

# NOTES FROM THE GOSPEL OF JOHN

## KJV 1611 text

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JT Sessions

### JOHN CHAPTER ONE

Why do we call the Gospel of John the Gospel for the Church Age or the Age of Grace. I really don't like the term Age of Grace applied here since salvation by God's grace has been true from the beginning. The reason we use these terms is because John's Gospel was written after the Pauline Epistles. In other words, John had access to Paul's writings when he wrote his gospel. None of the other three writers had this available.

**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.**

This, and all the rest of John's gospel, is written so that even a small child can understand it and be saved. These first two verses tell us these things. God has more than one part. Here we have Jesus Christ, the Word, capital "w" and God the Father mentioned. We are also told that the Lord Jesus Christ was with God from the very beginning of God, whenever that was. Try meditating on the beginning of God sometime. That will drive you crazy. Jesus is called the Word because he is the communicator. Ideas are transferred through speech and through the written word and Jesus is the one who does that.

**3 All things were made by him; and without him was not any thing made that was made.**

This ties directly to Colossians chapter one verse sixteen which says; **For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:** Be sure to notice the last three words there. We have a tendency to leave that part off. And yes, He also created houseflies, mosquitos and rattlesnakes along with the good stuff.

**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.**

This verse tells us that all life originated with the Lord Jesus Christ. Now, even though this light is not capitalized, it still speaks of Christ being the light of the world. The capitalized Light is found in verse seven and following.

**6 There was a man sent from God, whose name was John.**

This is the man we know as John the Baptist though he never called himself that. He is also not the beginning of the Baptist church as some try to teach. This is the man that Jesus himself said there had never been a greater than John the Baptist.

**7 The same came for a witness, to bear witness of the Light, that all men through him might believe.**

Now John is writing about the Light, capital "L". This Light is compared to sunlight and, in fact, the Lord Jesus is spoken of as the Sun of righteousness. That is S U N in that case, and the sun is the provider for all life on earth. Plants require sunlight to grow and animals eat the plants, or other animals which eat the plants. You might say what about mushrooms and fungi which can grow in the dark. Even those require decayed plant matter for nourishment. It all ultimately comes from the sun and that makes the sun a perfect type of Christ from which we get all life.

**8 He was not that Light, but was sent to bear witness of that Light.**

Even the wicked are blessed by light from Christ but they reject it.

**9 That was the true Light, which lighteth every man that cometh into the world.**

Again, these verses liken Christ to sunlight as only sunlight can give light to every man, woman and child on the planet.

**10 He was in the world, and the world was made by him, and the world knew him not.**

Let your mind wander for a minute and imagine the very Creator of the universe walking along some dusty road of Galilee, knowing that He had created everything there and yet was being rejected by mankind and facing a horrible torture on the cross.

**11 He came unto his own, and his own received him not.**

Even His own people who should have welcomed Him rejected Him and would allow Him to be beaten until His back was in ribbons, spit on, have a crown of thorns placed on His head and have His beard pulled out only then to struggle up Calvary's hill dragging a heavy cross. That cross would have been laid flat on the ground, the Lord Jesus would have been nailed to it and then the whole thing lifted up and dropped to fall several feet into a hole in the ground. That's the Creator of the universe hanging on that thing.

**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:**

That phrase, "believe on His name" means to believe on the person himself. There were many people with the name Jesus living at that time and there still are today in Latin countries. It's like we name half the female babies born here either Mary or Elizabeth.

**13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Born of God. We say born again, the birth of our dead spirit which makes us different from the animals. If you are saved, that is, born again, then you have a body, a soul and a living spirit. Animals have both body and soul but no living spirit. I know that it is sometimes taught that animals have no soul, but the ones that teach that need to get a better handle on just what soul and spirit are. The soul, man or beast, is the seat of consciousness, and animals have that. The spirit is that part of us that communes with God. The Bible says that God is a spirit and we must worship Him in spirit and in truth. So what is this business about the soul and spirit being saved? The soul and spirit leave together at death so we will have self awareness and consciousness in Heaven.

**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.**

Can you imagine having Jesus, in person, walking, or sitting beside you? John, the writer of this gospel was literally less than six inches from the heart of the Creator. He was the apostle who leaned on Jesus' chest at the last supper and the one into whose keeping Jesus gave His mother as He was dying on that cross. ?? Note to self...whatever happened to Joseph and where were his brothers and sisters at His crucifixion ?

**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.**

He had been with the Father in Heaven and was still with the Father while on Earth.

**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.**

The word grace here means goodwill or mercy. Truth indicates truth about God. Be careful with the statement "grace and truth came by Jesus Christ" Jesus has been in existence from the beginning, (whenever that was), so grace and truth have been around forever.

**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.**

BUT Jacob saw Him in Gen. 32:30, Moses saw Him in Deut. 34:10, Isaiah saw Him in

Isa 6:5, the seventy elders saw Him in Ex 24:10. Dr. Ruckman gets around this by saying that no one has ever seen His soul or spirit. True but that sidesteps the question. Dake says “no one has ever comprehended God nor experienced God in all His fullness except God the Son. Also true, but also sidesteps the issue. What all of those listed above saw was, remember that two dollar word, a theophany, a prior appearance of the Lord Jesus Christ appearing in angelic form.

**19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?**

Not that he would have done so but this makes you wonder if the Jews would have accepted John the Baptist as the Messiah if he had claimed that title.

**20 And he confessed, and denied not; but confessed, I am not the Christ.**

He was asked openly and plainly, and answered plainly. We might say “he did not beat about the bush”.

**21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.**

He was not the Messiah, nor was he Elijah nor any other person from the past. He was the natural son of Zacharias and Elizabeth. He did however, come in the spirit and power of Elijah and as such he must have had the power to do miracles. That said, we do not have any biblical evidence of John doing any miracle.

**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?**

John had already said he was not Elijah but Christ said he was in Matt. 17:11.

**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.**

Here is the connection to Elijah. He is carrying the same message as Elijah.

**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?**

**Why baptizest?** This is an important issue for the Pharisees. They were the religious big shots and assumed he needed their permission to baptize. He did not have, nor need their permission.

**26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;**

The two most important phrases in the verse are: **There standeth.** Jesus had returned

after His time of temptation. For more about the baptism of Jesus, and the work of John the Baptist, we have to go to the other Gospels. Since John's gospel is written later he assumes this readers will know the other accounts. **Whom ye know not.** The Pharisees did not recognize Jesus at this time and near the end of Christ's ministry they still claimed not to know whether John the Baptist's ministry was from God.

**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.**

It turns out Bethabara is an interesting place. It is alongside the Jordan river and is where Elijah crossed Jordan and was taken up by God. It is alongside Mt. Nebo where Moses was taken up after his death and it is where Joshua crossed on his way to Jericho. This can not be a coincidence.

**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.**

There is no way John can know this except it is revealed to him by the Holy Spirit. As far as we know there has been no interaction between John and the Lord Jesus since Mary and Elizabeth met while both were pregnant. You may remember that Elizabeth's unborn baby recognized the unborn Jesus.

**30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

Yes, even though Jesus was born a few months after John, Jesus was before John the baptist since Jesus was before the foundation of the world.

**31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.**

John the baptist had been living a solitary life in the desert eating grasshoppers and wild honey. He was not personally acquainted with Jesus. They lived in different cities. This means that, although they were cousins, the two had not made some plan to deceive the people.

**32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.**

John saw this thing descending and realized it was the Holy Spirit in a form like a dove. Note it says, "like a dove".

**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.**

We know from this verse that John had been hearing from God while in the desert. God reveals Himself to solitary people. Take the examples of Moses, Paul, Jesus, John the Baptist and the apostle John. All were alone when God chose to instruct them personally. Spend some time alone with God and your spiritual life will grow.

**34 And I saw, and bare record that this is the Son of God.**

At this time John was sure that Jesus was the Messiah but you may remember that later, when he was in prison, he sent his people to ask Jesus if he was the real Messiah. I think John, like most others, assumed that Jesus would lead a revolt against the Romans.

**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!**

With this verse John is still believing that Jesus is the Messiah or Lamb of God. To believe this John would have had to know that Jesus would be a sacrifice.

**37 And the two disciples heard him speak, and they followed Jesus.**

These became His first two disciples.

**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?**

John wrote this Gospel in Greek. There are two instances where he used Hebrew words and in both cases he translated the word into Greek. This word, Rabbi, is one and the other is Messiah which he translated to Christ. I believe this is because his Gospel is mainly intended for the Gentiles, most of whom, in that area, spoke Greek.

**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.**

The other one is likely John who left his own name out from modesty.

**41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.**

This is odd since at this time all these men seemed to believe He was the Messiah but then as they followed Him doubt seemed to creep in. I base this on the fact that later Jesus asked who they believed He was and there seemed to be some surprise when Peter said he believed He was 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.**

The Catholics base their church on the fact that Peter was called a rock or stone. Matt 16:218 is where that comes from but there the Latin for Peter is petros,(a little stone).In that same verse the Latin for Jesus is petram,(a huge rock).This is why we say the Body of Christ is built on Christ the Solid Rock..

**43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.**

Galilee is where Jesus started His public ministry.

**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.**

Notice that descriptive phrase “son of Joseph”.That was the prevailing opinion at that time among everyone who knew them.

**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!**

Jesus knows these things by the Holy Spirit. Keep in mind that Jesus depended on the Holy Spirit for knowledge that a normal man does not have. The implication is that if we had enough faith the Holy Spirit would reveal much more to us than He does now.

**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.**

So Nathanael is just sitting under a fig tree. Perhaps this is even the very tree that Jesus later cursed. Reasoning;Nathanael not working,fig tree not working. Nathanael recognized what the dying thief on the cross recognized. He recognized his King.

**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.**

This was a true statement since while Nathanael followed Jesus he was witness to all the miracles that Jesus performed.

**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.**

Since Jesus said it it has to be so but I can not find ,in scripture,where this happened so it must still be future. If any of you know where it is please give me a chapter and verse. If future it could be at the New Jerusalem with angels going back and forth between the Earth and the New City. The New Jerusalem is some distance above the earth.

## **JOHN CHAPTER TWO**

**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.**

This is basically a party or feast. As far as we can tell from scripture there is no ceremony involved. The Jewish bridegroom and bride were betrothed,(we would say engaged),for a period of time,then had this marriage feast and left the party together. For more on what God considers marriage see Genesis 29:22 and 1 Cor 6:16.

**3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.**

Grape juice and fermented wine use the same word. The fresh grape juice is often referred to as “new” wine but either term will do. There is always discussion in Christian circles as to whether this was alcoholic wine or fresh juice. I believe it was neither ,but rather something supernatural made by the Lord just for this occasion. I will admit that I once thought this was a very low alcohol content wine but my idea has changed on this. Had it been even slightly alcoholic Jesus would have sinned by violating Jewish law. See Hab.2:15. This is one of those things, we have discussed before, that have been perverted from their intended use. The first two that come to mind are alcohol and tobacco. Alcohol is a wonderful disinfectant and tobacco is one of the best insecticides on the planet. We decided to drink the one and smoke the other and so perverted their use.

**4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.**

Woman is not a term of disrespect here. She is never called Mary in this gospel.

**5 His mother saith unto the servants, Whatsoever he saith unto you, do it.**

There is a little nugget here . These are the last recorded words of Mary. One added fact about Mary just in case you have friends that believe she was a perpetual virgin. See Mark 6:3 for a partial list of Mary's other children. She had at least six other children. I



say at least six since the word daughters is plural showing at least two but there may have been more than two. One has to wonder where these siblings were when Jesus was hanging on the cross. My personal belief is that at least some of them were unsaved in which case Jesus would have some close family members in Hell today. Therefore, He knows exactly how we feel when a loved one dies unsaved.

**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.**

A firkin is either 8 ½ or 9 ½ gallons depending on whom you believe. So, taking the lowest measurement you would have at least 75 gallons of wine .

**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.**

The first public miracle in the Old Testament is Moses turning water into blood. The first New Testament miracle is Jesus turning water into wine.

**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.**

This verse is why I formerly believed that the wine was at least naturally fermented. More light clearly shows it was not. This brings to mind that verse in Timothy where Paul told Timothy to “**take a little wine for thy stomachs sake**”. That also had to be grape juice since the same rules apply to Paul and Timothy that applied to Jesus.

**11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.**

The purpose of this and the other miracles is to show the power and glory of God, and to show that is power can be extended to men who are called by 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.**

After this Jesus goes to Capernaum to be with His family and disciples. Jesus lived at Capernaum when He was in Galilee. We know this from Matt.4:13. This time Jesus stayed only a few days.

**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:**

Every adult male, who lived within fifteen miles of Jerusalem was required to attend passover and pay a temple tax the equivalent of two days wages. Those living further away were required to attend Passover, in Jerusalem, at least once in their lives. In the Temple people had to pay the tax in Jewish coins as foreign coins had been handled by Gentiles and were therefore unclean. The people who changed the money were no more than cheap crooks who charged far more than the exchange was worth.

**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;**

In order to worship, the Jews had to bring animals for sacrifice, and these animals had to be perfect in order to be acceptable to God. The ones who examined these animals often declared the unfit so that a replacement animal had to be purchased. They then charged outrageous prices for the replacements. In other words, the money changers and sellers of animals, are robbing the people. The Temple had become a den of thieves when it should have been a quiet place of prayer.

**16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.**

According to Josephus, the historian, over 5000 animals were sacrificed at Passover. The priests licensed these vendors, so they shared in the guilt. When you get to the bottom line, the priests were little more than butchers sacrificing one animal after another.

**17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.**

This is a fulfillment of the Old Testament prophecy found at Psa.69:9

**18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?**

Remember that the Jews require a sign. That is not “ask for”, but “require” a sign. This is proper for them since their nation started with signs and wonders in Egypt. It is not proper for modern Christians to ask for signs since we are to live by faith.

**19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.**

Jesus is speaking of His own body but most of those present do not “get it”. The

disciples remember this when He is resurrected after three days and nights in the tomb. And yes bible students,I do realize that He was not crucified on Friday and raised Sunday. That will come when we study chapter nineteen. Don't get ahead of us.

**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.**

The scriptures referred to here are Psa.16:10 and passages in Luke and Acts.

**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.**

Again,these miracles are signs to Israel. More miracles would have done these Jews no good since there had already been plenty of miracles done by Jesus. If your heart is in the right place then you do not need miracles.

**24 But Jesus did not commit himself unto them, because he knew all men,**

These last two verses are a horrible testimony of the human race in general.

**25 And needed not that any should testify of man: for he knew what was in man.**

There are four lists ,in the bible,of the things that are in man. One of the list contains the following; Fornicators,idolators,adulterers,homosexuals,abusers of themselves,thieves,covetous,drunkards,revilers,and extortioners. This is not a pretty list and it is by no means complete. These are just a few of the things that Jesus knows are in mankind.

### **JOHN CHAPTER THREE**

**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.**

Most of us have heard of Nicodemus so often we feel we know him personally. He was a ruler of the Jews and very knowledgeable in Old Testament scriptures. He is unsure

about Jesus at this point but does realize that God is in the miracles He has performed. Be sure to notice the difference in the way Jesus handles Nicodemus, who should know better, and the Samaritan woman at the well. He was blunt and to the point with Nicodemus but gentle and patient with the woman at the well.

**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.**

There it is, the famous “born again” statement. Without this spiritual rebirth you and I would not be saved. Adam= dead spirit. Jesus Christ = living spirit.

**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.**

This is a verse that some use to teach that water baptism saves. Nothing could be further from the truth. Water has nothing to do with salvation and ,in fact,always comes after salvation,never before. The water spoken of here is the natural birth. At some point in her late pregnancy your mother's water “broke”.

**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

In verse six this is explained. Natural birth is a fleshly birth.. A spiritual birth is required and that birth requires true belief that Jesus Christ is the actual Son of God and that He died on Calvary's cross as a substitute for us.

**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.**

This is important. You can not see the spiritual birth and you can not hear it but,nevertheless,you know it is there.

**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?**

Nicodemus should have known of the new birth from dozens of Old Testament scriptures referring to it. Some examples are Jer 31:33,32:39,Ezek 11:19,18:31,Isa 1:18-20 to name just a few.

**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.**

This is a big hint that Nicodemus went away doubting but he later came to accept these things. That can be found in John 19:39 where he brought spices and ointments to anoint the body of Jesus.

**12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**

The conversation with Nicodemus ends with this verse.

**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.**

The Lord Jesus is claiming omnipresence here. In other words, He is claiming to be everywhere at once. Remember that in 2:24 He claimed to be omniscient, that is, to know everything. The last four words of this verse have been removed by all the modern, corrupt versions. I suppose they believe that Christ can't be in two places at once, both earth and Heaven.

**14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

Let's go to Numbers 21:9 and read this. It is the perfect picture of salvation. While we are at it, let's look at another perfect OT picture. That would be Naaman's cure from leprosy in 2 Kings 5 about verse 10. How can it possibly be this simple, but it is. In one case salvation only required a person to believe and look. In another it required a person to believe and dip himself in the Jordan. Finally, it requires us only to believe from the heart and confess that He is the son of God.

**15 That whosoever believeth in him should not perish, but have eternal life.**

This is the universal offer, available to any lost person. Be careful when you start to assume that someone can not be saved. Only God knows that.

**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.**

Begotten is an important word here. There are many sons of God in both the Old and New Testaments but only one is begotten and that one is the Lord Jesus Christ.

**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.**

This is a companion verse to 3:16 and should be used along with it when witnessing to the lost. Anyone who does not believe He is the only begotten Son of God cannot be saved. This is the only thing we can be certain of concerning another's salvation.

**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 reproved.**

Lovers of sin hate the light, small l, and the Light, capital l because either light reveals their sin.

**21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

**22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.**

This proves that he left Jerusalem after Passover and now was in either Samaria or Galilee.

**23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.**

Aenon was a small town about 50 miles northeast of Jerusalem.

**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.**

There is the key to what the Jews considered about baptism. They regarded it as a purifying ritual.

**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.**

Jesus is increasing in popularity as he should. Many are coming to Him for baptism. His disciples are the ones doing the actual baptizing.

**27 John answered and said, A man can receive nothing, except it be given him from heaven.**

This statement is as true today as it was during John's ministry.

**28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.**

John is leaving no doubt that he is not the expected Messiah.

**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.**

This verse completely does away with the “Baptist Bride” position. John the Baptist was never in any local Christian church. He was also not the first “Baptist” nor founder of the Baptist church. All that stuff is heresy. What John was, was an OT Jew. Is he saved? Of course. Will he be at the marriage supper of the Lamb? Yes he will but not as part of the “Bride”. He, along with other saved OT Jews will be there as friends of the bridegroom”. The “Bride” is composed of those saved in the New Testament church.

**30 He must increase, but I must decrease.**

In John's case this is literal but it also has an application to us. Our carnal, fleshly selves must decrease to allow the Holy Spirit to increase in our lives.

**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.**

In this verse John is referring to those men who came to him in verses 25-26. Those men did not receive Christ's testimony.

**33 He that hath received his testimony hath set to his seal that God is true.**

Different set of men here. This is the disciples like Andrew and Phillip who did receive testimony directly from Jesus himself.

**34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.**

There are different amounts of the Spirit given to different individuals. Verse 34 is telling us that God did not limit the amount given to Jesus and John realized this.

**35 The Father loveth the Son, and hath given all things into his hand.**

He has not only given Him unlimited Spirit but has literally given all things into His hand. This verse goes deeper. It shows that while the Lord Jesus Christ is the Creator, He

has done so at the direction of the Father.

**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.**

You can use John 3:16 for leading people to the Lord but the real story is here in verse 36. 3:16 shows God's love for an unsaved world but that love was manifested at Calvary. Now(present tense) His love is to those who have placed their trust in His Son.

## JOHN CHAPTER FOUR

**1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,**

John never mentions the Sadducees or scribes, just the Pharisees.

**2 (Though Jesus himself baptized not, but his disciples,)**

**3 He left Judaea, and departed again into Galilee.**

Judea is in southern Israel while Galilee is in the northern part. Samaria is in the middle.

**4 And he must needs go through Samaria.**

This is for two reasons. First, it is three days closer but more to the point so we could have this story as a guide to witnessing. Yes, God does set up these things so they will happen for a reason.

**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.**

This is a bit of Godly humor here. The word Sychar means falsehood or drunkenness and was given because this place was in Samaria. The actual name was Shechem. We know from Genesis that this is where Jacob dug the well.

**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.**

The Jewish day starts at 6AM so this would have been around 12 noon.

**7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**

The Samaritans were half breeds. Half Jew and half Gentile. Today we would say bi-racial so that no ones feelings would be hurt. As such, they were avoided by Jews and



considered unclean. Have you ever noticed how the Jews, God's chosen people were strict segregationists? From the gospels we know of only two times that Jesus asked for water, here and on the cross. As far as we know, he did not get it either time.

**8 (For his disciples were gone away unto the city to buy meat.)**

Beginning in verse seven Jesus demonstrates the proper method of soul winning. He let her begin with her desires but switched the conversation to her sins. She then shifted to a religious argument but he shifted it back to the Saviour. Religion is not the issue. The issue is always the Lord Jesus Christ.

**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.**

There are many things said about this woman that may, or may not, be true. For instance, we hear that she was a prostitute. There is nothing in the bible that says that. We know that she had had five husbands but we are not told the circumstances. Maybe they were all dead. This we do know, that she was living with a man she was not married to and that she was a social outcast among the village women. We know that last because of the time she came to the well. Normal time to go to the well would have been early morning. That was the time for gossip.

**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?**

This well is 105 feet deep, nine feet in diameter and was cut from solid rock. It had about 15 feet of water in the bottom. This shows some great engineering skill the people had in ancient times.

**12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**

The woman is still thinking in physical terms and is thinking of water from the deepest part of the well. I think she is beginning to get a hint that this person before her might just be greater than Jacob.

**13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:**

Now Christ switches her to the spiritual realm. Spiritual water.

**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.**

Jesus has now switched the conversation to salvation but does not go into detail yet.

**15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.**

She is still thinking of the physical. She wants to save herself some work.

**16 Jesus saith unto her, Go, call thy husband, and come hither.**

Jesus says this knowing the answer in advance. He seems to change the subject but this isn't the case. What Jesus is doing is leading her into an admission of her sins. For her to understand the living water concept she must be made aware of her need for that "living water", (salvation).

**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.**

Now we are back to the reason she was a social outcast. Five husbands ,in that day and time ,whatever the reason,would have been enough to make her an outcast but the fact she was living with a man she was not married to would have been enough by itself to make her an outcast.

**19 The woman saith unto him, Sir, I perceive that thou art a prophet.**

Now she recognizes that Jesus is at least a prophet and wishes to be taught by him. She still doesn't recognize Him as the Messiah.

**20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

This mountain that she mentions is Mt Ephriam,the place where Joshua is buried.

**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.**

Jesus spends a lot more time with this sinner than he does with Nicodemus. He is also a lot more patient with her.

**22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

The entire word of God comes to us from the Jews. We get the manuscripts for our King James Bible from Antioch, where they were first called Christians. The new, corrupt bibles, come from Egypt, a type of the world.

**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.**

Jesus has just told her that God can now be worshiped anywhere.

**24 God is a Spirit: and they that worship him must worship him in spirit and in truth.**

This is why you and I must be saved and your spirit born again. It is the spirit which can commune with, and worship, God.

**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.**

Notice that this woman had some scriptural knowledge. Maybe her parents had given her this much. She is still a little confused but does know the the Messiah will teach them all they need to know.

**26 Jesus saith unto her, I that speak unto thee am he.**

Here it is. Now she knows. There are those who say that Jesus never claimed to be the Messiah. Well, here it is, as plain as it can be made. We see it again in chapter 9:35 as well as in other places in the Gospels.

**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?**

Notice here that the disciples were amazed that Jesus would speak to a Samaritan woman. God's chosen people are the world's worst bigots. Even in our modern times a large number of orthodox Jews will refuse to accept help if they know it comes from Christians. In other words, "let the children starve. I'm not taking money from a Christian".

**28 The woman then left her waterpot, and went her way into the city, and saith to the men,**

Leaving the waterpot showed her intention to return.

**29 Come, see a man, which told me all things that ever I did: is not this the Christ?**

She is exaggerating a little here. Jesus did not tell her everything she had ever done.

**30 Then they went out of the city, and came unto him.**

This is the way Christian increase should be. The woman carried the message to the men of the city and they came to hear the gospel for themselves. The result of the woman's witness many of that city were saved. This woman listened to the Lord Jesus Christ and carried the message. She will have rewards.

**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.**

No doubt Jesus is excited by the woman coming to Him and the others she brought to Him.

**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.**

This command was to the disciples but it applies to us. Do not wait but get busy now. Lost people are going to Hell every second.

**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.**

In the spiritual harvest of souls some sow, some water and some reap but the reward is the same. How do we know that? Turn to Matt 20 vs

*9 And when they came that were hired about the eleventh hour, they received every man a penny.*

*10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.*

*11 And when they had received it, they murmured against the goodman of the house,*

*12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.*

*13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou*

*agree with me for a penny?*

**14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.**

**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.**

Did you get that? They believed on Him. That brings about the new birth. So now, she has believed and because of her testimony many others have believed. How about that? A woman of much less than perfect morals now has rewards in Heaven.

**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;**

Now because of the combined witness of the Samaritan woman, and the Lord Jesus Christ, we have two groups of people saved. This would have been a good sized congregation.

**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.**

So many believed not because of the woman's testimony but nevertheless she was the one who did the sowing

**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.**

Verses 43-45 are interesting in that the Galilaeans received him while his country, Judea, and his adopted home town, Nazareth, rejected Him. Verse 44 tells us why we have so much difficulty winning our own family.

**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.**

This nobleman was an officer of Herod Antipas's court. Be sure to notice that this is not the same miracle as the healing in Matt 8:5-12. Different time, place and person. There was also a difference in the amount of faith demonstrated

**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.**

Signs were given to the Jews to make them believe.

**49 The nobleman saith unto him, Sir, come down ere my child die.**

This man seemed to lack the amount of faith the Centurian had in the Matthew story. I think this is the reason Jesus healed in the way He did. To put it crudely, it made a better impression.

**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.**

Now the man is showing some true faith. He believes what God has said.

**51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.**

This is faith rewarded.

**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.**

In every instance where Jesus healed someone it was done instantly.

**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.**

When whole houses are saved it is because everyone in the house believed. We do not ride in on someone else's coat tails

**54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.**

## **JOHN CHAPTER FIVE**

**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.**

Dake's comments say this was a swimming pool size in the shape of a pentagon. He gets this from the Greek word describing the pool.

**3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**

Impotent folk is used in a different manner than we use it today. John goes on to explain what he means by impotent. These are people with various infirmities. The word halt is used for lameness which causes a person to move erratically and stop to regain balance.

**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.**

This entire verse is taken out of many of the newer translations. It seems that some translators have a problem believing that an angel came and magically treated the water so that the first one in was healed. This is just one more supernatural miracle. Why single this one out ,for disbelief, and keep the others?

**5 And a certain man was there, which had an infirmity thirty and eight years.**

Just because the man had had an infirmity for thirty eight years does not mean he had been at the pool that entire time. He probably came and went as transportation was available.

**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?**

Here the Lord took the initiative since the man did not know Jesus.

**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.**

In verse six we had Jesus using three verbs,saw,knew,and said which compares to the three used here which are rise,take 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.**

As soon as the man obeys healing is instantaneous. Jesus did not do slow healing,and since this is a picture of salvation we can assume that salvation is also instantaneous. Since this was done on the Sabbath it became the hook on which the Jews could hang an accusation.

**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?**

Here is a man who is healed and he did not even know who Jesus was. Carrying that thought forward, is it possible for a person to be saved without even knowing the name of Jesus? No, since part of what you must believe, and confess, in order to be saved, is that Jesus is the begotten Son of God. That messes up the typology a bit.

**13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.**

Be sure to notice that they did not ask who healed him. They knew that answer. Rather, they asked, "who told you to do this on the Sabbath"?

**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.**

The man goes to the temple to give thanks and meets Jesus. Jesus then tells him not to continue in sin since a worse thing might happen to him. This does not indicate that sin caused the original affliction but rather that he now needed to lead a new life.

**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.**

Now they had a witness and could accuse Jesus of breaking the Sabbath. Please keep in mind that it was always the religious crowd that wanted to kill Jesus and not the common people. This continued until His trial when they turned against Him and demanded Barabas be released.

**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.**

Jesus is establishing His authority to work on the Sabbath. He set up the Sabbath and it was His to break. God sets the rules, we do not.

**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.**



This is evidence that Jesus is part of the Trinity. Here He claims to be able to do anything the Father does. In verse 27 He claims equal authority with the Father and in verse 22 one in divine honor. And in chapter 10, verse 30 He says, **“I and the Father are one”**.

**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:**

Two of God's greatest works are mentioned in these verses. Raising the dead and pronouncing judgment. Raising the dead is raising the physically dead, but includes the new birth, that is, raising the spiritually dead .

**23 The Father. He that honoureth not the Son honoureth not the Father which hath sent him.**

This verse does away with all of those groups who do not hold the Lord Jesus Christ as the Son of God.

**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.**

Here is another New Testament salvation verse that is almost as clear as John 3:16.

**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.**

These verses discuss the power of Christ to bring the dead to life. Keep in mind that this includes both the physically dead as well as the spiritually dead.

**26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

God the Father has given all life giving power and all authority to redeem to the Son. This is important. The Son gives you new spiritual life, He redeems you from sin and He will judge you at a future time.

**27 And hath given him authority to execute judgment also, because he is the Son of man.**

For us who are Christians this will be at the Judgment Seat of Christ. As you go along in your Christian walk this is a good thing to keep in mind. We will all stand before him

and we will all stand alone to answer for the things we have done ,or not done.

Now we switch gears to the Second Coming.

**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.**

These two are Second Advent verses. We know this because both lost and saved come up in this resurrection. If you are lost this is where you get out of Hell. The bad news is that this is where you go into the Lake of Fire for eternity. Think about burning for an eternity that never ends.

**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.**

Christ emphasizes over and over that all of His power comes from God the Father.

**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.**

There are many that bear witness of the deity of Christ, starting with John the Baptist. His miracles also bear witness and God the Father spoke audibly from Heaven at His baptism. There are also all of the OT prophesies which bear witness. That is a whole lesson for another time.

**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.**

It is ironic that John was considered a shining light by the Jews of his day yet they would not accept his testimony concerning Christ. Nevertheless Jesus' works gave a greater testimony than that of John.

**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.**

**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.**

That little four letter word “sent” is important. It shows why Jesus was on earth. God the Father sent Him for two reasons. First, that the world through Him might be saved, and second, to fulfill prophecy.

**38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.**

Christ continues with the Father's testimony. Remember what the Father said at Jesus baptism. The voice of God and the shape of God are Jesus Himself.

**39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**

Once again the translators strike. They have taken out “search the scriptures” in many of the “new” versions.

**40 And ye will not come to me, that ye might have life.**

Their hearts are hardened so that they cannot believe.

**41 I receive not honour from men.**

**42 But I know you, that ye have not the love of God in you.**

Christ receives no honor nor glory from men because they do not love God. The love of God had been replaced with a love of keeping rules.

**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.**

He is telling them that they will accept the Antichrist when he comes. They have the real thing with them and will not accept Him but will accept a counterfeit.

**44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?**

These people are seeking praise from each other instead of praising God. The word Jew means praise.

**45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.**

Moses writings and the words of Christ are on the same level in that both are inspired.

**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?**

In 46 and 47 Christ gives full authority to the writings of Moses as inspired scripture. This next is a nugget. He also says that no one can believe in Him unless he believes the writings of Moses. Now, since he said that, how can one who denies the creation account be saved?

## JOHN CHAPTER SIX

**1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.**

This sea goes by three names, Galilee, Tiberius here and Chinneroth in Josh 11:2. The time period is about two and a half years into Jesus' ministry.

**2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.**

As has been said before in this class, God gets more glory by using the sick, diseased and helpless than he could by using people in good health. The whole purpose of the miracles was to bring people to belief in Him as the Messiah.

**3 And Jesus went up into a mountain, and there he sat with his disciples.**

Christ exhibits a very human trait here. Sometimes He just wants to get away from it all and spend some private time with his close friends.

**4 And the passover, a feast of the Jews, was nigh.**

**5 Then 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?**

You will notice from this and all the other references to Jesus' ministry there was never any question of where the money would come from. God supplies legitimate need. The only exception was the money for taxes which came from a fish, that is, it was provided by God. Contrast this to the modern workers constant pitch for money.

**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?**

How is this for an opportunity to do a work for God. The supernatural actually started

here with the lad .Here is a boy doing the exact opposite of the normal thing. Those of us who have raised male children know ,beyond the shadow of a doubt, that they do not willingly give up food.

**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.**

Now, the bible says “the men sat down”,but there is a good chance that there were also women and children present which would have increased the size of the crowd to possibly twenty thousand. Even at five thousand it is a great miracle.

**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.**

Jesus always gave thanks for the food rather than asking that the food be blessed. Notice also that each person had all that they cared to eat. Rather than the “each take a little” said by Phillip in verse seven.

**12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.**

The last phrase of this verse is. “**that nothing be lost**” I have personally always believed that it is nothing less than sin to waste God's time,money or food. This goes all the way back to the Exodus and the manna that God provided. The people were told to take only the amount they could use in a day.

**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.**

No doubt this was food for the poor who had not been there that day.

**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.**

“That prophet” is the one spoken of in the law,and prophets,the Messiah.

**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.**

Again we have a big contrast to some of today's church leaders. Jesus went away quietly to keep the people from proclaiming Him king. Some of today's crowd do everything they can to keep themselves at the center of attention rather than keep Jesus there. I am reminded of that verse in Revelation which says; {2:6} **But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.** The Nicolaitanes were those

who wanted the center of attention and wanted God's people to be in subjection to them. There are very few that God says He hates. Esau and the Nicolaitanes are the only ones I can think of. If you are ever in a position of church authority, be sure you are not one of these. There is also the fact that Jesus knew in advance that they would not make Him king but that he would go to the cross. There is that fulfilling prophecy thing again.

**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.**

As we go forward keep in mind that these people are exactly where God told them to be.

**18 And the sea arose by reason of a great wind that blew.**

They were in the center of God's will and at the same time in the center of a storm.

**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.**

A furlong is 1/8<sup>th</sup> mile so they had rowed about 3 ½ miles when Jesus shows up walking on the water. This verse shows proof that the Lord Jesus Christ is in control of the elements. He controls elements even to the point of using them to punish. Think of flood, fire and famine for instance. We are seeing some of God's judgment going on in our country today. In my seventy five years I can not remember weather as crazy as we have had in the past few years. You may remember a few years back when both Jerry Falwell and Pat Robertson said that hurricane Katrina was God's judgment, for sin, on New Orleans. Both later apologized for saying it. They should not have apologized.

**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.**

When Jesus shows up things calm down. Does that second part of the verse indicate that Jesus transported the boat to shore? It does say immediately.

**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;**

As far as the crowd was concerned Jesus had simply disappeared.

**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.**

No doubt they still wanted to crown Him king.

**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.**

Jesus rebukes their motives. They want to make Him king because He fed them and not because the signs and miracles showed Him to be the Messiah. This is showing the carnal side of the people.

**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?**

Notice that Jesus does not answer the question. We might say, put your emphasis on spiritual things instead of the physical things of this life.

**29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.**

These people are confused. They wanted to know what to do. Jesus explained that this is not something man does but something that God does. Always keep this in mind about your own salvation. God did it and He will keep it.

**30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?**

Carnal man still wants some sign from Christ. Feeding the multitude was not enough since they all knew that Moses provided manna for 40 years. See the irony there? It was God, not Moses, who provided the manna and it is God who provides the spiritual bread.

**31 Your fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.**

Bread represents both the living Word and the written word.

**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.**

The true bread is a person. The life spoken of is spiritual, not physical. Those who accept it are fully satisfied spiritually.

**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.**

The people still think He is speaking of physical 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.**

To trust in Christ means that one's spiritual hunger and thirst will be forever satisfied. Do notice the words cometh and believeth which indicate a saved person.

**36 But I said unto you, That ye also have seen me, and believe not.**

To reject the Son is to reject the Father. You have seen me do signs and miracles but still you will not believe. They are in the same condition as lost people today.

**37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

This verse clearly teaches eternal security of the born again believer. This is a blanket promise. If any man comes to Jesus He will not turn him down.

**38 For I came down from heaven, not to do mine own will, but the will of him that sent me.**

The Father's will is explained in the next verses.

**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.**

This is to Israel since no living Christian has seen the Son and no Christian is raised up at the last day. We all go before that. Always keep in mind that when Jesus is speaking, in the flesh, that He is speaking to the Jews. We can certainly take direction from Him but He is speaking directly to Jews in the flesh.

**41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.**

The reason that some of the Jews murmured against Him is that some had known him since childhood. Their question was; how could He have come down from Heaven since



they had always known Him?

**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?**

And there is the reason they refused to believe.

**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.**

The Apostles, in Acts, are careful to tell us that all Gentiles can be saved by asking and believing from the heart. Anyone can be drawn to Christ by simply asking in prayer. In other words, if you ask, truly desiring it, the Holy Spirit will draw you. That is the meaning of the verse, **"whosoever shall call on the name of the Lord shall be saved"**.

**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.**

This is how people come to God. God uses men to preach the gospel, then the Holy Spirit convicts people. Then the choice is man's. God draws men but He does not drag them.

**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.**

People still have to come to Jesus. Jesus is the only person who has seen the Father. Jesus is the one who has come from heaven. Only those who have placed their trust in Him have eternal life with Him.

**48 I am that bread of life.**

**49 Your fathers did eat manna in the wilderness, and are dead.**

Even though the manna came from heaven the people who ate it still eventually died.

**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.**

Eating that bread means allowing Jesus into your life. You have life for ever. He gives his human body to save the world from sin.

**52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?**

The Jews who hear this are greatly confused. Put yourself in their place and decide if you would understand in the same circumstance. Keep in mind that there is a large denomination today who take these passages literally and believe they are literally eating Jesus and drinking His blood.

**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.**

This verse can not be taken literally since the drinking of blood, beside being totally gross, is forbidden in both Testaments as well as before the law.

**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.**

We become one with him and he becomes one with us when we truly believe. The believer then depends on him for his spiritual food.

**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.**

This verse shows that verse 56 is speaking spiritually. Christ does not literally eat of the Father any more than we literally eat of Him.

**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.**

Seven times manna and the true bread are mentioned as coming down from Heaven. Those who ate the manna are dead but those who believe on the "True Bread" will have everlasting life.

**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?**

This group was larger than the twelve and many were offended at the idea of eating Jesus' flesh and drinking His blood. They still believed He was speaking literally. The result of Jesus' words is that many disciples want to leave him. Jesus asks the other disciples if they also want to leave him and Simon Peter replies for them all. Who else can they follow? They know that only Jesus has the words of eternal life. They now

know that he is the Messiah. Their faith is growing.

**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?**

In other words, will you believe I came from heaven when you see me ascend back into heaven

**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.**

Now Jesus explains to the ones who stayed that He did not mean for them to eat His physical flesh as that would not profit them anything. It is the spiritual thing that gives 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.**

We will see more about this in verse 70.

**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.**

This is more proof that a person must be drawn by the Holy Spirit in order to be saved.

**66 From that time many of his disciples went back, and walked no more with him.**

Many of those who had seen the miracles still did not believe and they left. It can not be a coincidence that this is chapter 6 vs 66 or 666 when many of the disciples deserted Jesus.

**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.**

Redneck version. I have chosen you all. I have taught you and I have been your friend as well as your saviour. Will you also abandon me? Verse 67 is one of the saddest verses in the New Testament. Peter had it exactly right. There is no where else to go.

**69 And we believe and are sure that thou art that Christ, the Son of the living God.**

Now they know. I don't pretend to know just when Peter was saved but I can tell you for sure that if he wasn't before he is after this statement.

**70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?**

Here we are clearly told that Judas was a devil or demonic being. How odd is it that he could have been with the other eleven for 3 ½ years and no one spotted him? This is why I say that demons may be more common in our society today than we realize. To us a bigger question might be, “why did Jesus choose him in the first place? He chose him because it was part of God's plan.

**71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.**

The bible say, ”he went to his own place”.He is still there today,waiting.

## JOHN CHAPTER SEVEN

**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.**

This feast was held the 15<sup>th</sup> to 22<sup>nd</sup> in September and is about seven months before the crucifixion.

**3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.**

People of ones own family have difficulty accepting the witness of a family member. They know the warts too well.

**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.**

This was an appeal to Jesus to leave the small villages and countryside and go into larger cities in order to make a name for himself. With the exception of Jerusalem,Jesus' ministry was kept to the smaller villages and towns.

**5 For neither did his brethren believe in him.**

Jesus half brothers did not believe He was the Messiah but thought he was just trying for attention. Fortunately,after the resurrection some of them did believe. Just how many of them believed we do not know. They had seen His miracles so no doubt believed Him to be a prophet but did not yet accept Him as the Messiah.

**6 Then Jesus said unto them, My time is not yet come: but your time is always ready.**

I take this to mean that the time for His crucifixion is not yet.

**7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.**

The world hated the Lord Jesus Christ then and now for the same reason. He testifies against things the world loves. His word still testifies against the world today.

**8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.**

Many of the new “bibles” omit the word yet in this verse. To omit this word makes the Lord a liar since He did go up to the feast. He did not say he wasn't going to the feast just that He was going later.

**9 When he had said these words unto them, he abode still in Galilee.**

He stayed in Galilee about four days then went up to the feast.

**10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.**

This is His final departure from Galilee.

**11 Then the Jews sought him at the feast, and said, Where is he?**

This is speaking of the leaders of the Jews. It is obvious from the following verses that some of the people were for Him but were afraid to speak openly from fear.

**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.**

By law He was required to be there on the first day of the feast but waited until the middle to go into the temple to teach. His knowledge of the laws and the scripture was greater than all the others combined.

**15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?**

The Jews thought that only formal education counted. Jesus was home schooled. Some of the greatest preachers of the last century had very little, or no, formal training. What they had was the Holy Spirit and a King James Bible. It is my personal belief that most of the preachers we have today are not called by God but rather by ego. Santa Rosa and Escambia counties have over four hundred churches. How ridiculous is that? Do all have

God called preachers? I don't think so.

**16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.**

In the book of John, Jesus claimed seven times that His doctrine came from God.

**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.**

The best test of doctrine is whether it lines up with scripture. The main cause of scriptural ignorance is a prideful heart. Knowledge and understanding of the word of God come from a humble heart and a willing spirit.

**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?**

Do you see the irony here? These people were sticklers for keeping every detail of the law but were seeking to murder Jesus which was against the law.

**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.**

The law required physical circumcision. But there is a greater circumcision than this. It is a circumcision on the inside, a cutting away of the spirit from the body. This is what happens when we are saved. You may hear it said that the spirit does not sin and this is the reason. It is cut away from the body.

**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?**

The Jews believed that circumcision made a child complete. So if Jesus made the man complete was it different?

**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?**

So they hate Jesus and want to kill him. The laws on circumcision and the Sabbath are not the same as the law against murder. God gave laws on circumcision and the Sabbath to prepare Israel for something better. The law against murder is for all time.

**26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?**

They are amazed that Christ dares to speak openly and wonder if the rulers know that this is the Messiah. It is my belief that at least some of the rulers did suspect that he was the Messiah but were unwilling to give up their positions of power and wealth. It seems unlikely that Nicodemus didn't talk to some of his friends.

**27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.**

Now the doubt comes back. They know that the Messiah comes from Bethlehem and believe that Jesus comes from Nazareth. This is another case where the prophecy is correct on two counts. First, He did come from Bethlehem and second no one believed that about Christ. They all believed he was a Nazarene.

**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.**

They still do not understand that God has sent him. The one who sent him is true, Jesus says. But they do not know him. They ought to know that Jesus has come from God but they do not know because they do not know God.

**30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.**

It was impossible to take Him at this point because God's complete plan had not yet been accomplished. Only God will decide when the time is right for them to take him.

**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?**

The leaders are really growing concerned at this point. Some of the people now believe that Jesus is the Messiah because of the many miracles He has done. No doubt the Pharisees could see their positions slipping away if this was allowed to continue.

**32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**

All of the hatred and plots of the Jews could not harm Him at this point.

**33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.**

In about seven more months, at the next Passover Jesus will be the sacrificial Lamb and then will return to the Father who sent Him.

**34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.**

This is one of those verses with two meanings. First is the literal meaning of Jesus return to Heaven and secondly this verse is probably prophecy relating to the coming Roman destruction of the city. Then the nation would seek the Messiah and would not find him.

**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?**

A person must meet certain qualifications to go where Jesus is now. We call that being saved or being born again. Both have the same meaning.

**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?**

The people did not understand the spiritual nature of this saying. They thought that He would now go to the Jews dispersed around the world and teach the Gentiles. Though they did not realize it, this is exactly what happened through His disciples.

**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.**

This is the eighth day of the feast and is the day when sacrifices are made for Israel. It is probably at this time that the Lord made his promise about the coming of the Holy Spirit spoken of in the next few verses.

**38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

This is the same offer that He gave to the Samaritan woman at the well.

**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.)**

This indwelling of the Holy Spirit would only be available after Christ had died and risen. Those who try to put the start of the Church before this are mistaken since the Church does not exist without the indwelling Spirit in believers. God gave the Holy Spirit in this way at Pentecost. We find that in Acts chapter 2. After the death and resurrection of Jesus, God would pour out the Holy Spirit upon his people. The power of the Holy Spirit would come to all those who accepted Jesus as Savior.

**40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.**



The prophet referred to is Elijah who many believed Jesus to be.

**41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?**

They still do not realize that Jesus was born in Bethlehem.

**42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**

This scripture that they refer to is Matt 2:6:**And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel**

**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.**

This was the Temple police who had been sent to arrest Him but cannot since God's plan is not complete yet.

**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.**

Jesus spoke with authority and complete knowledge of the scriptures and of human behavior.

**47 Then answered them the Pharisees, Are ye also deceived?**

**48 Have any of the rulers or of the Pharisees believed on him?**

This is the same as it would be today if the politicians asked “do any of the professors at the University of Wherever believe in Him”? Most of them do not but then most of academia has always been an enemy of God.

**49 But this people who knoweth not the law are cursed.**

So,if you do not believe as the educated do,then you are cursed.

**50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)**

It is obvious by this time that Nicodemus is a true believer. He manages to stop the whole process.

**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.**

Don't ever say the Lord doesn't have a sense of humor. One of the greatest prophets came out of Galilee, Jonah. In this case though, the Sanhedrin was breaking their own law by judging a person without hearing him.

**53 And every man went unto his own house.**

This verse is not in the modern translations since it is not found in the African manuscripts. The Sanhedrin quit and went home to try again another day.

## JOHN CHAPTER EIGHT

**1 Jesus went unto the mount of Olives.**

Everyone else went home and Jesus walked to the Mt. 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.**

“In the very act” means there was a man involved too. Where was he? There are a couple of possibilities. First, this thing may have been a set up in order to trap Jesus. In that case they were not really concerned that the woman was guilty. They just wanted Jesus to incriminate Himself. Another possibility that comes to mind is that the man may have been a friend or associate and they did not want to implicate him. Whatever the case, Jesus handled it perfectly as He always did.

**5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**

The law said that both should be stoned.

**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.**

Just what He wrote is not known but a couple of possibilities come to mind. Perhaps He wrote the law from Leviticus and Deuteronomy. Maybe he began to make a list of their personal sins. That would tend to shake them up.

**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.**

It's just me but I still wonder what He wrote.

**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.**

Conscience is a wonderful thing. When we are saved our conscience becomes stronger and helps us to resist evil. No doubt the eldest had more sins than the younger.

**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?**

Compare this to a modern court of law. There is no witness against her and no accuser. Now Jesus could send her on her way with the one caution to stop her sins of adultery.

**11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

Christ came to save people not to kill them.

**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.**

Jesus is referring to Old Testament scriptures calling Him the Light such as Isa 9:2, 49:6 and 60:1. Isa 9:2 says this; **The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.**

**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.**

Verse 18 is another clear reference to the Trinity. The statement “witness of myself” refers to the many public miracles He had performed.

**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.**

This refers back to His statement in chapter 7 vs 28 where He claimed that He and the Father were one. This the Jews considered to be blasphemy.

**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.**

He is speaking in the treasury part of the Temple. This area had thirteen chests. Chest number thirteen was for the women's offerings. Chest one through twelve were for the men's offerings. One for each of the twelve tribes.

**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.**

Jesus just condemned these people in the Temple to Hell for the sin of unbelief. This is the same sin, the only sin, that sends people to Hell today.

Do notice that He says some of them will later seek Him but will not find Him. That is an example of being turned over to a reprobate mind. The Father, in the person of the Holy Spirit ceases to draw the person.

**22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.**

They finally realized He was talking about his own death. They considered suicide a possibility. Contrary to the teachings of some denominations, suicide does not automatically send a person to Hell. Suicide is self murder and we have at least three good examples of murderers, and one suicide in scripture. Moses, David, Paul and the suicide, Samson. You can be certain that all of these men are in Heaven today. If not, then you and I have no chance.

**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.**

You are earthly, evil and devilish while I am from another world. Indeed it is another world. Sometimes we tend to think of it as God's throne room but in fact it is a world, possibly another planet outfitted by God.

**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.**

This is an important salvation verse. We don't use it often because there are others that seem easier for a lost person to understand. Nevertheless, keep it in mind and do use it sometimes because it is a verse that says it all. To die in your sins is to go to Hell. When you get right to the bottom line, there are only two types of people in the world; saved and bound for Heaven and lost on the way to Hell.

**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.**

Redneck version, "who are you to threaten us?" He reaffirms that He is the Light of the World.

**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.**

Put another way, "my words come from the Father and He has committed all judgment to me".

**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.**

He is speaking of His crucifixion of course. It is compared to the lifting up of the serpent in the wilderness. All the Israelites had to do to be cured was to look at the serpent. In this dispensation all we have to do, to be healed of sin, is to believe on the one lifted up.

**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.**

Watch these next two verses for they contain a condition.

**30 As he spake these words, many believed on him.**

**31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;**

There is the condition. "If ye continue in my word". This is Important. This is not a condition for salvation. It is the result of salvation.

**32 And ye shall know the truth, and the truth shall make you free.**

Salvation makes you free no matter what your position in life. Personal freedom is conditioned on acceptance of, and true belief in, the Lord Jesus Christ.

**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?**

Do you see the problem here? At the time of this conversation the Jews were in bondage to Rome. A Roman soldier could command a Jew to do anything they wanted and the Israelite had to obey. In addition, they had been in and out of bondage many times before when they had rebelled against God.

**34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.**

There are more than one type of bondage. Bondage to sin is another kind.

**35 And the servant abideth not in the house for ever: but the Son abideth ever.**

That is, the servant of sin does not abide in the house of the Lord but believers will live in the house of the Lord forever. That brings the 23<sup>rd</sup> Psalm to mind.

**36 If the Son therefore shall make you free, ye shall be free indeed.**

**37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.**

Their hearts are so filled with hatred that they have no room for the one Abraham looked forward to.

**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.**

If they were truly Abraham's children they would do the works of Abraham. In other words they would have believed God and done His will.

**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.**

This is the only place where Jesus calls himself a man. These people wanted to kill Jesus. This was certainly not a characteristic of Abraham so spiritually these are not Abraham's children..

**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.**

Look at this one. These self righteous Pharisees believed that Jesus was illegitimate. In this verse Jesus calls them children of the devil. All lost people are of their father the devil. That's a rough thing for some of the lost to believe. Most believe that if they go

through life doing good they could not possibly be children of Satan.

**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.**

Redneck version. "If we were of the same father you would love me and not be persecuting me". Again He tells them He was sent, from Heaven, by God.

**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.**

Jesus is speaking of Satan and says that he was a murderer from the beginning. Here He also calls him the father of lies. Now, the redneck version says it this way. Satan was the father of all sin and not just the two mentioned here.

**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?**

With this question Jesus' enemies had the chance to convict Him of any sin He had ever committed. They remained silent.

**47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.**

Refusal to listen to God's word is evidence of a lost or carnal person. God's children have a real hunger for the word. That would be both capital W and small w.

**48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?**

Now they call Him a Samaritan which is an insult to a Jew. If the word of God does not bring forth fruit, the blame is to be laid upon the soil, not upon the seed. We get this from the parable of the sower in Mt. 13:3. that is just another way of saying that the fault lies with the hearer and not with the message.

**49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.**

Not only do they call Him a Samaritan but further the insult by claiming His miracles are of the devil or Satan. This is the same charge that in another scripture resulted in the unpardonable sin. That, by the way, is a sin we cannot commit today since Jesus is not

with us in the flesh.

**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.**

Christ is speaking here of the second death and not the physical death which comes to all people not taken in the Rapture. It is ironic that, in addition, Christians never really die in that **“to be absent from the body is to be present with the Lord”**, and that transformation is instantaneous. See Genesis 35:18 for Rachel's soul departing before 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.**

The Pharisees changed the word. Notice “see” in verse 51 is changed to “taste” in verse 52. Little changes can be important.

**53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?**

Now they are sure He has a demon since they know that all of the Old Testament fathers are dead. Their conclusion is that Jesus Christ is a liar. Do I even have to say where these people are today?

**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:**

This is not the answer of a mental defective nor a boaster. Those types would be bragging on themselves.

**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.**

Be sure to notice the “meek and mild” Jesus calling these men liars.

**56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.**

Keep in mind that Abraham had not only seen Jesus but had lunch with Him in one of His Old Testament incarnations. The two dollar word for that is a theophany. See Genesis chapter 18 for more.

**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.**



Look at this. Jesus professes to be, and is, Jehovah God, the Great I Am. The Pharisees understood Him perfectly.

**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.**

Again He is right there but they can not stone Him because the time was not yet right.

## JOHN CHAPTER NINE

**1 And as Jesus passed by, he saw a man which was blind from his birth.**

Blindness was one of the most common afflictions in this time period. There are five instances of Jesus healing the blind in the Gospels.

**2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?**

This is man's typical response. "What did he do wrong". We ask that question of others but rarely do we ask it about ourselves. There is also the old Testament verse which states that the sins of the fathers are visited on the children to the fourth generation. This is why they also asked about the parents sin.

**3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

That doesn't seem fair to us but there it is. God had him blind from birth in order to use him to show His miracle of healing. Let me be sure to point out that Satan, as permitted by God, was the cause of the blindness

**4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

This is a picture of the Church Age. We must work now while we still can.

**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,**

This was to remind those watching, as well as those reading this today, that man is made of clay and born of water.

**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.**

As is stated in this verse Siloam, and its other forms, Shiloam and Shiloh means Sent. Jesus was sent from the father and the Apostles were sent out to witness.

**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.**

Why Jesus did it this way we do not know. The blind man believed, and did as he was told. He went, he washed, and he 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.**

The Sabbath comes up again just as it did in John 5:16. It is lawful to pull your ox out of the ditch on the Sabbath (that's money), but not to heal a person of some terrible affliction such as blindness. The double standard at its finest.

**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.**

Notice the difference in the sinners. Under the law no Pharisee would have considered himself a sinner. Under grace every human is a sinner.

**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.**

The parents dodged the question since they did not want to be put out of the synagogue.

**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.**

This is why Christians had to form their own congregations. This is the first time a law was made against Christians.

**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.**

The phrase “give God the praise” was the equivalent of swearing an oath. This is a case of the Pharisees attempting to put words in the blind man's mouth and have him call Jesus 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?**

This is the third time they have asked him how he was healed.

**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.**

How did they know that God spoke to Moses? They knew from the scriptures and should have known about Jesus from the same source. The argument is sometimes made by the bible changers, that we do not have the originals. If we had them we could not read, nor understand, them. God has preserved His word in the King James version and we know that because it is the only one available, to the common people, for over 400 years.

**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.**

Do you see the wonderful sarcasm of the one who was born blind? He asks, "do you really not know where He comes from? He heals the sick and cures the lame and blind. Do you really not know where He comes from"?

**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.**

Sinners here is used in the sense of very wicked people particularly publicans and Pharisees. It does not refer to the normal lost person. God hears all prayers even those of the lost. If He did not hear the prayers of sinners then confession would do no good. There is a current heresy making the rounds that God only hears the prayer for salvation from a lost person and this is the proof verse they use. This is nonsense and we have the evidence of people like Nebuchadnezzar and King Jeroboam in 1 Kings. God uses lost, as well as saved people to accomplish his ends. Taking that a step further, just because God hears a prayer does not mean the person gets saved. I believe that Nebuchadnezzar was eventually saved but Jeroboam was not. There are other instances as well. God has heard sinners prayers in all ages.

**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.**

This is the blind man rebuking the Pharisees. Redneck version. The blind man says, "This man has performed a miracle that no one else has ever done".

**34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.**

This man had courage. He refused to agree with the Pharisees who had more education than he did.. They were experts on the Law and religion. Still the man refused to say bad things about Jesus. He even argued with them that Jesus had certainly come from God. Now he was alone because the leaders had separated him from the people. But Jesus did not leave the man alone. He went to him immediately.

**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?**

The Alexandrian bible changers have changed the word God, in this verse to man. This change attacks the deity of Christ.

**36 He answered and said, Who is he, Lord, that I might believe on him?**

This man was ready to believe but did not know who the Son of Man was. When Jesus told him who He was, the man's faith in Jesus became complete. The man had received

physical sight and now received spiritual sight. Receiving spiritual sight took slightly longer and came to him while he was listening to Jesus.

**37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.**

Jesus has now fully revealed himself to the man.

**38 And he said, Lord, I believe. And he worshipped him.**

This was a sign of belief then and is a sign of belief now. If we truly believe in Him we worship 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.**

Those who want to see will see while those who think they have the answers will be made blind. This is exactly what has happened to the nation of Israel. God has temporarily blinded them to the truth of the gospel.

**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.**

When Jesus referred to 'blind people', he did not mean physically blind people. We now realize that everyone is naturally sinful and the Pharisees should have known this if they had studied the scriptures.. In other words, people cannot understand God's word because of their sin. Spiritually, they are 'blind people'.

## **JOHN CHAPTER TEN**

**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.**

In this parable Satan is the thief and robber who tries to enter by another way. The application ,for us,is the large number of groups who teach false ways of salvation. That would be man made rules,works for salvation and similar things. Beware of anything that adds to the finished work of Jesus Christ.

**2 But he that entereth in by the door is the shepherd of the sheep.**

While this is speaking of the Lord Jesus Christ this verse and those that follow also apply to a good pastor.

**3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.**

These sheep are put into a small, covered pen at night to protect them from wild animals and thieves. Several owners would have sheep in the same pen. There was one small door and that was guarded at night by one person sleeping in the doorway. In the mornings each shepherd would come to the door and call out his sheep by name. Sheep are dimly stupid, and dirty, animals but they do recognize their name.

**4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.**

Doctrinally this applied to Jews since these were the people Jesus dealt with but spiritually it now applies to us as well. Interestingly, in the Pauline Epistles we are never called sheep. Now we are the Body and I suppose that is why we aren't called sheep. Another reason might be that we are to be the Bride and the Lord Jesus is not going to marry a sheep. The term is applied again in the book of Hebrews and the General Epistles.

**5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.**

This verse plainly tells us that we are not to mix religions. In other words you can not be a Christian and mix it with Islam, Hinduism etc. There are those who want to be called Christians but cling to other, false religions. A good example is voodoo in the Caribbean. A lot of the native people try to mix voodoo and Catholicism. It will not work and in that example neither one works. Or, how about a so called "Christian medium"? There are some who claim that but they need to spend some time studying their bible.

**6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.**

The disciples did not understand this at first but we, with 20-20 hindsight, know that Jesus is the door, the only door and the saved Jews, are the sheep.

**7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.**

Remember that doorway in verse three. It was, and is, a small (narrow) door and is kept by the Lord Himself.

**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.**

Now here is a verse we can hang onto. Just pray for it (name it and claim it) and you are sure to get it. That is, unless you don't have enough faith. Oh, and of course you have to "sow the seed". English translation, "send me your money". Unfortunately there are many preaching and teaching this today. That teaching is a heresy. Now, do we have it more abundantly? Yes we do. We are saved and nothing is worth more than that. We have direct access to God through prayer. We have the promise that He will never leave nor forsake us. We have the promise that all things will work together for our good even if we don't understand at the time. I could go on and on but you get the point. We do have a more abundant life.

**11 I am the good shepherd: the good shepherd giveth his life for the sheep.**

Here is another of those verses that tell us that Jesus did indeed know what He was facing in the not too distant future.

**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.**

The hireling tends the sheep for profit and not because he cares for the sheep. He leaves when there is more money elsewhere or when the going gets too rough or when he no longer gets recognition from the sheep. In other words when the sheep finally recognize him for what he is.

**13 The hireling fleeth, because he is an hireling, and careth not for the sheep.**

Continuing from verse 12, this can apply to religious leaders of today, in particular to leaders of the very large denominations. History shows us that this has happened before. During the rise of Hitler, the leaders of the largest religious denomination of that time, sacrificed thousands of their own congregations in order to preserve their own political position and authority.

**14 I am the good shepherd, and know my sheep, and am known of mine.**

He knows us by name and we know Him. We can come to Him boldly. Note that that is not arrogantly but boldly.

**15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

Once again we have a verse telling us that Jesus knew his destiny.

**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.**

This is a reference to the Gentiles. We will be grafted in with the Jews who accept Him as Saviour and will be one body.

**17 Therefore doth my Father love me, because I lay down my life, that I might take it again.**

No human man, or woman, can say this. We, by ourselves, can not raise ourselves from the dead.

**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.**

This one is plain and easy to understand. Remember how many times the Jews have already tried to kill Him and were not able to do it. When the time is right He will lay down His life himself.

**19 There was a division therefore again among the Jews for these sayings.**

Ninety percent of the Jews thought He was crazy while the other ten percent believed. If you wonder where I got these figures I simply took the averages today. People do not change. It's likely that what was true then is still true today.

**20 And many of them said, He hath a devil, and is mad; why hear ye him?**

C.S. Lewis, said that we can believe only one of three things about Jesus. Jesus said that he was God's Son. If this was not true, then Jesus was either mad or wicked. A mad person believes things that are not true. A wicked person lies about something very important in order to deceive people on purpose. So if Jesus was neither mad or wicked, he was telling the truth. He was God's Son.

**21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**

**22 And it was at Jerusalem the feast of the dedication, and it was winter.**

The feast of dedication isn't mentioned often. It was 3 ½ months after the feast of tabernacles and about four months before the Passover and the crucifixion. We need to do a lot more study of the Jewish feasts as they have some significance for us. A lot of bible students believe that Christ will return at the Passover, either for the Rapture or the second advent, or possibly both.

**23 And Jesus walked in the temple in Solomon's porch.**



The outer court of the temple, that would be the court of the Gentiles, was used as a public promenade. Think of it as sitting in the mall and watching people go by. Solomon's porch was on the east side and was so beautiful that it was left standing when Nebuchadnezzar took the city.

**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.**

What the Pharisees really wanted here was for Jesus to declare himself king of the Jews so that they could then accuse him to Pilate. If you remember from prior lessons, the rank and file Jews wanted to declare Him king so He could drive out the Romans. Neither reason was the reason that he came.

**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.**

Redneck version. You can not be my sheep because you do not believe that the Father sent me nor do you believe the miracles I have done in His name.

**27 My sheep hear my voice, and I know them, and they follow me:**

Notice the words used to describe these sheep. They hear and they follow. Also notice the words of the shepherd. He gives eternal life and he promises they shall never perish.

**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.**

Verses 28 and 29 are a clear statement of eternal security. No man includes us. You can not jump out of the hand of Jesus, you are part of the hand.

**30 I and my Father are one.**

God the Father and God the Son are in perfect agreement concerning the security of the believer. On the basis of these passages no believer should ever doubt his, or her, security.

**31 Then the Jews took up stones again to stone him.**

Now the Jews are angry again and take up stones to kill Him. It hasn't worked before and it doesn't work now.

**32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?**

Christ again directs the Jews to His miracles .This should have been enough to make all of the Jews believe. I can't help but wonder if this blindness of the Jewish leaders was a direct influence from God. After all,it was God's plan all along to gather in the Gentiles as well.

**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 thyself God.**

**34 Jesus answered them, Is it not written in your law, I said, Ye are gods?**

They refused to take into account what he had done but judged Him on what He said. They needed to take both into account.

**35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

In verses 34 and 35 be sure to notice that it is gods with a small “g”.Some commentators try to make these the Jewish judges of Israel but that is incorrect. This is a quote from Psalm 82:6 and refers to the sons of God from Genesis 6:4.

**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.**

In other words,I want to be judged on the works that I do.

**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.**

He is still knocking at the door and giving them one more chance. His works agree with His message and they still do not believe. I think what we are seeing here is a group being given over to a reprobate mind. They aren't going to get another chance.

**39 Therefore they sought again to take him: but he escaped out of their hand,**

Again they try to arrest Him and still can't get the job done. Nobody can touch him until God's time is right.

**40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.**

Did you ever wonder why God allowed John the Baptist to be killed? No doubt it was so that His ministry would not interfere with the ministry of Jesus. What seems horrible to us was a relief to John the Baptist. Before his head hit the ground he was already in Paradise with father Abraham,waiting for the Lord to take them home.

**41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.**

We have no recorded miracle by John the Baptist but he did have power to do them since he had the power of Elijah.

**42 And many believed on him there.**

I'm guessing that the number saved here contained none of those back up in verses 37-39.

## JOHN CHAPTER ELEVEN

**1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.**

Lazarus is not named in the other Gospels though Mary and Martha are. The likely reason for this is that Lazarus was still alive when the other Gospels were written and to mention him by name would be to expose him to danger from the Pharisees who were trying to suppress the miracles of Jesus. The small town of Bethany is about two miles east of Jerusalem, and on the eastern slope of Mount Olivet.

**2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)**

This refers to John 12:3-8 where Mary anointed Jesus with spikenard ointment. This could possibly have been the same one who anointed Jesus' head in Matthew 26:6. Some have tried to say that this was the same event but that is not possible since two different houses are mentioned. In the Matthew account the anointing was in the house of Simon the leper. Always remember the old saying, "the devil is in the details". Pay close attention when you study.

**3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.**

God gets no glory from sickness but does get glory for the healing. Had Lazarus not died then there would have been no glory for God.

**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.**

A strange verse in that Jesus says here that this sickness is not unto death but then in verse fourteen He plainly says, "Lazarus is dead". If we insist on an explanation then

let's just say that "at this time this sickness will not result in permanent death". Of course Lazarus, like everyone else, eventually died.

**5 Now Jesus loved Martha, and her sister, and Lazarus.**

This is Jesus' human side showing favoritism just as He showed it to John. Even the Lord has favorites.

**6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.**

He is waiting here for the right time. There can be no doubt that Lazarus is really dead after being in the tomb for four days. This also allowed plenty of time for the burial and whatever ceremonies went with the funeral service. The longer he was dead the greater the appearance of the miracle. As far as the miracle is concerned, it would not matter whether he had been dead one minute or one year. He was still raised from the dead. But, that said, the appearance of the miracle, to the bystanders, was greater when he had been in there four days and came out with a whole lot of bad odor.

**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?**

This lets us know, that Christ was not in Judea when he received the tidings of Lazarus's sickness, but in Galilee; and now He is thinking of returning there. This will be his last journey there. It had been only three months since the Jews had tried to stone him, and there was no reason for him to think that they had changed their mind. We know from the other gospels that his disciples tried to persuade him not to go back to the vicinity of Jerusalem. They were afraid for their Master, and they were afraid also for themselves.

**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.**

Redneck version. If the bullet doesn't have your name on it it's not your time to go. Furthermore, if we postpone walking in daylight, through fear of being discovered, will be exposed to the greater danger of stumbling at night. There is also a great spiritual application here. If we walk in the light of the Lord Jesus Christ we will not stumble.

**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.**

The disciples still think Jesus is speaking of normal sleep. Sleep, in scripture is often used for death. A good example is in those scriptures relating to the Rapture. Remember the phrase” **we shall not all sleep, but we shall all be changed**”. Church nurseries use that one a lot.

**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.**

Contrast that with verse four. I still haven't figured out everything about those two verses.

**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.**

Here is another good reason that Jesus did not rush to save Lazarus. If he had been there his love and pity for the sisters might have influenced him to act too soon and he might have prevented Lazarus' death. “Showing my Divine power in raising him from the dead, will confirm your faith in me as the Son of God. therefore, though he is dead, let us go to him”.

**16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.**

People usually think of Thomas as the disciple who doubted Jesus' resurrection . But, in this situation, Thomas showed his bravery. All the disciples knew that it was dangerous to return to Judea. They had tried to persuade Jesus to stay away. But Jesus had decided to go anyhow. So Thomas urged them all to go with Jesus, even if they had to 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.**

At this time Martha believed in only one general resurrection of the dead. The Lord is about to reveal to her that there are other resurrections including the resurrection from the dead. Pay attention to those two little words of and from.

**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:**

Those who die physically will be raised to eternal life. We tend to think of only the saved as having eternal life but the lost also live forever. They just live in a warmer climate.

**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.**

There you go. She is saved and born again. She believes in everything that it's possible to believe in at that point. The cross and the resurrection come later. This is about the same thing that saved the thief on the cross. It's a little bit different from our salvation and the difference is important. Our belief must include His death on the cross, as a substitute for us, and the resurrection.

**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.**

The Lord had evidently directed her to do this, for she said, "The Master calls for thee."

**29 As soon as she heard that, she arose quickly, and came unto him.**

Mary arose and hastened out of the town to the place where the Lord still tarried.

**30 Now Jesus was not yet come into the town, but was in that place where Martha met him.**

Jewish burial places were always outside the towns. That's outside the camp. You might remember this from Old Testament study where everything concerning death and disease were always done outside the camp. The Lord himself was crucified "outside the camp".

**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.**

Apparently this was a good sized group. There would have been plenty of people to witness the miracle of a long dead person being brought back to life.

**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.**

Notice that Mary says the same thing her sister has said in verse 21; **Lord, if thou hadst been here, my brother had not died.** Mary had faith but she failed to ask the Lord to bring her brother back to life. Surely, knowing he was the Saviour, she must have believed he could do that. We do the same thing at times. We stop short of asking for what we want. In our case it's not thinking the Lord can't do it, it's believing that he might not.

**33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.**

That phrase, **“groaned in the spirit and was troubled”**, is loaded. No doubt Jesus was in a spiritual battle, with Satan, over the body of Lazarus. Satan would do anything to stop what was about to happen. No doubt satanic powers were at work here and this caused the agitation the Lord showed here.

**34 And said, Where have ye laid him? They said unto him, Lord, come and see.**

Weeping is a natural thing, which agrees with Christ, having voluntarily taken upon him our nature, and natural infirmities.

**35 Jesus wept.**

This is the shortest verse in the English bible. This verse shows a very human side of the Lord. He wept for the sadness around him but may also have been weeping since he knew that his nation would reject him even after witnessing his miracles.

**36 Then said the Jews, Behold how he loved him!**

Some of the Jews were touched by this evidence of affection.

**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?**

Others, remembering the healing of the blind man right there at Jerusalem, wondered why he did not save Lazarus from death. We covered this earlier. Lazarus had to die to show the power of Christ. Raising the dead is a greater miracle than healing the blind.

**38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.**

These graves were not the graves we know. These were holes in the rock of the hillside. They could be man made or natural caves. The body was put inside and the entrance closed with a heavy stone to prevent animals, or grave robbers, from entering.

**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.**

Why did He not at once raise Lazarus? Because this whole thing was designed to make the greatest impression on the witnesses. Jesus could have called Lazarus out through the stone. There was also the matter of corruption and smell. The soul had been gone four days but, and this is just my belief, it is likely that Jesus had preserved the body without corruption and wanted the tomb opened so all could see that .

**40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?**

This does not appear in scripture before so it proves to us that we have not been given the entire conversation. This happens all through scripture. We don't need it all so God doesn't put every thing in there.

**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.**

This leads us to believe that Jesus had already prayed and knew the will of the Father. He confesses to his Father the the only reason He prayed out loud was for the benefit of the people around Him. They would then know that He was doing the Father's will.

**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.**

All of the people standing around believed in God the Father but not many believed that Jesus was His Son. The purpose of the spoken prayer was to show that He and the Father were together in this matter. A regular person would have submitted his prayer to a priest.

**43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.**

This is an oldie but a goodie and absolutely true. Had The Lord not called Lazarus by name all the dead would have come up. This is a perfect picture of the Rapture when we will be called out with the dead rising first. The sheep know His voice and He calls them out.

**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.**



What a sight that must have been. They have used this in every mummy movie ever made. Did you ever wonder how he came out since he was completely wrapped up? Levitation maybe?

**45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.**

On the spot, instant, conversions. How could a person not believe after seeing all this.

**46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.**

The amazing thing here is that even after witnessing someone raised from the dead there were those who still refused to believe. No one today would even dream of producing such a miracle. Suggest this miracle to some of your Apostolic friends.

**47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.**

The Sanhedrin has become angry and believes that if Jesus is allowed to live the Romans will believe the Jews are about to rebel. They might then come and lock up the Jewish leaders.

**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.**

These Pharisees had to at least suspect that this was the Messiah but they were unwilling to sacrifice their positions of authority and prestige to accept him. Today is no different. Religious con men, and women, sacrifice the truth for monetary gain.

**49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,**

Caiaphas solution is to kill Jesus in order that the Romans do not come and destroy Israel. This is a political solution and not a spiritual one. In the end, killing Jesus did no good since the Romans destroyed the nation in 70 AD. The people were dispersed among the other nations and did not become a nation again until 1948.

**50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.**

Do not miss the irony in this verse. Little did Caiaphas know that he had just uttered a true prophecy. The Lord Jesus Christ did indeed die for the people but not in the way Caiaphas imagined.

**51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;**

Until now there have been scattered attempts on Jesus' life. Now the Sanhedrin have formally decided to kill Him. Since Christ knows their plan he removes himself from public view.

**52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.**

We find out later that one of the things they did was to try to murder Lazarus, the man who wouldn't stay dead. A living Lazarus was a terrific testimony to the power of the Lord Jesus Christ. With Lazarus walking around in public it's hard to deny the power of Christ.

**53 Then from that day forth they took counsel together for to put him to death.**

The Lord can use, and speak through, a lost sinner. Caiaphas is proof of that. He has just prophesied that Jesus would die for the nation.

**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.**

Ephraim, a city sixteen miles northeast of Jerusalem on the borders of the wilderness. Jesus goes there to avoid the Pharisees until the time is right for the crucifixion.

**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.**

At the approach of the Passover there is much questioning at Jerusalem as to whether Jesus will come. Six days before the feast He arrives at Bethany: and is entertained at a dinner with Lazarus. There He is attended by Martha, and anointed by Mary. The next day the people escort Him publicly into the city, thereby raising the even more animosity from the priests and Pharisees.

**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?**

This is Jesus' friends speaking here. They are simply hoping He will come to the feast but understand, from a human standpoint, that it may be too dangerous for Him.

**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.**

The Sanhedrin had now commanded that any man who could direct them to Jesus

should bring word. The hostility that began three years before, on the Lord's first visit after his ministry began, had now fully ripened, and the "hour was at hand".

## JOHN CHAPTER TWELVE

**1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.**

He went from Ephraim beyond the Jordan and came back through Jericho with the great company of Galileans who came to attend the passover. We learn this from the other Gospels. The supper at Bethany was Saturday evening before he was crucified.

**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.**

Think about the conditions and temperature of that day. No air conditioning, no showers to use to clean up. The roads and houses were hot and dusty. This is why feet were washed and perfume used to help keep down the smell. In the process here Mary broke several of the Jewish laws. She approached a man at the table. Men and women ate at separate tables. She let down her hair. That was intimacy reserved for husband and wife. Women did not let their hair down in public. Finally she wiped His feet with her hair and that was certainly a social taboo in that day. In other words, Mary placed all that she had at the feet of Jesus, humbling herself and showing complete love and devotion.

**4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,**

Good old Judas. He carried the bag and was really nothing but a thief. How can a person know Jesus personally and follow Him for three and a half years and still be lost and headed for Hell. This is an example, and shows us how some of the professing people today are bound for Hell.

**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.**

This makes me wonder if Judas was in the habit of stealing a little from the bag from time to time. By the way, we are never told exactly how the money came into the bag in the first place. Surely it was love offerings as they went from place to place.

**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.**

Jesus defends Mary's actions. The worship of the Lord Jesus Christ is more important than any other service including taking care of the poor. This seems to be a good place to mention the priorities of the church. Some denominations have it backwards. Our first priority ,as Christians,is to spread the word. To witness,pass out tracts,supply bibles to those who need them,to teach those who will listen and then,and only then,to care for the needy. It's easy to get these switched since it is easier to give a dollar to the poor than to witness and pass out tracts.

**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.**

Here we have people coming for the wrong motives. They don't really come to see ,and worship,Jesus but rather,they want to see another miracle. They also want to see Lazarus and see for themselves if he was really that same Lazarus who was dead. Seeing for yourself and hearing it from others is a very different thing. Hearing it from others,and believing it,is called faith.

**10 But the chief priests consulted that they might put Lazarus also to death;**

Lazarus' continued presence is a great testimony for Jesus. The Pharisees now want both of them dead. A large group of believers is now beginning to grow up around Jesus and this threatens the power and riches of the leaders.

**11 Because that by reason of him many of the Jews went away, and believed on Jesus.**

Lazarus was the reason why many of the Jewish people rejected their leaders. The people were believing in Jesus instead. Can you imagine how fast the news of Lazarus being raised from the dead spread around the nearby countryside. Everybody,believers and unbelievers,were talking about it.

**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.**

This fulfills the prophecy of Zech 9:9 which says; **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.** Born in a stable, wrapped in whatever rags Mary was able to come up with and finally riding into Jerusalem on a young donkey, the lowest form of transportation. Is there any possible way the Lord Jesus Christ could be more identified with the poor, and simple, of this world?

**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.**

At this time, Jesus' disciples did not understand that this prophecy was actually happening in front of them. But later they remembered the scriptures and they realized what had happened. Everything had happened exactly as the prophecies said they would.

**17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.**

These eyewitnesses of Lazarus' resurrection were giving personal testimony to the miracles of Christ. Many people who knew about Lazarus being raised were now believers. These people are Christians though their belief is different from ours. They believed that Jesus was the Messiah, the Son of God. We believe in His death for our sins, and His burial and resurrection. Without the cross and resurrection both, we would not have salvation. If Jesus had died on the cross for our sins and not risen it would not have been complete.

**18 For this cause the people also met him, for that they heard that he had done this miracle.**

So now we have some who had not seen the miracle but believed anyway. This is accepting by faith and if that sounds familiar it is what we do.

**19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.**

The Pharisees are in a panic at this point. Multitudes are turning to Jesus and the Pharisees know that something must be done if they are to save their positions.

**20 And there were certain Greeks among them that came up to worship at the feast:**

These Gentiles were Jewish proselytes. I believe God brings in these Gentiles at this point as a hint of what was coming.

**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.**

Why did Phillip consult Andrew? Probably because he wasn't sure Jesus would speak to the Gentiles since His ministry was to Israel.

**23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.**

Jesus did not speak directly to the Gentiles but let Phillip and Andrew relay the message. Keep in mind the fact that Jesus' earthly ministry was to the nation of Israel and not to the Gentiles. With a few exceptions, we come in after Pentecost.

**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.**

Seed which are not sown do not produce anything of value. Those that are sown produce many times their own weight. Jesus is comparing His life to a seed that must die in order to produce salvation for the world.

**25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.**

Some teach that you must suffer in order to have eternal life. That teaching is heresy. What Christ is putting forth here is that He and His disciples would suffer. Many of His followers would suffer in times to come. We are not to be so fond of this life, and it's comforts, that we turn away from the Lord Jesus Christ.

**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.**

A key word here is servant. We are to be servants of Christ and are to be content where He puts us. This is a theme that occurs over and over in the Pauline epistles. We are bought with a price and are to serve Him.

**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.**

His soul has to be very troubled as He faces what is to come. We need to keep in mind that He knows every detail of what will happen to Him including the placing of all the sins of the world on Him. Every bit of that agony He will suffer is on His mind. Nevertheless, Jesus is willingly subject to the will of God.

**28 Father, glorify thy name. Then came there a voice from heaven, saying, I have**

**both glorified it, and will glorify it again.**

This is important. Here God speaks audibly from Heaven. There are only two other times in the Gospels where God speaks audibly. These are at Jesus' baptism and at His transfiguration.

**29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.**

The people heard God's voice as a loud sound, not as distinct words. This is similar to the Lord Jesus speaking to Paul on the Damascus road.

**30 Jesus answered and said, This voice came not because of me, but for your sakes.**

In other words, Jesus did not need the voice. He was in constant communication with the Father. The sound was for the people just as it was the other two times God spoke audibly.

**31 Now is the judgment of this world: now shall the prince of this world be cast out.**

Two things are spoken of here. When Jesus spoke about 'the ruler of this world', he was referring to the devil. There are seven judgments in scripture. The judgment of sin, spoken of here, is the judgment of sin on the cross. I see a double meaning here. The world will also be judged for rejecting the Messiah.

**32 And I, if I be lifted up from the earth, will draw all men unto me.**

Jesus does not mean that all men will come to Him, just that all men will be drawn. Remember here that serpent in the wilderness. All they had to do was look at it but that was too simple for some. All we have to do is believe and confess it. It's still too simple. The phrase "all men" means Gentiles as well as Jews.

**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?**

These are believers that are asking this question. They believe the Messiah can not die. No one, including the apostles, know what is coming. Jesus has told the twelve several times, but even then, they do not understand that He must die.

**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.**

This is a warning from Jesus. He is telling them that the Light will soon be gone. If they do not receive Him now their chance will soon be gone. This is another of those verses

warning that the Holy Spirit will not continue to draw but will move on to others.

**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:**

Some,perhaps many,did not believe on Him. We had some who believed back in verse 34 so this is a mixed group. Isaiah had prophesied hundreds of years before that the Lord would be rejected.

**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?**

This was so that the \*prophet Isaiah's words would be true. Keep in mind that Jesus came for more than one reason. One of the reasons was to fulfill prophecy.

**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.**

It is hard for us to understand why everyone did not believe in Jesus after seeing the miracles that He did. Now we are given the reason and it was a supernatural reason. God himself closed the minds of the people. They could not believe. This is done so that God's purpose could be fulfilled. Now we,the Gentiles have the opportunity for salvation because God closed the minds of the Jewish people.

**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.**

How sad are these two verses? These rulers believed but were not saved. They missed the second part,the confession of the Lord Jesus Christ before men. The apostle Paul said, "believe in your heart and confess with your mouth".

**44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.**

Jesus spoke in a loud voice so that no one could miss it. This is his last address to the people. Belief in the Lord Jesus, as the Son of God, passes through Him to the Father.



Another way to look at this is, belief in Christ is also belief in God the Father.

**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.**

There is that important little word “believe” again.

**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.**

In other words, those who reject me and my words will receive a judgment. My words will judge them on the last day!

**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.**

Jesus purpose is not to judge but to save. Judgment will come later.

**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.**

Jesus says here, I did not speak with my own authority. The Father, who sent me, told me what to say, and I obeyed his commands about what to say and how to say it.

**50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**

Christ is both the Creator and the Communicator. So, He says, I know that the Father's commands bring eternal life. So I say exactly what the Father has told me to say!

## JOHN CHAPTER THIRTEEN

**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.**

The hour here refers to the whole period of the crucifixion and not just to the time He was on the cross. The cross is where the ultimate love of Jesus, for his followers, is displayed.

**2 And supper being ended, the devil having now put into the heart of Judas**

**Iscariot, Simon's son, to betray him;**

Jesus is in the room with a man that plans to betray Him. No doubt this is the reason Jesus called Judas to begin with.

**3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;**

Almost everything is now complete. To know He has all things in his hands, and to come from God, and to know that he was going back to God when it is finished.

**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.**

Now Jesus takes on the role of the lowest servant and this is why Peter is so upset. Peter may not understand now because his mental picture of a leader is one who is served not one who serves. He will come to understand after the cross.

**6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?**

Some use this verse to prove that Peter was first among the apostles but notice that this verse does not say that the Lord came to Peter first. He may have been last, or somewhere in between the others. What Peter should have done is allow the Lord to go on as He wished.

**7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.**

We might say, "I will explain later".

**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.**

Peter is quick to change his belief when he finds that he is in error. Honest Christians change their beliefs to match God's word when they find themselves believing an error. Notice that I said honest Christians. Some dishonest ones will stick to the old belief in spite of everything. If it was good enough for granddaddy it's good enough for me no matter what that book says.

**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.**

The point here is that you do not need to go beyond what Jesus has done. Put another way, you do not need to add to it. You are clean from all sin and need only to confess those you do from time to time (wash the feet). A Christian is washed in the blood of the Lamb but needs daily cleansing from sins.

**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.**

Apparently Christ is speaking to Judas since Judas is the only one here who called Him Master. Christ, knew what was in the heart of Judas, yet at this time he had not revealed it to his disciples: now he begins by telling them, that though the most of them were clean, justified and sanctified, yet one was not .

**14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.**

I hope you all know that this has nothing to do with washing dirt off someones feet. This is a picture of cleansing from daily sin. It is also a picture of being a servant to others.

**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.**

True happiness is only found in complete obedience to Jesus. Knowing these things is not enough by itself.

**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.**

See that scripture reference to lifting up the heel against Him. That comes from the book of Genesis where Satan is prophesied to bruise His heel.

**19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.**

This is Jesus putting out a little soon to be fulfilled prophecy concerning the coming events of the cross and resurrection. I take it from this that there was still some doubt that He was the Messiah, even among the disciples.

**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.**

This is another of those double meaning verses. Jesus says this directly to the disciples, and other followers but this also applies to us today. We are “sent out” by Him. This came with His giving the “great commission”.

**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.**

Jesus is troubled in spirit because a traitor is present among His closest friends. Jesus now openly declares that one of the twelve shall betray Him

**22 Then the disciples looked one on another, doubting of whom he spake.**

The disciples hear the words with amazement. How could anyone believe this statement yet these words came from the Lord.

**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.**

Peter makes a sign to John, that he should ask who it was and John does so. and Jesus gives him a private sign by which he may know the traitor. Since all of us are southerners I won't even bother to define the word sop.

**25 He then lying on Jesus' breast saith unto him, Lord, who is it?**

At the Passover meal, the Jews did not sit at the table. They lay on long seats next to the table. This was a Roman custom, but slaves always sat or stood to eat. So, at the Passover, this custom reminded the Jews that they were not still slaves. This helped to remind them that God freed their ancestors in Egypt.

**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.**

It is amazing to me how the commentators can argue over what the “sop” was. They should check with me on the subject of sops. I like gravy. A sop is any kind of bread and in this case, since it was passover, it would have been unleavened bread.

**27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.**

Jesus gives the sop to Judas; who then becomes fully possessed by Satan, and immediately goes out. This highlights the fact that this conflict is not between Jesus and the Pharisees, but between Jesus and Satan. I am certain that Satan believed that if he

could kill Jesus ,that He,Jesus, would stay dead.

**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.**

Judas is a counterfeit and counterfeits are not always easy to spot. When the Antichrist comes most people will believe in,and follow,the counterfeit.

**30 He then having received the sop went immediately out: and it was night.**

This would have been early Tuesday night. It is interesting that most sin is committed at night.

**31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.**

Both Jesus and the Father are glorified by having their ruined work redeemed. That work,ruined by Adam,is now to be redeemed by the second Adam.

**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.**

Redneck version. Jesus says,I will be with you for one more day,then will be crucified and remain dead three days. After that,I will come back to life and be with you for forty days.

**34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**

God had already commanded the Jews to love one another. This was a new commandment because it would apply to all His followers,Jew and Gentile.

**35 By this shall all men know that ye are my disciples, if ye have love one to another.**

In verses 34 and 35 we are commanded to love one another meaning to love fellow Christians with whom we fellowship. Ideally that love should extend to all Christians whether of our fellowship or not. But beware because there is a trap here. We are never to put love of other Christians ahead of love for our Savior. For instance,what if a pastor begins to preach heresy? You do not let love for your fellow church members keep you in that place.

**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.**

Peter did not want to talk about this new command to love one another but instead, he wanted to talk about where Jesus' was going. The disciples still did not realize that Jesus had to die. Peter seemed to think that Jesus was going to another place on the earth, so Peter could not understand why he could not come, too.

**37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.**

How would you like to have one of your mistakes written down for people to study for the next two thousand years?

**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.**

Jesus said, 'You tell me that you are ready to die for me but I tell you the truth. You will deny that you even know me three times before the rooster crows!'

## **JOHN CHAPTER FOURTEEN**

**1 Let not your heart be troubled: ye believe in God, believe also in me.**

This whole chapter is devoted to calming the disciples and preparing them for what was to come.

**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.**

Most of the corrupt bibles have changed mansions to rooms. A room could be a six by ten cell like a prisoner lives in. I will take the promised mansion thank you. Mansions imply something spacious, luxurious and beautiful.

**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.**

No doubt this applies to the mansions mentioned in verse two but it also covers much more. In this case it also includes a city.

**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?**

It is plain, that Thomas, and probably others of the apostles, thought of some earthly

journey our Saviour was making. They had some knowledge, but it was more confused and general; not distinct, and certain.

**6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

Here is another “I am” statement reaffirming that Jesus is the only way to Heaven and the Father.

**7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

As in verse one it seems that the disciples do not fully believe in Jesus as the Messiah and He is assuring them that they will eventually know the truth after the crucifixion, the resurrection and the coming of the Holy Spirit. These are the same things we believe today.

**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?**

The Godhead was a hard concept for the apostles to understand. It still is. “What Jesus is saying is “if you have seen one you have seen them all”.

**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.**

The term “in the Father” means union with the Father. From this verse we know that the Father dwells in the Lord Jesus as the Holy Spirit does in us.

**11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.**

The Old Testament prophets and the Apostles did miracles through God and through Christ. The miracles Christ did ended with the Godhead.

**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.**

At first glance this might be a troubling verse except for the fact that it is aimed at the eleven, (12 later), apostles. Now, what could be a greater work than raising the dead? Preaching the gospel of eternal life is a greater work since raising the dead involves one person while preaching the true gospel saves many from Hell. Now with that said, this

might also apply to the Antichrist who will do great counterfeit works. Even though they are counterfeit they are still great works and true miracles.

**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.**

Do you get all your prayers answered in the affirmative? No, you do not and neither do I so these two verses are also aimed at the apostles. They were equipped to do miracles as signs to the Jews. The apostle Paul also had these abilities for a while until his ministry had switched almost entirely to the Gentiles.

**15 If ye love me, keep my commandments.**

This is a key verse and applies to us as well as to the apostles. It pays any Christian today to go through the New Testament and study the commandments of the Lord Jesus Christ. There are many. From verse 21 we see; **He that hath my commandments, and keepeth them, he it is that loveth me:** and from verse 24; **He that loveth me not keepeth not my sayings:** memorize verse 15 and know those that go with it. This is important.

**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.**

Here the Holy Spirit is introduced. The Holy Spirit did not dwell permanently in Old Testament believers but came and went as there was a need. We have the advantage of the permanently indwelling Holy Spirit and will be led by Him if we allow it.

**18 I will not leave you comfortless: I will come to you.**

The Holy Spirit was not given permanently at this time but was given, to the Church, at Pentecost. You will remember that there were other miracles there also such as everyone hearing the preaching in their own language. Then there were over 3000 saved that day which is a miracle in itself. I suspect, but can not prove, there has never been a meeting with more saved at one time.

**19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.**

This seems to be a simple statement but it is not. Look at it this way. Though your bodies must die, because of sin, your souls shall live; and when resurrected, both your



souls and bodies shall live, and be glorified because I live.

**20 At that day ye shall know that I am in my Father, and ye in me, and I in you.**

The words “at that day” are the key. This is the day the Holy Spirit is given and then, with His help, they will understand completely.

**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.**

I can not over state the importance of this statement. It is the same as that in verse 15 . Study your Bible to pick out those commandments that He has given us both in person and through Paul. This is not speaking of the ten given to Moses and the nation of Israel.

**22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?**

Or, how can we know you and not the world. The apostles are still thinking of the physical world while Jesus is speaking of the spiritual, guided by the coming Holy Spirit.

**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.**

He says it again as He has in verses 15 and 21 and what do we know when the Holy Spirit repeats Himself. He means for you to get it!

**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.**

There is the reverse. If you do not do as He says, you do not love Him. So, how do you show the love for a person you have never seen, nor touched, nor heard in person? He just told you, you keep His commandments.

**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.**

Notice here that the Holy Spirit will cause them to remember all the things that Jesus has said. The ultimate gift is that they were able to remember clearly enough to put it down in books of the New Testament.

**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.**

Jesus is giving them a different kind of peace. This kind of peace would calm troubled spirits even in this time of sorrow.

**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.**

In other words, they should be happy for Him that he is returning to the Father. Is that even humanly possible? Remember too that they still do not understand completely that He must die. It was not until after the resurrection that they understood, and believed completely.

**29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.**

Most of these things that Jesus has said to the disciples is short term prophecy. It will shortly come to pass and will be, more proof to them that He really is the Messiah.

**30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.**

We know that Satan is the prince of this world but Christ says, truthfully that Satan can find no sin in Him.

**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.**

Jesus will not resist those who come to kill Him. Apparently only Peter, a man after my own heart, resisted when he drew his sword and cut off Miletus' ear.

Peter was wrong yet....

## **JOHN CHAPTER FIFTEEN**

**1 I am the true vine, and my Father is the husbandman.**

Keep in mind as we go through the next few verses that Jesus is speaking to the eleven apostles. This is also another "I Am" statement by Jesus.

**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.**

The disciples are connected to the Vine based on the spoken word of the Lord. We sometimes forget just how easy it is for us. We have the complete New Testament and

can go back again, and again, until we finally “get it”.

**3 Now ye are clean through the word which I have spoken unto you.**

See the difference here? Now we are clean through the blood of Jesus.

**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.**

The word abide is a key word here. It is figurative because none of the apostles were actually “in” the Lord Jesus Christ.

**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.**

Pay special attention to the last phrase in this verse; **for without me ye can do nothing.** If we abide, (again it's figurative as now He abides in us), in Him we have a fruitful life. That is, we will have a joyful spirit, compassion for others, answers to our prayers, a love for the Bible, a love for God and the things of God and finally, converts. It is possible, by the way, not to have any direct converts but have those who have come to the Lord through other things you do. I am thinking of things like supporting missions, passing out tracts and, above all, living a Christian life before others.

**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.**

Anyone who does not have such a relationship with me is a useless branch. The fire mentioned here is not Hell. This has nothing to do with losing one's salvation.

**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.**

Here again Jesus is talking to the disciples. We have already discussed the fact that we do not get all of our prayers answered. The fact that some will say, “sometimes the answer is no”, is a cop out. Sometimes there is no answer. There are conditions to a Christian having his, or her, prayers answered.

**8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.**

The gospel message started with one man, Jesus. It spread to the twelve and then from the eleven to whatever number they managed to convert. Think of how slowly it must have spread at first. No radio, no tv and no internet. Every convert was won by witnessing a miracle or by word of mouth. Finally there were 3000 saved at Pentecost and from there the gospel spread to what it is today.

**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.**

This is the first fruit of the Spirit mentioned in Galatians 5:22. Jesus kept the Father's commandments and we show our love for Jesus by keeping His commandments.

**11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**

Jesus tells them this so that they might experience the same joy He knows. He is also getting them ready for His return to Heaven.

**12 This is my commandment, That ye love one another, as I have loved you.**

This is one of those commandments we talked about in the last lesson. He says it again in verse 17.

**13 Greater love hath no man than this, that a man lay down his life for his friends.**

The reason for this is because life is the greatest thing that man possesses. Remember what Satan said concerning Job in Job 2:4; **Skin for skin, yea, all that a man hath will he give for his life.** So it is impossible that a man should show a greater love to another, than by parting with the greatest possession he has.

**14 Ye are my friends, if ye do whatsoever I command you.**

Here we are again being told to follow His commands. This is a conditional promise. We are His friends IF we follow His commands.

**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.**

We are slaves with a choice. Slaves must obey their master. But Jesus has chosen to call us friends and has given us a freewill choice as to whether we follow Him or not. Slaves also do not know their masters business but Jesus has chosen to make known to us the Fathers wishes and plans.

**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.**

This choosing is not for salvation but for service after one is saved. In another place Paul says, “make your calling and election sure”. We are all called to certain ministries and we should make certain of the call. Think of all those preachers out there who were not really called by God and that is just one example. There is a big, big difference between a

calling by God and some kind of religious experience. We see more of this in other denominations than in ours. The pay isn't good enough here. If momma or daddy calls you into the ministry it needs to pay well.

**17 These things I command you, that ye love one another.**

**18 If the world hate you, ye know that it hated me before it hated you.**

If the world likes you, as it does Joel and Binny, then there is something wrong with you as a Christian. The world system hates the Lord Jesus Christ as evidenced by the continual attempt to remove God from everything.

**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.**

The world only loves the world. I believe that most ordinary people today would be shocked to learn that they are enemies of God and that their father is Satan. How many "good" people do you know who believe that if the good they do outweighs the bad then they will make it to Heaven. God says these people are just as much His enemies as Hitler and Charles Manson. Remember that in God's eyes sin is sin whether the theft of a penny or the murder of six million Jews during world war two. Along that line, it's also good to keep in mind, and remind the lost, that there is only one sin that can possibly send a person to Hell and that is the sin of unbelief.

**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.**

The disciples are warned that they can expect the same treatment that their Lord receives. All of them were persecuted and, with the exception of John, died a martyr's death.

**22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.**

Sin is often hidden from casual view. It can be masked by things like good manners, fake love for mankind, a high office claiming to be set up by God.

**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.**

The Jews have witnessed the miracles yet they refuse to believe and not only refuse but hate the Lord as well.

**25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.**

Even though Christ had performed many miracles as signs to the Jews, most of them still hated Him. This is caused supernaturally by God in order to fulfill His word. This spiritual blindness is still going on today.

**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:**

One evidence of the filling of the Holy Spirit is exalting the Lord Jesus Christ. There is a big difference between being indwelt by the Holy Spirit and being filled with the Holy Spirit. Being indwelt is automatic when you are saved. Being filled with the Spirit requires work on our part. This work is mainly through prayer, study of the word and meditation and listening.

**27 And ye also shall bear witness, because ye have been with me from the beginning.**

When Jesus went to Heaven his testimony stayed here in the person of the Holy Spirit. Verse 27 was addressed to the disciples but applies to us today as well. While we have not been with Him physically from the beginning we do have the complete New Testament to show us the beginning and we are certainly to bear witness of Him just as the disciples were commanded to do.

## JOHN CHAPTER SIXTEEN

**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.**

The first persecution of Christians always comes from religious leaders. It was true when this was written, it was true in the middle ages (think Inquisition and Crusades) and it is true today especially in the Middle East. This was also true of the Anglicans and Puritans in early America as they tried to set up state churches.

**3 And these things will they do unto you, because they have not known the Father, nor me.**

All religious persecution stems from ignorance of God and His word. All of those things

mentioned in verse two come from listening to man instead of studying what God's word says.

**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.**

Redneck version. I have waited until now to tell you these things. If I had told you in the beginning you might have been discouraged.

**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.**

The disciples had asked twice before but now they are too full of sorrow to even ask. The disciples are focused on their personal sorrow and can't see past the persecution that is to come.

**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.**

The Holy Spirit is sent by both the Father and the Son. He is the main instrument of salvation in this age. The Spirit will also signal the beginning of the Tribulation when He leaves with the Church at the Rapture.

**8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**

This is the first duty of the Holy Spirit, to reprove the world of sin. When the righteousness of the Lord Jesus Christ is rejected what you have left is self righteousness. Self righteousness is what leads lost people to start new religions.

**9 Of sin, because they believe not on me;**

Notice that this is the only sin, in this age, that can send a person to Hell. That is the sin of unbelief. It is hard for the lost world to grasp that the vilest murderer or pedophile is not automatically sent to Hell. It is only the sin of unbelief in the Lord Jesus Christ that sends them there.

**10 Of righteousness, because I go to my Father, and ye see me no more;**

Our righteousness is useless. It is only by the righteousness of the Lord Jesus Christ that we make it into Heaven.

**11 Of judgment, because the prince of this world is judged.**

You all know that the prince of this world is Satan. This verse indicates to me that Satan's judgment was at the cross.

**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.**

Jesus instruction is drawing to a close. The disciples must just endure the next few days and then they will have the Holy Spirit to guide them. That brings up the question of whether, or not, the disciples received the Holy Spirit before Pentecost. I believe it is obvious that they did. Someone gathered them there and gave them the power to preach 3000 to repentance and salvation. That had to be the work of the Spirit. Be sure to notice that repentance and salvation are separate issues. Repentance as mentioned in Acts 2:38 is repentance of having killed their Messiah. Something happened to the disciples between Jesus death on the cross and their preaching at Pentecost. No doubt the Holy Spirit was at work because after the disciples had received the Holy Spirit, they told about Jesus to many people. They knew why he had to die on the cross. They talked about his resurrection. They spoke with authority and power. They remembered the miracles that he had done. They remembered also the exact words that he had spoken to them. They were able to understand what he meant. The writers of the Gospels recorded all this as the Holy Spirit guided them. So we can be sure that the Bible is completely true. None of this would have been possible without the supernatural help of the Holy Spirit.

**14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.**

The Holy Spirit does not glorify Himself but glorifies Jesus Christ.

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

**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.**

Be sure to notice that the expression, “**a little while**”, occurs seven times in verses 16-19. This represents the seven years of tribulation since the travail of the woman (Israel) is mentioned in the following verses. See Hebrews 10:37 **For yet a little while, and he that shall come will come, and will not tarry.**

**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?**



Some of his disciples said to each other, 'We don't understand this. He says that soon we will not see him, then, soon after this, we will see him again. He also says that he is going to the \*Father. We don't understand what he means.

**18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.**

Jesus has not been speaking plainly so it's no wonder that the disciples don't understand.

**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?**

Jesus realized that they wanted to ask him about this so he explained. I said, Soon, after a short period of time, you will not see me. But, soon after this, you will see me again." You are asking each other about these words but you don't understand what I mean! Of course Jesus is speaking of His death and resurrection but they still do not understand. He must have had His reasons for speaking in this way. For some reason, it seems, He did not want them to fully understand.

**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.**

Notice here that their grief is not replaced by joy but is turned into joy. Their grief at Jesus death on the cross is turned into joy after the resurrection when they realize just what has been done.

**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.**

Here Jesus uses the example of a woman in childbirth. There is pain and sorrow (that would be His death on the cross), followed by joy, (that would be the resurrection).

**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.**

This statement refers both to the resurrection and to the indwelling Holy Spirit. Nothing can be done by the world to take these things away from the born again Christian.

**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.**

The day is coming shortly when the disciples can not ask Jesus in person, but He is now giving them power of attorney to ask the Father in His name.

**24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.**

This is why we always pray in the name of the Lord Jesus Christ, the most glorious name in the universe. Complete joy is experienced by those who have a very active prayer life. Their joy is strengthened by their ongoing relationship with the Father.

**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.**

Christ has not spoken openly but in veiled sayings because the disciples would not understand. With the coming of the Holy Spirit they would be able to understand it all.

**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.**

Prayer made in Christ's name is not so that Jesus can convince the Father to grant the prayer but the granting is automatic because of the Father's love for the Son.

**28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.**

Those people who claim that Jesus never claimed to be deity should read this verse and the others that apply. He did claim it both here and in other places.

**29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.**

You can almost hear the big sigh of relief from the disciples when Jesus finally begins to speak plainly and not in riddles.

**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.**

Redneck version; Now we realize that you know everything. Nobody needs to ask you any more questions because now we believe now that you came 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.**

In less than twenty four hours the disciples will begin to experience trials and they will continue to experience these trials for the rest of their lives. Jesus is also correctly predicting that he will be abandoned by the disciples. As far as we know, only John was at the cross.

**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.**

Jesus wants them to understand that His peace will continue to be available to them through the Holy Spirit. Now, the flip side of this is that it must have been calm and peaceful in Jesus' presence even in those times when they were being hunted by the Pharisees.

## JOHN CHAPTER SEVENTEEN

**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:**

This entire chapter is the real Lord's prayer. This prayer asks for several things. It asks that the believers be kept, (that's eternal security). It asks that they have joy and that they be a blessing to others. It asks that they be united and that they possess God's love. This request is answered by the coming of the Holy Ghost at Pentecost and the new birth of every believer since that day.

**2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**

Christ prays this prayer as our High Priest. The Lord Jesus mentions seven times that we have been given to Him by the Father. This, by the way, is another eternal security verse. Christ commits the believer to the Father for safe keeping so the believers security depends on the Father's faithfulness to the Son.

**3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

Jesus says, "This is life eternal;" What is? The right knowledge of both God and Jesus Christ gives us eternal life. The knowledge of God and of Jesus Christ as Saviour is as important to men as their eternal salvation. Why? Because without the knowledge of the Lord Jesus Christ and what He has done for us, we have no salvation. Sometimes we use that cute little saying, "you might miss heaven by a foot", meaning the distance between the head and the heart. It's a true saying but tends to downplay the head knowledge so let me say this. Without the head knowledge there would be no belief from the heart. The

redneck version is ,you must know about Jesus before you can know Jesus. So it is our duty to witness because we can give out the head knowledge but the Holy Spirit gives the belief from the heart.

**4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.**

Jesus' work is now practically complete. He has had a perfect ministry, and is fully prepared for what remains. Therefore, as the hour of His death is now at hand, He speaks as though he had already endured it.

**5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

Jesus is now close to finishing His work and shows a very human trait here. He is saddened by leaving His friends but also wishes to return to that union, and glory, He had with the Father.

**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.**

This would be the eleven plus the seventy plus others who had believed on Him. The important thing today is that this number now includes those of us who are saved.

**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.**

The disciples have come to understand that all of the things taught by Jesus ultimately from the Father.

**9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.**

Notice here that the Lord Jesus does not pray for the world nor for world peace. He is praying only for the saved.

**10 And all mine are thine, and thine are mine; and I am glorified in them.**

Folks, this is family. Jesus considered the disciples family and that extends to us today.

**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.**

Here Jesus uses the term Holy Father to apply to the Father in Heaven. This is one of the names of the Father and this name should never be applied to a man. By the way, I have the same problem with the title Reverend. The bible says Holy and Reverend is His name, speaking of the Lord Jesus Christ.

**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.**

The term "son of perdition" is only used one other time in scripture. That is in 2 Thess. 2:3-4. There it is applied to the Antichrist. Most knowledgeable commentators claim that Judas Iscariot will indwell the Antichrist. Judas' betrayal of Jesus was predicted in the Old Testament in Psalms 41:9 and again in Psalm 109:4-13.

**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.**

Christ is about to leave the world and He knows that his departure will leave sorrow and a big void in the lives of the disciples so He asks the Father to fill them with His joy. I believe this is a reference to the coming of the Holy Spirit and this is the reason I believe this group got the indwelling Holy Spirit before Pentecost. Maybe, maybe not but this would explain some of the supernatural power on them as they began to preach at Pentecost. They didn't have to wait for it.

**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.**

Christ wants His disciples left in the world to spread the gospel but He does want them protected from Satan. Without protection from God, Satan could easily have destroyed the new work. Now, before moving on, do not forget to pray for protection for yourself and your family.

**17 Sanctify them through thy truth: thy word is truth.**

According to this verse we are sanctified by God's truth. There is only one place to get that and that is from a King James Version bible. All bibles are not the same and are taken from different manuscripts. From 1611 until about 1890 we had only the King James Version. Since God promised to preserve His word for all generations then therefore it is the preserved word of God.

**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.**

Sanctify means to set apart and make holy. This is not by our power but by the covering blood of the Lord Jesus Christ. So, you and I are saints but don't pray to us. It won't do you any good.

**20 Neither pray I for these alone, but for them also which shall believe on me through their word;**

This is us. He specifically prays for those who will believe later. Be sure to notice this about the prayers that Jesus made. He only had to ask once.

**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.**

This prayer for unity has been made five times and was to convince the world. Could this be the reason the world has not been won?

**22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:**

Instead of becoming one the church has drifted further apart due to differences in doctrine. We have reached the point where we can not become one without compromising our beliefs. So now we have a movement afoot to bring all world religions under one umbrella. Just think, if you follow that to its conclusion you and I could be in fellowship with the Muslims, Hindus, Shintoist and even the church of Satan.

**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.**

There is a heresy that the church started with the apostle Paul. This got started since Paul is the apostle to the Gentiles but this is a false teaching since the Church started at Pentecost well before Paul was saved on the Damascus road.

**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.**

This is proof that the Trinity existed before the foundation of the world. This is the same statement He made in verse five. This is also Christ's final request that we may all, one day, behold His glory.

**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.**

In this prayer Christ has prayed for Himself, for His disciples and for His Church. From this small group the gospel has spread around the world. The Bible has been translated into many different languages and most of the world, whether they believe or not, has at least heard about the Lord Jesus Christ.

## **JOHN CHAPTER EIGHTEEN**

**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.**

Brook Cedron is sometimes spelled Kidron and is a small stream just outside the wall of Jerusalem. Crossing this brook leads to a steep slope up the Mt. of Olives. Josephus says this was the sewage outlet for the city.

**2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.**

Christ's life seems to have been divided into two major parts. He spent much of it in public but obviously loved a quiet place of solitude as well. Time alone meant time with God and the Holy Spirit.

**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.**

A band is a Roman military cohort of 600 men. These were accompanied by officers of the chief Priests. Obviously everyone knew about the miracles of Jesus. Why else the need for all these men.

**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.**

Instead of putting up a fight Jesus goes willingly since He knows this is the Father's will. Notice that Judas is standing with the guards and not with the disciples. There is also another of the "I am" statements in this verse identifying Him with God.

**6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.**

By some counts as many as 700 people fell to the ground as a result of Jesus' statement in verses four and five. This showed that He could have easily killed them all. By anyone's count ALL of the unbelievers fell backward. Isn't it amazing that even after this demonstration of His power, the murderers still went forward with their plans.

**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:**

These are not words of weakness but are spoken with authority. He had already given them proof of His power over them.

**9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.**

This is Old Testament prophecy which was reaffirmed again in the New Testament especially in Jesus prayer to His Father in Chapter 17.

**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?**

In Luke's gospel we are told that Jesus healed Malchus' ear but here John focuses on Peter's mistake, and no matter how much I love it, it was a mistake. Peter failed to realize that Jesus was in total control of the situation. All that said, do realize that Peter did not run out and buy, or borrow, a sword. He carried it on his person. The "God is only love" crowd have a hard time with that verse and with Luke 22:36 which says; **Then said he unto them, But now, he that hath a purse, let him take [it,] and likewise [his] scrip: and he that hath no sword, let him sell his garment, and buy one.** By the way, scrip, spelled s c r i p is an old word for wallet.

**12 Then the band and the captain and officers of the Jews took Jesus, and bound him,**

There are two groups here that normally work against each other. The Roman guard and the High Priests of the Jews. Here they work together to arrest Jesus. Together they make up a very large group but this could have been done by one, or two, men since Jesus did not resist. But many of these leaders probably expected to be resisted by some great miracles since they were well aware of the miracles Jesus had been performing.



**13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.**

Annas was a powerful man and had been High Priest himself for many years. Now he continued in power through his son-in law.

**14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.**

This guy is really a snake. I believe he knows that Jesus is the Messiah. He is certainly aware of every miracle that Jesus did.

**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.**

Now we move from the Jewish leaders to Peter's failure. This story shows that it is impossible to be faithful to God under one's own power. You must have the help of the Holy Spirit and you must allow Him to lead. There is another disciple with Jesus but we are not told who that was so I want to throw about a couple of names who would have been known to the High Priest. How about Nicodemus or Joseph of Arimathaea, and yes, both these men were disciples of Jesus. Just tossed out there to make you say hhmhhh.

**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.**

Women were the door keepers. They still are in a manner of speaking.

**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.**

Here goes Peter making the mistake that is remembered by everyone who reads the bible.

**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.**

The other disciple was well known and so was able to have Peter allowed into the yard of the high priest. Some commentators believe this other disciple was John but it is unlikely that John knew the high Priest. Nicodemus or Joseph are more likely.

**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?**

Striking a prisoner was against Roman law so this is just one more illegal thing in this whole illegal mess of a trial. One of the commentators said Jesus may have been struck with a stick which I found interesting since my bible clearly says he was struck with the palm of the hand. Beware the bible changers. They sneak changes in to some pretty good stuff sometimes.

**23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

Jesus was certainly able to take revenge on the officer who struck Him but instead submitted and answered meekly.

**24 Now Annas had sent him bound unto Caiaphas the high priest.**

Since no one is able to find fault with Jesus they pass Him up to the next higher authority.

**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.**

There is denial number two recorded for all eternity.

**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.**

And the rooster crows along with denial number three. The leaders had arrested Jesus already. They would want to arrest his followers, too. Peter was afraid of what would happen to him. So he lied to the woman. Peter stayed because he wanted to know what happened to Jesus but Peter was not brave enough to say that he knew Jesus.

**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.**

Take note that these are religious fundamentalist. They are more concerned with their

religious rituals than the murder of the Lord Jesus Christ. They murdered the Lord in the guise of protecting the people.

**29 Pilate then went out unto them, and said, What accusation bring ye against this man?**

Now we are introduced to Pilate and he is an interesting guy. He is not a believer but he is well aware of the miracles Jesus has performed. He is nervous about the whole thing and would rather have nothing to do with it.

**30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.**

The redneck version is; "take our word for it".

**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:**

Pilate is still trying to get rid of this problem. There is also the possibility that these leaders were actually afraid of Jesus since they had no doubt heard of His miracles. There was also the incident of the company of soldiers falling back before Him. That tale had to have gotten around.

**32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.**

The proper punishment had Jesus been guilty would have been stoning as they had done to Stephen. If they had done this then the scriptures would have been broken since stoning would have broken bones. Two things in this world can not be broken; the bones of our Lord and God's word.

**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?**

Pilate was used to being coddled by the people surrounding him so this plain talk by Jesus annoyed him.

**35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

This seems to show that Pilate has no real idea why Jesus is being accused. This did give Jesus an opening to explain that His kingdom was not of this world.

**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.**

The word 'now' has been removed from the new 'bibles' and this implies that the kingdom is only a spiritual kingdom and will never be a literal, physical, kingdom on this earth. Beware the bible changers. One little word can change the meaning.

**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.**

This verse deals with why Christ was born. There are eight reasons given in scripture. They are ;to do the will of His Father,to fulfill the Law,to divide men,to take away mankind's cloak for their sins,to call sinners to repentance,to bring light to them that believe on Him and finally,and most important,to die and provide payment for our sins. His kingdom has nothing to do with world affairs. Even His wording "for this cause came I into the world",implies that He came from somewhere else.

**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.**

If this were a modern court Jesus has just been found not guilty. Pilate knows that He is innocent of the charges against Him. Sometimes I wonder how the people responsible for this felt one second after they died. Then they knew the bitter truth. That said,I believe that some of those Jewish leaders knew that He was the Messiah but loved their positions more than they wanted their Messiah.

**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?**

Pilate is still trying to spare Jesus but the Jewish leaders are having no part of it.

**40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.**

Now Barabbas was a robber and yet he was preferred to Jesus! According to Acts 3:14 He was not only a robber, but a murderer.

## **JOHN CHAPTER NINETEEN**

**1 Then Pilate therefore took Jesus, and scourged him.**

The Roman scourge was a stick with leather wrapped around the handle. It had several lashes attached to the handle and each of these was studded with sharp objects such as

bits of metal. The beating often shredded the skin and exposed arteries in the back and many of those beaten did not survive the beating.

**2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,**

The Lord Jesus did not wear a robe, in fact He warned against the wearing of long robes in Luke 20:46. The purple robe was a Roman robe and was put on Jesus to mock Him. The Roman church claims to have this robe and consider it one of their “relics” along with Jesus crib, nails from the cross and Mary's house. They claim that Mary's house was moved to Loreto, Italy by angels. Really!

**3 And said, Hail, King of the Jews! and they smote him with their hands.**

Hail is a word used to greet leaders so what they believe they are doing is insulting Jesus. What they are really doing, though they do not realize it, is stating a great truth.

**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!**

In fact, Jesus was God and the king of all. Even then, Jesus was still completely powerful and he had authority over heaven and earth. But as he stood there, he looked completely weak.

**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.**

Pilate insisted still that Jesus was not guilty of any crime. He wanted the Jews to take the blame for Jesus' death. The Jewish leaders then referred to their own laws instead of Roman law.

**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;**

Pilate is confused and afraid. He obviously does not want Jesus crucified. There are two possible reasons for Pilate's reaction. Perhaps he was afraid that Jesus really was God's son and Jesus could use his special powers against Pilate if Pilate condemned him. There is another possible reason for Pilate's reaction. Caesar called himself a son of a

god. So it was a serious crime for anybody else to claim to be the son of a god. Either way, this puts Pilate in a bad spot.

**9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.**

God does not reveal truth to unbelievers.

**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.**

Look carefully at Jesus' answer. The word "sin" is the last word that Pilate heard from Jesus. Jesus places the greater blame on those that delivered Him to Pilate since they manipulated public opinion away from Him and there fore caused ,at least some of them,to go to Hell.

**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.**

It is obvious from this chapter that Pilate wishes he had nothing to do with this. I believe he is really scared of the whole business and very well may believe that Jesus may actually be the Son of God. No doubt he has heard of all the miracles that Jesus did.

**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!**

The Pavement is a place where judgments are made,and once made there they can not be changed. Pilate puts Jesus on display with His robe,crown of thorns and blood. Now,even though Pilate knows Jesus to be innocent he has allowed all these things to happen to Jesus and will finally give in and allow Him to be crucified.

**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.**

This is the worst possible decision a person,or nation ,can make. They rejected the Lord Jesus Christ and accepted a dictator of Rome. How hypocritical was this statement by the Jewish leaders. They hated both Rome and Caesar.

**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:**

Along the way, God takes the load off Jesus by having Simon the Cyrene, a Hamite bear the cross the rest of the way. By this point Jesus would have been too weak from loss of blood to carry the cross any further.

**18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.**

John shows the crucifixion simply and clearly. His focus is on Jesus' glory and not on the horror of the cross. Jesus is hung between two thieves and this is important since Isa 53:12 prophesied that He would be "numbered with the transgressors."

**19 And Pilate wrote a title, and put it on the cross. And the writing was Jesus Of Nazareth The King Of The Jews.**

No doubt this was Pilate's way of getting back at the Jewish leaders for putting him in this bad position.

**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.**

The three languages on the sign were the three dominant languages of that day. Though Jesus was from one race, the Jewish, He turns out to be the saviour, and King, of all the races.

**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.**

This was an unusual sign in that most such signs had the offense, of the criminal, listed. This one did not insult Jesus but instead was an insult to the Jewish leaders.

**22 Pilate answered, What I have written I have written.**

What Pilate wrote is ironic. When you die you will go to Heaven or Hell depending on what you did with what was written in a book.

**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.**

Cloth, since it had to be spun and woven by hand was valuable. They tore His garments

into four parts which would have been good only to make some small item from. More likely they would be used for rags. The coat is woven in one piece so the soldiers cast lots for it thus fulfilling the prophesy in Psa. 22:18 which says; **They part my garments among them, and cast lots upon my vesture.** One final note about this verse. Those opposed to gambling often use this verse as a condemnation of that sin. They need to get a better verse since this isn't gambling but rather, a means of deciding who gets what. Nothing of theirs is risked which is necessary for it to be gambling. Now, I am not advocating gambling, as I just called it a sin two sentences back.

**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.**

Even while suffering on the cross Jesus fulfills His duty to His mother by placing her in John's care. From that point on John treats her as he would his own mother. I always wonder what happened to Joseph, and where were His brothers and sisters while this was going on. It may well be that they did not hear of the crucifixion until later.

**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.**

The corrupt bibles have changed vinegar to wine.

**30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.**

This is the place. This is the place where it changes from Old Testament Law to New Testament grace. Be sure to notice that no one actually killed Jesus, he gave up the ghost.

**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.**

Be sure, in fact be doubly sure, that you pay attention to that phrase in parentheses; (for that sabbath day was a high day). That is very important and we will talk more about that at the end of the chapter.

**32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.**



There is a wonderful message for us here. The thief died after Jesus, meaning that he died under grace. He had no water baptism and no good works yet we have it on pretty good authority, the Lord Jesus, that he is in Heaven today.

**33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:**

There is a prophecy concerning the passover lamb in Exodus 12:46. It says; **In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.** This verse in Exodus is speaking of the passover lamb and that lamb is a type of Christ.

**34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**

Some try to make this symbolic but what this really shows is that He was really dead. That's what the Roman soldier was doing, making sure.

**35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.**

There are four who bear witness to His death. The Roman soldier who thrust the spear, the one who saw it and bore record, Luke, a medical doctor, (found in Luke 23, and finally Pilate, (found in Mark 15).

**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.**

This verse is a fulfillment of Zech 12:10 which says; **And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son,] and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.**

**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.**

In verses 38 and 39 the two secret disciples show up. Joseph deals with Pilate for the body and Nicodemus brings the necessary spices and herbs to anoint the body. Be sure to notice in these and verse 40 that they wrapped Him in what amounted to swaddling clothes and anointed His body with myrrh. If that sounds familiar it should. There is the

manger scene and the gift of the “wise” men all over again.

**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.**

Isa 53:9 says that the Messiah would be a rich man in death. Though He lived a poor man's life He was buried among the rich. Most of those crucified were buried in a common grave.

**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.**

Scholars believe they know where this tomb is. This tomb is outside the city, near the crucifixion site, hewn out of the rock and near other tombs of the wealthy. It is not at the Church of the Holy Sepulcher as claimed by the Catholic Church.

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

This shows that they were in a hurry to bury Him as the special sabbath started at sundown Wednesday and went until sundown Thursday. This was not the regular Saturday sabbath but a “special” sabbath. Most people have no idea that the Bible talks about *two kinds* of Sabbath days—the normal weekly Sabbath day that falls on the seventh day of the week, and seven *annual* Sabbath days, listed in Leviticus 23 and mentioned in various passages throughout the Bible, that could fall on *any* day of the week. Good Friday and Easter Sunday never happened. Notice in John 19:31 his explanation that “that Sabbath was a *high day*”. *High day* being a term used to differentiate the seven annual Sabbaths from the regular weekly Sabbath days. We have seen, that Jesus Christ was crucified and entombed on a Wednesday, just before an *annual* Sabbath began—not the weekly Sabbath. So when was He resurrected?

John 20:1, as noted earlier, tells us that “on the first day of the week Mary Magdalene went to the tomb early, *while it was still dark*, and saw that the stone had been taken

away from the tomb.” The sun had not yet risen—“*it was still dark*,” John tells us—when Mary found the tomb empty. Obviously, then, Jesus was not resurrected at sunrise on Sunday morning. So when did this take place? The Gospels say, in Jesus' own words; “For as Jonah was three days and three nights in the whale's belly, *so shall the Son of Man be three days and three nights in the heart of the earth.* (Matthew 12:40).

As we have shown, Jesus was placed “in the heart of the earth”—just before sundown

on a Wednesday. All we have to do is count forward. One night and one day brings us to Thursday at sundown. Another night and day brings us to Friday at sundown. A third night and day brings us to Saturday at sundown. According to Jesus Christ's own words He would have been resurrected three days and nights after He was placed in the tomb, at around the same time, near sunset. Does this fit with the Scriptures? Yes, as we have seen, He was already risen and the tomb empty when Mary arrived "while it was still dark" on Sunday morning.

## JOHN CHAPTER TWENTY

**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.**

This is Sunday morning before sunrise and Jesus is already gone. Truth is, He came out about sundown Saturday. We had it in the last lesson so I won't go into how messed up our timetable is. He went in the tomb just before sundown Wednesday and came out three days later, just before sundown Saturday.

**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.**

This is a woman who is truly devastated when she can not find the body of Jesus. She has been forgiven of more than most so no doubt loved Jesus with a greater love than most.

**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.**

It is said by most that John ran faster because he was younger and that may be true. BUT, be aware that the scriptures do not say that.

**5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.**

If Jesus body had been removed by someone then the linen clothes would have been removed with it. Anyone removing the body would have been unlikely to unwrap it.

**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.**

This is important. This is proof the “shroud of Turin” is not from the body of Jesus. The “shroud of Turin” has the supposed imprint of a human head, and face, which it would not have if the head had been wrapped separately.

**8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.**

When he arrived, John did not rush inside but looked in. He saw the position of the cloths and realized Jesus’ body had just passed through them. Peter had gone inside first but did not seem to realize the importance of these folded cloths. John did not believe that Jesus’ spirit had gone to heaven but that His body had come to life again as Lazarus body had. These were very different bodies. Lazarus came back in the old body while Jesus now had a glorified body and would never die again.

**9 For as yet they knew not the scripture, that he must rise again from the dead.**

Jesus’ resurrection was the final proof that He was really God's Son. He had defeated even death. For Christians, death is the beginning of a new, and better, life.

**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,**

Notice that now they have given up. At least some are convinced that Jesus has come back to life but has left them for good. Others, including Mary, do not know what has happened. This seems a good spot to mention that Mary Magdalene is often called a prostitute. The KJV does not say that, but rather that she was possessed of seven devils when Jesus saved her. What the corrupt bibles say, I have no clue.

**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.**

The angels do not ask the question for their information. They already know. They ask for Mary's benefit and for ours. Mary doesn't understand what has happened and she needs to know. This is a woman who was first to the tomb in the morning and she was there because of her great love for Jesus.

**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.**

Sometimes you hear Christians say, "when I get to Heaven I want to see Jesus and then meet Paul, or Moses or fill in the blank with your favorite". I want to meet this woman. She is special.

**16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.**

What a blessing. Now she knows, and she is the very first human that Jesus appeared to after His resurrection.

**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.**

Now why did Jesus warn Mary not to touch Him at this time when about two hours later he told the disciples they could touch Him? He was about to ascend to the Father and would present himself sinless to the Father. All the sins of the world had been left in Hell and He was again sinless at this point. Once He had ascended, and presented Himself to the Father he could then be touched by mankind. Yes, He did make that trip to Heaven, and back, in about two hours.

**18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.**

Human nature being what it is, they probably did not believe her. In fact, we are told in Mark's Gospel that they did not believe her.

**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.**

Notice that Jesus walked in through a closed door, or perhaps through a wall. This shows us that the stone was not rolled away from the tomb to let Jesus out but to let the women and disciples in. Be sure to notice that He wished them Peace and that is Peace with a capital P, one of the gifts of the Spirit.

**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.**

I suppose this is what it took for every last one of them to fully believe that He had come back.

**21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me,**

**even so send I you.**

Think about this. He sent them out with the same power to do miracles, and forgive sin, that He had.

**22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:**

Here it is, the gift of the indwelling Holy Ghost. I have wondered before if the disciples received the gift first and from this verse it is obvious that they did. How I managed to overlook this the first few times through the Gospel of John I do not know. This is where that great power came from when they were preaching at Pentecost. They didn't have to get it there, they already had it. So, if you believe, as I do, that the church started when the Holy Spirit came to indwell believers permanently then this is the place.

**23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

There is a false teaching that this power, to forgive sin, was given only to the twelve when, in fact, it was given to everyone in the room and there were many present. This power, along with the other signs and wonders, did not carry forward beyond the life of the original apostles and Paul. No human today has the power to forgive sin.

**24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.**

**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.**

Unbelief is an unreasonable position. We are told that even the stars speak of His Glory and existence. Those who substitute either evolution, or atheism, for God are fools. Many, if not most, scientists are now admitting to a creator whether they believe it is the God we believe in or not. Both atheism and evolution are becoming harder to defend.

**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.**

Jesus knows Thomas' needs even though He was not in the room when Thomas voiced his doubts.

**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.**

Redneck version. We Christians today are more blessed than the Apostle Thomas since we take all this by faith.

**30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:**

From this we know that the number of miracles ,by Jesus , was far beyond what is written here.

**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.**

The whole purpose of the bible is to present the Lord Jesus Christ as the Son of God and to show His power to save lost sinners provided they accept His free gift.

## **JOHN CHAPTER TWENTY ONE**

**1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.**

After His resurrection and in His glorified body Jesus showed Himself only to those who knew Him. There is no biblical record of any lost person seeing Jesus after the resurrection

**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.**

I suppose I look at this a bit differently from most. I believe that fishing is something they knew well and they simply wanted something familiar to do while they waited for instructions. I base this on the fact that they now knew that Jesus had risen and that He had not abandoned them. This is simply the human male thought process at work. “We don't know what to do so let's go fishing”. In modern terms it could well be “let's go watch some sports on TV”.

**4 But when the morning was now come, Jesus stood on the shore: but the disciples**

**knew not that it was Jesus.**

This, and the verses about Mary Magdalene, and Thomas tell us a little about the glorified body. No one seems to recognize Jesus in His glorified body until he speaks directly to them. I think we can take from this that our glorified bodies will not only have powers we do not have now but will have a very different appearance. I suppose it stands to reason that if everything that is wrong with this body is fixed, it will have to appear very different.

**5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.**

Jesus did not need fish. As we see in verse nine He already had them cooking. He asked this question in order to set up the next miracle of the full net.

**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.**

This is how they knew it was Jesus on the shore. No one else controls the fish in the sea.

**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.**

Do notice Peter's enthusiasm and eagerness. He has been waiting for instructions and now knows he will get them. Oh, and he left the others to do the work. This also demonstrates that the Lord would supply their needs and they did not have to go back to fishing to make a living.

**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.**

Two hundred cubits is about 134 yards.

**9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.**

Don't miss the fact that this is also a miracle just as much as the large catch of fish. The Lord produced these things from nothing. Notice the similarity to the feeding of the 5000.

**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.**

I have to wonder just what size that load of fish was. It does say "great fishes"



**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.**

By now all seven recognize that this is the Lord Himself. Jesus has again taken the position of servant, preparing breakfast for the seven.

**13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.**

Jesus probably ate with them to show that He was real and that resurrected people eat.. We know from Genesis 18 that even God and the angels eat.

**14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.**

This is His seventh appearance since His resurrection.

**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.**

Peter had publicly denied the Lord three times so in these three verses he publicly confesses the Lord three times. The idea here is that if Peter loves the Lord then he will love the things the Lord loves. You can easily see the application this has for us today.

**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.**

Notice that one word changed. Now the word is sheep rather than lambs. This is more than just taking care of a favorite few. It shows nurture of the whole flock.

**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.**

This is now the third time Jesus asks the question and Peter seems to be a little irritated that Jesus keeps asking the same question. Peter seems to take it personally but this is the Lord restoring Peter by having him confess the Lord three times to balance the earlier three denials.

**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.**

In eighteen and nineteen Jesus is speaking of the death that Peter would suffer. He was indeed crucified and church tradition has it that he asked to be crucified upside down so he would not be crucified as his Lord was. Keep in mind that that last is not scripture so take it with a large grain of salt.

**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?**

Read this verse carefully, paying attention to the punctuation. At first glance it seems to ask which one did the betrayal but it really is describing John. At this point they all knew that Judas was responsible for betraying Jesus.

**21 Peter seeing him saith to Jesus, Lord, and what shall this man do?**

Do you detect a little jealousy here?

**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?**

The careful student will pay close attention to each ,and every,word. This verse shows a classic case of not paying careful attention. One little word can change the entire meaning.

**24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.**

The disciple is John of course.

**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.**

What a wonderful book this is. It is no wonder that this is the favorite book of so many Christians.

