# The book of John

**Chapter One**

**1 In the beginning was the Word, and the Word was with God, and the Word was God.**

**In the beginning:** John begins his gospel with the same three words that are used in Genesis, “In the beginning.”

**The Word:** This is a personification of the Word (logos in the Greek).

**The Word was with God:** *Genesis 1:3 & Colossians 1:13-18.*

**The Word was with God:** *In the beginning the Word was God. 1st John 1:1.*

**2 The same was in the beginning with God.** **3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.**

**The same was in the beginning with God:** The Word (Jesus Christ) was there with God the Father in the beginning of creation.

**All things were made by him:** The Word made all things, and the Word is a person, he is defined as male (him). Genesis 1:1 & Psalm 33:6.

**In him was life:** They could have eternal life because of him (Christ).

**The light of men:** Jesus shows mankind the way because he is “the Light.” John 8:12, 14:6 & 1st John 5:11.

**5 And the light shineth in darkness; and the darkness comprehended it not.**

**The light:** The Word, Jesus Christ, is being identified by a new title, “the Light.” Jesus is the Light of the world! John 8:12.

**The darkness:** A place without spiritual illumination. People without truth.

**6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.**

**A man sent from God, whose name was John:** John came to the nation of Israel as a witness. See Malachi 3:1 & Matthew 3:1-3.

**A witness:** A witness must have seen, or heard something, and you must share that with others. John was sent by God after he had heard from God what he must do.

**The Light:** Then one day John fulfilled his purpose of being the witness to Israel at Jesus’ baptism that Jesus was the Christ.

**All men through him might believe:** All in Israel might believe that Jesus was their Saviour.

**8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world.**

**The true Light:** John clarifies it by stating that John was not that Light, but that he came to bear witness of that Light. John came to bear witness of Jesus Christ. Notice that the word Light is capitalized denoting Christ’s deity.

**Which lighteth every man that cometh into the world:** *Isaiah 49:6.*

**10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not.**

**The world was made by him, and the world knew him not:** Jesus was not recognized as the Creator when he came. Colossians 1:16-17.

**He came unto his own, and his own received him not:** He was not recognized by the nation of Israel as their Saviour. Luke 19:14.

**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:**

**As many as received him:**He was recognized by those who had ears to hear, and eyes to see.

**To them gave he power to become the sons of God:** These received power to become the sons of God, which is a future possession for them, not like it is for us today.

 Israel gets their sins blotted out at the onset of their kingdom. They have the remission of sins until the day of atonement. Acts 3:19-21.

 Today we have total forgiveness of sins at the moment we believe the gospel.1st Corinthians 15:1-4.

**To them that believe on his name:**Israel had to believe in those days that Jesus was the Christ, the Son of the living God. See Matthew 16:16 & John 6:69.

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

 To be born of God is a supernatural birth that occurred for them when they believed that Jesus was the Christ, the Son of the living God. 1st Peter 1:23.

**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.**

**The word was made flesh:** Jesus is the Word that was made flesh and dwelt among us (Israel). Galatians 4:4.

 From this verse we learn that Jesus (the Word) did not exist in a flesh and bone body prior to his incarnation, this occurred at his conception, not his birth.

**And dwelt among us:**God dwelt among Israel for thirty-three and a half years. He was Immanuel, God with us. See Matthew 1:23 & Isaiah 7:14.

**We beheld his glory:** John was one of the ones who saw Christ transfigured before him with the glory that he would have when he reigns in his kingdom. See Matthew 17:1-7.

**The only begotten of the Father:**This is a reference to his resurrection from the dead, not his birth. Psalms 2:7, Acts 13:33 & Hebrews 1:5.

**Full of grace and truth:**Verses 16-17 below.

**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.**

 Jesus was born six months after John the Baptist, and he began his ministry six months later. Verses 27 & 30 below.

**For he was before me:** John testified to Jesus’ pre-existence by stating that Jesus existed before him. Colossians 1:17.

 Jesus was born according to Luke 1:26-36 six months after John the Baptist, but he has always existed as “the Word” throughout eternity.

**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.**

**Of his fulness have all we received, and grace for grace:** Jesus is the fullness of the godhead bodily. He came to bring a prophesied grace to Israel in her kingdom. Colossians 1:19 & 1st Peter 1:10.

**The law was given by Moses:** Exodus 20.

**Grace and truth came by Jesus Christ:**There is a prophesied grace that is to come in the kingdom. Verse 14 above, and 1st Peter 1:10.

**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.**

**No man hath seen God at any time:** *Exodus 33:20.*

**The only begotten Son:** He was begotten at the resurrection. 1st John 4:9.

**Which is in the bosom of the Father:** Like Lazarus was in Abraham’s bosom after his death, so was Jesus in the bosom of the Father at the time John wrote this gospel.

 No one hath seen God the Father in all his glory and lived because of our sinfulness. This corruptible must put on incorruption, and this mortal must put on immortality before we can stand in the presence of God. 1st Corinthians 15:53.

**He hath declared him:** Jesus Christ is the only one who could declare who God was because he had been with him in eternity past.

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

**Who art thou?**

**20 And he confessed, and denied not; but confessed,**

**I am not the Christ.**

**21 And they asked him,**

**What then? Art thou Elias?**

**And he saith,**

**I am not.**

**Art thou that prophet?**

**And he answered,**

**No.**

**Priests and Levites:**Levites were descendants from Levi, one of the twelve tribes. A priest had to be a Levite, but a Levite did not have to be a priest. They could serve the Lord in other functions.

**I am not the Christ:**The anointed one. Acts 10:38.

**Art thou Elias:**Elijah.Malachi 4:5.

**Art thou that prophet:**A reference to what Moses said in Deuteronomy 18:15, which is a reference to Christ, and not Elijah.

**22 Then said they unto him,**

**Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?**

**23 He said,**

**I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.** *Isaiah 40:3.*

 Verse 23 is not talking about Elijah, who is the for-runner of Christ at his second coming. What Elijah does is recorded in Matthew 17:1-10 where it says he "**restores all things"** to Israel in the tribulation period.

 Elijah is one of the two witnesses that comes back in the tribulation period, and the other one is Moses, not Enoch, who is a Gentile.

**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?**

**The Pharisees:** They believed in the resurrection from the dead and angels. They were the straitest sect in all of Judaism. Acts 26:5.

**Why baptizest thou then:**They wanted to know why John was baptizing if he was not the Christ, nor Esaias (Elijah), because they were the only two that had authority to baptize the nation of Israel.

 They did not ask, “Why are you baptizing, when we are the only ones that are supposed to be baptizing?” That is because the Phariseeswere not baptizing anyone.

 They performed diverse washings, but that was not what they were asking about. They knew that only Christ, and his forerunner were supposed to baptize the nation of Israel.

 They did not understand the difference between Christ's Spirit baptism, and Israel's water baptism. They were performing diverse washings that were given to them by Moses in the law.

 The Sadducees would have cornered the Pharisees and would have asked them why they were baptizing if they were not the Christ or Elijah, if the diverse washings were considered as baptizing, they were not. Hebrews 9:10.

**26 John answered them, saying,**

**I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.**

 John tells the Pharisees in Matthew 3:11 at this point that Jesus' baptism is not of water, but that he will baptize Israel with the Holy Ghost (the saved), and with fire (the lost).

***Matthew 3:11******I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:***

 John does not record what Matthew said word for word, because all four gospel writers are writing from different perspectives.

**Who coming after me is preferred before me:**Verses 15 & 17 above. John is pointing out that Christ is more than just a prophet baptizing in the wilderness.

**28 These things were done in Bethabara beyond Jordan, where John was baptizing.** *Judges 7:24 & John 10:40.*

**Jesus is baptized.**

 The gospel of John leaves out the baptism of Jesus by John the Baptist, which was the most unique baptism ever performed, and it goes directly to the following day after Jesus' baptism:

**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.**

**The next day:**This a reference to the next day after Jesus’ baptism by John.

**Behold the Lamb of God, which taketh away the sin of the world:**Verse 36 below & Isaiah 53:7-11.

**30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**Verses 15 & 27 above.

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

**I knew him not:**John knew Jesus, they were cousins. He also knew that Jesus was the one his mother Elisabeth, and his Aunt Mary said would save the world from their sins.

 John had not yet seen the required sign from God however, to identify him as the Saviour to Israel.

**That he should be made manifest to Israel:**John was to make the Messiah known to Israel only after seeing the sign that God gave to him that would occur when he baptized the Messiah. Verse 32.

**The sign**

**32 And John bare record, saying,**

**I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: (but he that sent me to baptize with water, the same said unto me,**

**Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy ghost.**

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

**He that sent me to baptize with water:** John was sent to baptize with water all in Israel that had repented. John 1:6. His baptism was called the baptism of repentance for the remission of sin. Mark 1:4, Luke 3:3, Acts 13:24 & 19:4.

**Upon whom thou shalt see the Spirit descending, and remaining on him:** That was the sign John was to wait to see so he could announce him as the one who would baptize Israel with the Holy Ghost.

**The same is he which baptizeth with the Holy Ghost.**Matthew 3:11 & Acts 1:8. This occurred on Pentecost. Acts 2:1-18.

**The Son of God:** Is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

**35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith,**

**Behold the Lamb of God!**

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

**The next day after:** After the baptism of Jesus.

**And two of his disciples:**One of them was Andrew, Simon Peter’s brother. Verse 40 below.

**The Lamb of God:**John could not pronounce Jesus as the Lamb of God that takes away the sin of the world until he saw the sign of the holy Spirit descending upon him as a dove at his baptism.

 The very next time John saw Jesus, he could begin to tell everyone, this is the Christ, and his disciples then became Christ’s disciples.

 Notice that John called Jesus the Lamb of God, not the Sheep of God, because God required a lamb of the first year be offered, not a full-grown sheep. Exodus 12:5, Hebrews 10:3 & 12.

**38 Then Jesus turned, and saw them following, and saith unto them,**

**What seek ye?**

**They said unto him,**

**Rabbi,**

**(which is to say, being interpreted, Master,)**

**where dwellest thou?**

**39 He saith unto them,**

**Come and see.**

**They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him,**

**We have found the Messias,**

**which is, being interpreted, the Christ.**

**Where dwellest thou:**The Son of man hath not where to lay his head. Matthew 8:19 & Luke 9:61.

**The tenth hour:**This would be around 4 PM, or two hours before the end of the day which ended at sunset

**We have found the Messias, which is being interpreted, the Christ:** The anointed one. Acts 10:38.

**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.**

**Thou art Simon the son of Jona:** Simon is called the son of Jonah on numerous occasions. His brother Andrew is never called that because Peter, and the prophet Jonah, have some interesting similarities.

 Both are sent to Gentiles, and reluctantly participate, after refusing what the Lord wanted them to do initially.

**Thou shalt be called Cephas, which is by interpretation, A stone:** He is not “the rock,” or Petra in the Greek. He is also called Peter the first time in Mark's gospel (Petros) a rock, but not Petra “the rock.”

 Christ is “the rock” mentioned in Matthew 16:18 that the Messianic kingdom church was built upon, not Simon, he was given the keys to the kingdom, and he does have a leadership role in the kingdom. Matthew 19:28.

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

**Follow me.**

**44 Now Philip was of Bethsaida, the city of Andrew and Peter.***John 12:21.*

**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.**

**Nazareth:** From the root word Nazar (Set apart). A city in the northern Galilee region.

**46 And Nathanael said unto him,**

**Can there any good thing come out of Nazareth?**

**Philip saith unto him,**

**Come and see.**

 Philip and Nathanael both were not the most well-versed students of the word of God or else they would have known Micah 5:2, which stated that the Messiah comes from Bethlehem.

 If they had been well learned, they would have also known that the prophets taught that “he shall be called a Nazarene according to Matthew 2:23.

***Matthew 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.***

**We have found him of whom Moses, and the prophets, did write:**Deuteronomy 18:18 & Micah 5:2.

 The saying, “He shall be called a Nazarene," is not “written” anywhere in the Bible, it does say in Matthew 2:23 above that it is “that which was spoken by the prophets.

 Not everything that was spoken was written down in scripture, but Matthew adds this because it was passed down orally from generation to generation.

 Israel’s prophecy program consists of everything either spoken, or written by the prophets since the world began.

 Our mystery program today consists of those things that have been kept hidden since before the foundation of the world mentioned in 1st Corinthians 2:7.

**Jesus of Nazareth, the son of Joseph:**They supposed he was the son of Joseph.Luke 3:23.

**Can there any good thing come out of Nazareth:**Seventeen times the words “good thing” are used together in scripture. Jeremiah 33:14.

**47 Jesus saw Nathanael coming to him, and saith of him,**

**Behold an Israelite indeed, in whom is no guile!**

**An Israelite indeed:**A saved Israelite. Psalm 32:2.

**In whom is no guile:** Jacob beguiled his father into giving him the blessing, but later his name was changed to Israel because his heart had changed. Genesis 32:28.

 Nathanael is a type of the 144,000 in the tribulation period, as they are the only ones besides him found with no guile in them. Revelation 14:5.

**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.**

**Whence knowest thou me**: How do you know me?

**When thou wast under the fig tree, I saw thee:**Jesus saw Nathanael supernaturally without ever having been there.The fig tree is a type of Israel’s religion.

**49 Nathanael answered and saith unto him,**

**Rabbi, thou art the Son of God; thou art the King of Israel.**

**Thou art the Son of God; thou art the King of Israel:**All Jesus had to do is tell Nathaniel something no other man could tell him, and that was something that Jesus could not have possibly seen.

 Nathanael knew that anyone that could tell him what he was doing when no one else was around had to be the Son of God, the King of Israel.

**50 Jesus answered and said unto him,**

**Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

**51 And he saith unto him,**

**Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

**Verily, verily:**This is the first of twenty-five times that verily, verily is found in John’s epistle. None of the other gospels ever use verily, back-to-back.

 The word verily, is an English word used instead of the Hebrew word Amen. The Greek kept the Hebrew word Amen, and the English translated it to mean verily.

 Every time verily, verily is used together it is because something very important is being spoken about.

**Ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man:** He saw two angels when Christ ascended into heaven. Acts 1:9-11.

 He will see angels ascending and descending upon the Son of man during the kingdom as well. See the story of Jacob in Genesis 28:10-15. John 1:29.

**The Son of man:**Nathanael called Jesus the Son of God, and Jesus turned around and called himself the Son of man. He did not deny that he was the Son of God because he was.

 He wanted Nathanael, and the 12, to focus on what he was doing there as a man in their behalf. He took on himself the nature of man, to be man’s sacrifice, as the Lamb of God. Hebrews 2:16.

**Chapter Two**

**Jesus in Cana**

**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.**

**The third day:**In Israel, the days are numbered as the first day of the week, the second day of the week, and so on.

 This reference to the third day could also be a reference to the millennial kingdom. So far it has been almost 2,000 years (2 prophetical days of 1,000 years each) since Christ rose from the dead.

**There was a marriage:** At the onset of the kingdom Israel will again be married to God. God divorced Israel because of her idolatry, he will take her back in the kingdom. Isaiah 62:4 & Jeremiah 3:14.

**Cana of Galilee:** This is the Kanah, which belonged to the tribe of Asher in Joshua 19:28.

 This marriage would have taken place on a Tuesday. Some people like to have their weddings on Tuesdays because it is the only day that God said that what he had created on that day was good twice. Genesis 1:10-12.

 It could not have been the next day after John's baptism of Jesus because it was a three-day journey from there.

 There was also the forty-day temptation in the wilderness which occurred in between, which is left out of John's gospel.

**3 And when they wanted wine, the mother of Jesus saith unto him,**

**They have no wine.**

**4 Jesus saith unto her,**

**Woman, what have I to do with thee? mine hour is not yet come.**

**They have no wine:**They didn’t run out; they didn’t have any to start with. Israel was not producing the right kind of fruits for God when Christ came, so Christ had to do for them what they couldn’t do for themselves.

**Woman what have I to do with thee:** Jesus calls her Woman, to remind her that he must be about his Father’s business, not hers. Luke 2:49 & John 19:26.

**Mine hour is not yet come:** Jesus was literally telling her that it was not time for him to offer his blood for the purifying of the nation which the wine (new wine) represented.

 Many of the events in Jesus' ministry were pictures of future events related to the kingdom that will come one day to the nation of Israel. This is the first of five times that Jesus tells his hearers that his hour is not yet come. John 7:1-9.

 Three other times in John’s gospel he tells his hearers that his time has come. John 4:21-23, 5:25-28, 7:30, 8:20, 12:23-27, 13:1, 16:32 & 17:1.

**5 His mother saith unto the servants,**

**Whatsoever he saith unto you, do it.**

**6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.**

**Whatsoever he saith unto you, do it:** Mary never instructed people to do what she said, but she did say, do whatever he says.

**Six waterpots of stone:** Six is the number of man, and stone comes from the earth.

**The manner of the purifying of the Jews:** It wasn’t a coincidence that these waterpots were used for purifying. They symbolized something bigger.

 Notice that some of the waterpots had two firkins of water while others had three in them. They did not have enough to do the job. Man can never be purified outside of God's help.

 This purifying spoken of here is a tradition of men to make the outside of the person, or cup clean, but it still left the heart dirty. Mark 7:1-9.

**7 Jesus saith unto them,**

**Fill the waterpots with water.**

**And they filled them up to the brim. 8 And he saith unto them,**

**Draw out now, and bear unto the governor of the feast.**

**And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him,**

**Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.**

**The governor of the feast:** The Father of the Groom. There is a marriage of the Lamb in Revelation 19:7-8. Believing Israel is the bride, and Jesus the bridegroom.

**Thou hast kept the good wine until now:** Wine is the fruit of the grapes that grow in the vineyard.

 Israel is referred to in scripture as God's vineyard and when Christ came there wasn't any good fruit in Israel, but Christ produced good wine, and his fruit remained and produced eternal life. Luke 13:6-9 & John 6:53-56.

 The wine is symbolic of sinless blood that he shed for the sins of the whole world. His blood would institute the New Testament with Israel:

***Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.***

**11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.** *John 4:46.*

**This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory:** This verse refutes the false teachings that Jesus performed miracles as a child.

**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.**

**The first passover**

**13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.**

**The Jew’s passover:**The first of seven Jewish feasts mentioned in scripture. Passover occurs on the fourteenth day of the first month of the year. Exodus 12:1-28.

**And Jesus went up to Jerusalem:**Capernaum was a city on the north side of the Sea of Galilee which sat at 209 meters below sea level.

 It is the second lowest body of water on earth. The lowest is the dead sea which is fed by the sea of Galilee and the Jordan River.

 Jerusalem’s temple mount is 777 meters above sea level. So, they were going up in elevation close to 1000 meters by going to Jerusalem. Even though Jesus went south in direction, he went up in elevation.

**14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves,**

**Take these things hence; make not my Father's house an house of merchandise.**

**He drove them all out of the temple:**Why wasJesus doing this? He was getting all the leaven (sin) out of his Father’s house for passover. Exodus 12:15.

 He will two years later send Judas out of the upper room at his last Passover to go to betray him, thus cleansing that room of sin.

**My Father’s house:** After Jesus has been rejected by the nation, he calls it their house. When Jesus came to the temple the final time, he no longer called it his Father’s house:

***Matthew 23:38******Behold, your house is left unto you desolate.***

**17 And his disciples remembered that it was written,**

**The zeal of thine house hath eaten me up.***Psalm 69:9.*

**The sign of Jesus’ resurrection**

**18 Then answered the Jews and said unto him,**

**What sign shewest thou unto us, seeing that thou doest these things?**

**19 Jesus answered and said unto them,**

**Destroy this temple, and in three days I will raise it up.**

**What sign shewest thou unto us:**This is the first of many times that the religious came to Jesus seeking a sign from heaven. Matthew 16: 4 & 1st Corinthians 1:22.

***Matthew 12:39 An evil and adulterous generation seeketh after a sign.******and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas 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.***

 Jesus gave them a sign they couldn’t refute if they would only have ears to hear and eyes to see.

**Destroy this temple, and in three days I will raise it up:**See the three days mentioned in Matthew 12:40. Jesus spoke to conceal the meaning of his words to the religious, but he plainly explained things to his disciples.

**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.**

**Forty and six years was this temple in building:** The temple spoken of in Daniel would take forty-nine years (seven sevens) to build.

 The leaders intentionally left out that there was three years used for getting the necessary supplies to build the temple while the gate was being built. Daniel 9:25.

 The seven sevens are seven biblical weeks of seven years each as in the story of Jacob serving Laban for a week of seven years to obtain Rachel. Genesis 29:27-28.

**He spake of the temple of his body:**1st Corinthians 3:16.

**When therefore he was risen from the dead, his disciples remembered:** The disciples were not trusting in his death, burial, and resurrection until after it happened. They did not even understand this until after the event occurred.

**And they believed the scripture:**You can believe Jesus did miracles and then you can die and go to hell, but the disciples believed the scriptures unto eternal life. Notice the contrast in the next verse.

**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.**

**Many believed in his name:** They had to believe that Jesus was the Christ, the Son of the living God in those days to be raise up at the last day and have eternal life in their kingdom. Matthew 16:15-16 & John 8:23-25.

**24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.**

**But Jesus did not commit himself unto them:**They believed in his name after seeing miracles, but not in the truth of the scriptures that he was the Christ, the Son of the living God.

**Chapter Three**

**Ye must be born again.**

**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.**

**A ruler of the Jews:** He was a part of the Sanhedrin, which was made up of seventy religious leaders who ruled in religious matters in Israel. He was a part of the strictest sect in Judaism, a Pharisee. His problem was his pride.

 He wouldn't dare come to Jesus in the daytime because he feared the brethren more than he feared God. He feared what all his friends might think if they knew he had been talking to Jesus.

 If anyone confessed that Jesus was the Christ, they would be kicked out of the synagogue. Nicodemus would be removed from his position as a ruler of the Jews (the Sanhedrin) if they were to find out.

**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.**

**Born again:** This is mentioned in chapter one of John’s gospel as being born of God, by believing that Jesus is the Christ, the Son of the living God.

 Jesus was talking about a spiritual re-birth that he also elaborates on in the following verses. John 1:13.

**The kingdom of God:** This is a reference to the future kingdom that will be on this earth immediately following the time of Jacob’s trouble that begins after the Church is raptured.

**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?**

 Nicodemus didn't remember what Ezekiel 37:1-14 instructed concerning the issue of Israel being born of the spirit, or born a second time (born again) prior to her entering into her kingdom.

 They must be born again not of corruptible seed, but of incorruptible, by the word of God (1st Peter 1:23) while they are still living.

 Those living during Christ's three-and-a-half-year ministry needed to trust in him as their Messiah before they died before they could enter into his kingdom at the resurrection spoken by Ezekiel.

 God is going to one day put his spirit into Israel's dried bones (at the resurrection) and they will live again, a second time.

**5 Jesus answered,**

**Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

**Born of water:** This is the same thing as being born of the flesh. Israel was born as a nation when they came out of Egypt and passed through the Red Sea.

**Of the Spirit:**Beingborn again is the same thing as being born of the Spirit. Israel will be born again as a nation in one day at the resurrection as mentioned in Ezekiel 37:1-14.

 Notice that the King James Bible says that which is born of the Spirit (God's holy Spirit with a capital "S") is spirit, with a small “s.”

**7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**

**9 Nicodemus answered and said unto him,**

**How can these things be?**

 Notice Jesus uses the wind to explain how a person under Israel's kingdom program was born again or (born of the Spirit). In John 20:25 ten of the apostles received the holy Spirit/Ghost when Jesus breathed on them.

 The word spirit is the Greek word pnuema, which is where we get the word wind, or breath from. You can't see the wind, but it is there just like the holy Spirit can't be seen, but he is there working.

 Anyone in those days who believed the incorruptible word of God was born of the spirit by God's holy Spirit. Nicodemus was still confused so Jesus elaborated even more for him something that he should have known himself.

**10 Jesus answered and said unto him,**

**Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**

**A master of Israel:** A teacher or Rabbi in Israel. Nicodemus had not yet believed Jesus was the Christ, so it would be impossible for him to understand the deeper things such as being born again by the Spirit of God.

**13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.**

**He that came down from heaven:** Jesus is the Son of man who came down from heaven.

**The Son of man be lifted up:** He must be lifted up on the cross.

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

**Whosoever believeth in him should not perish, but have eternal life:** Since Christ is life, they had to believe that Jesus was the Christ, the Son of the living God, to be born of the Spirit.

 Once they did, they would all be resurrected to live forever on the earth in the kingdom promised to Israel.

 We in the body of Christ today are not promised eternal life on this earth, we will spend our eternity in the heavens. Ephesians 1:3.

**16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

**His only begotten Son:** The requirement for Israel to be born again of the Spirit was to believe on the only begotten Son of God.

**Everlasting life:**This is the first of eight times that John used this phrase. Matthew only uses it once.

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

**Light is come into the world:** Jesus is the light of the world spoken about here that Israel as a whole did not receive. The religious leaders were keeping them blinded from the truth through their man-made traditions.

**22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison.**

**And there he tarried with them and baptized:**Remember, John was sent to baptize, and now Jesus’ disciples are baptizing Israel with water.

**25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him,**

**Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.**

**Then there arose a question between some of John’s disciples and the Jews about purifying:**The question about purifying had to do with baptism with water.

 We saw a story in Cana about waterpots that were used for purifying. That was for the washing of pots, cups, and hands as Jesus mentioned in Mark 7:4-8.

 Israel's baptism was administered by both John, and Jesus disciples. Israel is to be a nation of priests (Exodus 19:5-6) in the kingdom, and every priest needed to be washed with water.

 They must also be healed of all their infirmities for no one with an infirmity (blindness, deafness, leprosy, muteness, or demon possession) could be a priest according to the book of Leviticus.

 That is why Jesus went about healing all who had infirmities in their flesh, to prepare them to become a nation of priests to minister to the Gentiles in the kingdom.

 They should have known that Ezekiel spoke about God sprinkling Israel with clean water prior to their going into their kingdom, but they did not.

 Ezekiel 36 speaks of this but when Christ came baptizing the first time, he only reached a remnant of Israel.

 When he comes back, he will baptize all of Israel, for all Israel shall be saved at the end of the tribulation period and enter in their kingdom.

**27 John answered and said,**

**A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.**

**The bride:**They are asking John about all the people of Israel that are now believing in Jesus, and John refers to them as the bride. They are later called the little flock by Jesus in the gospel of Luke:

***Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.***

 The bride, the Lambs wife is the city of new Jerusalem which comes down from heaven after the tribulation period and is inhabited by believing Israel, it is not our home. Revelation 21:2.

**The bridegroom:** John was saying he was sent before the bride (believing Israel) to prepare the bride for her bridegroom, who is Jesus.

**The friend of the bridegroom:** John the Baptist was the friend of bridegroom (Jesus) who rejoiced greatly, or as he said, his joy is fulfilled when he heard the voice of the bridegroom.

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

**He that is of the earth is earthly, and speaketh of the earth:**This is a reference by John about himself in comparison with Christ, the bridegroom, who was from above.

Whoever believes on Christ then, and in the tribulation period, will have eternal life in the kingdom.

 Those who do not, whether they be Jews or not, will not enter the kingdom, because they do not have the new birth by God's Spirit, so they do not have life.

**Set to his seal:**To testify to something. If someone does not have life, then they will experience the second death, which is the wrath of God in the lake of fire. Romans 3:4 & 1st John 1:10.

**And hath given all things into his hand**: A few of the things that God gave to Jesus are the twelve apostles, the holy Spirit which was not given to him by measure, and God’s word to give to Israel. John 13:3 & 17:7.

**Chapter Four**

**The Women at the Well**

**1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,)** *John 3:22-27.*

**Though Jesus himself baptized not:**Why didn’t Jesus baptize with water? He was to baptize believing Israel with the Holy Ghost. Matthew 3:11 & John 1:33.

**3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria.**

 Jesus left Judaea because the Pharisees were getting nervous about the number of followers that were becoming his disciples.

**He must needs go through Samaria:** Jesus also had a divine appointment with a Samaritan woman in a city which would last for two days, and many would be converted.

**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.**

**Sychar:**This is a Hebrew word meaning “drink.” Genesis 33:19, 48:22 & Leviticus 10:9.

**6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her,**

**Give me to drink.**

**8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him,**

**How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.***2nd Kings 17:24.*

**10 Jesus answered and said unto her,**

**If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

**11 The woman saith unto him,**

**Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**

**13 Jesus answered and said unto her,**

**Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

**15 The woman saith unto him,**

**Sir, give me this water, that I thirst not, neither come hither to draw.**

**16 Jesus saith unto her,**

**Go, call thy husband, and come hither.**

**Living water:**The living water of the holy Spirit. Isaiah 12:3, 44:2-4, Zechariah 13:1 & John 6:34-35.

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

**Art thou greater than our father Jacob:**This particular well, was the well that Jacob drank of.

**And his children:** This is all the children of Israel. Jacob’s name was changed to Israel before he possessed this land and he had twelve sons, one of them, his favorite, was called Joseph.

 When Joseph was seventeen, he was sold into slavery by his older brothers who had each been given parcels of land by their father previously. The parcel of land that Joseph was to receive was the same land that Jacob lived on.

 That meant the very spot where all of his brothers were raised in their mothers’ tents was given unto Joseph prior to his even having any wife or children. This must have infuriated his brothers.

 Of course, he was not speaking of literal water here. He was referencing what God said to the prophet Isaiah hundreds of years earlier. Isaiah 55:1-13.

  Jesus' word is the water of life, that if a man, or woman, partake of, drink spiritually speaking, they will never thirst again because they have eternal life.

 You would have never gotten that by reading just John chapter four by itself because your thoughts are not God's thoughts. His are higher than ours. Isaiah 55 was a prophecy that his word would be like life giving water.

**17 The woman answered and said,**

**I have no husband.**

**Jesus said unto her,**

**Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

**19 The woman saith unto him,**

**Sir, I perceive that thou art a prophet.**

**I perceive that thou art a prophet:**Matthew 15:37, 22:11, Luke 7:16 & John 9:17.

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

**Our fathers worshipped in this mountain:**Mount Gerizim. Judges 9:7.

**21 Jesus saith unto her,**

**Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.***Psalm 53:6.*

**23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.**

**The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father:**Both places were corrupted by the traditions of men, the little flock of saints would eventually worship wherever they found themselves.

**The true worshippers shall worship the Father in Spirit and in truth:**The little flock were not to worship God on a mountain in Samaria, or in Jerusalem, but they had to be outside the camp just as Jesus suffered outside the gate.

 There they will be able to worship him while possessing the Spirit after Pentecost, and in truth recognizing that Jesus is the Christ, the Son of the living God.

**God is a Spirit:**The holy Spirit. 2nd Corinthians 3:17.

**25 The woman saith unto him,**

**I know that Messias cometh,**

**which is called Christ:**

**when he is come, he will tell us all things.**

**26 Jesus saith unto her,**

**I that speak unto thee am he.**

**I know that Messias cometh:**This is a reference to the Messiah, the Saviour of the world, also known as the Christ.

 This is the first time that Jesus tells someone he is the Christ, and it’s a Samaritan woman who has had five husbands, and who is now living with a man in adultery.

**27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said,**

**What seekest thou?**

**or,**

**Why talkest thou with her?**

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

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

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

 Why does Jesus plainly tell this Samaritan adulteress that he is the Messiah, and yet he expects Israel to recognize him by his deeds?

 Because they should recognize him that way because salvation was of the Jews as they alone had the oracles of God (his word).

 They had the word of God, and they should know it and have recognized him (the Messiah) immediately after he showed them all the kingdom signs that have been prophesied that he would do.

 They did not, because his word was far from them. The Samaritan woman had very little chance of recognizing the Messiah of Israel unless he just came out and told her who he was, and he did.

**And upon this came his disciples, and marvelled that he talked with the woman:**They would later be told in Matthew 10:1-5 not to enter into any city of the Samaritans with the gospel of the kingdom, because Jerusalem and the lost sheep of the house of Israel must be reached first.

**31 In the mean while his disciples prayed him, saying,**

**Master, eat.**

**32 But he said unto them,**

**I have meat to eat that ye know not of.**

**33 Therefore said the disciples one to another,**

**Hath any man brought him ought to eat?**

**34 Jesus saith unto them,**

**My meat is to do the will of him that sent me, and to finish his work.**

**I have meat to eat that ye know not of:**His meat is to do the will of the Father. John 6:38 & 21:5.

**35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

**37 And herein is that saying true,**

**One soweth, and another reapeth.**

**38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

**Look on the fields for they are white already unto harvest:** After the woman at the well leaves, Jesus’ disciples return and try to talk him into having a little food.

 Jesus reminds them that man doesn’t live by bread alone, but by every word that proceedeth out of the mouth of God.

 The disciples were confused, and so Jesus begins to use an illustration of sowing and reaping to get a point across to them that he had more important things to think about than his stomach at the moment.

 Jesus uses the most interesting of illustrations after just talking with a Samaritan woman. After having told her who he was, she immediately goes back to her Samaritan city with the good news of the Messiah.

 Then they return in such a massive number that Jesus compares the number of Samaritans returning with a field white already to harvest. Matthew 9:37-38.

**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.**Verse 29 above.

 Why did Jesus tell his 12 apostles not to go into any city of the Samaritans in Matthew 10:5-7, but only go to the lost sheep of the house of Israel?

 Because here he goes and spends two days with the Samaritans and many of them believe on him?

 Jesus went to the Samaritans only before he forbids his apostles to go to them. Prior to Jesus' command not to go to them, the Samaritans were still to be reached by other Jews because salvation was of the Jews.

 When Jesus said later, don't you go to Samaritans, it was no longer the time to go to them. It would be time again very shortly, but only after the lost sheep of the house of Israel had heard first. See Philip in Acts 8:4-8.

**40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman,**

**Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.**

**The faith of the Samaritans**

**And many more believed because of his own word:**The Samaritans believed Moses’ words, and they believed Jesus’ words because they matched what Moses said.

 This was not the same for those in Judaea who professed to believe Moses, but in reality, they believed the traditions of men more. John 5:45-47.

**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.***Matthew 13:57.*

**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.**

**The Galilaeans received him**: *Luke 4:1 4 & John 2:23.*

**At the feast**: *Deuteronomy 16:16.*

**Back to Cana**

**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.** *John 2:11.*

**47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him,**

**Except ye see signs and wonders, ye will not believe.**

**49 The nobleman saith unto him,**

**Sir, come down ere my child die.**

**50 Jesus saith unto him,**

**Go thy way; thy son liveth.**

**And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying,**

**Thy son liveth.**

**52 Then enquired he of them the hour when he began to amend. And they said unto him,**

**Yesterday at the seventh hour the fever left him.**

**53 So the father knew that it was at the same hour, in the which Jesus said unto him,**

**Thy son liveth:**

**and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.**

**Except ye see signs and wonders ye will not believe:** It was Israel that required a sign, and Jesus told them a wicked and adulteress generation seeketh after a sign. See Matthew 16: 4 & Corinthians 1:22.

 Whole households believed on Jesus in that day, but in verse forty-four Jesus tells us that in his own town and in his own home he was not accepted.

**This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee:** Notice that it doesn't say that it was the second miracle Jesus ever did.

 The miracle that Nicodemus talked about in chapter three were miracles that Jesus performed in Judaea, not Galilee.

 Judaea and Galilee are separated by a land mass called Samaria. We call it the West Bank today, but it is roughly the same area. Galilee was not a city; it is the region in the north.

 They all had to have happened after these two events in Samaria and Cana, because Jesus second miracle in Galilee just happened here in John chapter four.

**Chapter Five**

**An Impotent Israel**

**1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.**

**A feast of the Jews:** They were formally called feasts of the LORD, but they had become diluted of much of the truth they once had which pictured Israel’s Messiah and her future. Exodus 23:14-16.

 It was probably the feast of Tabernacles that occurs near the end of the year as God was tabernacling with Israel in the person of Jesus Christ.

 And because in the next chapter we read about the feast of Passover, which was the first feast of the year.

**And Jesus went up to Jerusalem:** There were three times a year every able-bodied man was to go to Jerusalem for the feasts as required by Moses which included passover. Leviticus 23:1-18.

**2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.**

**There is at Jerusalem by the sheep market a pool:** This pool was still there when John wrote this. John was written later than Matthew, Mark, and Luke but not after 70 AD. when Jerusalem was destroyed as some teach.

**Bethesda:**The house of kindness.

**Having five porches:** It was a large open area with an underground water source.

**3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years.**

**A great multitude of impotent folk:** A multitude of Jewish people who were waiting for a healing. In the kingdom no Jew will need healing.

 The underlined portion above is taken out of newer bible versions. It belongs in the bible because it is in the Textus Receptus (the Greek received majority text).

**An angel went down at a certain season:** The certain season was associated with the feast above. John said an angel stirred the waters and there is no reason to believe anything else.

**A certain man was there:**When you see the word “certain” used to describe someone, they are usually a picture of Israel in some way.

**An infirmity thirty and eight years:**Israel wandered in the wilderness for 38 years after the incident in Kadesh Barnea according to Deuteronomy 2:14. Numbers 32:11-12 & Isaiah 35:5-6.

**6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him,**

**Wilt thou be made whole?**

**7 The impotent man answered him,**

**Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.**

**8 Jesus saith unto him,**

**Rise, take up thy bed, and walk.**

**9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured,**

**It is the sabbath day: it is not lawful for thee to carry thy bed.**

**11 He answered them,**

**He that made me whole, the same said unto me, Take up thy bed, and walk.**

**12 Then asked they him,**

**What man is that which said unto thee, Take up thy bed, and walk?**

**13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him,**

**Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**

**15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.**

 The impotent man is a type of the nation of Israel, they were spiritually unable to heal themselves after having been so far away from God's word for so long they had forgotten how to get to the only one who could help them, God.

 How impotent were these men of the truth that God was right in their midst wanting to heal them, but they are so blinded by the traditions of the elders that they cannot be saved even when the Saviour is standing in front of them.

**A multitude being in that place:** Only one was healed on this day. Why didn’t Jesus heal all of them? The whole purpose of the feast was concerning the kingdom of rest. Jesus healed this man on the sabbath day.

 Remember Israel wandered for 38 more years in the wilderness before they could enter into the land of their rest.

 Did everyone go into the land? No! Only two, Joshua and Caleb, got to go in. This was a picture of that event in Israel’s past, and only a remnant will be saved and enter into their rest in the future.

**Sin no more, lest a worse thing come unto thee:**Under the dispensation of the law things were different as far as sin and its effect on people. Remember John 9:2.

**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.**

**My Father worketh hitherto, and I work:**Jesus is the Son of God, and their Messiah (Christ), he is equal with God. 1st John 5:7.

 Since the Father (God) is doing things (working) by sending an angel to heal the first person into the waters, the Son is also working. Doing what his Father is doing.

**19 Then answered Jesus and said unto them,**

**Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.**

**What things soever he** **doeth, these also doeth the Son likewise:** God healed one person there each time in the past, so Jesus was there to heal one person.

 Jesus could have healed them all, but he only did what he saw his Father do in the past there. Plus, that served as a picture of the kingdom when all Israel would be healed.

**The Son quickeneth whom he will:**The word “quickeneth” means to make alive. The ability to raise people from the dead proves the deity of Jesus Christ.

**22 For the Father judgeth no man, but hath committed all judgment unto the Son:** Matthew 28:18.

 **23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.**

 Jesus is telling all of his hearers that the Father, who they all claim to honour, and worship sent him, and by not believing in the one the Father sent, and honoring him, they are indeed not honoring the Father.

 This makes perfect sense when you think about it, but it would assuredly anger any who did not like Jesus and his words.

**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.**

**And shall not come into condemnation:** They will have eternal life in the kingdom. Damnation: Verse 29 below.

**Is passed from death unto life:** Since Jesus Christ is life, then to believe in Christ is to possess that life. Jesus tells us that that life is everlasting life.

 For a person to believe Jesus was the Christ during his earthly ministry was to possess eternal life in the kingdom promised to them.

**25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

**The hour is coming, and now is:**This is speaking of the resurrection of Lazarus, and himself soon after. It is also speaking of the resurrection of the righteous dead at the onset of the kingdom.

**As the Father hath life in himself:**Eternal life. Not only did the Father and Son have life in themselves, but if any were to hear the voice of the Son of God, they would possess everlasting life in the kingdom.

**27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

**And hath given him authority to execute judgment also, because he is the Son of man:** God the Father who is a spirit has given authority to judge to the Son because he is a human being (the son of man).

**The resurrection of life:**They that have done good are raised from the dead and enter into the kingdom on this earth and live eternally.

**The resurrection of damnation:** They that have done evil are raised from the dead and cast into the lake of fire to suffer for eternity.

**30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth.***John 1:7-8.*

**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.**

**Ye were willing for a season to rejoice in his light:** Until he began to preach against Herod and the religious leaders, then they wanted him dead.

 The common people loved John and believed he was a prophet, and many were baptized by him in the Jordan confessing their sins.

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

**The works that I do bear witness of me:**The opening of blind eyes, the healing of the lame, deaf, dumb, and those with leprosy.

**The Father himself, which hath sent me, hath borne witness of me:**The Father spoke as a witness to those at Jesus’ baptism, and transfiguration. Matthew 3:17 & 17:5.

**39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.**

**And they are they that testify of me:** Isaiah 7:14, 53:1-9, Micah 5:2.

 They thought they would go into the kingdom and live forever because they were descendants of Abraham, and because they had the law of Moses, they did not believe the Christ of the scriptures, however.

**41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?**

**If another shall come in his own name, him ye will receive:** This is a reference to the Anti-Christ coming in his own name.

**Had ye believed Moses ye would have believe me: for he wrote of me:**Moses wrote of the Messiah and warned Israel to listen unto him or else they would suffer the consequences: Deuteronomy 18:17-19.

**Chapter Six**

**The Feeding of the 5,000**

**1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh.**

**The passover, a feast of the Jews:**It was one of Israel’s seven feasts in Leviticus 23. The feast in the John 5:1 was probably a feast near or at the end of the previous year since Passover was the first feast of the Jewish year.

**5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,**

**Whence shall we buy bread, that these may eat?**

**6 And this he said to prove him: for he himself knew what he would do.**

**This he said to prove him:**Philip should have just said, “Nothing is impossible for you Lord,” but he did not pass this test.

 Is also failed when God proved them in the wilderness with bread from heaven. This is where the word prove is first used in the Bible. Exodus 16:4.

**7 Philip answered him,**

**Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.**

**Two hundred pennyworth of bread in not sufficient for them:**An actual penny. They did not have enough money in the bag to buy enough food to feed them all.

**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?**

**Five barley loaves, and two fishes:**This is a picture of the famine that will happen in the time of Jacob’s trouble which will prove the children of Israel, as it once did in the wilderness. Exodus 16: 4 & Revelation 12:6.

**10 And Jesus said,**

**Make the men sit down.**

**Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.***Micah 7.*

**Gather up the fragments that remain, that nothing be lost:**The bread represents Jesus, who is the bread of life.John 6:39 below.

**Twelve baskets with the fragments of the five barley loaves:**Twelve is the number of Israel. God two times does this same miracle.

 God did a similar miracle for forty years in the wilderness and he will do it again in the time of Jacob’s trouble. Jeremiah 30:7 & Revelation 12:6.

**14 Then those men, when they had seen the miracle that Jesus did, said,**

**This is of a truth that prophet that should come into the world.**

**15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.**

 As passover was approaching the minds of the people would be directed to the past when their ancestors were delivered out of the hands of Pharaoh by many miracles, and here they had just seen a miracle in their own day.

 God delivered the children of Israel out of Egypt, and he also supernaturally supplied their physical needs by feeding them with manna from heaven every day for forty years.

 Here was this man who could heal people, and now he was feeding upwards of 15,000 people with just one boy’s lunch. Surely some of them thought this must be the Messiah (their promised king).

**That prophet:** Just before they would try to make him their king, Jesus departed into a mountain alone. It was not time for him to be Israel's King. Deuteronomy 18:15-18.

**16 And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them,**

**It is I; be not afraid.**

**Furlongs:**Eight furlongs equals a mile.

**21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)**

**The place where they did eat bread:**Near Capernaum.

**24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him,**

**Rabbi, when camest thou hither?**

**26 Jesus answered them and said,**

**Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.**

**That meat that endureth unto everlasting life:**This means to believe on Jesus as the Christ to receive everlasting life. Verse 29 below.

**For him hath God the Father sealed:**The word seal means to protect or preserve. Eternal life is preserved life forever.

 This also speaks of God the Father setting his seal on his Son attesting that he gave this power to him to give to all that believe on him.

**28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.***Psalm 78:24.*

**The work of God:** To believe Jesus is the Christ, the Son of the living God. Matthew 16:16.

**What sign   shewest thou then, that we may see, and believe thee:** The Jews required a sign because they became a nation as a result of seeing Moses’ signs when they left Egypt. 1st Corinthians 1:22.

**32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

**The bread of God:**Is Jesus Christ who came from the Father.

**34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not.**Verse 19 above.

**I am the bread of life:**Verse 33 above.

**Ye also have seen me, and believed not:** John 1:11.

**37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.***John 6:19.*

**The Father’s will:**Is that Jesus would lose none of those that he gave to him. John 17:12.

**Of all which he hath given me I should lose nothing:**This means that all who believed in him he would be able to resurrect when the 1,000-year kingdom (the last day) begins.

**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.**

 They didn't care that he was offering them the kingdom and eternal life in it if they would believe in him, they wanted him to do something for them right now to satisfy their hunger. Jesus knew this, and would not bow to their wishes and be coaxed into doing a miracle for them.

**I will raise him up at the last day:** This is the last day of the last days (the time of Jacob’s trouble) when Jesus returns and resurrects believing Israel from the dead.

**41 The Jews then murmured at him, because he said,**

**I am the bread which came down from heaven.**

**42 And they said,**

**Is not this Jesus, the son of Joseph, whose father and mother we know?**

**how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them,**

**Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

**No man can come to me, except the Father which hath sent me draw him:**What is meant by the Father drawing men unto Jesus is explained in the next verse. He draws them with his word.

**45 It is written in the prophets, And they shall be all taught of God.** *Isaiah 54:13.*

**Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

**52 The Jews therefore strove among themselves, saying,**

**How can this man give us his flesh to eat?**

**The bread which cometh down from heaven:** Jesus is the bread that Israel needs to receive to have eternal life in their kingdom.

 Jesus was clear when he was referring to Israel hearing and receiving his word, it was the same thing as receiving him, like eating bread or flesh.

 If someone didn't receive his word's they would not have eternal life because his words were life, just like bread and fish are life to a hungry man.

 They did not receive his words because they didn't want to. Most of them just wanted something to eat and for Jesus to do something for them to make the life here and now better.

**53 Then Jesus said unto them,**

**Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**

**My flesh is meat indeed:**Meat is doing the will of the Father. John 4:32-34. It was the will of the Father that Jesus flesh be crucified. Matthew 26:26.

**My blood is drink indeed:** It was the will of the Father that Jesus shed his blood for all mankind. Matthew 20:22-23 & 26:27-28.

**57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.**

**59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said,**

**This is an hard saying; who can hear it?**

**61 When Jesus knew in himself that his disciples murmured at it, he said unto them,**

**Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not.**

**For Jesus knew from the beginning who they were that believed not, and who should betray him.**

**It is the spirit that quickeneth; the flesh profiteth nothing:**The spirit makes alive by the word, the flesh can do nothing.

**65 And he said,**

**Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.**

**66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve,**

**Will ye also go away?**

**68 Then Simon Peter answered him,**

**Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God.***Matthew 16:16.*

**The twelve:** The twelve apostles.

**Thou art the Christ, the Son of the living God:**This is what a Jew had to believe in those days to have eternal life.

**70 Jesus answered them,**

**Have not I chosen you twelve, and one of you is a devil?**

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

**And one of you is a devil:**A devil, not the devil.

**Judas Iscariot:**Judas is the only apostle not from Galilee. He is from a city called Kariot, in the land of Judah. Both the devil and Judas betrayed God:

 In Acts chapter one when choosing a replacement for Judas, Peter declared that Judas fell by transgression (betraying God the Son) and went unto his own place. Acts 1:25.

 Lucifer an angel fell by transgression (sin) and he betrayed God, and became the devil. Isaiah 14:10-19. Both are called the son of perdition:

***John 17:12 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.***

***2nd Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;***

 Both Judas and the devil are called a thief. John 12:6.

**Chapter Seven**

**The feast of Tabernacles**

**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 Jews' feast of tabernacles was at hand.**

**Jesus walked in Galilee:**Galilee was a region in the north of Israel near the sea of Galilee.

**For he would not walk in Jewry:**Jewry was in the south in the area surrounding including Jerusalem, Judaea, and the land of the tribe of Benjamin. Daniel 5:13 & Luke 23:5.

**The Jews’ feast of tabernacles:** In Genesis 33:17 it is called succoth, or booths. Leviticus 23:34-43 & Nehemiah 8:13-16.

 It is to last seven days. Deuteronomy 16:13-16. It is also called the feast of the ingathering. It is also when the rebuilt temple was rededicated in 1st Kings 8:1-13.

***Leviticus 23:33 And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.***

**3 His brethren therefore said unto him,**

**Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.**

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

**His brethren:** This is speaking about Jesus’ half-brothers.

 James who later became the pastor of the church in Jerusalem was Jesus's half-brother along with Jude who wrote the book of Jude. They became believers after their half-brother Jesus had risen from the dead.

**6 Then Jesus said unto them,**

**My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**

**9 When he had said these words unto them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said,**

**Where is he?**

**My time is not yet come:**His time to go to the feast safely was not yet.

**Your time is always ready:**They could have gone to the feast safely any time they wanted to.

**The world cannot hate you:**Because they were still of the world as unbelievers.

**12 And there was much murmuring among the people concerning him: for some said,**

**He is a good man:**

**others said,**

**Nay; but he deceiveth the people.**

**13 Howbeit no man spake openly of him for fear of the Jews. 14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying,**

**How knoweth this man letters, having never learned?**

**16 Jesus answered them, and said,**

**My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**

**How knoweth this man letters:** Jesus knew the letters because as John chapter one taught us Jesus was the Word that became flesh.

**If any man will do his will, he shall know the doctrine:**God’s will is that Israel believe on Jesus as the Christ, the Son of the living God. Matthew 16:16.

**19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?**

**20 The people answered and said,**

**Thou hast a devil: who goeth about to kill thee?**

**21 Jesus answered and said unto them,**

**I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment.**

**I have done one work and ye all marvel:**Jesus made a man completely whole on the sabbath day.

**25 Then said some of them of Jerusalem,**

**Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.**

**We know this man whence he is:**These thought they knew that Jesus came from Nazareth, but he actually came from Bethlehem.

 They supposed he was the son of Joseph, but Jesus was conceived by the Holy Ghost, and was the Son of God, that came from heaven. Psalm 2 & Luke 3:23.

**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.**

**He hath sent me:**To tabernacle among them.

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

**His hour was not yet come:**His hour to be arrested and tried.

**31 And many of the people believed on him, and said,**

**When Christ cometh, will he do more miracles than these which this man hath done?**

**32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them,**

**Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.**

**35 Then said the Jews among themselves,**

**Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?**

**I go unto him that sent me:**God sent Jesus from heaven, and he will return to sit at his right hand: Psalm 110:1.

**Where I am, thither ye cannot come:**He was going to heaven after his death on the cross.

**The dispersed among the Gentiles:**The dispersed Jews in the Gentile lands. God had dispersed them for their disobedience to His covenant. Ezekiel 12:14-15.

**37 In the last day, that great day of the feast, Jesus stood and cried, saying,**

**If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.***Jeremiah 2:13.*

**In the last day, that great day of the feast:**The last day of the feast of tabernacles which is a high sabbath.

**If any man thirst:**These are partial quotes from Jeremiah 2:13 and Isaiah chapter fifty-five.

**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.)** *Joel 2:2 & Acts 2:14.*

**The Holy Ghost was not yet given:**This occurred on Pentecost. Acts 2:1-18. When John speaks of Jesus not yet being glorified, he is referring to his resurrection.

**40 Many of the people therefore, when they heard this saying, said,**

**Of a truth this is the Prophet.**

**41 Others said,**

**This is the Christ.**

**But some said,**

**Shall Christ come out of Galilee?**

**The Prophet:** That Moses spoke of in Deuteronomy 18:15.

**The Christ:**The anointed one. Acts 10:38.

**42 Hath not the scripture said,**

**That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**

**43 So there was a division among the people because of him.**

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

 They knew Jesus as, Jesus of Nazareth, the son of Joseph. Luke 3:23 and John 6:42.

**44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them,**

**Why have ye not brought him?**

**46 The officers answered,**

**Never man spake like this man.**

**47 Then answered them the Pharisees,**

**Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed.**

**The officers:**The enforces of the Temple who did the bidding of the chief priests and Pharisees.

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

**51 Doth our law judge any man, before it hear him, and know what he doeth?**

**52 They answered and said unto him,**

**Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.**

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

**Out of Galilee ariseth no prophet:**Jonah was from the Galilee region, he came from Gath Hepher, the prophet Nahum was from the Galilee region as well.

**Chapter Eight**

**Ye are of your father the devil**

**1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him,**

**Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**

**In the midst:** Inside a circle.

**Taken in adultery, in the very act:**They caught her in bed with another man that was not her husband.

**6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them,**

**He that is without sin among you, let him first cast a stone at her.**

**8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her,**

**Woman, where are those thine accusers? hath no man condemned thee?**

**11 She said,**

**No man, Lord.**

**And Jesus said unto her,**

**Neither do I condemn thee: go, and sin no more.**

**Let him cast a stone at her:**It was first practiced in Egypt, but God commanded Israel under the law to stone people for grievous sins. Exodus 8:26 & Leviticus 20:2-3.

 The law was written on two stones, and the law required death by stoning for numerous offences.

**Thine accusers:**Those who had accused her of adultery were supposed to bring both guilty parties to be judged and condemned.

 They were jealous of Jesus, and they wanted to get Jesus to speak contrary to Moses’ law so they could get more people on their side in their attempt to get rid of him.

**Neither do I condemn thee:**To pass sentence of guilt upon someone. Deuteronomy 25:1.

**Go, and sin no more:**She was to quit her adultery with this person.

**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.**

**I am the light of the world:***John 1:9.*

**The light of life:** John 1:4.

**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.**

**Whence I came:**From the Father in heaven.

**Whither I go:**Back to the Father in heaven.

**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.***Deuteronomy 17:6.*

**19 Then said they unto him,**

**Where is thy Father?**

**Jesus answered,**

**Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.**

**20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. 21 Then said Jesus again unto them,**

**I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.**

**22 Then said the Jews,**

**Will he kill himself? because he saith, Whither I go, ye cannot come.**

**23 And he said unto them,**

**Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.**

**25 Then said they unto him,**

**Who art thou?**

**And Jesus saith unto them,**

**Even the same that I said unto you from the beginning.**

**If ye believe not that I am he:** The Christ, the Son of the living God. Matthew 16:16.

**Ye shall die in your sins:**It means that they would be condemned because they did not believe in the Christ who could give them the remission of their sins. 1st Corinthians 15:17 and Colossians 2:13.

**26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.**

**27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them,**

**When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.**

**Lifted up the Son of man:** To crucify him.

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

**If ye continue in my word, then are ye my disciples indeed:**This is enduring unto the end. Matthew 24:13.

 We live in a different dispensation than they did, and we were never under the law, we in the body of Christ today have always been under grace. Romans 6:14-15.

**The truth shall make you free:**Free from the bondage of the traditions that turned Jews away from 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?**

**34 Jesus answered them,**

**Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed.**

**We be Abraham’s seed:**They are descendants of Abraham.

**The servant of sin:** A slave to sin.

**The servant abideth not in the house for ever:** The house is speaking about the house of God that is inhabited by the disciples of Christ, not those enslaved in sin.

**37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.**

**My Father:**God.

**Your father:**The devil. Verse 44 below.

**39 They answered and said unto him,**

**Abraham is our father.**

**Jesus saith unto them,**

**If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.**

**This did not Abraham:**Abraham did not try to kill Jesus when he appeared to him to tell him the truth about his future. Genesis 12:1-4.

**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.**

**We be not born of fornication:**They were accusing Jesus of having two fathers, one being Joseph, and the other whoever they were accusing Mary of fornicating with.

**We have one Father, even God:** Jesus responds in v:44.

**42 Jesus said unto them,**

**If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word.**

**I proceeded forth and came from God:** *Luke 1:35.*

**44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not.**

**Your father the devil:**Their works were of the devil like Cain’s.1st John 3:12.

**He was a murderer from the beginning:**He caused all mankind to have a death sentence upon them. Romans 5:12 & 1st John 3:12.

**He is a liar, and the father of it:**The first lie came from the devil in the garden of Eden. Genesis 3:4.

**46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.**

**48 Then answered the Jews, and said unto him,**

**Say we not well that thou art a Samaritan, and hast a devil?**

**49 Jesus answered,**

**I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.**

**52 Then said the Jews unto him,**

**Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?**

**54 Jesus answered,**

**If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.**

**57 Then said the Jews unto him,**

**Thou art not yet fifty years old, and hast thou seen Abraham?**

**58 Jesus said unto them,**

**Verily, verily, I say unto you, Before Abraham was, I am.**

**59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.**

**Your father Abraham rejoiced to see my day: and he saw it:**Jesus appeared unto Abraham as a man, and there were with him two angels who appeared as men. Genesis 18:1-33.

**Before Abraham was, I am:**Jesus was declaring that he existed before Abraham. He used the title God used to identify himself to Moses (I am). Exodus 3:13-14.

**They took they up stones to cast at him:**John 10:31.

**Chapter Nine**

**The Light of the World**

**1 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying,**

**Master, who did sin, this man, or his parents, that he was born blind?**

**Who did sin, this man or his parents, that he was born blind:**How could the disciples think this man had sinned before he was born? He couldn’t have.

 Could his parents have sinned and caused this man to have been born blind? Yes, but that was not so in this case.

 Can a mother drink in excess, and their child be born with alcohol fetal syndrome? Yes. Exodus 20:5, 34:7, Numbers 14:18 & Deuteronomy 5:9.

**3 Jesus answered,**

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

**The works of God should be made manifest in him:**The works of God are his healing people so they can become priests in their coming kingdom. Exodus 19:5-6 & Leviticus 21:18-21.

**4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world.**

**I must work the works of him that sent me:** The works were his dying for our sin, preaching the gospel, binding the devil, healing the sick, cleansing the leper, raising the dead, and training the twelve apostles to carry on in his absence.

**The night cometh when no man can work:**This is speaking of the time of Jacob’s trouble. A time of great darkness. Isaiah 60:1-5.

**6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and****he anointed the eyes of the blind man with the clay, 7 And said unto him,**

**Go, wash in the pool of Siloam,**

**(which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.**

**He anointed the eyes of the blind man with the clay:**One of the many other works of God that Jesus was to work was the opening of blind eyes.

**Go, wash in the pool of Siloam:**Nehemiah 3:15, Isaiah 8:6 & Luke 13:4.

**Sent:**Jesus “sent” him to a pool of water to wash in. This is the pool that many in Jerusalem would purify themselves in before the feasts. Psalm 146:8 & John 11:55.

**8 The neighbours therefore, and they which before had seen him that he was blind, said,**

**Is not this he that sat and begged?**

**9 Some said,**

**This is he:**

**others said,**

**He is like him:**

**but he said,**

**I am he.**

**10 Therefore said they unto him,**

**How were thine eyes opened?**

**11 He answered and said,**

**A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.**

**12 Then said they unto him,**

**Where is he?**

**He said,**

**I know not.**

**13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them,**

**He put clay upon mine eyes, and I washed, and do see.**

**16 Therefore said some of the Pharisees,**

**This man is not of God, because he keepeth not the sabbath day.**

**Others said,**

**How can a man that is a sinner do such miracles?**

**And there was a division among them.**

**This man is not of God, because he keepeth not the sabbath day:**Jesus would show the spiritual leaders their hypocrisy by showing them that it is lawful to do good on the sabbath day. Matthew 12:9-12.

**17 They say unto the blind man again,**

**What sayest thou of him, that he hath opened thine eyes?**

**He said,**

**He is a prophet.**

**18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying,**

**Is this your son, who ye say was born blind? how then doth he now see?**

**20 His parents answered them and said,**

**We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.**

**22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.**

**He is of age; ask him:** His parents chose membership in the synagogue over suffering reproach outside thecamp with their Saviour. Because they denied him, he would deny them. Matthew 10:33.

**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.**

**He is of age:**He is an adult.

**25 He answered and said,**

**Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.**

**26 Then said they to him again,**

**What did he to thee? how opened he thine eyes?**

**27 He answered them,**

**I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?**

**28 Then they reviled him, and said,**

**Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.**

**30 The man answered and said unto them,**

**Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.**

**From whence he is:** Where was his message and ministry 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. 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.***Isaiah 35:5.*

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

**Thou wast altogether born in sins:**They said he was born blind because of his parent’s sins, and they were denying that they were born sinners. Exodus 20:5, 34:7, Numbers 14:18, Deuteronomy 5:9 & Romans 5:19.

**The cast him out: He was cast out of the synagogue:**The same synagogue his parents remained in for fear of the religious. Verse 22 above.

**35 Jesus heard that they had cast him out; and when he had found him, he said unto him,**

**Dost thou believe on the Son of God?**

**36 He answered and said,**

**Who is he, Lord, that I might believe on him?**

**Dost thou believe on the Son of God:**In order to go into the kingdom a Jew had to believe that Jesus was the Christ, the Son of the living God. Matthew 16:16.

**37 And Jesus said unto him,**

**Thou hast both seen him, and it is he that talketh with thee.**

**38 And he said,**

**Lord, I believe.**

**And he worshipped him. 39 And Jesus said,**

**For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**

**Lord, I believe. And he worshipped him:**He called him Lord, because he believed he was the Son of God. He worshipped him because only God could heal someone.

**For judgement I am come into this world:**He judged those who could not see that he came from God as spiritually blind. Verse 41 below.

**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.**

**We see:** These were those who claimed they had spiritual understanding.

**Your sin remaineth:** Their sin of not recognizing (seeing) for themselves where Jesus came from and who he was by the works that he did.

**Chapter Ten**

**I am the Door**

**1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep.**

**The door:**Jesus is the door (the way of entrance into the kingdom). Verse 7 below.

**The sheepfold:**The Little flock of believers. Luke 12:32 & John 10:15.

**A thief and a robber:**Those that have come before him claiming to be the Saviour. Verse eight below.

**The shepherd of the sheep:**Jesus is the good shepherd that gives his life for the sheep. John 15:12-14.

**3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.**

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

**The porter:**The door keeper or watcher. 2nd Samuel 18:26 & Mark 13:34.

**The sheep:**The little flock of believers that will receive the kingdom.Matthew 26:31 & Luke 12:32.

**And leadeth them out:** Psalm 23:2-3.

**This parable spake he unto them: but they understood not what things they were which he spake unto them:**Parables were spoken not to enlighten those who refused truth, but to conceal those truths from his enemies. Mark 4:11-12.

**7 Then said Jesus unto them again,**

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

**By me if any man enter in, he shall be saved:**If someone in that time believed that Jesus was the Christ, the Son of the living God. Matthew 16:16.

**Go in and out, and find pasture:** They would enter their kingdom and live forever. Psalm 23:1-3.

**The thief:**The devil. Luke 8:12.

**Life:** Eternal life in their kingdom on the earth. Psalm 37:9 & Matthew 5:5.

**11 I am the good shepherd: the good shepherd giveth his life for the sheep.**Verse 15 below.

**12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.**

**An hireling:**A hired servant. Mark 1:20.

**The wolf:** False teachers/prophets. Matthew 7:15, 10:16 & Acts 20:29.

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

**I am the good shepherd:**The Saviour.Psalm 23, Hebrews 13:20 & verse 11 above.

**15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**

**I lay down my life for the sheep:**John 15:12-14 & 1st John 3:16.

**Other sheep I have, which are not of this fold:** What other fold was there at the time that Jesus spoke of before he went to the cross?

 There were the disciples of John the Baptist, whom John was pointing back to Jesus. John 3:30. Jesus was speaking of his disciples that were spread out around Israel, and the surrounding nations.

 Jesus was also referring to the tribulation saints that he will appear to at the last day, before leading them into their kingdom. John 6:39-54.

**17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

**19 There was a division therefore again among the Jews for these sayings.***Matthew 10:35.*

**This commandment have I received of my Father:** The commandment is found in the first parts of verse 18 above.

 No one could take Jesus’ life. He laid it down willingly. He could have called 12 legions of angels to deliver him. Matthew 26:53.

 Jesus had power to take his own life, and to raise himself up. No other person ever born could do this. Death had no hold on Jesus because he was not guilty of sin. Romans 6:23.

**20 And many of them said,**

**He hath a devil, and is mad; why hear ye him?**

**He hath a devil, and is mad:** This was said because he claimed he would lay down his own life, and take it up again.

**21 Others said,**

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

***Isaiah 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.***

**The feast of dedication**

**22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch.**

**The feast of the dedication:**This is Hanukkah, which is in the first part of our month of December. It is not one of the appointed feasts in Leviticus 23.

**And it was winter:**God gave us our seasons. Psalm 74:14.

 Scripture never mentions a spring or a fall by name, but He gave us seedtime and harvest. Genesis 8:22. When they end there is only winter left, Israel was spiritually cold towards the things of God at the time he came:

***Jeremiah 8:20 The harvest is past, the summer is ended, and we are not saved.***

**24 Then came the Jews round about him, and said unto him,**

**How long dost thou make us to doubt? If thou be the Christ, tell us plainly.**

**25 Jesus answered them,**

**I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one.**

**The works that I do in my Father’s name, they bear witness of me:**Preaching the gospel to the poor, healing the sick, casting out devils, and raising the dead. Matthew 4:17-23.

**Eternal life:**Eternal life on the earth in their kingdom.

**I and my Father are one:**They are both God. One God in three persons. The triune God. Called the godhead three times by Paul. Acts 17:29, Romans 1:20 & Colossians 2:9.

**31 Then the Jews took up stones again to stone him. 32 Jesus answered them,**

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

**33 The Jews answered him, saying,**

**For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.**

**34 Jesus answered them,**

**Is it not written in your law, I said, Ye are gods?***Psalm 82:6.*

**Thou, being a man, makest thyself God:**The Jews confirmed that Jesus claimed to be God with his words, and he did not contradict them.

**Ye are gods:**The small “g” is used here by Jesus, and David in Psalm 82:6 as speaking of angels, magistrates, or judges.

**35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?**

**Unto whom the word of God came:**Israel. Psalm 82 is directed to Israel.

**The scripture cannot be broken:**John 7:23.

**The Father hath Sanctified:**Set apart for a purpose.John 17:19.

**37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.**

**The works of my Father:**Isaiah 35:5-6 & 53:1-12.

**39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said,**

**John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.**

**Beyond Jordan:** He crossed the Jordan river to the East side.

**The place where John at the first baptized:***In Bethabara beyond Jordan. John 1:28.*

**All things that John spake of this man were true:** John said that Jesus was mightier than he was. Mark 1:7.

 That was what is meant by the earlier statement that John did no miracle, and that his fan was in his hand with which he would throughly purge his floor with. Matthew 3:11-12.

**Chapter Eleven**

**The Raising of Lazarus**

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

**Lazarus:** His name means that God will help. Lazarus and his sisters, Mary, and Martha, lived in Bethany just outside of Jerusalem on the mount of Olives.

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

 This is not the same Mary as in Luke 7.44. Matthew 26:7 and Mark 14:3.

**3 Therefore his sisters sent unto him, saying,**

**Lord, behold, he whom thou lovest is sick.**

**4 When Jesus heard that, he said,**

**This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**

**He whom thou lovest:**John records thatJesus loved many. Verse 5 below.

**This sickness is not unto death, but for the glory of God:**He was going to raise him from the dead so all would know that he was able to resurrect all of them at the last day. V:26 below.

**5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples,**

**Let us go into Judaea again.**

**8 His disciples say unto him,**

**Master, the Jews of late sought to stone thee; and goest thou thither again?**

**9 Jesus answered,**

**Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him.**

**The Jews of late sought to stone thee:** John 10:31 above.

**If any man walk in the day:**This is a reference to the time that Christ was there ministering in Israel.

**If a man walk in the night:**This is the time of Jacob’s trouble when Christ will not be in Israel ministering to Israel, but seated with his Father in heaven.

**11 These things said he: and after that he saith unto them,**

**Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**

**12 Then said his disciples,**

**Lord, if he sleep, he shall do well.**

**13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.**

**Our friend Lazarus sleepeth:** He was dead. It is also mentioned in the other gospels once time each with the exact same meaning regarding a young damsel who had died. Matthew 9:24, Mark 5:39 & Luke 8:52.

**14 Then said Jesus unto them plainly,**

**Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.**

**16 Then said Thomas, which is called Didymus, unto his fellowdisciples,**

**Let us also go, that we may die with him.**

**Thomas, which is called Didymus:** A twin. Usually when you see the word Didymus used there is a double meaning behind the story.

 Jesus was, and is still the all-knowing Son of God who has power to raise from the dead all who believe in him.

**That we may die with him:**This is no doubt a reference to the fear they had of stoning because of their last visit there.

**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:**

**Fifteen furlongs:**Eight furlongs equals a mile.

**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.**

**I know that even now, whatsoever thou wilt ask of God, God will give it thee:**This was the kind of faith needed by Israelites to enter into their kingdom. Matthew 16:12-19 and John 14:11-14.

**24 Martha saith unto him,**

**I know that he shall rise again in the resurrection at the last day.**

**25 Jesus said unto her,**

**I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?**

**27 She saith unto him,**

**Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.**

**In the resurrection at the last day:** Martha believed in the resurrection of the dead at the last day, and she believed that Jesus was the Christ, the Son of God. John 6:39, 40, 44, 54.

**I am the resurrection, and the life:** She believed the promise that God would raise believing Israel up at the last days but what she didn't know was that he was the resurrection and the life.

**I believe that thou are the Christ, the Son of God:** This is the same thing all had to believe to have eternal life. Matthew 16:16-17.

**28 And when she had so said, she went her way, and called Mary her sister secretly, saying,**

**The Master is come, and calleth for thee.**

**29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying,**

**She goeth unto the grave to weep there.**

**32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him,**

**Lord, if thou hadst been here, my brother had not died.**

**33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said,**

**Where have ye laid him?**

**They said unto him,**

**Lord, come and see.**

**35 Jesus wept. 36 Then said the Jews,**

**Behold how he loved him!**

**37 And some of them said,**

**Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?**

**Lord, if thou hadst been here, my brother had not died:**She believedthat God would answer Jesus requests before Lazarus’ death, but she did not say what her sister said in verse 22 above.

**Jesus wept:** He was weeping because he felt their sorrow as he looked upon Mary, Martha and all the others that were hurting. Jesus was hurt for them.

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

**It was a cave:**Genesis 23:9.

**39 Jesus said,**

**Take ye away the stone.**

**Martha, the sister of him that was dead, saith unto him,**

**Lord, by this time he stinketh: for he hath been dead four days.**

**40 Jesus saith unto her,**

**Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?***John 11:26.*

**41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said,**

**Jesus’ prayer**

**Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.**

**Because of the people:**Jesus wanted people to know that God the Father sent him by them seeing the works that he did.

**The glory of God:**Verse 4 above.

**43 And when he thus had spoken, he cried with a loud voice,**

**Lazarus, come forth**

**Lazarus, come forth:**Jesus had to be specific when raising Lazarus from the dead because he is the resurrection. One day all that are in the grave will hear his voice and will arise as Lazarus did. John 6:44.

**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.**

**His face was bound with a napkin:***John 20:3.*

**45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said,**

**What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.**

**If we leave him thus alone, all men will believe on him: and the Romans shall come and take away our place:**Their position as leaders in Israel came from Rome, and Rome expected the Jews to deal with every religious zealot that threatened the status quo.

**49 And one of them, named Caiaphas, being the high priest that same year, said unto them,**

**Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.**

**51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.**

**From that day forth they took counsel to put him to death:**Religious leaders plotting to kill a miracle worker for fear of losing their positions of authority.

**A city called Ephraim:**Ephraim was Joseph’s second born son in Egypt who later received the blessing of the first born from Israel/Jacob. This city was in the land given to Ephraim. Genesis 48:14-17.

 As the time grew nearer for Jesus to go to the cross, he began to restrict his ministry to discipling the little flock to prepare them for what would lie ahead.

**The Jews’ passover**

**Jesus’ third and final passover**

   This passover story begins here in verse fifty-five and goes all the way through John 19:42. That is over eight chapters devoted to the feast of passover. Remember the apostle Paul’s word concerning Jesus and the passover:

***1st Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:***

**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.***John 12:1.*

**The Jew’ passover:**It was a sabbath, and also a high sabbath, which required an additional preparation day to make things ready. High sabbaths didn’t always fall on actual sabbath days. John 19:31.

**Before the passover to purify themselves:**They would wash themselves in a mikvah (pool of running water), to be spiritually cleansed as inLeviticus. Leviticus 15:13.

 This purification ritual is why Jesus went up to Bethany six days before the passover to be cleansed ceremoniously for passover.

 See verse one of this chapter and Matthew 26:1-16. Where Matthew and Mark record the last two days, John gospels mentions their going to Bethany four days earlier.

**56 Then sought they for Jesus, and spake among themselves, as they stood in the temple,**

**What think ye, that he will not come to the feast?**

**57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.**

**What think ye, that he will not come to the feast:**It was ordinance under the law for every circumcised male to come to the feast. Exodus 12:14.

 Jesus had to be there to remain the lamb of God without blemish. He had to fulfill the law perfectly. Hebrews 4:15.

**Chapter Twelve**

**The anointing of Jesus**

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

 Both Matthew and Mark’s gospels each start this story four days later and leave out the four preceding days for purifying mentioned in John 11:15.Matthew 26:2 & Mark 14:1.

**Then Jesus six days before the passover came to Bethany:**This was so they could all purify themselves for the passover. John 11:55.

 Matthew 26 and Mark 14:1 don’t mention the four days leading up to this, but they begin their narratives two days from passover.

**2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.**

**There they made him a supper:** This was in the house of Simon the leper who was also from Bethany. Mark 14:3.

**3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,**

**A pound of ointment of spikenard, very costly:**A year’s wages of three hundred pence. Verse 5 below.

**Anointed the feet of Jesus, and wiped his feet with her hair:**Matthew 26:7 & Mark 14:3.

**Then saith one of his disciples, Judas Iscariot, Simon’s son:**There is a city named Karioth in the Bible. In Jeremiah 48:24 & 41.

 In John’s gospel Judas is identified as the son of Simon all four times. John writes as if everyone reading his gospel in those days knew who Simon was, which is why many think it may have been Simon the (former) leper.

**5 Why was not this ointment sold for three hundred pence, and given to the poor?**

**Three hundred pence:**Jesus tells a story about some laborers each receiving a penny a day in wages.

 This would mean this ointment was a year of wages when you factor in the 52 regular sabbath days, and the feast days. Matthew 20:1-13.

 Verse five is the first recorded words of Judas Iscariot in John’s gospel. In the other gospel accounts Judas is speaking and leading other apostles in his dissent. Matthew 26:8-13.

**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.**

**He was a thief, and had the bag:** Judas thought he could get all of the money from this sale if he timed it right. The love of money is the root of all evil. 1st Timothy 6:10.

**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.**

**Against the day of my burying hath she kept this:**This was only a few days away now. She heard he would die, and believed. Others heard and didn’t. Mark 8:31 & 9:31.

**9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.**

**The chief priests consulted that they might put Lazarus also to death:**They should have consulted the validity of Jesus being their Messiah, but they wouldn’t.

**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.***Psalm 118:26.*

**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.***Zechariah 9:9.*

**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.**

**When Jesus was glorified:**When he was resurrected.

**17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves,**

**Perceive ye how ye prevail nothing? behold, the world is gone after him.**

**Behold, the world is gone after him:** The world to this Pharisee was his fellow Jews that were scattered abroad. Who was Jesus going to at this time?

 To none but unto the lost sheep of the house of Israel. Their own countrymen were believing in Jesus as the Christ.

**20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying,**

**Sir, we would see Jesus.**

**22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.**

**There were certain Greeks among them that came up to worship at the feast:**These would be Gentile proselytes (Gentiles who converted to Judaism) who were circumcised.

**23 And Jesus answered them, saying,**

**The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

**The hour is come, that the Son of man should be glorified:**He would be glorified by his resurrection.

**Except a corn of wheat fall into the ground and die, it abideth alone:**Jesus was the corn of wheat that was to fall into the ground (tomb) who would bring forth much fruit because of his resurrection.

**25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say?**

**He that hateth his life in this world shall keep it unto life eternal:**To have eternal life in those days one had to sell all that they had, and followed Jesus.

**Jesus' prayer**

**Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name.**

**Father, save me from this hour: but for this cause came I unto this hour:**Jesus was asking the Father to deliver him from death by raising him up.

**Then came there a voice from heaven, saying,**

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

**29 The people therefore, that stood by, and heard it, said that it thundered: others said,**

**An angel spake to him.**

**30 Jesus answered and said,**

**This voice came not because of me, but for your sakes.**

**I have both glorified it:**He glorified it by speaking so all could hear that were present.

**And will glorify it:**He will glorify it when he raises his Son from the dead.

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

**Now is the judgment of this world:**The world was judged for crucifying its Creator, and found guilty.

**Now shall the prince of this world be cast out:**Because it was nearing the end of the 69th week of Daniel, Satan would be cast out of heaven in the middle of the 70th week. Revelation 12:7-9.

 That week was postponed, and the dispensation of grace was ushered in for the body of Christ.

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

**33 This he said, signifying what death he should die. 34 The people answered him,**

**We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?**

**If I be lifted up from the earth, will draw all men unto me:**This is speaking of Jesus’ crucifixion on the cross.

**We have heard out of the law that Christ abideth forever:**Some thought this meant that he was saying he would ascend into heaven, and they knew that Christ would rule on the earth forever. Daniel 7:13-14.

 The term “the law” sometimes is used to describe the whole old testament, other times it is used only to describe Exodus chapter twenty through the end of the book of Deuteronomy.

**35 Then Jesus said unto them,**

**Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light.***1st John 2:9-11.*

**Yet a little while is the light is with you:**Jesus is the light. John 1:5-7.

**The children of light:***1st John 2:8-10.*

**These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake,**

**Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?***Isaiah 53:1.*

**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.***Isaiah 6:9-10.*

**41 These things said Esaias, when he saw his glory, and spake of him.***Isaiah 6:1-5.*

**42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God.** **44 Jesus cried and said,**

**He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.***John 1:7.*

**47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

**The word that I have spoken, the same shall judge him:**All the words that he spoke concerning who he is. Deuteronomy 18:19.

**In the last day:**Just before they are cast in the lake of fire forever. John 5:26-29.

**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.***Deuteronomy 18:18.*

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

**His commandment:** Verse 49 above.

**Chapter Thirteen**

**Mine own familiar friend**

**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, loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;**

**The feast of passover:**One of seven feast that Israel was to observe each year that serve as prophetic reminders of God’s plan for the nation of Israel.

***1st Corinthians 5:7 .., Christ our passover is sacrificed for us.***

**His hour was come:** It was his hour to depart out of the world unto his Father.

**The devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him:** Later on we find out that Satan enters Judas. Judas is a perfect type of the antichrist.

 Psalm 49 tells us about Jesus’ betrayal by Judas, which will mirror the antichrist’s betrayal of Israel at the mid-point of the tribulation period. Psalm 49 is a great proof for the resurrection of Christ especially in the last four verses.

**Judas Iscariot, Simon’s son:** There is a city named Karioth in the Bible. In Jeremiah 48:24 & 41. Ish is Hebrew for man. Judas was the man from Karioth.

 Only in John’s gospel is Judas identified as the son of Simon. John writes as if everyone reading his gospel in those days knew who Simon was, which is why many think he was Simon the (former) leper.

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

**The Father had given all things into his hands:**See the verses surrounding John 3:35 and 17:7. Just a few of the “all things” that God gave to Jesus are the twelve apostles, the holy Spirit, which was not given to him by measure, and God’s word to give to Israel.

**4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him,**

**Lord, dost thou wash my feet?**

**7 Jesus answered and said unto him,**

**What I do thou knowest not now; but thou shalt know hereafter.**

**8 Peter saith unto him,**

**Thou shalt never wash my feet.**

**Jesus answered him,**

**If I wash thee not, thou hast no part with me.**

**9 Simon Peter saith unto him,**

**Lord, not my feet only, but also my hands and my head.**

**10 Jesus saith to him,**

**He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.**

**If I wash thee not, thou hast no part with me:**Jesus is the Word, the word washes a person spiritually. The act here was symbolic of that fact. John 1:1-1 4 & John 15:3.

**And ye are clean, but not all:** Jesus pronounces the eleven as clean through his word only after Judas leaves to betray him. John 15:3

**11 For he knew who should betray him; therefore said he,**

**Ye are not all clean.**

**12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them,**

**Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you.**

**Ye ought to wash one another’s feet:**Paul never instructs the body of Christ to wash one another’s feet today in the dispensation of grace. This was for kingdom saints under their program.

**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.**

**Ye are not all clean:**Jesus was referring to Judas. Verse 11. The real lesson Jesus was trying to teach that evening was that the apostles needed to humble themselves and minister to those not as blessed as they are.

 Those who are lonely, they are to be visited, those who are without, they are to given to. Those who were weaker were to be lifted up. They would need this for the trials they were about to face.

**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.***Psalm 41:9.*

**19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.**

**He that receiveth whomsoever I send receiveth me:** Jesus sent the twelve apostles to preach the gospel of the kingdom to Israel.

**He that receiveth me receiveth him that sent me:** God the Father sent Jesus Christ to Israel.

**21 When Jesus had thus said, he was troubled in spirit, and testified, and said,**

**Verily, verily, I say unto you, that one of you shall betray me.**

**22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.**

**One of his disciples, whom Jesus loved:**John is speaking of himself. This saying is used five times in the Bible, all by John in the gospel he wrote. John 19:26, 20:2, 21:7-20.

**25 He then lying on Jesus' breast saith unto him,**

**Lord, who is it?**

**26 Jesus answered,**

**He it is, to whom I shall give a sop, when I have dipped it.**

**And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him,**

**That thou doest, do quickly.**

**A sop:**A piece of bread dipped in a dip. This is the first time of only three times that the word “sop” is used in the Bible. It is used in the very next verse, and in verse thirty as well.

**And after the sop Satan, entered into him:** Satan had entered Judas at this time, not just his mind or heart, but he literally possessed him.

**That thou doest, do quickly:**He went out immediately (quickly) to betray Jesus to the chief priests and elders of Israel.

**28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.**Verses 26-27 above.

**31 Therefore, when he was gone out, Jesus said,**

**Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

**Now is the Son of man glorified, and God is glorified in him:**The unclean one had just left the group. In John 15:3 (a little later that night) Jesus declares only the eleven to be clean. The one disciple with leaven (sin) left the house.

**33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye love one to another.**

**Little children:**This is the only time Jesus calls his followers little children in scripture.

 John would use this description nine times in his first epistle to his fellow Jewish believers that were a part of the little flock of kingdom believers. 1st John 2:1, Luke 12:32.

**A new commandment I give unto you:**1st John 2:7-8 & 2nd John 1:5.

**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.**

**Whither I go, thou canst not follow me now:**His death upon the cross.

**37 Peter said unto him,**

**Lord, why cannot I follow thee now? I will lay down my life for thy sake.**

**38 Jesus answered him,**

**Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.**

**The cock shall not crow, till thou hast denied me thrice:** *John 18:27.*

 Peter was unable to back up his boasting about his loyalty to Christ in the garden when he fled with the others, but he later became a very bold witness after Christ’s resurrection even to the point of being crucified himself. John 21:18.

**Chapter Fourteen**

**My Father’s house**

**1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.**

**In my Father’s house are many mansions:**Where is the Father? In heaven. So where would his house be? Also, in heaven. What is his house according to scripture?

***John 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.***

 Jesus calls the temple of God (the house of prayer) his Father’s house:

***Matthew 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.***

 This is the only time in the Bible that the word “mansions” appears in any form, singular or plural.

 The Greek word for mansions is “monay,” and it only appears in the Bible twice, both times in this chapter. It is translated as the word “abode” in verse 23 below:

***John 14:23 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.***

 Since there are many mansions in the Father's house that is in heaven, then those mansions would also be located in heaven. In New Jerusalem perhaps?

 David wanted to build a house for God on the earth, but God told him that his son Solomon would build him an house. 1st Chronicles 28:6.

 Go back and read John 14:3 and ask yourself if Jesus was speaking to you, or to the eleven apostles. He wasn’t speaking to you. It was to the apostles.

**If I go and prepare a place for you, I will come again.** Verse 28 below.

**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?**

**Whither I go ye know, and the way ye know:**Jesus is going to heaven, and also to his Father’s house in heaven. Is there a temple in heaven? Yes, there is. Isaiah 6:1.

**6 Jesus saith unto him,**

**I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

**From henceforth ye know him and have seen him:**Jesus words, and works were not his. They were his Father’s words and works.

 So, when they saw Jesus do and say them, they were really seeing the Father through the Son. He was the express image of his person. Hebrews 1:3.

**8 Philip saith unto him,**

**Lord, show us the Father, and it sufficeth us.**

**9 Jesus saith unto him,**

**Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

**The words that I speak unto you I speak not of myself:**They were his Father’s words.

**But the Father that dwelleth in me, he doeth the works:**The Father did the works through the Son. The works were even the Father’s plan.

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

 The works that Christ did are prophesied by the Fathers words in the Bible. Christ did always those things that pleased the Father. John 8:29.

**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.**

**He that believeth on me, the works that I do shall he do also:**The apostles did those works in the early Acts period.

**And greater works than these:**3,000 Jews were saved in one day, 5,000 on another. People were healed by them, and others were risen from the dead.

**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.**

**Whatsoever ye shall ask in my name, that will I do:**Jesus is talking to Israel with their kingdom hopes in view.

**15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

**If you love me keep my commandments:**These are all the things he taught them while he was with them. Matthew 28:20.

**Another comforter:**The holy Spirit.

**18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.**

**Yet a little while, and the world seeth me no more:**He ascended to heaven and has been there for 2,000 years.

**20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.**

**22 Judas saith unto him, not Iscariot,**

**Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?**

**23 Jesus answered and said unto him,**

**If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**

**He shall teach you all things:**The Holy Ghost taught the twelve all that they needed to know in those early days. The Holy Ghost is not speaking to us today, God’s word is. 1st Corinthians 2:13.

**And bring all things to your rememberance whatsoever I have said unto you:**That is how we know we have a perfect Bible. Because God preserved it by the Holy Ghost reminding the apostles what to write for us.

**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.**

**Peace I leave with you, my peace I give unto you:**The only five times Jesus uses this word is in John’s gospel’s. John 14:27, 16:33, 20:19, 21, 26. & Acts 10:36.

**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.***John 14:3.*

**29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.**

**The prince of this world cometh:**This speaks of the tribulation period when Satan is cast down to this world. Revelation 12:8-12.

**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.**

 They did not really want a purely righteous kingdom to begin while they still had some wild oats to sow and some money to make.

**Chapter Fifteen**

**Abiding in the vine**

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

**I am the true vine:**Jesus Christ. He is called the true Light John 1:9, the true bread John 6:32, and the true witness Revelation 3:14.

 There are the true riches, true worshippers, true God, true tabernacle, true heart, true sayings, faithful and true associated with God and his word, and those that believe them.

 Jacob gives a prophecy about Judah’s future, and he mentions the vine in this prophecy. Genesis 49:8-12, Zechariah 9:9 & Matthew 21:5. One of the four trees associated with Israel as a nation. Isaiah 5:1-7.

**My Father is the husbandman:**God the Father. In Genesis 9:20 Noah becomes a husbandman, and he plants a vineyard. What does a husbandman do with a vine? He watches over it. This includes the branches.

 So, when Jesus (the vine) goes to heaven, the husbandman will continue to take care of the branches (the little flock of believers).

**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.**

**Every branch in me that beareth not fruit, he taketh away:**The branch (person) that doesn’t bear fruit (good works) Jesus takes it away, and it is cast into the fire (hell/the lake of fire).

**Every branch that beareth fruit, he purgeth it:**The branch (person) that bears fruit (good works), he purges it (puts it through trials) so that it brings forth more good fruit (more individuals who believe the truth).

**3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**

**Now ye are clean through the word which I have spoken unto you:**Cleansing (sanctified) comes from hearing the word of God and believing it.

 Contrast this verse with the last time the word clean is used to understand its meaning. Judas was not clean according to Jesus. John 13:10-11.

 Judas was in the upper room when Jesus declared only the eleven as being clean. He had left to betray him in John 13:31.

**Abide in me, and I in you:**They need to remember his words that he taught them, and they need to do them, so that fruit (good works/souls saved) will be produced.

**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.**

**He that abideth in me, and I in him, the same bringeth forth much fruit:** Those that abode in Christ after he was risen from the dead bore much fruit. 3,000 one day, and 5,000 another day, and on and on.

**Without me ye can do nothing:**A branch will dry up when it is broken off of the vine, because it is no longer nourished by the vine.

**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.**

**Cast them into the fire:** Who was it that was taken away as a dried-up branch and burned (in hell) because he quit abiding in Christ, the vine? Judas Iscariot. Matthew 3:11-12.

**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.**

**Ye shall ask what ye will, and it shall be done unto you:** If the twelve apostles were abiding in his word, they could ask anything in his name, and he will do it for them. This is not for today.

**8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.**

**If ye keep my commandments, ye shall abide in my love:**This was all the things Jesus taught the twelve and the little flock while Israel was under the law.

**11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I do you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 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.**

**But I have called you friends:**A friend doesn’t have to have someone commanding them to do what he already commanded them to do. A friend will do it out of love.

**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.**

**Ye have not chosen me, but I have chosen you, and ordained you:**When Jesus called the twelve in Matthew 10:1-7,they were commissioned to go and preach the gospel of the kingdom to the lost sheep of the house of Israel.

**Whatsoever ye shall ask of the Father in my name, he may give it you:**Whatsoever they would ask when Jesus was gone that was in accordance with what Jesus taught them, the Father would honor. This is not for us today.

**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. 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.**

**Ye are not of the world, but I have chosen you out of the world.**They were called out of darkness and into the light when they believed Jesus was the Christ. God was now their Father instead of Satan.

**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.** *John 13:16.*

**21 But all these things will they do unto you for my name's sake, because they know not him that sent me.** **22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.**

**They have no cloak for their sin:**They have nothing to hide behind.

**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 works that Jesus did were his Father’s works, so if they hated him, they hated the Father who sent him to do his works.

**25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.***Psalm 69:4.*

**26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.**

**When the Comforter is come:** He is the Spirit of truth (the Holy Spirit), which proceedeth from the Father. He will testify of Jesus when he fills believers to embolden them to speak God’s words. He came on Pentecost. Acts 2:1-8.

**Chapter Sixteen**

**The Comforter**

**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.**

**They shall put you out of the synagogues:**This is speaking about the religious person kicking a true believer out of their synagogue because they believe Jesus is their Messiah.

**3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.**

 In verse two Jesus tells us that it is the Jewish people that he is speaking about during the time when the kingdom was being offered. It is speaking about the time immediately following his ascension, as well as during the tribulation period.

**The Comforter:** This is the Holy Ghost which came to comfort those first century believers that made up the little flock, and He will again help the new believers in the same manner during the tribulation period.

**And when he is come:** Acts 2.

**He will reprove the world of sin:**The sin of unbelief in Jesus. V:9.

**And of righteousness:**Christ was the righteous one. V:10.

**And of judgment:**The judgement is not on mankind, but on Satan.John 12:31.

**The prince of this world:** This is Satan. Matthew 9:34, 12:24, Mark 3:22, John 12:31 & 14:30.

**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.**

**The Spirit of truth:**This is the holy Spirit.

**He will guide you into all truth:** Acts 2-8.

**He shall not speak of himself:** He will point to Jesus.

**Whatsoever he shall hear, that shall he speak:**Just as God the Father gave Jesus the words to say, the Father give the holy Spirit exactly what to speak unto them. John 8:28.

 This is similar to how Paul would later receive teachings from the holy Spirit for the body of Christ. 1st Corinthians 2:13.

**He will shew you things to come:**This is a reference to the prophetical things that they will write in their epistles concerning the time of Jacob’s trouble. Isaiah 42:9.

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

**He shall receive of mine, and shall shew it unto you:**Jesus will give to the holy Spirit the things that the Father gave to him, so thathe may give it to the apostles to give to the little flock. Luke 12:32**.**

**16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.**

**17 Then said some of his disciples among themselves,**

**What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?**

**18 They said therefore,**

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

**19 Now Jesus knew that they were desirous to ask him, and said unto them,**

**Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.**

**A little while, and ye shall net see me:**This is a reference to his soon death.

**A little while, and ye shall see me:**This is a reference to his resurrection.

**21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.**

**These things have I spoken unto you in proverbs:** Verse 21 is an example of a proverb. Ezekiel 16:44.

**The time cometh, when I shall no more speak unto you in proverbs:**In Acts 1:3 it mentions that Jesus taught his disciples all things pertaining unto the kingdom of God, fulfilling these verses.

**But I shall shew you plainly of the Father:**In Acts 1:3 Jesus taught the apostles for forty days things pertaining to the kingdom.

**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 loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.**

 This is not where we get our recipe for prayer today in the dispensation of grace. Prayer was to be address to the Father, and asked in the name of Jesus. Those prayers identified the person praying as a believer in Jesus as the Christ.

**29 His disciples said unto him,**

**Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.**

 They should have stayed with him at his arrest, but after his resurrection they were willing to die for him.

**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.**

**The hour cometh, yea, is now come:**Jesus is speaking about his arrest in the garden, and their scattering because of it, which is going to happen later that evening. Zechariah 13:7.

 Here we have a chapter break that breaks up the flow of what Jesus was telling his apostles. Chapter seventeen is to be understood better by reading it with chapter sixteen.

**In the world ye shall have tribulation:**Because Jesus overcame the world, he wants his followers to be overcomers in the tribulation period.

 John uses the words “overcome” six times and “overcometh” eleven times in 1st John and Revelation.

**Chapter Seventeen**

**Jesus’ Prayer**

**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:**

**Father, the hour is come:**The hour of his departure to heaven. John 12:27. A later hour. John 5:28.

**Glorify thy Son:**For Jesus to be the Son of God, he has to be God the Son.

**2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**

***Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.***

**He should give eternal life to as many as thou hast given him:**Jesus reveals those that God has given him as the apostles in verse six, and this also includes the little flock of Luke 12:32. John 6:68 & 12:25. Verse 6 also.

**3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

***John 7:28 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.***

**4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.**

***John 13:31…, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.***

**I have glorified thee on the earth:**Jesus glorified his Father by the good works he did in his name. Matthew 5:16.

**The work which thou gavest me to do:**To teach the twelve apostles God’s word to prepare them lead the little flock, and to sit on twelve thrones judging the twelve tribes of Israel.

***John 6:29..., This is the work of God, that ye believe on him whom he hath sent.***

**5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

**Glorify thou me with thine own self:**God will not share his glory with another, but he will share it withsomeone who is one with him. His Son. This means they are co-equal.

***Isaiah 42:8 I am the LORD: that is my name: and my glory will I not give to another,***

**The glory which I had with thee before the world was:**This testifies to Jesus’ eternality.

**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.**

**I have manifested thy name:***John 17:12 & 26.*

***Matthew 6:9 Our Father which art in heaven, Hallowed be thy name.***

**The men which thou gavest me out of the world:**The twelve apostles and the little flock of Luke 12:32.

**They have kept thy word:**They kept God’s word in their heart and on their lips.

**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.***John 3:34 below:*

**All things whatsoever thou hast given unto me: 8 For I have given unto them the words which thou gavest me:**

***John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.***

 One of the other “all things” that God gave onto Jesus was the twelve apostles.

**9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.**

**Now I am no more in the world:**He was going to die on the cross and ascend into heaven after his resurrection.

**Holy Father:**This is the only time you find anyone calling God, Holy Father.

**Keep through thine own name those whom thou hast given me:**Jesus was turning the twelve back over to his Father who gave them to him in the first place.Ezekiel 36:23.

**12 While I was with them in the world, I kept them in thy name:**

**I kept them in thy name:**Jesus kept them. The phrase “In thy name” is used in one verse in each of the four gospels. Matthew 7:22 (3 times), Mark 9:38, & Luke 9:49.

***Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?***John 10:25-30.

**…, 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.**John 6:39.

**The son of perdition:**This is speaking of Judas Iscariot. The antichrist is the only other person called this. 2nd Thessalonians 2:3.

**That the scripture might be fulfilled:**The scripture concerning Judas Iscariot found in Psalms 109:8.

**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.**

**And now come I to thee:**Jesus is speaking of his resurrection and ascension to sit at his Father’s right hand.

**That they might have my joy fulfilled in themselves:**

**Hebrews 12:2..., for the joy that was set before him endured the cross...,**

**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.**

**Keep them from the evil:**No rapture here.Not from evil, but the evil. The evil of the devil and the antichrist during the tribulation period. Matthew 6:13. Deliver us from evil.

**17 Sanctify them through thy truth: thy word is truth.**

**Sanctify them through thy truth:**This is one of only two times the word sanctify appears inthe gospels.

 The other time is in verse 19 below. Jesus asks God to sanctify (set apart) the apostles with the word of God, so they can teach it to other Israelites.

**18 As thou hast sent me into the world, even so have I also sent them into the world.**

**As thou hast sent me into the world:**Jesus was fully able to do the works the Father sent him to do.

**Even so have I also sent them into the world:**Jesus enabled the twelve to do the works of the Father.

**19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.**

**For their sakes I sanctify myself:**Jesus set himself apart to do the Father’s word.

**The truth:** The word of God. Verse 17.

**20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

**Neither pray I for these alone:**The apostles and the 120 in the upper room.

**Them also which shall believe on me through their word:** This is speaking about the little flock of believers that would believe the gospel of the kingdom. This includes the 3000, and the 5000 saved in early Acts. Luke 12:32.

**That they all may be as one:** In one accord. The little flock was in one accord in Acts 1-5 because of Christ’s prayer here. Acts 1:14 2:1, 46, 4:2 4 & 5:12.

**That the world may believe that thou hast sent me:** Acts 3:24-26.

**22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.**

**And the glory which thou gavest me I have given them; that they may be one.**The glory that God the Father gave to Jesus, Jesus here gives to the twelve that they, and them which heard them were one.

**That they may be made perfect in one:** They were to be in one accord by the power of the holy Spirit. Acts 1:14, 2:1, 46, 4:24, 5:12, 7:57 & 8:6.

**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.**

**I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory:**They will behold his unified glory with the Father and the holy Spirit in the kingdom. Verse 22 above.

**Thou lovedst me before the foundation of the world:**Jesus is eternal because he is God the Son.

**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.**

**These have known that thou hast sent me:***John 16:30.*

**Chapter Eighteen**

**Betrayed by a Kiss**

**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.**

**The brook Cedron:**This is in the Cedron valley between mount Moriah and the mount of Olives.

**A garden:** The garden of Gethsemane.

**2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them,**

**Whom seek ye?**

**5 They answered him,**

**Jesus of Nazareth.**

**Jesus saith unto them,**

**I am *he*.**

**And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.**

 Notice that the word “he” is in italics which means it is supplied to help give understanding.

**As soon then as he had said unto them, I am he, they went backward, and fell to the ground:** This happened because Jesus used the title that God used when he spoke unto Moses from the burning bush, I AM. Exodus 3:14.

 That is why they fell to the ground; they were standing in the presence of God Almighty and he was displaying that for all ages to see that would read John's gospel.

**7 Then asked he them again,**

**Whom seek ye?**

**And they said,**

**Jesus of Nazareth.**

**8 Jesus answered,**

**I have told you that I am he: if therefore ye seek me, let these go their way:**

**9 That the saying might be fulfilled, which he spake,**

**Of them which thou gavest me have I lost none.***John 17:12.*

**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?**

 Jesus used this opportunity to heal Malchus, the high priest’s servant, which had a profound impact upon him, and it probably led to his getting saved.

**The cup which the Father hath given me, shall I not drink it:**This is the cup of his suffering and martyrdom. Matthew 20:22-23 and 26:42.

**12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.**

**Annas first; for he was father in law of Caiaphas:**There were two high priests at this time so that one could inspect the passover lamb for the celebration, while the other could inspect the real Lamb of God (Jesus).

**14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.** *John 11:50.*

**15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter,**

**Art not thou also one of this man's disciples?**

**He saith,**

**I am not.**

**And Simon Peter followed Jesus, and so did another disciple: That disciple was known unto the high priest:**John is the person with Peter, but he never mentions his own name. He used his clout to get Peter into the palace.

**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.**

**A fire of coals:** These words are used only one other time. Jesus makes a fire of coals and asks Peter three times if he loves him, another reminder of his denial. John 21:9.

**19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him,**

**I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

**22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying,**

**Answerest thou the high priest so?**

**23 Jesus answered him,**

**If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

**Why asketh thou me:** Under Roman law you did not have to testify against yourself. There had to be witnesses to testify against him to convict him according to Roman law.

**24 Now Annas had sent him bound unto Caiaphas the high priest. 25 And Simon Peter stood and warmed himself. They said therefore unto him,**

**Art not thou also one of his disciples?**

**He denied it, and said,**

**I am not.**

**Now Annas had sent him bound unto Caiaphas the priest:** Annas is the high priest in verse 19, and here Caiaphas is also called the high priest.

**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 immediately the cock crew:** The cock had crowed as a reminder to Peter of Jesus' words to him earlier that night. Peter had done what only a few hours ago he thought was impossible.

**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.**

**The hall of judgment:**Pagan Rome’s place to judge people.

**Lest they should be defiled:**These were Jews that had to follow many rules about cleansing prior to celebrating the feasts.

 They could not go into the judgment hall filled with all the Gentile pagan idols, or they would be unclean for the feast.

**29 Pilate then went out unto them, and said,**

**What accusation bring ye against this man?**

**30 They answered and said unto him,**

**If he were not a malefactor, we would not have delivered him up unto thee.**

**What accusation bring ye against this man:**Notice that they do not answer Pilate's question, because they don't have a case against Jesus. They wanted Pilate to give into mob rule. Pilate was on to them though.

**31 Then said Pilate unto them,**

**Take ye him, and judge him according to your law.**

**The Jews therefore said unto him,**

**It is not lawful for us to put any man to death:**

**32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.** Mark 9:31.

**Take him and judge him according to your law:** They wanted the death penalty and they thought they could pressure Pilate into giving it to Jesus.

**33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him,**

**Art thou the King of the Jews?**

**34 Jesus answered him,**

**Sayest thou this thing of thyself, or did others tell it thee of me?**

**35 Pilate answered,**

**Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

**Art thou the King of the Jews:** The Jews do not accuse him of being a king until John 19:2. Pilate came up with this on his own.

**What hast thou done:** Pilate now asks his prisoner what have you done? Why are we holding you? What crime have you done that is worthy of death?

 The incarcerators are not supposed to be able to incarcerate people if they do not know the reason that they are incarcerating them.

 Roman law was very clear that a person must stand before his accusers and hear their accusations and be able to defend themselves against them, but none of this is going on here.

**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.**

**My kingdom is not of this world:**Jesus’ kingdom is called the kingdom of heaven. Matthew 3:1-2.

**But now is my kingdom not from hence:** It will be of this world in the future, but not until it comes down to earth after the tribulation period. Matthew 6:10.

**37 Pilate therefore said unto him,**

**Art thou a king then?**

**Jesus answered,**

**Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**

**38 Pilate saith unto him,**

**What is truth?**

**And when he had said this, he went out again unto the Jews, and saith unto them,**

**I find in him no fault at all.**

**I should bear witness unto the truth:** That he is the Messiah.

***John 14:6 I am the way, the truth and the life, no man cometh unto the Father but by me.***

**39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?**

**40 Then cried they all again, saying,**

**Not this man, but Barabbas.**

**Now Barabbas was a robber.**

**Ye have a custom:** Pilate is referring to the custom of the Scapegoat, which is based on a scriptural practice of releasing a guilty goat, and punishing the innocent goat found in Leviticus 16.

**Barabbas:** Means the son of Abba, or the son of the Father.

**Chapter Nineteen**

**What is Truth?**

**1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said,**

**Hail, King of the Jews!**

**and they smote him with their hands.**

**Therefore:**Because of the events in chapter eighteen.

**Scourged:** Whipped with a cat of nine-tails.

***Psalms 129:3 The plowers plowed upon my back: they made long their furrows.***

***Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.***

***Isaiah 52:14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:***

**Platted:**Braided or twined.

**A crown of thorns, and put it on his head:** Genesis 3:17-18.

***Genesis 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;***

**A purple robe:**Matthew 27:28 says it was scarlet colored and Luke 23: says it was a gorgeous robe.

**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!**

**The crown of thorns:**A crown made of thorns to mock the claims that Jesus was the king of the Jews.

**6 When the chief priests therefore and officers saw him, they cried out, saying,**

**Crucify him, crucify him.**

**Pilate saith unto them,**

**Take ye him, and crucify him: for I find no fault in him.**

**7 The Jews answered him,**

**We have a law, and by our law he ought to die, because he made himself the Son of God.**

**8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus,**

**Whence art thou?**

**But Jesus gave him no answer.**

**Take ye him, and crucify him:**The Jews were forbidden to crucify anyone. Only the Romans could crucify someone.

**The Son of God:**The chief priests said Jesus claimed to be the Son of God.

**Whence art thou:**Where are you from?

**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.**

**Thou could have no power at all against me, except it were given thee from above:**Now Pilate knows the truth, before him stood not only Israel's Saviour, but Pilates very Creator and sustainer.

 Pilate wanted nothing more to do with Jesus. Daniel 2:21.

**He that delivered me unto thee hath the greater sin:**The chief priests & elders delivered Jesus to Pilate. Matthew 27:1.

**12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying,**

**If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.**

**13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.**

**From thenceforth Pilate sought to release him:***Acts 3:13.*

**The judgment seat:**The “bema” seat in Greek.

**The Pavement:**Stone pavement.

**Gabbatha:**Is the word “back” in Hebrew. Pilate was in charge of keeping the peace in that region. Anyone claiming to be a king that was not approved of by Rome would be seen as an enemy of Rome as well as anyone giving special treatment to them.

 Pilate could lose his life if Rome were to listen to the religious leaders who were threatening him on that day.

**14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**

**The preparation of the passover:**The day before a sabbath was always called the preparation day because you could not prepare things on a sabbath day. The feasts were considered high sabbaths, and did not always fall on a Saturday.

**The sixth hour:** Noon.

**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.**

**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:**

**We have no king but Caesar:** The chief priests spoke for the nation and said their king is Caesar. They didn’t want their own King, because they would lose their positions as priests under their King.

**The place of a skull:**A rock formation outside of the walls of Jerusalem that looks like a skull. Also known as Calvary. Luke 23:33.

**Golgotha:**The skull.

**18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.**

***Isaiah 53:4 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.***

**19 And Pilate wrote a title, and put it on the cross. And the writing was,**

**JESUS OF NAZERETH THE KING OF THE JEWS.**

**20 This title then read many of the Jews: for the place was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate,**

**Write not, The King of the Jews; but that he said, I am King of the Jews.**

**22 Pilate answered,**

**What I have written I have written.**

**23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves,**

**Let us not rend it, but cast lots for it, whose it 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.**

**Cast lots:** They gambled for them.

***Psalms 22:13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture.***

**25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.**

**His mother’s sister:**This could be Mary the wife of Cleophas mentioned next, or possibly Mary Solome.

**Mary the wife of Cleophas:**She is mentioned in Matthew 27 and 28 as “the other Mary.’ She is the mother of James and Joses. Not James the Lord’s half-brother.

 Cleopas is mentioned in Luke 24:18 as one of the two men that Jesus talked to on the road to Emmaus.

**Mary Magdalene:** Out of whom Jesus cast seven devils. Mark 16:9.

**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!**

**Woman, behold thy son:**Mary is a type of Israel who needs help in the time of Jacob’s trouble.

 Jesus says to look to John (her new son spiritually speaking) to take care of her in that terrible time coming. Her other sons were not believers.

 She was a widow, and her only Son (her other sons were not believers yet) was about to die. Like the widow of Nain in Luke 7:11-20.

**Behold thy mother:**John was a type of the little flock going through the tribulation period. Jesus was giving John the authority to be her spiritual guide and to look out for her physical wellbeing.

 Jude and James later trusted him as their Saviour and probably resumed caring for their mother. They later wrote the epistles named after them.

**28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith,**

**I thirst.**

**29 Now there were set a vessel full of vinegar: 30 When Jesus therefore had received the vinegar, he said,**

**It is finished:**

**he bowed his head, and gave up the ghost.**

**I thirst:** Psalm 22:15 & 69:21.

**It is finished:**He said all that his Father wanted him to say, and did all of the works his Father sent him to do.

**Gave up the ghost:** This means he died. Genesis 25:8 & John 10:18.

**The Death of Jesus**

***John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.***

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

**The preparation:** At the beginning of the sixth day (our Thursday evening), the people rush to buy the supplies they will need for the seventh day (Saturday) which begins for them on our Friday evening.

Sun Mon Tue Wed Thu Fri Sat

Day 1 Day 2 Day 3 Day 4 Day 5 Day 6 Day 7

 At sunset on Friday the sabbath begins. Thursday is called the preparation day even unto this day.

 They cannot buy anything the next day because everything closes early on Friday (the sixth day) so that the people will make it home before the sabbath starts.

**That sabbath was an high day:** The reason why we have the additional day in there is because this was a feast and an additional sabbath is added to the week during this particular feasts.

 The preparation day would also be one day earlier than usual thus making time for three days and three nights to elapse as Jesus had said it would that he would be in the heart of the earth.

 Their travel is restricted to six tenths of a mile. The thieves would have to be brought down from their crosses well before the sabbath day and be buried.

 So, time for them was of a necessity to allow them enough time to finish their work, shop, get home and prepare for the sabbath.

**Their legs might be broken:** When there was a crucifixion on a Thursday, they would beg Pilate to allow the soldiers to break the legs of those who had been crucified to speed up their death.

**They brake not his legs:** Jesus’ legs were never broken, just as king David prophesied a thousand years earlier.

**36 For these things were done that the scripture should be fulfilled,**

**A bone of him shall not be broken. *Psalm 34:20***

**37 And again another scripture saith,**

**They shall look on him whom they pierced.***Zechariah 12:10.*

**38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.** **39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.**

**Joseph of Arimathaea:**A rich man. Matthew 27:57. An honourable counselor. Mark 15:43.

**Nicodemus:**John 3.

**A mixture of Myrrh and aloes, about an hundred pound weight:**No one who was marred more than any man, crucified, wrapped in 100 pounds of ointment, deprived of food, water, and oxygen for three days could just get up on his own power.

 But over a billion people today believe that Jesus just fainted on the cross, and he awoke three days later.

**41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.**

**A new sepulchre, wherein was never man yet laid:**Jesus maid his grave with the rich. Isaiah 53:9.

**The Jews’ preparation day:** Because it was late on the preparation day Jesus' body had to be buried near the place of his crucifixion.

 Joseph and Nicodemus could not have done it the next morning because their superiors would not have allowed them the time off from their duties as a counselor (Joseph) and a ruler of the Jews (Nicodemus) to bury a troublemaking, Rabbi.

 Secondly, for obvious hygienic reasons. It would be a very unsanitary thing to leave him unburied until the next day, even if he were wrapped in scented clothes.

 Lastly, because they would upset the Jews by burying Jesus while they were preparing for the sabbath day.

 But all things were done in accordance with God's plans so that even in Jesus' death, he perfectly fulfilled the prophecies concerning him.

 Another interesting thing to note is that when Jesus was brought into this world, he was wrapped in swaddling clothes, the very same thing they used to wrap Jesus in for his burial.

 This, I believe, signified that Jesus was born to die. The enemies of Jesus remembered Jesus’ words about his rising from the dead, but none of his disciples did. Luke 18:31-34.

 The reason being is that Jesus didn't want them to know yet because they probably would have left him prematurely, so Jesus withheld that information from them.

 Why he wanted his enemies to remember what he was saying is clear. He knew they would do everything possible to prevent his teachings from spreading by placing guards at the tomb to prevent his disciples from stealing his body.

 They unwittingly helped to make it next to impossible for Christianity to grow barring a miracle, which is exactly what happened. Jesus was glorified, and then he had Pilate’s own guards as first-hand witnesses to the resurrection.

**Chapter Twenty**

**Resurrection Sunday**

**1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them,**

**They have taken away the Lord out of the sepulchre, and we know not where they have laid him.**

**The first day of the week:** Sunday begins a Jewish week.

**Cometh Mary Magdalene early:** I love them that love me; and those that seek me early shall find me. Proverbs 8:7 & Mark 16:9.

**The sepulchre:**The tomb of Jesus.

**The other disciple:** This is John, the writer of this gospel.

 There is no mention of any angels, or the two appearances of Jesus to them because these were still yet to happen. The women would return and see these things after Peter and John had left the tomb.

**3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.**

**The napkin:** The cloth that was wrapped around Jesus’ head.

**He saw, and believed:** He believed Mary’s report that they had taken away the Lord out of the sepulchre.

 Scripture points out that it wasn't until later that day that the disciples believed he was risen until after seeing him for themselves.

**9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.**

 Notice that the disciples were not excited, but were rather, "much perplexed," and went back to their home in Luke 24:4.

 This was not the response we would expect from two people who had just found out that their Saviour had risen from the dead. 1st Corinthians 15:21-23.

**11 But Mary stood without at the sepluchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet. where the body of Jesus had lain.**

**Two angels in white:** They had on white garments, but nothing is said about their garments shining like at other times in the other gospels.

 This is why Mary doesn’t respond to them as the keeper did in Matthew 28:4 when they began to shake and became as dead men in their presence.

 She was entertaining angels unaware. Another reason that the angels were there was to proclaim Jesus' glorious resurrection from the dead. Jesus becomes the firstfruits of the dead. 1st Corinthians 15:19-23.

 Imagine what the women might have thought had the angels not been there after they arrived at the tomb the second time that Sunday morning?

 They would have doubted his resurrection themselves had it not been for these heavenly messengers who were sent from God to strengthen their faith.

 When they heard the angels remindthem ofJesus' sayings while he was in Galilee they were fully convinced of His resurrection:

**Sitting:**Only two times do we ever see angels sitting as opposed to standing. Jesus is seen sitting on a cloud and not standing in Revelation 14:14.

**The one at the head, and the other at the feet:**Just like the two cherubims on the mercy seat with the ark of the covenant, one at one end, and the other at the other end, facing one another. Exodus 25:18-22.

**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.**

**Woman, why weepest thou:** Mary doesn’t recognize these two as angels. John, the writer of this gospel, does later on. See also the story of the widow of Nain in Luke 7:11-20.

 Mary does not become fearful of them and fall as dead as the keepers of the garden did when in the presence of an angel.

 These are the only words that John records. Other words were spoken and recorded in the other gospel accounts of Matthew, Mark, and Luke.

**Jesus’ last forty days**

**14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her,**

**Woman, why weepest thou? whom seekest thou?**

**She, supposing him to be the gardener, saith unto him,**

**Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.**

**16 Jesus saith unto her,**

**Mary:** Luke 7:11-20.

**She turned herself, and saith unto him,**

**Rabboni;**

**which is to say, Master. 17 Jesus saith unto her,**

**Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**

 Here we have Jesus' second appearance to Mary Magdalene in just a matter of a few minutes from when he appeared unto her back at the tomb.

 The reason that she could not touch Jesus was that Jesus had to ascend into heaven and pour his sinless blood on God’s mercy seat to obtain our complete forgiveness of sins.

 To touch any sinner would have made Jesus unclean by the virtue of their sin, and thus render himself unable to present his sinless blood to the Father.

 The priest had for century’s practiced this very thing on a yearly basis to atone for the sins of the nation of Israel.

 Now Jesus was doing it once and for all for the entire world to obtain our eternal redemption. No more would the blood of goats, bulls and lambs have to be shed for sinful mankind.

 When Jesus met the ladies the second time immediately following his ascension, and dissension from heaven, he commanded the ladies to worship him while they were on their way back to tell the disciples the good news.

 If you think about it all that was needed by the Religious and political leaders of that day to silence Christianity forever was to produce the body of Jesus three days after his crucifixion. They couldn’t!

 So, they were forced to make up a story that no sincere person would have believed if they would have just taken a moment to think it through.

 Ask yourself, "Would the disciples all be willing to live the life of outcasts all to maintain a story they knew was untrue?" Of course not!

 Would they be willing to be tortured and killed for something they knew was a lie? No! Would they risk eternal torment in Hell for preaching a way of salvation that they knew themselves was false? Absolutely not!

**18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.**

 All eleven were present, and none of them believed as of yet, not even Peter and John who had already been to the tomb earlier that morning.

**19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,**

**Peace be unto you.**

**20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.**

**The first day of the week:**Sunday.

**For fear of the Jews:** The disciples were in hiding in the city because they were afraid the religious Jews would come after them next.

**Peace be unto you:**This was directed towards the men that had betrayed him a few days earlier. He had forgiven them.

**He showed unto them his hands and his side:**This was to prove to them that it was really him.Luke 24:39.

**One week later**

**21 Then said Jesus to them again,**

**Peace be unto you: as my Father hath sent me, even so send I you.**

**22 And when he had said this, he breathed on them, and saith unto them,**

**Receive ye the Holy Ghost:**

**Peace be unto you:**This relates to the next verse where he again sends these disciples to do what he originally intended them to do. They had forsaken their positions as apostles, and had fled in fear, now they are reinstated as sent ones.

**As my Father hath sent me, even so send I you:**An apostle is a “sent one.”  God sent Jesus to minister to the lost sheep of the house of Israel.

***Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:***

**He breathed on them, and saith unto them, Receive ye the Holy Ghost:**The word “breathed” only appears three other times in scripture. The first time was in the garden of Eden:

***Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.***

 Was there any evidence that they received the Holy Ghost (the Comforter) at that moment? No. They did however, and he would manifest himself to them on the day of Pentecost.

 There was visible and audible evidence ten days later that they were filled with the holy Spirit when the day of Pentecost was fully come. John 7:36-39,14:16-26, 15:26-27 & 16:7-14.

 This is the same thing as what happened in Ezekiel. Ezekiel prophesied the dead bones to live again, but they haven’t yet. Here it was a ten-day delay.

 The Holy Ghost, as you can see, comes into those bodies and they live again at the onset of the kingdom. Here we see a 2,500-year delay, but it will happen just as Pentecost did. Ezekiel 37:1-14.

 See also Peter’s sermon on the day of Pentecost, as he explains the coming of the Holy Spirit. Acts 2:14-33.

 The Holy Ghost, as you will see in the book of Acts, will come upon the disciples as needed, when prayed for, to give them boldness to witness of the works and resurrection of Christ.

 It was nothing like our receiving the Holy Ghost today. We received the Holy Ghost at the moment we were saved.

 We were baptized “by” the Holy Ghost, and placed into the body of Christ. Back then they were baptized “with” the Holy Ghost, there is a very real difference between the two. Compare Matthew 3:11 with 1st Corinthians 12:13.

 In a related story God tells Ezekiel to prophesy to the dry bones of the house of Israel that they may come alive. Read what will happen to the nation of Israel and compare it with what happened to Jesus. Ezekiel 37:1-14.

**23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

 This is speaking about the keys of the kingdom, and binding and loosing.

**Whose soever sins ye remit, they are remitted unto them:**The word remit in this instance means to loose their hold on someone.

***Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.***

**Whose soever sins ye retain, they are retained:**The word “retain” in this instance means to keep, or to bind. Peter, and the other apostles had this power (the keys of the kingdom). Matthew 16:15-16, Mark 2:7 and Luke 5:21. This power was given to the twelve only.

**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.**

**Thomas, one of the twelve, called Didymus:**Didymus means a twin.A twin is someone (a brother) that looks like someone else.

 Thomas, and all the apostles, saw the Lord perform many miracles. The tribulation saints will not have that luxury.

**We have seen the Lord:** They will have to believe solely by the word of others, because Jesus will not appear to anyone during those days to perform miracles to increase their faith.

 Compare Jesus and Thomas’ words in John 11:11-16. Thomas didn’t get enough faith back in John 11 which caused him to doubt.

 Jesus was sent by his father to preach the gospel of the kingdom the lost sheep of the house of Israel, and so he now sends his disciples to complete what he started amongst them.

 Verse twenty-three means exactly what it says, Jesus gave unto these ten apostles kingdom authority over the nation of Israel to bind and loose, or to remit or retain sins.

 This was not passed down to anyone after them. Paul could not do it for the body of Christ, and neither can anyone today.

 This is not a gift for the church today, it was for the nation of Israel. Remember the apostles will sit on twelve thrones judging the twelve tribes of Israel.

**We have seen the Lord:**Thomas does not believe the words of the other apostles.

**Eight days later**

**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.**

**Peace be unto you:**This is the third time Jesus said this since his resurrection. This time Jesus appeared in a room with its doors shut.

 This was also another sign that he showed to his disciples that he was indeed alive, that Luke calls one of the many “infallible proofs.” Acts 1:3.

**Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side:**These comments were in response to Thomas’ earlier statement:

***John 20:25 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.***

 That should remind you of some believers during the end times that look at his nail scarred hands. Zechariah 12:10 & 13:6-9.

**Be not faithless, but believing:**Faith cometh by hearing. Thomas was without a believing faith until after he had seen the risen Christ. We are saved by grace alone, through faith, totally without sight.

**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.**

**My Lord and my God:**Jesus is God in the flesh! 1st Timothy 3:16 & 1st John 5:7. Doubting Thomas doubted no more. Jesus receives worship from Thomas, and he does not rebuke him for it, because he was correct to do so.

**Blessed are they that have not seen, and yet have believed:** Romans 10:17.

**30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:**

**Many other signs truly did Jesus in the presence of his disciples, which are not written in this book:**The signs were for those who he was sending out to preach the gospel of the kingdom to their fellow countrymen.

 These signs are the infallible proofs mentioned in Acts 1:3.

**This book:**The book John is mentioning here is the book of John, not the Bible.

**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.**

**Jesus is the Christ, the Son of God:**That was the requirement for a person to believe to have eternal life. Matthew 16:16.

**That believing ye might have life through his name:** Not through trusting in his death, burial, and resurrection. John 8:21-24.

 Today we have to believe that Jesus died for us, was buried, and that he rose again from the dead for our justification so that we may enter into heaven itself. 1st Corinthians 15:1-4.

 The last verse of this chapter seems like a great way to end John’s gospel, and some think it is the correct place to end his gospel.

 They are wrong, because the vital last chapter links us to the book of Acts, and to the ministry of the Holy Spirit with the twelve apostles.

**Chapter Twenty-one**

**Come and dine**

**1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.**

**The sea of Tiberias:** This is the same place known as the sea of Galilee, and lake Gennesaret.

 Why are they in Tiberias, which is in the north, in the Galilee region when they were told to tarry in Jerusalem to be endued with power from on high.

 They were told that they were to go to Galilee and there they would meet with Jesus as well. Matthew 28:16-17 & Mark 16:7.

**Simon Peter:**Simon is not originally called Peter by his parents. It is a name given to him by Jesus to distinguish him from the others.

**Thomas called Didymus:**Didymus means a twin, or a double. You will see that Thomas serves as a type of something when the word Didymus is used concerning him.

**Nathanael of Cana in Galilee:**Nathanael is first mentioned to us in John 1:45-49**.**He is the Israelite indeed in whom is no guile. A type of tribulation saint.

 His name is not mentioned anywhere else until we get to this last chapter. He was also called Bartholomew, but not in John.

**The sons of Zebedee:**James and John. Mark 3:13. Notice that they are always mentioned immediately after Peter, but not here.

**And two other disciples:** John never mentions his name in the book of John to avoid confusing readers. He is referred to as “the disciple that Jesus loved.”

 Seven apostles are mentioned here, and four are not. All eleven were told to meet Jesus in Galilee on a mountain that he appointed them. Matthew 28:16.

 The other four were on the way. The seven were there early probably because it was the area they were from.

**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 go a fishing:** Peter and the six other apostles go a fishing, and they toil all night and catch nothing. Remember, they are supposed to be fishers of men now. Luke 5:10.

**And that night they caught nothing:**They wanted to do something on their own while they were waiting, and it started out being very unfruitful.

**4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them,**

**Children, have ye any meat?**

**They answered him,**

**No.**

**Children:**He calls these men, children. He calls God his Father. He often calls believers the children of God. Matthew 5:9. The term “children” relates to the lambs in verse 15 below.

**Have ye any meat:**What have you caught without me? Nothing. Men were referred to as fish that they would catch. Meat, according to Jesus is doing the will of the Father spiritually speaking. John 1:34.

**6 And he said unto them,**

**Cast the net on the right side of the ship, and ye shall find.**

**They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter,**

**It is the Lord.**

**Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.**

**Cast the net on the right side of the ship:** See the parable of the kingdom of heaven that this event foreshadowed in Matthew 13 below.

**That disciple whom Jesus loved:**This is the apostle John, the writer of the book of John.

***Matthew 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth*.**

 Was it Jesus that withheld the fish until this time? Absolutely! Without Christ we can do nothing!

 Jesus was teaching his disciples that with his help, even though he was not in the boat with them physically, they will be able to do what he has commission them to do. God subsidizes whatever he authorizes.

**8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.**

**A fire of coals:**Peter was warming himself at a fire of coals when he denied Jesus a third time. This is the only two times the phrase “a coal of fire” is mentioned in the scripture. John 18:18.

**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.**

**Full of great fishes:**Could Israel eat every kind of fish? No, only clean fish. Leviticus 9:11-12.

**An hundred and fifty and three:**Why that number, and why were they counted?

 If the fish represent men in the latter times and they do, then it could be that they represent 153 different kinds of Gentile men (different nations or peoples) that are saved in the last days because they blessed Israel.

 They could be Jews saved in 153 countries, possibly, but I would favor the first hunch, or some variation of it.

**Yet was not the net broken:**The first time, the net broke. Luke 5:4-6.

**12 Jesus saith unto them,**

**Come and dine.**

**And none of the disciples durst ask him,**

**Who art thou?**

**knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.**

**This is now the third time that Jesus shewed himself to his disciples:**You will see numerous threes in these verses as a reminder to Peter of his denial of knowing Christ.

**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.**

**Simon, son of Jonas:**This title is used three times only by Jesus here in this chapter to remind Simon of his betrayal. Luke 22:26-34. Simon was his birth name. Simon, son of Jonas (his father) was how you identified one Simon from another.

 If there were more Simon’s with fathers of the same name, then they would be called by their name and the name of the town they were from. For example: Jesus of Nazareth.

 Jesus surnamed Simon with the name of Peter (a stone). Jesus uses Simon here because he is to humble him in his own mind. Mark 3:16.

 Remember Peter’s boasting when he was in the upper room? He called him out and called him Simon, Simon. Luke 22:26-34.

**Lovest thou me more than these:**When Jesus mentions the lambs, he adds the three additional words “more than these” to his question to Simon.

**Feed my lambs:**Lambs are little sheep. Sacrifices were to be lambs of the first year. Genesis 22:8, Exodus 12:3-5.

 Jesus was called the lamb of God because their sacrificewas supposed to a lamb of the first year as in the passover lamb. It was not called a passover sheep.

**16 He saith to him again the second time,**

**Simon, son of Jonas, lovest thou me?**

**He saith unto him,**

**Yea, Lord; thou knowest that I love thee.**

**He saith unto him,**

**Feed my sheep.**

**17 He saith unto him the third time,**

**Simon, son of Jonas, lovest thou me?**

**Peter was grieved because he said unto him the third time, Lovest thou me?**

**And he said unto him,**

**Lord, thou knowest all things; thou knowest that I love thee.**

**Jesus saith unto him,**

**Feed my sheep.**

**Feed my sheep:**Sheep are older lambs. While they all sat around the fire eating fish Jesus asked Peter if he loved him more than these.

 People have debated what the “these” were, but I think it is clear by the context that Jesus was talking about the fish and Peter’s family fishing business.

 Why did Jesus ask Peter three times if he loved him? I believe it was because Peter denied him three times. Jesus wanted Peter to say three times “I love you more than the security that a life as a fisherman would provide.

 It is also interesting to note that the two different Greek words are used interchangeably for the word love in these verses which have a different meaning.

**Lovest thou me:** Twice Jesus asks Peter if he (Agape) loved him more than these, and Peter would always respond with Lord you know that I "Phileo" love you.

 The third time Jesus asks Peter if he loves him (phileo) and he responds the same way, you know I (phileo) love you.

 Twice, Jesus asks Peter, do you have Agape love for me? (A deep abiding love) and Peter says, you know I only have Phileo love for you (a brotherly love).

 A response no doubt brought on by his sorrow for denying that he ever knew Jesus, surely a deep abiding love would not deny his Saviour.

 The final time when Jesus changed words to the one Peter was using, that must have hit him were it hurt, Peter do you (Phileo) love me?

 Peter response was the same, you know Lord, I Phileo love you. I have a brotherly kind of love. Peter was done with his boasting from then on. This is where Peter was converted according to Luke 22. 2nd Peter 1:12-16.

***Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.***

**Peter’s death and martyrdom**

**18 Verily, verily, I say unto thee, When thou wast young, thou girdedst 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.**

**Another shall gird thee, and carry thee whither thou wouldest not:** Peter would be crucified and carried to the place of his death. In his death he would glorify God, he would not die betraying him.

**This spake he, signifying by what death he should glorify God:**Peter would eventually lay down his for Christ in the end, and that is agape love.

**Follow me:**You denied me and fled, but now you are forgiven so follow me.

**20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said,**

**Lord, which is he that betrayeth thee?**

**21 Peter seeing him saith to Jesus,**

**Lord, and what shall this man do?**

**22 Jesus saith unto him,**

**If I will that he tarry till I come, what is that to thee? follow thou me.**

**23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but,**

**If I will that he tarry till I come, what is that to thee?**

**Then Peter turned and seeth the disciple whom Jesus loved following:**What was John doing that Jesus wanted Peter to start doing again? He was following. Verse 20 above.

**Lord, which is he that betrayeth thee:**This was the previous event from the night of his betrayal in the upper room.

**What shall this man do:**After hearing of his fate, Peter asks about John’s fate. John was not the issue here, Peter was, so Jesus turns the focus back to Peter.

**If I will that he tarry till I come, what is that to thee:** John put this in his gospel to clear up the misunderstanding that originated from Peter’s question.

**Jesus said not unto him, He shall not die:** John plainly says, Jesus didn’t say I would live until the kingdom is establish and go into it without dying.

**24 This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.**

 John says that he barely covered in twenty-one chapters a small fraction of what he saw for those three and a half years.

**Amen:** The word “Amen” is used at the end of a prayer, or a sentence, never at the beginning. It is used as the last word of all four gospels as well.

 The word is the same Greek word translated “verily” in the King James Bible, and it is always used at the beginning of a statement, and never at the end of one.

**The End**

**John Tests 5.25 Credit hours**

   To submit test for grading simply copy and paste the questions with **the answers in bold font** into the body of an email and send to: tests@dofgbi.org

Your name must appear at the top of all of your tests.

**Chapter One**

1. Who or what is the Word spoken of in John 1:1?

2. What verse teaches us that Jesus was the Creator?

3. Who specifically rejected the Word of God in John 1:11?

4. What verse teaches the incarnation of Christ?

5. How did Jesus come before his older cousin John?

6. Who did grace and truth come by?

7. What verse does John quote from Isaiah when he tells the priests and Levites who he is?

8. Who were the only ones that were supposed to be baptizing according to the Pharisees?

9. Why did John say he came baptizing with water?

10. How did John know that Jesus was the Son of God?

11. What did God tell John that the Son of God would baptize with?

12. What did Nathanael call Jesus when he met him?

**Chapter Two**

1. What did the turning of water into wine at the marriage symbolize?

2. What verse did the disciples remember later concerning Jesus cleansing the temple?

3. What did Jesus mean when he said he would raise the temple in 3 days?

**Chapter Three**

1. What did Jesus say a person couldn't see if they weren't born again?

2. What is meant by the term "born again" in John's gospel?

3. What is meant by being born of water, or born of the flesh?

4. What is meant by being born of the spirit according to John's gospel?

5. What did Jesus mean by his being "lifted up"?

6. What is meant by Jesus being the only begotten Son?

7. What word does John use that is synonymous with baptism?

8. Who has the bride according to John in verse 29

9. Who is the bridegroom?

10. Who is the friend of the bridegroom?

11. Is the body of Christ on the scene anywhere in this chapter yet?

**Chapter Four**

1. Did Jesus ever baptize anyone with water? Why or why not?

2. Why did Jesus go to the Samaritan woman when he forbid his disciples to speak to them in Matthew 10?

3. What Well were they at?

4. What did Jesus offer to the Samaritan woman?

5. What attribute of his Deity was Jesus exhibiting when he told the Samaritan that she was living with a man unmarried?

6. From whom was salvation to come from at that time?

7. What was the second miracle Jesus did when he came into Galilee?

**Chapter Five**

1. Why were the Jews upset with Jesus healing the lame man?

2. Why else did they want to kill Jesus?

3. What did Jesus mean that he would "quickeneth whom he will"?

4. What would the dead hear one day and live?

5. What is the result for those who had done evil at the resurrection?

6. Who did Jesus say would accuse the Jews unto his Father?

**Chapter Six**

1. How many people were fed with only 5 loaves and 3 fish?

2. How many baskets of the fragments of bread were taken up?

3. What miracle in Israel's past was this similar to?

4. How did Jesus get to the other side of the Sea?

5. Why did Jesus say that many of the people followed him?

6. What is the bread of life?

7. What did Jesus mean when he told the Jews they must eat his flesh and drink his blood?

8. What is Judas identified as in this chapter?

**Chapter Seven**

1. What example did Jesus use to explain why he healed someone on the sabbath day?

2. Where was Jesus' going that others could not find him?

3. What old testament verse or verses is Jesus speaking of?

4. Did Jesus tell the Jews he was from Bethlehem?

5. Were there any prophets that arose out of the Galilee?

**Chapter Eight**

1. Why did the pharisees only bring the woman that was caught in adultery to Jesus to ask him what they should do and not the man?

2. Where was Jesus going that the Jews could not follow?

3. Why would Israel die in her sins? v:24

4. What did Jesus mean by his being lifted up? V:28

5. What requirement did Jesus give to those who would be his disciples? v:31

6. Who did Jesus say the people had as their father? v:44

7. What two words did Jesus say that angered the Jews? v:58

**Chapter Nine**

1. Why was the blind man born blind?

2. What was the requirement of faith prior to the cross? v:35

3. What did Jesus tell the pharisees when they asked if they were blind also?

**Chapter Ten**

1. Who is the shepherd of the sheep?

2. Who is the door of the sheep?

3. Who were the "other sheep" that Jesus had?

4. Who took Jesus' life from him? v:18

5. What did Jesus tell the Jews who wanted to know "plainly" if he were the Christ or not? v:25

6. Why did the Jews try to stone Jesus?

**Chapter Eleven**

1. How did Jesus know Lazarus was dead?

2. Why did Jesus wait to come while Lazarus was sick?

3. What did Jesus claim to be in verse 25?

4. What did Martha believe? v:27

5. Why did Jesus weep?

6. What kingdom power was Jesus manifesting to Israel by raising Lazarus?

7. What did Caiaphas prophesy concerning Christ?

**Chapter Twelve**

1. Who got upset at Mary pouring ointment on Jesus' feet?

2. Who did the Jews want to see besides Jesus and why?

3. Why did the chief priests want to put Lazarus to death?

4. When did Jesus' disciples understand about him riding into Jerusalem on an ass's colt?

5. What did Jesus mean when he said he was to be glorified?

6. What happened when Jesus asked his Father to glorify his name?

7. Who is the prince of this world? v:31

8. What is meant by verse 32?

9. Why did Jesus not answer their question in verses 34-36?

10. Why could not some of the people believe that had seen miracles by Jesus? v:39-40

11. What did Jesus come into the world to do? v:47

**Chapter Thirteen**

1. What was put into Judas' heart by the devil?

2. Is foot washing an ordinance for us today?

3. What did foot washing teach its participants?

4. What happened to Judas when Jesus gave him the sop?

5. What new commandment did Jesus give to his disciples?

**Chapter Fourteen**

1. What is the Father's house that has many mansions?

2. When will Israel move into their mansions?

3. What did Jesus tell Philip about seeing the Father?

4. What should have produced belief in the Jews in Jesus' day?

5. How could Jesus' disciples do greater works than those of Jesus?

6. Who did Jesus say he would pray to the Father for?

7. Will Jesus do anything for us today if we ask in his name?

8. Who did Jesus manifest himself to after his resurrection? v:21

9. What will the Comforter teach and bring into remembrance?

10. Who is the prince of this world?

**Chapter Fifteen**

1.Who is the vine?

2.Who both went down to Egypt and was called back out of Egypt that are also both called a vine? Type out the old testament references given in the book that support your answers.

3.What happened to the branches (disciples) that didn't bare fruit? (i.e., Judas)

4. What would happen to the branches that did bare fruit?

5. What can an apostle ask for if they were abiding in Christ?

6. How did a disciple back then abide in Christ's love? v:10

7. What was Jesus' requirement for friendship? v:14

8. What will happen to Jesus' disciples positively & negatively? v:20

9. If Jesus hadn't spoken and done all his works for them what would be the difference for them? v:22-24

10. Who is Jesus going to send unto his disciples?

11. What is one qualification for being an apostle? v:27

**Chapter Sixteen**

1. What time period(s) is Jesus talking about to his apostles? v:1-4

2. What 3 things will the Comforter reprove the world of?

3. Who will guide the apostles in all truth?

4. Why didn't Jesus tell them everything then?

5. What will the Comforter show them?

6. What was Jesus talking about when he said, "A little while"?

7. In whose name were they to ask the Father for things?

8. What did Jesus say all the disciples would do that night?

**Chapter Seventeen**

1. What is eternal life and who gives it?

2. What did Jesus mean when he asked to be glorified with the glory he had before the world began?

3. What was Jesus' prayer for his disciples to be as he is with the Father? v:11

4. Who was lost that the scripture be fulfilled?

5. What did Jesus pray his Father would keep his disciples from?

6. Who else besides the apostles was Jesus praying for?

**Chapter Eighteen**

1. How did Judas know where to find Jesus to betray him?

2. What two words made Judas and the soldiers fall backward?

3. What did Peter do after Jesus knocked everyone down with his word?

4. What did Jesus mean about drinking the cup given to him?

5. What disciple is it that is not mentioned by name who was known of the high priest?

6. What other apostle was standing next to Peter the first time he denied Jesus?

7. What was Jesus' response to the high priest’s question about his doctrine?

8. What happened immediately after the cock crew the third time?

9. Did the Jews have a crime to accuse Jesus of to Pilate?

10. What penalty did the Jews want without any charges or a trial?

11. What did Jesus mean when he said his kingdom was not of this world?

12. Who did Israel want released instead of Jesus?

**Chapter Nineteen**

1. Was Pilate guilty for allowing Jesus to be mocked and hit?

2. What reason do the Jews give for delivering Jesus to be crucified?

3. What did Jesus tell Pilate about his sin?

4. Even though he wanted to release Jesus was he wrong for having Jesus crucified?

5. What was written on Jesus' cross?

6. What scripture did the soldiers fulfill at the crucifixion?

7. Why did Jesus give his mother to John while on the cross?

8. What did Jesus say before he died?

9. For what two reasons didn't they brake Jesus' legs?

10. Who took the body of Jesus and buried it in his own tomb?

**Chapter Twenty**

1. What day is the first day of the week?

2. Who went to the tomb first?

3. Who went with Peter?

4. What did they see?

5. What did Mary see when she looked into the tomb?

6. Who did Mary see next?

7. Why did Jesus tell Mary not to touch him yet?

8. Can we remit sins today as the apostles could?

9. What did Jesus tell Thomas about seeing and believing?

10. Why were the signs written about in the book of John?

11. What did Israel have to believe to have eternal life? v:31

**Chapter Twenty-one**

1. Where did Jesus first show himself to his disciples in Tiberias?

2. How many fish did the disciples catch?

3. What did Jesus ask Peter if he loved more than him?

4. Why did he repeat it three times?

5. How was Peter going to die?

6. What false teaching started to spread about John?