

Commentary
on
The Gospel of
John

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Introduction

John, the writer of this Gospel, was the son of Zebedee and one of the Twelve. Along with his brother, James, and with Peter, he belonged to the inner circle of disciples, a group that was near Christ on such occasions as the transfiguration and the agony in Gethsemane. It was to John that our Lord on the cross commended His mother. John appears with Peter in the first part of The Acts and is referred to by Paul as one of the three “pillars” of the Church (Galatians 2:9). His other writings are the Epistles bearing his name, and The Revelation.

John’s purpose in the Fourth Gospel was, as he plainly declares, “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20:31) Therefore, he presents Christ as the Son of God (John 1:34,49; etc.), who was sent from God (John 3:2, 6:46, etc.) and always spoke the message God gave Him (John 3:34, 7:16-17, etc.). In accordance with the purpose of this Gospel, the words “believe” and “life”, and the titles, “Son” and “Son of God”, are used many more times than in the Synoptic Gospels. Other characteristic words of John are “true”, “truth”, “love”, “witness”, and “world” (Greek *kosmos*). John alone records the great “I am” declarations of Christ (John 6:35, 8:12, 10:7,11, 11:25, 14:6) and gives the sayings of Christ introduced by the solemn “Verily, verily” (John 1:51, 5:19,24,25, etc.). Moreover, he alone reports the great controversy between Christ and His enemies (John 7 to 12).

The Gospel of John may be divided as follows:

- I. The Prologue: The Eternal Word Incarnate in the Son of God, 1:1-34
- II. The Son of God Manifesting His Power in Public Ministry, 1:35-12:50
- III. Jesus Prepares His Disciples for His Ascension, 13-17
- IV. The Sacrifice of the Son of God, 18-19
- V. The Manifestation of the Son of God in Resurrection, 20
- VI. Jesus’ Final Preparation of His Disciples, 21

John was an apostle chosen by Jesus. Tradition holds that John was born in about 6 A.D. and lived to about 99 A.D. The promise of long life was given to him by Jesus, as we read in **John 21 (KJV):**20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

We know that John was in the isle called Patmos when he received the revelation of the Book of Revelation, as we read in **Revelation 1 (KJV):**9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Comments of Philip Schaff

Philip Schaff, who wrote History of the Christian Church in eight volumes, wrote the following about John:

“The best comes last. The fourth Gospel is the Gospel of Gospels, the holy of holies in the New Testament. The favorite disciple and bosom friend of Christ, the protector of his mother, the survivor of the apostolic age was pre-eminently qualified by nature and grace to give to the church the inside view of that most wonderful person that ever walked on earth. In his early youth he had absorbed the deepest words of his Master, and treasured them in a faithful heart; in extreme old age, yet with the fire and vigor of manhood, he reproduced them under the influence of the Holy Spirit who dwelt in him and led him, as well as the other disciples, into "the whole truth."

His Gospel is the golden sunset of the age of inspiration, and sheds its lustre into the second and all succeeding centuries of the church. It was written at Ephesus when Jerusalem lay in ruins, when the church had finally separated from the synagogue, when "the Jews" and the Christians were two distinct races, when Jewish and Gentile believers had melted into a homogeneous Christian community, a little band in a hostile world, yet strong in faith, full of hope and joy, and certain of victory.

For a satisfactory discussion of the difficult problems involved in this Gospel and its striking contrast with the Synoptic Gospels, we must keep in view the fact that Christ communed with the apostles after as well as before his visible departure, and spoke to them through that "other Advocate" whom he sent to them from the Father, and who brought to remembrance all things he had said unto them. (Note: John 14:26) Here lies the guarantee of the truthfulness of a picture which no human artist could have drawn without divine inspiration. Under any other view the fourth Gospel, and indeed the whole New Testament, becomes the strangest enigma in the history of literature and incapable of any rational solution.

John and the Synoptists.

If John wrote long after the Synoptists, we could, of course, not expect from him a repetition of the story already so well told by three independent witnesses. But what is surprising is the fact that, coming last, he should produce the most original of all the Gospels.

The transition from Matthew to Mark, and from Mark to Luke is easy and natural; but in passing from any of the Synoptists to the fourth Gospel we breathe a different atmosphere, and feel as if we were suddenly translated from a fertile valley to the height of a mountain with a boundless vision over new scenes of beauty and grandeur. We look in vain for a genealogy of Jesus, for an account of his birth, for the sermons of the Baptist, for the history of the temptation in the wilderness, the baptism in the Jordan, and the transfiguration on the Mount, for a list of the Twelve, for the miraculous cures of demoniacs. John says nothing of the institution of the church and the sacraments; though he is full of the mystical union and communion which is the essence of the church, and presents the spiritual meaning of baptism and the Lord's Supper (John 3 and John 6). He omits the ascension, though it is promised through Mary Magdalene (John 20:17). He has not a word of the Sermon on the Mount, and the

Lord's Prayer, none of the inimitable parables about the kingdom of heaven, none of those telling answers to the entangling questions of the Pharisees. He omits the prophecies of the downfall of Jerusalem and the end of the world, and most of those proverbial, moral sentences and maxims of surpassing wisdom which are strung together by the Synoptists like so many sparkling diamonds.

But in the place of these Synoptical records John gives us an abundance of new matter of equal, if not greater, interest and importance. Right at the threshold we are startled, as by a peal of thunder from the depths, of eternity: "In the beginning was the Word." And as we proceed we hear about the creation of the world, the shining of the true light in darkness, the preparatory revelations, the incarnation of the Logos, the testimony of the Baptist to the Lamb of God. We listen with increasing wonder to those mysterious discourses about the new birth of the Spirit, the water of life, the bread of life from heaven, about the relation of the eternal and only-begotten Son to the Father, to the world, and to believers, the mission of the Holy Spirit, the promise of the many mansions in heaven, the farewell to the disciples, and at last that sacerdotal prayer which brings us nearest to the throne and the beating heart of God. John alone reports the interviews with Nicodemus, the woman of Samaria, and the Greek foreigners. He records six miracles not mentioned by the Synoptists, and among them the two greatest—the changing of water into wine and the raising of Lazarus from the grave. And where he meets the Synoptists, as in the feeding of the five thousand, he adds the mysterious discourse on the spiritual feeding of believers by the bread of life which has been going on ever since. He makes the nearest approach to his predecessors in the closing chapters on the betrayal, the denial of Peter, the trial before the ecclesiastical and civil tribunals, the crucifixion and resurrection, but even here he is more exact and circumstantial, and adds, interesting details which bear the unmistakable marks of personal observation.

He fills out the ministry of Christ in Judaea, among the hierarchy and the people of Jerusalem, and extends it over three years; while the Synoptists seem to confine it to one year and dwell chiefly on his labors among the peasantry of Galilee. But on close inspection John leaves ample room for the Galilaean, and the Synoptists for the Judaeian ministry. None of the Gospels is a complete biography. John expressly disclaims, this (John 20:31). Matthew implies repeated visits to the holy city when he makes Christ exclaim: "O Jerusalem, Jerusalem ... how often would I have gathered thy children together" (John 23:37; comp. John 27:57). On the other hand John records several miracles in Cana, evidently only as typical examples of many (John 2:1 sqq.; John 4:47 sqq.; John 6:1 sqq. (Note: sqq. means "what follows")). But in Jerusalem the great conflict between light and darkness, belief and unbelief, was most fully developed and matured to the final crisis; and this it was one of his chief objects to describe.

The differences between John and the Synoptists are many and great, but there are no contradictions.

The Occasion.

Irenaeus, who, as a native of Asia Minor and a spiritual grand-pupil of John, is entitled to special consideration, says: "Afterward" [i.e., after Matthew, Mark, and Luke] "John, the disciple of the Lord, who also had leaned upon his breast, did himself publish a Gospel during

his residence at Ephesus in Asia." In another place he makes the rise of the Gnostic heresy the prompting occasion of the composition.

A curious tradition, which probably contains a grain of truth, traces the composition to a request of John's fellow-disciples and elders of Ephesus. "Fast with me," said John, according to the Muratorian fragment (170), "for three days from this time" [when the request was made], "and whatever shall be revealed to each of us" [concerning my composing the Gospel], "let us relate it to one another. On the same night it was revealed to Andrew, one of the apostles, that John should relate all things in his own name, aided by the revision of all. ... What wonder is it then that John brings forward every detail with so much emphasis, even in his Epistles, saying of himself, What we have seen with our eyes, and heard with our ears, and our hands have handled, these things have we written unto you. For so he professes that he was not only an eyewitness, but also a hearer, and moreover a writer of all the wonderful works of the Lord in their historical order."

The mention of Andrew in this fragment is remarkable, for he was associated with John as a pupil of the Baptist and as the first called to the school of Christ (John 1:35–40). He was also prominent in other ways and stood next to the beloved three, or even next to his brother Peter in the catalogues of the apostles.

Victorinus of Pettau (d. about 304), in the Scholia on the Apocalypse, says that John wrote the Gospel after the Apocalypse, in consequence of the spread of the Gnostic heresy and at the request of "all the bishops from the neighboring provinces."

Jerome, on the basis of a similar tradition, reports that John, being constrained by his brethren to write, consented to do so if all joined in a fast and prayer to God, and after this fast, being saturated with revelation (*revelatione saturatus*), he indited the heaven-sent preface: "In the beginning was the Word."

Possibly those fellow-disciples and pupils who prompted John to write his Gospel, were the same who afterward added their testimony to the genuineness of the book, speaking in the plural ("we know that his witness is true," (Note: John 21:24), one of them acting as scribe ("I suppose," (Note: John 21:25)).

The outward occasion does not exclude, of course, the inward prompting by the Holy Spirit, which is in fact implied in this tradition, but it shows how far the ancient church was from such a mechanical theory of inspiration as ignores or denies the human and natural factors in the composition of the apostolic writings. The preface of Luke proves the same."

John, Chapter 1

I. The Prologue: The Eternal Word Incarnate in the Son of God

The Deity of Jesus Christ

John 1 (KJV):1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Comment: Paul explains in **Philippians 2 (KJV):**5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus Christ, the True Light

John 1 (KJV):4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Comment: The “life” in him is the true light that “lighteth”, or gives light, to “every man that cometh into the world”. But “the darkness comprehended it not”, that is, the darkness did not understand it, or overcome it. The word “comprehended” in the Greek is **καταλαμβάνω** (pronounced kata-lam-ban'-o); from **G2596** and **G2983**; to take eagerly, i.e. seize, possess, etc. (literally or figuratively):—apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take. **Strong’s Exhaustive Concordance, G2638**

And we read in **Psalm 119 (KJV):105** Thy word is a lamp unto my feet, and a light unto my path.

And in **Isaiah 60 (KJV):1** Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

And in **Isaiah 61 (KJV):19** The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

And in **Revelation 22 (KJV):5** And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

In verse 12, all who received him, that is, those who believed on his name were born of God. There is no mention of baptism here, which the early Church believed was necessary in order to be born again.

In verse 14, “the word was made flesh”. We read in **Philippians 2:7** that He chose to take upon Himself the form of a “servant”, that is, He was “made flesh”, and “dwelt among us”.

The Record of John the Baptist

John 1 (KJV):15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Comment: In verse 23, John the Baptist refers to **Isaiah 40 (KJV):3** The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Isaiah lived from 760 B.C. to 673 B.C. approximately.

John 1 (KJV):24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

Comment: John the Baptist was prophesied to be the forerunner of Jesus Christ, as we read in **Malachi 3 (KJV):**1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

And in **Malachi 4 (KJV):**5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And Jesus explained in **Matthew 17 (KJV):**10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

John 1 (KJV):29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

Comment: In verse 29, the “next day” is the second day in the apostle John’s chronology. Jesus is coming to John the Baptist to be baptized by him. John the Baptist saw the Spirit descending on Jesus. And we read of this in **Matthew 3 (KJV):**13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

In verse 34, John the Baptist was a faithful witness to Jesus as the “Son of God”, and that “grace and truth came by Jesus Christ”, as we read above in John 1:17.

John preached repentance, as we read in **Matthew 3 (KJV):**1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice

of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

There was a mood of expectation in the people. They were turning to God.

II. The Son of God Manifesting His Power in Public Ministry

Jesus' First Converts

John 1 (KJV):35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Comment: In verse 35, the apostle John writes, “Again the next day...” I believe that this is day 3 in his chronology. So after Jesus was baptized, the very next day, “John stood, and two of his disciples”, and in verse 36, “looking upon Jesus as he walked, he saith, Behold the Lamb of God!”

Because of the witness of John, this was enough for Andrew to go and find Simon Peter, his brother, in verse 41, and he told him, “We have found the Messiah, which is, being interpreted, the Christ”.

Then in verse 43, we read of “The day following Jesus would go forth into Galilee”, and He found Philip.

In verse 48, Jesus had a word of knowledge in a vision about Nathanael under the fig tree.

John, Chapter 2

The First Miracle: at Cana

John 2 (KJV):1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Comment: In verse 1, the “third day” is the third day after Jesus was baptized and the Holy Spirit descended like a dove upon Him to empower Him for ministry.

In verse 4, the literal Greek is as follows:

λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί γύναι οὐπω ἦκει ἡ ὥρα μου
He says to her Jesus What to me and to thee woman not yet come the hour of me

In other words, Jesus says to her, “What is that to me and you woman? My hour is not yet come. But Mary knows Jesus, and in verse 5, she tells the servants to do whatever He tells them. And sure enough, His hour had just arrived, and in verse 7 Jesus tells them to fill the waterpots with water. The waterpots contained about 18 or 27 gallons each; or 68 or 102 liters each. When the waterpots were full, Jesus told the servants to take some to the governor of the feast. The servants must have seen the change in the water as they were drawing some out. When the ruler of the feast tasted the water, he had never tasted such good wine!

The First Purification of the Temple

John 2 (KJV):13 And the Jews' passover was at hand, and Jesus went up to Jerusalem. 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this

temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

Comment: In verse 17, he refers in context to **Psalms 69 (KJV):**7 Because for thy sake I have borne reproach; shame hath covered my face. 8 I am become a stranger unto my brethren, and an alien unto my mother's children. 9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Jesus was willing to bear shame and reproach of His “brethren”, the Jews, for doing the Father’s will. In verse 25, He didn’t need any testimony or agreement of man because “he knew what was in man”.

And Paul writes in **Romans 3 (KJV):**10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

The word “unprofitable” in the Greek is ἀχρησίω (pronounced akh-ri-o'-o); from [G888](#); to render useless, i.e. spoil:—become unprofitable. **Strong’s Exhaustive Concordance, G889**

We were like fruit spoiled rotten.

And Paul is quoting a Psalm of David in **Psalms 14 (KJV):**1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

John, Chapter 3

The Second Birth

John 3 (KJV):1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Comment: In verse 3, the word, “Verily” in the Greek is ἀμῆν (pronounced am-ane’); of Hebrew origin (H543); properly, firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it):—amen, verily. **Strong’s Exhaustive Concordance, G281**

In Hebrew this word means, “so be it”. Jesus is explaining with emphasis that one must be born or he cannot “see the kingdom of God” in verse 3, and he cannot “enter the kingdom of God” in verse 5. The word “again” in verse 3 in the Greek is ἄνωθεν (pronounced an'-o-then); from G507; from above; by analogy, from the first; by implication, anew:—from above, again, from the beginning (very first), the top. **Strong’s Exhaustive Concordance, G509**

So there is an earthly birth, the birth of “water” speaking of the water surrounding the fetus, and there is a heavenly birth, a birth “from above”. In verse 6 Jesus explains the two births, the one of flesh, and the one of the Spirit. In verse 8 Jesus says that, just like the wind, “so is every one that is born of the Spirit”. We cannot see this new birth happen because it is a birth “of God”, as we read in **John 1 (KJV):12** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The early Church interpreted this Scripture to mean that we are born again when we are baptized because of the water Jesus mentions in verse 5. But Jesus is contrasting the two births of flesh and Spirit as we read in verse 6. And in verse 8 we cannot see this birth happen because it is of God. Then in verse 15 Jesus says, “That whosoever believeth in him should not perish, but have eternal life.” And He repeats this in verse 16, as He then says, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” There is no mention of baptism here. It is by grace through faith that we are saved, as we read in **Ephesians 2 (KJV):8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For

we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

As we walk in the light, God will use us to do the works which He has ordained for us to do, as we read in verse 21, “But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

The Last Testimony of John the Baptist

John 3 (KJV):22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.

Comment: John was a faithful witness of Jesus Christ to the end of his life.

The Apostle John's Declaration

John 3 (KJV):31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Comment: In verse 32, John is speaking of the “he that cometh from heaven” in verse 31. So “no man receiveth his testimony” because the natural man cannot understand spiritual things, as we read in **1 Corinthians 2 (KJV):**14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Then in verse 33, the one who has “received his testimony hath set to his seal that God is true”. This refers to the one who has been born of God, and has received the Spirit of God, which we read of in **1 Corinthians 2 (KJV):**12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The “words of God” in verse 34 refer to “spiritual things”.

In verse 36 we read again that, “He that believeth on the Son hath everlasting life”. There is again no mention of water baptism, but just faith in the Son and they have everlasting life.

John, Chapter 4

Jesus and the Samaritan Woman

John 4 (KJV):1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he.

Comment: This was without a doubt a work that the Father had ordained for Jesus to do. He is at a well, and He is tired and thirsty. And a Samaritan woman comes to the well, and He says to

her, “Give me to drink” in verse 7. But He knew her real need, that is, her need for the “living water”.

The “living water” refers to the Holy Spirit, as we read in **John 7 (KJV):38** In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

In verse 9 the woman is surprised that Jesus would talk with a Samaritan woman “for the Jews have no dealings with the Samaritans”. Then in verse 10, Jesus tells that if she knew of “the gift of God”, and who it was that said, “Give me to drink”, she would “have asked of him, and he would have given” her “living water”.

In verse 15 the woman says “give me this water” so that she “thirst not, neither come hither to draw”. She doesn’t really believe that Jesus has any “living water” but she goes along with the moment. So in verse 16, Jesus tells her to call her husband and come to Him. But in verse 17, the woman says she has no husband, and Jesus then tells her that she is right. She has “had five husbands”, and the one she has now is not her “husband”. Jesus received a word of knowledge from the Holy Spirit. The woman then realized that Jesus was a “prophet” in verse 19.

In verse 21, Jesus tells her that “the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father”. This was a word of wisdom, speaking of the future judgment on Israel when they Jerusalem would be destroyed, and the Jews scattered among the nations, as Jesus also revealed in **Luke 21 (KJV):20** And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

In verses 22 Jesus says that “salvation is of the Jews”, but in 23, Jesus says that the true “hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him”. In verse 24, Jesus says this is because “God is a Spirit: and they that worship him must worship him in spirit and in truth”. Jesus is giving the Samaritan woman hope because it is not just about being a Jew, but about worshiping in spirit and in truth.

In verse 25, the woman says she knows that Messiah is coming, and in verse 26, Jesus tells her plainly, “I that speak unto thee am he”.

John 4 (KJV):27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a

man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Comment: In verse 29, we see that the woman became a believer, as she witnessed to her fellow Samaritans. As a result, in verse 30, “they went out of the city, and came unto him”. In verse 31, the disciples saw a need for Jesus to eat, but in verse 32, Jesus said, “I have meat to eat that ye know not of”. In verse 33, the disciples don’t understand what He is saying, and in verse 34, Jesus plainly tells them, “My meat is to do the will of him that sent me, and to finish his work”. Jesus had a hunger for doing the Father’s will.

Jesus wants us to have a hunger for doing the Father’s will, as he says in verse 35, the harvest is ready, and in verse 36, there is a reward for our labors, which is “fruit unto life eternal”.

Jesus and the Samaritans

John 4 (KJV):39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

Comment: In verse 39, the Samaritans “believed on him for the saying of the woman, which testified, He told me all that ever I did”, and in verse 41, “many more believed because of his own word”. In verse 42, they were convinced that Jesus is “indeed the Christ, the Saviour of the world”. Then in verse 43, Jesus left Samaria, “went into Galilee”, and the “Galilaeans received him, having seen all the things that he did at Jerusalem at the feast”.

In verse 45 “the things that He did at Jerusalem at the feast” were mentioned in **John 2 (KJV):**23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Jesus Heals a Nobleman's Son

John 4 (KJV):46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

Comment: The “man believed the word that Jesus had spoken unto him, and he went his way”. That was all he did, and his son was healed and lived. This was the second miracle that Jesus did, and the first was the changing the water into wine in Cana of Galilee as we read in John 2:1-11.

John, Chapter 5

Jesus Heals an Impotent Man at the Pool of Bethesda

John 5 (KJV):1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus,

which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Comment: We see the mercy of God here. But the Jews were offended because the man who was healed was carrying his bed on the sabbath. Even when he told them why he was carrying his bed they had no mercy on him. And they wouldn't even allow him to be healed on the Sabbath. But Jesus shows us God's great mercy.

Jesus' Answer to the Jews

John 5 (KJV):17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Comment: The Father never stops working, and bringing people to salvation. Jesus was working with the Father. The Jews thought He had broken the Sabbath. The penalty for this was as we read in **Exodus 31 (KJV):**13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

In verse 19, "The Son can do nothing of himself, but what he seeth the Father do". Jesus works with the Father. In verse 23, all must "honour the Son, even as they honour the Father". And in verse 24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life". There is no mention of baptism in this verse. As soon as we believed on him, we are born from above.

The Two Resurrections

John 5 (KJV):25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Comment: In verse 22 we read, “For the Father judgeth no man, but hath committed all judgment unto the Son:” And here in verse 27, the Father has “given him authority to execute judgment also, because he is the Son of man”. In verse 29, there are two resurrections, “the resurrection of life” and “the resurrection of damnation”.

The word “damnation” in the Greek is κρίσις (pronounced kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law):—accusation, condemnation, damnation, judgment. **Strong’s**

Exhaustive Concordance, G2920

The KJV translates Strong's G2920 in the following manner: judgment (41x), damnation (3x), accusation (2x), condemnation (2x).

And we read in **John 3 (KJV):**18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Witnesses to Jesus

John 5 (KJV):30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Comment: An example of the Father bearing witness to Jesus is as we read in **Matthew 3 (KJV):**16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And in **Matthew 17 (KJV):**1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

The Witness of John the Baptist

John 5 (KJV):33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

The Witness of the Works of Jesus

John 5 (KJV):36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

Comment: And we have only to read of all the miracles that Jesus did to know that this is true. The works bear witness that the Father has sent Jesus.

The Witness of the Father

John 5 (KJV):37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Comment: All of the prophecy in the Old Testament is a witness of the Father to Jesus.

The Witness of the Scriptures

John 5 (KJV):39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

Comment: Moses wrote in **Deuteronomy 18 (KJV):**15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. 17 And the Lord said unto me, They have well spoken that which they

have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

John, Chapter 6

The Feeding of the Five Thousand

John 6 (KJV):1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Comment: This was indeed a miracle. And this reminds us of **Matthew 6 (KJV):**24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be

added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Jesus Walks on Water

John 6 (KJV):14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 16 And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

Comment: In verse 15, Jesus knew that He did not come to be made a king, but to die for our sins. In verse 19, Jesus is “walking on the sea”, and in verse 21, “immediately the ship was at the land”.

All things are possible with God, as we read in **Matthew 19 (KJV):**23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

The Work of God

John 6 (KJV):22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Comment: In verse 27, Jesus says, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you”. The “meat” is His word. And “the work of God” is “believe on him whom he hath sent” in verse 29. His word tells us who He is. As we believe His word, we receive the “meat”.

Jesus, the Bread from Heaven

John 6 (KJV):30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had

heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Comment: In verse 35, Jesus says, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” And in verse 40, Jesus says, “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” And again in verse 47, Jesus says, “Verily, verily, I say unto you, He that believeth on me hath everlasting life.”

In verse 51, Jesus says, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

In verse 53, Jesus says, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” Looking back, we see that it was by His death on the cross that He gave “for the life of the world”. The disciples had to take this on faith for it had not happened yet. But Jesus gave them clues. He said that He is the “the living bread which came down from heaven”. He is speaking of a heavenly or spiritual bread that gives eternal life.

And so we read in **Isaiah 53 (KJV)**: 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear

their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

In John 6:60 above we read, “Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?”

And it was a hard saying because Jesus had not died on the cross yet. In verse 66, many “walked no more with him”. But then Simon Peter answered for the twelve in verse 68, “Lord, to whom shall we go? thou hast the words of eternal life”, and verse 69, “And we believe and are sure that thou art that Christ, the Son of the living God. But Jesus knew that one of them was a “devil” in verse 70, and would “betray him”.

John, Chapter 7

The Unbelief of the Brothers of Jesus

John 7 (KJV):1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jew's feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. 9 When he had said these words unto them, he abode still in Galilee.

Comment: The word “Jewry” in the Greek is **Ἰουδαία** (pronounced ee-oo-dah'-yah); feminine of **G2453** (with **G1093** implied); the Judæan land (i.e. Judæa), a region of Palestine:—Judæa.

Strong's Exhaustive Concordance, G2453

Jesus was abiding in the Father's will. It was not time for Him to show Himself to the world. But for His brothers who did not “believe in him”, their time was always “ready”.

In verse 7, the world hates Jesus, but not its own. So the world hates us, because we are not our own, but His, as we read in **1 Corinthians 6 (KJV):**19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Jesus at the Feast of Tabernacles

John 7 (KJV):10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is

a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews. 14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

Comment: In verse 14, “Now about the midst of the feast Jesus went up into the temple, and taught”. In verse 22 to 24, Jesus explains to the Jews why it is righteous to heal a man on the Sabbath, just as it is righteous to circumcise a man on the Sabbath day. In verses 33 to 36, Jesus prophesied of His soon coming death, but the Jews did not understand what He was saying.

The Promise of the Holy Spirit

John 7 (KJV):37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Comment: Jesus spoke of this in **Luke 24 (KJV):49** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And in **Acts 1 (KJV):5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

And in **Acts 1 (KJV):8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

And this was fulfilled in **Acts 2 (KJV):1** And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And we read in **Mark 16 (KJV):17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And the promise of the Holy Spirit is for all who are afar off, as many as the Lord will call, as we read in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The Jews Were Divided

John 7 (KJV):40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

Comment: In verse 42, the Scripture does say that “Christ cometh of the seed of David, and out of the town of Bethlehem, where David was”, but they did not do their confirmation work of where Jesus was born, and who were his descendants.

And we read in **Psalm 89 (KJV):3** I have made a covenant with my chosen, I have sworn unto David my servant, 4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

And in **Psalm 132 (KJV):11** The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

And in **Isaiah 9 (KJV):6** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

And in **Micah 5 (KJV):2** But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

John, Chapter 8

A Woman in Adultery

John 8 (KJV):1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Comment: The Lord did command the death penalty for adultery, as we read in **Leviticus 20 (KJV):7** Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. 8 And ye shall keep my statutes, and do them: I am the Lord which sanctify you. 9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. 10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

But Jesus showed them the reality, that is, that all have sinned and come short of the glory of God, as we read in **Romans 3 (KJV):23** For all have sinned, and come short of the glory of God;

And Jesus said in **Matthew 7 (KJV):1** Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Jesus was showing them God's grace.

The Light of the World

John 8 (KJV):12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Comment: In verse 12 when Jesus says that the one “that followeth me shall not walk in darkness, but shall have the light of life”, he is referring to the one who believes in Him, and is born again. When we believe in Him we receive eternal life by the new birth. We now have “the light of life”, and Jesus says we are now “the light of the world”, as we read in **Matthew 5 (KJV):14** Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Jesus Speaks of the Father

John 8 (KJV):21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto

you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him.

Comment: In verse 27, the Jews did not understand “that he spake to them of the Father” because they didn’t know God as their Father. They had no relationship with Him. Without relationship with Him we will die in our sins, as Jesus warns in verse 21. In verse 22 He told them plainly that He is “from above”, and that He is “not of this world”. But when Jesus said in verse 28, “I do nothing of myself; but as my Father hath taught me, I speak these things”, and when He said in verse 29, “I do always those things that please him”, in verse 30, we read that “many believed on him”.

The Truth Shall Make You Free

John 8 (KJV):31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed.

Comment: In verse 31 Jesus is speaking to the Jews “which believed on him”.

If we continue in His word, we are continuing in the truth for His word is truth, as Jesus will say in **John 17 (KJV):**17 Sanctify them through thy truth: thy word is truth.

We will then know more truth, and the truth makes us free in verse 32. In verse 36, the word “indeed” in the Greek is ὄντως (pronounced on'-toce); adverb of the oblique cases of G5607; really:—certainly, clean, indeed, of a truth, verily. **Strong’s Exhaustive**

Concordance, G3689

So if the truth shall make us free we shall be really free.

Abraham’s Seed

John 8 (KJV):37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus

saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Comment: Jesus tells us of an attribute of Abraham's children. In verse 39, He says, "If ye were Abraham's children, ye would do the works of Abraham". By our fruits we are known, as we read in **Matthew 7 (KJV):** 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Jesus now plainly says that God is His Father in verse 54, as He says, "it is my Father that honoureth me; of whom ye say, that he is your God". But they still wind up taking "stones to cast at him".

John, Chapter 9

Jesus Heals a Man Born Blind

John 9 (KJV):1 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Comment: Even after the Pharisees verified the man's story, they would not believe. In verses 31 to 33, the man confronted them with the truth. In verse 32, he says, "Since the world began was it not heard that any man opened the eyes of one that was born blind". But the Pharisees blamed the man's blindness on his sins in verse 34. In their eyes, Jesus was a sinner because He healed a man who was born blind on the Sabbath day. This man was healed of his blindness, but the Pharisees were still blind to the truth.

Jesus Affirms His Deity

John 9 (KJV):35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Comment: In verse 41, Jesus was pointing out that the blind man who was healed was not blind because of his sin, but the Pharisees were blind because of their sin.

John, Chapter 10

The Parable of the Good Shepherd

John 10 (KJV):1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Comment: Jesus was telling a parable about how a shepherd handles his sheep in real life.

Jesus Is the Door

John 10 (KJV):7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd:

the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Comment: Jesus spoke this parable after healing the man who was blind from birth. In verse 7, Jesus says, “I am the door”, and in verse 9, “by me if any man enter in, he shall be saved, and shall go in and out, and find pasture”. In verse 10, He came to give us life abundantly. In verse 11, Jesus says, “I am the good shepherd” who “giveth his life for the sheep”. In verse 14, Jesus says, “I am the good shepherd, and know my sheep, and am known of mine”. In verse 16, Jesus says, “And other sheep I have, which are not of this fold”, speaking of the Gentiles, and “them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

And in this fold there is neither Jew nor Greek, as Paul taught in **Galatians 3 (KJV):28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

In verses 17 to 18, Jesus lays His life down for the sheep. In verse 18, He says He has “power to lay it down, and I have power to take it again”. In verse 19 to 21 some believed and some said that He had a devil. The ones who believed He had a devil blasphemed the Holy Spirit, as we read of in **Mark 3 (KJV):29** But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

The Oneness of Deity

John 10 (KJV):22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest

thymself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

Comment: In verse 24, the Jews wanted Jesus to tell them “plainly” that He is the Christ. In verse 25, Jesus says, “I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me”. In verse 26, they didn't believe because they were not of His sheep. In verse 27, His sheep hear His voice and follow Him. As a result, in verse 28, He gives them “eternal life”, and “they shall never perish, neither shall any man pluck them” out of His hand. And in verse 29, “no man is able to pluck them out of my Father's hand”. Once we are His, we are not our own, as Paul taught in **1 Corinthians 6 (KJV):**19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

We are eternally secure once we are His.

In verse 30, Jesus says, “I and my Father are one.” Then the Jews took up stones because they said in verse 33 that He was making Himself “God”. Jesus was speaking of His Father. So in verse 36 He says that He said, “I am the Son of God”. And in verses 37 to 38, Jesus says that He does “the works of my Father”. After this, not all believed, but man did in verse 42.

John, Chapter 11

Jesus Raises Lazarus

John 11 (KJV):1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judaea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do

well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Comment: And we thought that a man who was blind from birth was a miracle. But raising someone who had been in the grave for four days is a miracle!

Now Lazarus and his sisters were in Bethany, which was in Judea. When Jesus heard that Lazarus was sick in verse 3, in verse 4 he said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby”, and he then in verse 6 stayed

“two days still in the same place where he was”. Jesus knew what He was going to do so in verse 11 He tells the disciples, “I go, that I may awake him out of sleep”, that is, to awaken him from the dead as in verse 14.

Now in verse 20, Martha goes out to meet Jesus, and in verse 23, Jesus tells her, “Thy brother shall rise again”. In verse 24, Martha then says, “I know that he shall rise again in the resurrection at the last day.” And Jesus responds in verse 25, “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:”, and in verse 26, “And whosoever liveth and believeth in me shall never die. Believest thou this?” Martha then testifies in verse 27, “Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.”

Martha then goes to get Mary, and when Mary comes weeping with the Jews who are also weeping in verse 33, and they show Jesus where Lazarus was buried, in verse 35 Jesus wept. Jesus had feelings, and in verse 36, the Jews said, “Behold how he loved him!”

Jesus then tells them to take away the stone in verse 39, but Martha says that Lazarus has been in the grave 4 days and stinks. But in verse 40, Jesus tells her, “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” Then in verse 41 Jesus thanks the Father for hearing Him. Jesus had evidently asked the Father if He could raise Lazarus. In verse 42, Jesus knew that the Father always heard Him, and so in verse 43 He commands Lazarus to “come forth”. And in verse 44, “he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin.” Although we were not there, we see the glory of God here.

Many Believed but Not All

John 11 (KJV):45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Comment: In verse 45, as a result of Lazarus being raised, “many of the Jews which came

to Mary, and had seen the things which Jesus did, believed on him.” But in verse 46, “some of them went their ways to the Pharisees, and told them what things Jesus had done.” The Pharisees were concerned that if they didn’t deal with Jesus, the “Romans shall come and take away both our place and nation.” But in verse 49, Caiaphas, the high priest, tells them not to worry, because in verse 50, “it is expedient for us, that one man should die for the people, and that the whole nation perish not.” And in verse 51, this he spoke “not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;” And in verse 52, God’s plan was not just for the nation of the Jews, but also to “gather together in one the children of God that were scattered abroad.” Jesus would not go again to Jerusalem until the Passover.

John, Chapter 12

Jesus Anointed by Mary of Bethany

John 12 (KJV):1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always. 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Comment: Mary was thankful for the raising of Lazarus from the dead by Jesus. She humbled herself and in verse 3 she “anointed the feet of Jesus, and wiped his feet with her hair”. It is doubtful that Mary knew that she was keeping the day of the “burying” of Jesus, but there can be no doubt the Holy Spirit moved her to do this. In verse 10 the “chief priests” also wanted to put Lazarus to death because in verse 11, “by reason of him many of the Jews went away, and believed on Jesus”.

Jesus Enters Jerusalem

John 12 (KJV):12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his

disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. 20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Comment: Verse 15 was the fulfillment of Zechariah's prophecy in **Zechariah 9 (KJV):9** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The miracle of the raising of Lazarus brought the people out in fulfillment of this prophecy.

Jesus Foretells His Crucifixion

John 12 (KJV):23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among

the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God. 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Comment: In verse 28, Jesus said, “Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.” In verse 29, some people thought that it “thundered: others said, An angel spake to him”. In verse 36, Jesus encouraged them to “believe in the light, that ye may be the children of light”. In verse 37, we read that “though he had done so many miracles before them, yet they believed not on him:”

It is hard to understand how Jesus could do so many miracles in front of them and “yet they believed not on him”. In verse 38, we understand that this was a fulfillment of Isaiah’s prophecy in **Isaiah 53 (KJV):**1 Who hath believed our report? and to whom is the arm of the Lord revealed?

And then verse 40 was a fulfillment of **Isaiah 6 (KJV):**10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they seewith their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

And verse 41 refers to **Isaiah 6 (KJV):**1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

In verse 45, Jesus says, “And he that seeth me seeth him that sent me.” That is, we see the Father working through Jesus. In verse 50, the Father’s “commandment is life everlasting”.

John, Chapter 13

III. Jesus Prepares His Disciples for His Ascension

Jesus Washes the Disciples Feet

John 13 (KJV): 1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Comment: In verse 1, Jesus “knew that his hour was come”, and that He was going back to the Father where He was before. In verse 2 the devil had “now put into the heart of Judas Iscariot, Simon's son, to betray him;” The devil had his heart, but did not control him yet.

In verse 3, Jesus knew that “he was come from God, and went to God”. And Paul also wrote of this, as we read in **Philippians 2 (KJV):** 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

And so, true to His calling, in verses 4 and 5, He girds Himself with a towel and begins “to wash the disciples' feet, and to wipe them with the towel wherewith he was girded”. But when He comes to Peter in verse 6 to 8, Peter says, “Thou shalt never wash my feet.” But Jesus answers Him, “If I wash thee not, thou hast no part with me.” In verse 9, Peter responds, “Lord, not my feet only, but also my hands and my head.” But in verse 10, Jesus says, “He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.” Peter was already clean because He had already believed in Jesus Christ.

Once we have been “washed” through faith in Jesus Christ, and we have been born again, we only need to wash our feet. That is, we only need to confess our sins to stay in fellowship with our Lord. And so we read in **1 John 1 (KJV):9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

In verse 11, Jesus knew that Judas had not believed, and was not clean because he had not been “washed”. In verse 12 to 17, Jesus says, “I have given you an example, that ye should do as I have done to you.” Jesus is our example of how we are to treat our fellow believers. We are to have a servant heart like Jesus.

In verse 18, Jesus says, “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.”

He refers to **Psalms 41 (KJV):9** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

In verse 19, Jesus tells His disciples, “Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.” Judas is sitting right there in the room with the disciples, but he doesn't hear what Jesus is saying about him. He will soon get up and do what he will do.

In verse 20, Jesus wants us to have that confidence that we are His witnesses, as He says, “Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”

Jesus Predicts His Betrayal

John 13 (KJV):21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. **22** Then the disciples looked one on another, doubting of whom he spake. **23** Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. **24** Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. **25** He then lying on Jesus' breast saith unto him, Lord, who is it? **26** Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. **27** And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. **28** Now no man at the table knew for what intent he spake this unto him. **29** For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. **30** He then having received the sop went immediately out: and it was night. **31** Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. **32** If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. **33** Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so

now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.

Comment: In verse 21, Jesus clearly tells all the disciples that one of them would betray Him. In verse 22, the disciples don't know of whom He is speaking. In verses 23 to 26, Peter asks John, who is leaning on Jesus, to ask Him who He was speaking of, and Jesus gives the "sop" to Judas. In verse 27, "And after the sop Satan entered into him", and Jesus tells him, "That thou doest, do quickly". Satan is now in control of Judas.

In verse 28, no one at the table knew why He gave the sop to Judas. It seems likely that even Judas didn't know, for in verse 30, "He then having received the sop went immediately out: and it was night." Then in verses 31 to 35, Jesus prepares His disciples for His absence, and gives them a "new commandment". They are to "love one another; as I have loved you". They would not know how great that love is until Jesus dies for them, and for us, on the cross.

Jesus Foretells Peter's Denial

John 13 (KJV):36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Comment: Jesus promises Peter, that even after he denies Him three times, he will follow Him "afterwards". This must have kept Peter from total despair.

John, Chapter 14

Jesus Promises Heaven to His Disciples

John 14 (KJV):1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Comment: Jesus quickly encourages His disciples after He tells Peter that he will deny Him three times. In verse 1, He says, "Let not your heart be troubled: ye believe in God, believe also in me." And in verse 2, "In my Father's house are many mansions:"

The word “mansions” in the Greek is **μονή** (pronounced mon-ay'); from G3306; a staying, i.e. residence (the act or the place):—abode, mansion. **Strong's Exhaustive Concordance, G3438**

This word is translated “abode” in **John 14 (KJV):23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

In verse 3, Jesus has gone to “prepare a place” for us, and He is coming back to get us. In verse 4, we know that He is in heaven, and in verse 6, that He is the only “way, the truth, and the life” to the Father. In verse 7, we know the Father when we know Jesus.

The Father Seen Through Jesus

John 14 (KJV):8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. **9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? **10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. **11** Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. **12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. **13** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. **14** If ye shall ask any thing in my name, I will do it.

Comment: The works that Jesus does reveal the Father working through Him. So we see the Father working when we see Jesus. Then Jesus gives us a promise in verse 12, and says, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” The “greater works” relate to a far more extended work throughout the whole world.

Then in verse 13, Jesus assures us, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, and in verse 14, “If ye shall ask any thing in my name, I will do it.” What a promise! But we must understand that as we are lead by the Holy Spirit, we will ask according to His will, and He will do it.

The Promise of the Holy Spirit

John 14 (KJV):15 If ye love me, keep my commandments. **16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; **17** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **18** I will not leave you comfortless: I will come to you. **19** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. **20** At that day ye shall know that I am in my Father, and ye in me, and I in you. **21** He that hath my commandments, and keepeth them, he it is that loveth me: and he

that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Comment: In verse 15, if we love Him, we will keep His commandments. That is, we must continue in His word, as He said in **John 8 (KJV):**31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

In verse 16 to 17, Jesus promises the “Comforter”. The word “Comforter” in the Greek is **παράκλητος** (pronounced par-ak'-lay-tos; an intercessor, consoler:—advocate, comforter.

Strong’s Exhaustive Concordance, G3875

This word is derived from **παρακαλέω** (pronounced par-ak-al-eh'-o); from G3844 and G2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation):—beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray. **Strong’s Exhaustive Concordance, G3870**

The “Comforter” is one who calls us near to Jesus and to the Father.

Then in verse 18, Jesus says, “I will not leave you comfortless:” The word “comfortless” in the Greek is **ὄρφανός** (pronounced or-fan-os'); of uncertain affinity; bereaved ("orphan"), i.e. parentless:—comfortless, fatherless.

And Jesus finishes verse 18, and says, “I will come to you.” And in verse 19, “because I live, ye shall live also”. That is, He still lives, and so shall we. In verse 20, He is in us. And in verse 21, if we love Him we will keep His commandments, and the Father will love us, and He will “manifest”, or show Himself to us. Then in verses 22 through 24, Jesus explains that He will show Himself to the ones who keep His word, and not to the world. In verse 26, He says the Holy Spirit is our teacher, and not man.

Jesus Leaves Us His Peace

John 14 (KJV):27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Comment: In verse 27, Jesus leaves His peace with us. The word “peace” in the Greek is εἰρήνη (pronounced ei-ray'-nay); probably from a primary verb εἶρω eírō (to join); peace (literally or figuratively); by implication, prosperity:—one, peace, quietness, rest, + set at one again.

When we believe in Jesus Christ, we are “set at one again” with Him. In verse 31, Jesus is yielding to His Father’s command to give Himself for us.

John, Chapter 15

The Vine and the Branches

John 15 (KJV):1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you.

Comment: In verse 3, Jesus says that we “are clean through the word which I have spoken unto you”. And so we read in **Psalms 119 (KJV):9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

In verse 4, if we abide in Him, and in the words He has spoken to us, we will bear fruit. In verse 5, without Him we “can do nothing”. In verse 6, if we don’t abide in Him He will chasten us which may include physical death, but not spiritual death, as we read in **1 Corinthians 3 (KJV):11** For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

And in **1 Corinthians 11 (KJV):27** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that

eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Then in verse 7, abide in Him and His words abide in us, “ask what ye will, and it shall be done unto you”. If we are abiding in Him, we will ask according to His will.

In verse 8, if we bear much fruit, our heavenly Father is glorified. In verses 9 and 10, if we keep His commandments, we will abide in His love. In verse 11, He tell us that this is the way our joy will remain full. In verse 12, His commandment is that we “love one another”, as He has loved us. In verse 13, Jesus testifies, “Greater love hath no man than this, that a man lay down his life for his friends.” In verse 14, if we do what He has commanded us, we are His friends, that is, the ones He has died for.

New Intimacy

John 15 (KJV):15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another.

Comment: In verse 15, Jesus has shared with us what He heard of His Father. Jesus has chosen us, and “ordained” us, that we “should go and bring forth fruit”, and that our “fruit should remain”. In verse 17, Jesus reminds us again to “love one another”.

The World Hates Believers in Christ

John 15 (KJV):18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.

Comment: In verses 18 to 19, we know that the world hates us because we are “not of the world”. In verse 20, Jesus promises us persecution, because in verse 21, the world does not know “him that sent” Jesus. In verse 24, the world has seen the “works which none other man did”, the miracles that Jesus performed. In verse 25, He refers to **Psalm 35 (KJV):19** Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

And to **Psalm 69 (KJV):4** They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

In verse 26, the Comforter is “the Spirit of truth”. In verse 27, we are empowered by the Holy Spirit to be His witnesses.

John, Chapter 16

Jesus Warns of Persecution

John 16 (KJV):1 These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart.

Comment: In verse 1, the word “offended” in the Greek is **σκανδαλίζω** (pronounced skan-dal-id'-zo; from G4625; to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure):—(make to) offend.

Jesus is preparing His disciples for His departure. The disciples were beginning to understand that Jesus would be leaving them soon.

The Work of the Holy Spirit

John 16 (KJV):7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall

glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Comment: In verse 7, Jesus was encouraging His disciples, and us, by telling them that although He would leave them for a time, the Comforter was coming. In verses 8 to 9, Jesus was telling them that the Holy Spirit will reprove the world of sin, because of their unbelief, of righteousness, because He Jesus is not present but the Comforter is, and judgment, because “the prince of this world is judged”. And so we read in **Luke 10 (KJV):**18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

And in **Matthew 28 (KJV):**18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

In verse 12, Jesus said, “I have yet many things to say unto you, but ye cannot bear them now.” But He comforted them, and told them in verse 13 that, when “the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

In verses 14 to 15, we see the unity of the trinity in the Godhead.

Jesus Foretells His Return to the Father

John 16 (KJV):16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and

have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Comment: Jesus still does not tell them all the details of what is coming. But they will be eyewitnesses of His death and resurrection, and their “sorrow” was turned to “joy”. Jesus proved that He had overcome the world when He rose from the dead, and ascended into heaven.

John, Chapter 17

The High Priestly Prayer of Jesus

John 17 (KJV): 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That

they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Comment: In verse 1, Jesus knows that “the hour is come”. Jesus prays that the Father would “glorify thy Son, that thy Son also may glorify thee.” In verse 2, the Father gave Jesus power to give eternal life to as many as the Father has given Him. In verse 3, knowing the Father, the “only true God”, and Jesus Christ, is eternal life. In verse 4, Jesus has finished the work the Father gave Him to do, and by doing so, has glorified the only true God. In verse 5, Jesus reveals that He was with the Father “before the world was”.

In verse 6, Jesus says that He has manifested, or shown, the men the Father gave Him “out of the world”, and they “have kept” the Father’s “word”. In verses 7 to 8, these men have “received” the “words” the Father gave to Jesus, and they “have believed” that the Father sent Jesus.

In verse 9, Jesus is interceding for His disciples, and “not for the world”. In verse 10, He says that those who are the Father’s are His also. In verse 11, Jesus prays that the Father would keep them “that they may be one, as we are”. In verse 12, Jesus says that He has kept those the Father gave Him, “, and none of them is lost, but the son of perdition; that the scripture might be fulfilled”.

He refers to **Psalm 41 (KJV):9** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

In verse 13, Jesus speaks these things that “they might have my joy fulfilled in themselves”. And in verse 14, Jesus says, “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.” The disciples had received the words of Jesus and had been changed, having been born again. In verse 15, the Lord prays for our protection from “the evil”.

In verse 16, Jesus repeats what He says in verse 14, and says, “They are not of the world, even as I am not of the world.” In verse 17, He prays, “Sanctify them through thy truth: thy word is truth.” Filling ourselves with His word is how we become clean. Sanctification has to do with our separating ourselves from sin and sinful things.

In verses 18 to 21, Jesus prays for all believers to be one in Him. And in verse 22, Jesus says, “the glory which thou gavest me I have given them; that they may be one, even as we are one”, and in verse 23 He prays, that “they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

In verse 24, Jesus prays, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me

before the foundation of the world.” And in verse 25, the world doesn’t know the Father. And in verse 26, Jesus prays that the love of the Father may be in us, and that He may be in us.

And so we are warned in **2 Corinthians 13 (KJV):5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

And we read in **Romans 8 (KJV):10** And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

And in **Colossians 1 (KJV):27** To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

John, Chapter 18

IV. The Sacrifice of the Son of God

Jesus in Gethsemane

John 18 (KJV):1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. **2** And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. **3** Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. **4** Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? **5** They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. **6** As soon then as he had said unto them, I am he, they went backward, and fell to the ground. **7** Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. **8** Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: **9** That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. **10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. **11** Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Comment: In verses 1 to 2, Jesus goes to the very place that He knows Judas will come to. In verse 3, Judas shows up with a band of men with weapons. In verse 6, when Jesus says, “I am he”, “they went backward, and fell to the ground”.

In verse 10, Peter cuts off the “right ear” of the servant, Malchus. This is also recorded in **Luke 22 (KJV):49** When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? **50** And one of them smote the servant of the high priest, and cut off his right ear. **51** And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Jesus Taken to the High Priest

John 18 (KJV):12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest. 25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.

Comment: In verse 17, 25, and 27, Peter fulfills the words of Jesus that he would deny him three times before the cock crowed.

In verse 22, when “one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?”, this was in part a fulfillment of **Psalms 69 (KJV):**9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Jesus Taken before Pilate

John 18 (KJV):28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus,

and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Comment: In verse 32, the type of death Jesus said He would die of is recorded in **John 3 (KJV):14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

And in **John 12 (KJV):32** And I, if I be lifted up from the earth, will draw all men unto me.

And John 3:14 refers to **Numbers 21 (KJV):8** And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

After Jesus answers all of Pilate's questions in verse 33 to 37, in verse 38 Pilate asks, "What is truth?" But then he went to the Jews and said, "I find in him no fault at all." In verse 39, Pilate offers to release "the King of the Jews", but the Jews instead choose, "Barabbas" who "was a robber".

John, Chapter 19

Pilate Scourges Jesus

John 19 (KJV):1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands.

Comment: Pilate bows to the Jews, and takes Jesus and has Him scourged. And this was a fulfillment of **Isaiah 53 (KJV):5** But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Pilate's Final Attempt to Release Jesus

John 19 (KJV):4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Comment: In verse 8, when Pilate heard that Jesus “made himself the Son of God”, he was “the more afraid”, and in verse 9, asked Jesus, “Whence art thou? But Jesus gave him no answer.”

This was in part of fulfillment of **Isaiah 53 (KJV):**7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

In verse 11, Jesus answers Pilate, and says, “Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.” Though Jesus said the Jews had “the greater sin”, He did not say that Pilate was free from sin. Then in verse 12, Pilate was feeling guilty, and “sought to release him”, but the Jews were determined, and said, “whosoever maketh himself a king speaketh against Caesar.” This scared Pilate into submission to the Jews, and then in verses 13 to 15, he presents Jesus before the Jews for their final request.

Jesus Is Crucified

John 19 (KJV):16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the

cross. And the writing was Jesus Of Nazareth The King Of The Jews. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, 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. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Comment: In verse 17, “Golgotha” is the Hebrew word for “place of a skull”. But we read in **Luke 23 (KJV):**33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

“Calvary” is the Latin word that is applied here. In verse 18, two others were crucified with Jesus, one on each side. In verses 19 to 20, Pilate wrote the title, “Jesus Of Nazareth The King Of The Jews”, and place it on the cross. In verse 21, the Jews argue with Pilate that Jesus only said that He was King of the Jews, but in verse 22, Pilate refused to change the wording.

In verse 23 and 24, the soldiers parted His garments, which was a fulfillment of prophecy in **Psalms 22 (KJV):**18 They part my garments among them, and cast lots upon my vesture.

In verses 28 to 30, Jesus fulfilled the scripture in **Psalms 69 (KJV):**21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

And in verse 30, “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

Jesus Is Pierced in His Side

John 19 (KJV):31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of

him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

Comment: In verse 31, “it was the preparation” day, that is, the day before the Sabbath. The day in the Old Testament began as sundown, and ended the next day at sundown. The Passover was known as the preparation day, as we read in **Leviticus 23 (KJV):**4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. 5 In the fourteenth day of the first month at even is the Lord's passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

In verse 7, the “first day” of the “feast of unleavened bread was, in verse 6, on “fifteenth day of the same month”, so it was the day after the Passover feast day on the fourteenth. The first day of the “feast of unleavened bread” was a “holy convocation”, that is, a Sabbath, and also on the seventh day of that feast. The early Church was unaware of the timing of the feasts and thought that the Sabbath mentioned after the Passover was the end of the week Sabbath. This made it impossible for Jesus to be in the grave for three days and three nights. The Church even today needs to be informed of this.

The Jews wanted to keep the Sabbath and pretend that nothing had happened, so they asked Pilate to remove the bodies from the crosses. In verse 32, they broke the legs of the two who were crucified with Jesus to make sure they were dead. In verse 33 since Jesus was already dead, they didn't break His bones, but in verse 34, “one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” Doctors today now tell us that the “blood and water” that came out confirmed that Jesus actually died.

Josh McDowell wrote, “The piercing of Jesus' side, from which came “blood and water” (John 19:34), indicating serum separated from clotted blood, gives medical evidence that Jesus had already died.” <https://www.josh.org/resurrection-jesus-hoax-truth/>

In verses 36 and 37, that “A bone of him shall not be broken”, and that, “They shall look on him whom they pierced”, was prophesied in **Psalms 22 (KJV):**16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me.

Jesus Is Buried

John 19 (KJV):38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Comment: And so Jesus was buried with the rich in His death, as we read in **Isaiah 53 (KJV):9** And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

John, Chapter 20

V. The Manifestation of the Son of God in Resurrection

The Resurrection

John 20 (KJV):1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. **2** Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. **3** Peter therefore went forth, and that other disciple, and came to the sepulchre. **4** So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. **5** And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. **6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, **7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. **8** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. **9** For as yet they knew not the scripture, that he must rise again from the dead. **10** Then the disciples went away again unto their own home. **11** But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, **12** And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. **13** And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. **14** And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. **15** Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. **16** Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. **17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. **18** Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Comment: In verse 1, the first day of the week in the Hebrew calendar would be Sunday, which began on Saturday evening. This would make the last Supper on Tuesday evening, and

the crucifixion on Wednesday in order for Jesus to be in the tomb for three days and three nights. It must have been early when Mary Magdalene came because it was “yet dark”. In verse 2 she runs to Simon Peter and John and tells him that they have taken the Lord out of the sepulcher. In verses 3 and 4, Peter and John ran to the sepulcher and John outran Peter, and in verse 5, looking in the sepulcher John “saw the linen clothes lying”. In verse 6, Peter enters the sepulcher and see the linen clothes, and in verse 7, the “napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself”.

In verse 8, John went in “and he saw, and believed”. He does not say what he believed, but in verse 9 he says, “For as yet they knew not the scripture, that he must rise again from the dead.” In verse 10 Peter and John return home, but in verse 11 Mary stays weeping at the sepulcher. Then in verse 12 she sees two angels sitting in the sepulcher where the body of Jesus had lain, and in verse 13 they ask her why she is weeping. Mary answers, and says, “Because they have taken away my Lord, and I know not where they have laid him.”

Then in verse 14, Mary turns and sees a man standing behind her. In verse 15 the man asks her why she is weeping, but she thought he was the gardener, and that he had taken away the body of Jesus. But then in verse 16, that man was Jesus, and “Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”

In verse 17, Jesus says to her, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” Then in verse 18 Mary came and told the disciples that “she had seen the Lord, and that he had spoken these things unto her”.

Jesus Appears to His Disciple without Thomas

John 20 (KJV): 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Comment: Jesus came “the same day at evening, being the first day of the week”. Now all the disciples had seen Jesus except for Thomas. Jesus tells them in verse 23 that, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” This verse was misinterpreted by the early Church. The Lord was not giving the disciples the authority to forgive sins. He was only telling them that they have authority to tell someone that God has forgiven them of their sins if they repent, and believe that Jesus rose from the dead, and they confess Him as Lord. If they will not repent, and believe that Jesus rose from the dead, and confess Him as Lord, they have the authority to tell them that they are still in their sins.

Jesus Appears to Disciples with Thomas

John 20 (KJV):25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Comment: When Thomas saw Jesus and “said unto him, My Lord and my God” in verse 28, Jesus says to him in verse 29, “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” Thomas believed that Jesus is Lord and God, and Jesus said that they are blessed who have believed this.

Purpose of John’s Gospel

John 20 (KJV):30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Comment: The ones John and the other writers of the New Testament wrote about are the ones the Lord wants us to know about. The ones they have recorded are enough for us.

John, Chapter 21

VI. Jesus’ Final Preparation of His Disciples

John 21 (KJV):1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did

cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24 This is the disciple which testifieth of 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, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Comment: In verse 5, Jesus ask His disciples if the have any “meat”, that is, if they have caught anything, and they answered no. Then in verse 6, “he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.” In verse 7, John knew it was the Lord and so he tells Peter, “It is the Lord”. In verse 11, they drew the net to land, and had caught 153 large fish.

In verse 13, Jesus had already cooked some fish and bread for them so they dined. Then in verses 15 to 17, Jesus asks Peter three times, “Simon, son of Jonas, lovest thou me?” And Peter responds, “Lord, thou knowest all things; thou knowest that I love thee.”

In verses 18 to 19, Jesus spoke to Peter about what sort of death he would glorify God. Then in verses 20 to 23, Peter asks the Lord what sort of death would John experience. The Lord only told him that he would “tarry till I come”, and not that he “shall not die”.

One day we may know all the other things which Jesus did, as we read in **1 Corinthians 13 (KJV):**12 For now we see through a glass, darkly; but then face to face:

now I know in part; but then shall I know even as also I am known.