nevertheless, it reveals the truth about the Lord.