



The beginning of the Bible Study of the Gospel of the Apostle John

CD's are recorded and available nightly and by chapter

Bible study workbooks are on the webpage

Preparatory Reading of the weekly material

Bible study offerings

Prayer

## Survey

The relationship of Christ to time *(vs 1)*

The relationship of Christ to the Godhead *(vs 1)*

The relationship of Jesus to the universe *(vs 3)*

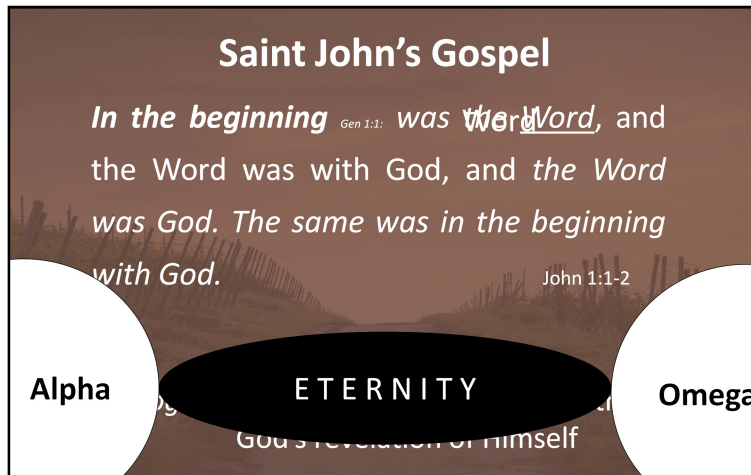
The relationship of Jesus to mankind *(vs 4, 5)*

The relationship of the Baptist to Christ *(vs 6-9)*

The relationship Christ to men on earth *(vs 10-13)*

- The world "knew him not" *(vs 10)*
- His own "received Him not" *(vs 11)*
- A remnant "received Him" *(vs 12-13)*

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### In the beginning was the Word

When the beginning occurred The Word (God) already was

Parallels the opening of the Old Testament (Gen 1:1: In the beginning God ...)

**the Word was with God, and the Word was God. The same was in the beginning with God.**

This is a statement so profound the sharpest theological minds cannot truly phantom it's depths

Succinctly states the fact of the "Triune Oneness" of God

## Saint John's Gospel

### Oneness

Deut 6:4 Hear, O Israel: The LORD our God **is one LORD**:

### Trinity

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of **the Father, and of the Son, and of the Holy Ghost**:

**Monotheism** - belief that there is but one God

~~**Polytheism**~~ - belief in more than one God

### In the beginning was the Word

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Succinctly states the fact of the "*Triune Oneness*" of God

## Saint John's Gospel

*All things were made by him; (1<sup>st</sup> cause) and  
without him was not any thing made that  
was made. (Rom 4:17) John 1:3*

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

Nothing that exists anywhere, exists apart from God (God made ALL things)

There is a vast difference between God's "made" and Man's "made"

Man MUST have something to make something

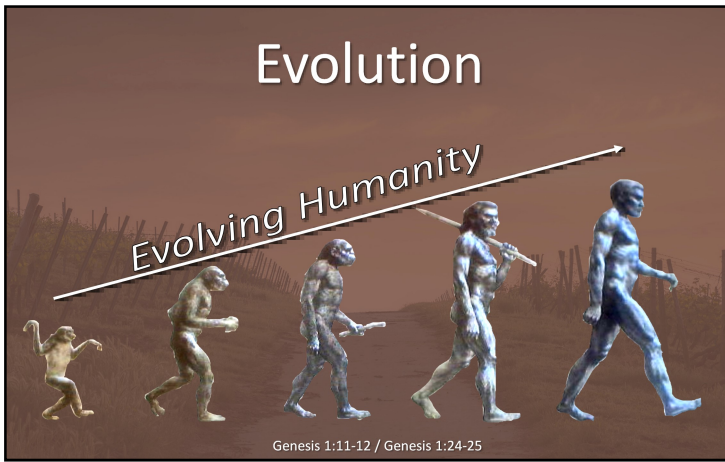
God makes something from nothing

**Romans 4:17**\_(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

### **without him was not any thing made that was made**

The Holy Spirit directs John to spell out emphatically that "nothing is made except God made it"

This debunks the modern theory of evolution



### Evolution and scripture is NOT compatible

- Evolution contradicts God creative acts stating evolution from a tadpole, a monkey to a man
  - Adams wisdom
    - **Genesis 2:19-20** And out of the ground the LORD God formed **every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature**, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
  - Evolution disproved by scripture
    - **Genesis 1:11-12** And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit **after his kind**, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed **after his kind**, and the tree yielding fruit, whose seed was in itself, **after his kind**: and God saw that it was good.
    - **Genesis 1:24-25** And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth **after his kind**: and it was so. And God made the beast of the earth **after his kind**, and cattle **after their kind**, and every thing that creepeth upon the earth **after his kind**: and God saw that it was good.



### Evolution and scripture is NOT compatible

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  - **Adams wisdom**
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    - **Genesis 1:24-25** And God said, Let the earth bring forth the living creature **after his kind**, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth **after his kind**, and cattle after their kind, and every thing that creepeth upon the earth **after his kind**: and God saw that it was good.

## Saint John's Gospel

*In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*

John 1:4-5

*katalambano* – apprehend, seize, possess

### **In him was life**

To say “Jesus created all things” is true but an incomplete statement

Jesus is the first cause from which all life derives its life and light

- Every human, animal, plant received life from Christ

### **the life was the light of men.**

The life of Christ is what provides men with light

When man sinned (*in the garden*) and was cut off from the life he also lost the light leaving him in utter darkness

### **the light shineth in darkness; and the darkness comprehended it not**

The light of Christ shined into the darkness of man's situation (the incarnation) and darkness could not resist or apprehend the light



## Saint John's Gospel

*There was a man sent from God, whose name was John. He came for a witness, to bear witness of the Light, that all men through him might believe. **He was not that Light, but was sent to bear witness of that Light.***

John 1:6-8

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

John the Baptist was Jesus' older cousin and was "sent by God"

John's ministry had one main purpose which was to "prepare the way for Christ"

John was the first prophetic voice in Israel in 400 years

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

The Holy Spirit was very careful to emphasize that John WAS NOT THAT LIGHT

## Saint John's Gospel

*That was the true Light, (2 Cor 11:14) which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.*

John 1:9-10

### **That was the true Light**

Implies that there is a false light conjured up by Satan to confuse and mislead mankind which are the false religions of the world

2 Corinthians 11:14 And no marvel; for Satan himself is transformed into an angel of light.

### **which lighteth every man that cometh into the world**

Only through Christ can man have any type of spiritual understanding

**Every man has a spiritual aspect even irrespective as to how undeveloped and unheeded**

**John 8:12** 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.

### **He was in the world**

Meaning that prior to the incarnation God was knowable in and through His creation

The incarnation is an expansion of what had always been

### **the world was made by him,**

The world He made is not represented by the world the way it is now.

When man fell the entire creation fell

### **and the world knew him not.**

This begins to describe the extremes of the fall of mankind

We were made by Him (in His image and likeness) yet have fallen so far that we can not know him without the assistance of the Holy Spirit

## Saint John's Gospel

*He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, (Luke 3:38) even to them that believe on his name:  
name:*

John 1:11-12

=

### **He came unto his own, and his own received him not**

“His own” speaks of the human race in general and the Jewish people in particular

“received him not” is a great understatement considering they went so far as to crucify Him

To “receive Him” is to “believe on His name”

### **the sons of God**

Is not intended to be some spiritually elite position, rather it refers to being brought back into right relationship with the Father

All mankind was to be sons of God, but this plan was spoiled by Adam's failure in the garden

**Luke 3:23-24** And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

**Luke 3:38** Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

**Gen 5:3** And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

## Saint John's Gospel

*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only <sup>Begotten:</sup> ~~begotten~~ of the Father;)* (1Jo 1:1) full of grace and truth.

*monogenes - only-born,* John, 1:13-14

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

The born-again experience is not birth via a human bloodline, or by man's will power, it is an act of God expressing His grace

### **the Word was made flesh**

This speaks of the Eternal Logos, who is God, becoming flesh through natural childbirth, howbeit supernatural insemination

### **dwelt among us**

God incarnate actually walked on this earth with mankind

Dwelling in a human frame and partaking of the human experience

**1Jo 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

## Saint John's Gospel

*John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me (Lu 1:35-36) is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace.* John 1:15-16

### **He that cometh after me is preferred before me: for he was before me**

The Apostle John relates the meaning of the testimony of the John the Baptist

Although John the Baptist was Jesus' older 2<sup>nd</sup> cousin, being born first, he says Jesus **"was before me"**

Jesus is the "Eternal Logos" having no beginning and no end, thereby being BEFORE John

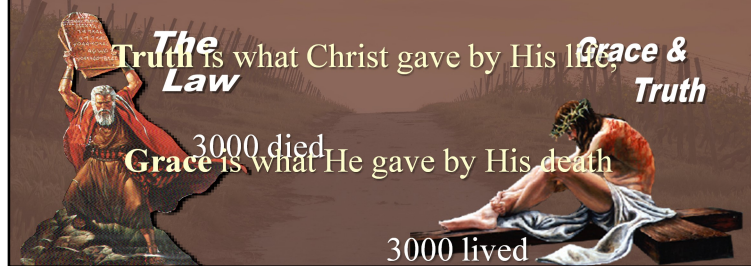
### **John was Jesus older 2<sup>nd</sup> cousin**

Lu 1:35-36 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, **thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her,** who was called barren.

## Saint John's Gospel

For *the law* was given by Moses, but *grace and truth* came by Jesus Christ.

John 1:17



### the law

The law commanded us what to do, how to live, but gave no power to succeed in doing it

The law was given to show mankind the degree of our fall, and our hopeless condition being unable to save ourselves

The law has power only to condemn

Truth is what Christ gave by His life, Grace is what He gave by His death

### Grace and Truth

The grace of God was extended by Christ, being designed to save us from the condemnation of Law

Truth is what Christ gave by His life, Grace is what He gave by His death

## Saint John's Gospel

No man hath ~~seen~~ <sup>seen</sup> God at any time; (Ex 24:9-11) the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1:18

Scriptures where man saw God

Gen 18:2 <sup>horao - to discern clearly, to fully</sup> Isa 6:1 Acts 7:56  
Ex 24:10\* comprehend Rev 4:2  
Jos 5:13 Dan 7:9

**Ex 24:9-11** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And **they saw the God of Israel:** and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: **also they saw God, and did eat and drink.**

## Saint John's Gospel

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, *Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.* (Acts 8:9)

John 1:19-20

### **Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.**

Men are not naturally prone to confess they are not some great one.

**Acts 8:9** But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:



**Saint John's Gospel**

And they asked him, What then? *Art thou Elias?*  
*(Mal 4:5)* And he saith, I am not. *Art thou that prophet?*  
*(Deu 18:15)* And he answered, No.

John 1:21

**Church Age**

**Art thou Elias**

Refers to Elijah the Tishbite

The Jewish tradition expected Elijah to come back to life and appear 3 days prior to the Messiah

**Malachi 4:5** Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

**Art thou that prophet**

The Jews also expected a prophet to arise according to Moses prophecy

**Deuteronomy 18:15** The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

## Saint John's Gospel

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## Saint John's Gospel

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said,

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



John 1:22-23

### **I am the voice of one crying in the wilderness,**

John declared himself to be “only a voice”

**Isaiah 40:3** The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

## Saint John's Gospel

*And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

John 1:24-25



### **And they which were sent were of the Pharisees**

John identifies the Pharisees as being adversarial from the very outset of John's ministry

The Pharisees did not just resist John and Jesus, their intent was to resist God

### **Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**

They were asking "By what authority" do you baptize since John had no Pharisaical permission to do such

John was the son of a priest (Zacharias) and had a right to be a priest in the temple. He refused that role instead, ministering on the outskirts of the city, clothed in a leather girdle and eating wild locust and honey.

The Pharisaical position was if you are not the Christ, nor Elijah, not that prophet, then who told you that you could baptize?

## Saint John's Gospel



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

John 1:26-27

### **there standeth one among you, whom ye know not**

John in effect was saying, "You consider yourselves to be the religious authority and the spiritual elite, but "The One" stands among you and you don't even know who He is or that He is now here"

### **who coming after me is preferred before me**

Again speaks of Jesus being Johns younger second cousin, yet who is" *to become*" before John

### **whose shoe's latchet I am not worthy to unloose**

John is very much aware that Jesus is the promised seed spoken of in Genesis 3:15, and considered himself to be nothing in comparison

## Saint John's Gospel

The next day John seeth Jesus coming unto him, and saith, *Behold the Lamb of God, (Ge 22:8) which taketh away the sin of the world.*

John 1:29

### **Behold the Lamb of God,**

John saw Jesus not only as Messiah but as the antitype of all the millions of lambs slaughtered at the brazen altar over the past hundreds of years

### **which taketh away the sin of the world**

**Hebrews 10:4** For it is not possible that the blood of bulls and of goats should **take away sins**.

Behold the Lamb of God, which **taketh away** the sin of the world.

**Gen 22:8** And Abraham said, My son, God **will provide himself a lamb** for a burnt offering: so they went both of them together.

**Jehovah-jireh** the Lord my Provider

## Saint John's Gospel

This is he of whom I said, *After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel,* therefore am I come baptizing with water.

John 1:30-31

### **After me cometh a man which is preferred before me:**

Again speaks of Jesus being John's younger second cousin, yet who is "to become" before John

### **for he was before me**

John recognizes that Jesus existed prior to his own birth

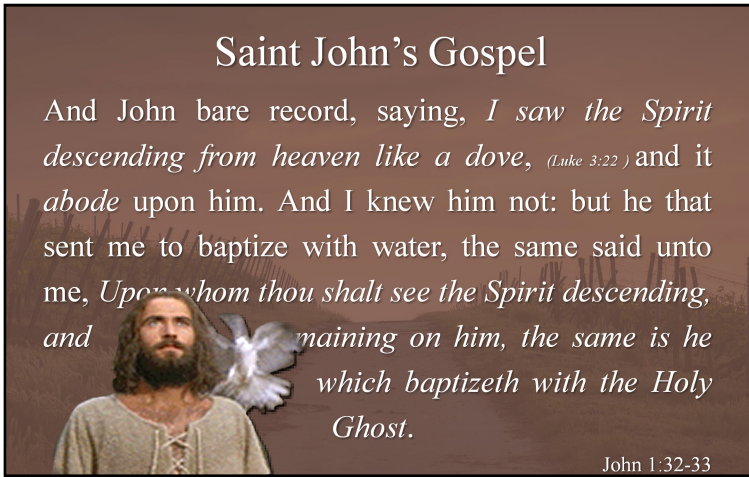
In fact Jesus is the Eternal Logos and existed prior to eternity

### **I knew him not: but that he should be made manifest to Israel**

Although John would have known of the events that surrounded his own and Jesus' birth it was not until He was to introduce Jesus to Israel that he was sure that Jesus was Messiah

## Saint John's Gospel

And John bare record, saying, *I saw the Spirit descending from heaven like a dove,* (Luke 3:22 ) and it abode upon him. 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.*



John 1:32-33

### **I saw the Spirit descending from heaven like a dove**

John stated that He saw the Spirit descend meaning He saw the bodily form of God the Holy Spirit

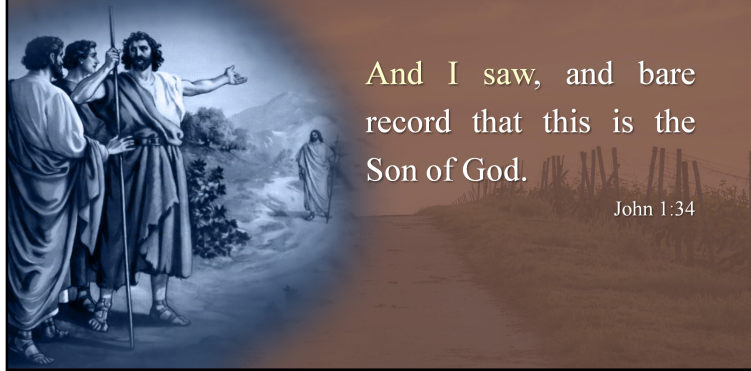
**Luke 3:22** And the Holy Ghost **descended in a bodily shape** like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

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

This was the sign the Father gave John so as to know who to introduce as the promised redeemer



## Saint John's Gospel



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

John 1:34

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

John's witness of Jesus was based on what the Father told Him he would see as a sign

John did not bear witness of Jesus until he saw the sign of the Messiah

## Saint John's Gospel

Again *the next day after John stood, and two of his disciples;* And looking upon Jesus as he walked, he saith, *Behold the Lamb of God!* And the two disciples heard him speak, and *they followed Jesus.*

John 1:35-37



### **the next day after John stood**

This is the day after John began to openly bear witness of Jesus as the promised redeemer

### **Behold the Lamb of God!**

This phrase had great meaning to the Jewish thinking mind

Since the time of Abel's sacrifice until then the Jewish people offered millions of lambs in sacrifice all typifying the "Lamb of God"

### **two disciples heard him speak, and they followed Jesus**

One of these two disciples was Andrew, Peter's sibling

They heard John's testimony of Jesus as the Lamb of God and immediately they followed him

The testimony of John was sufficient for the unlearned fishermen but would prove to be insufficient for the learned Pharisees

## Saint John's Gospel

Then Jesus turned, and ~~saw~~ them following, and saith unto them, *What seek ye?* They said unto him, Rabbi, (which is to say, being interpreted, Master,) *where dwellest thou?* John 1:38

*theaomai*: gaze with an earnest, continued inspection

### **Jesus turned, and saw**

This thought is that these two were going to inquire and examine Jesus but they were themselves being examined and that by God

**Saw:** *theaomai*: to gaze with an earnest, continued inspection

### **What seek ye?**

Jesus asked them "What seek ye?" And today continues to ask those with interest in Him "What seek ye?" (prosperity, blessings, or salvation)

### **where dwellest thou?**

Jesus could not begin to tell them His dwelling place in the throne of heaven and that He was but a pilgrim passing through

## Saint John's Gospel

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. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

John 1:39-40

### **Come and see**

This is the first of many invitations that Jesus would make to mankind "Come"

### **They came and saw**

Jesus' invitation was come and see, yet these disciples "*came and saw* where he dwelt, and abode" meaning Jesus' invitations are always fuller than will first appear to be

## Saint John's Gospel

He *(Andrew)* first findeth his own brother Simon,  
and saith unto him, *We have found the Messias,*  
which is, being interpreted, the Christ.

John 1:41

*Christos* - Christ (i.e. the anointed)

### **We have found the Messiahs**

Based on this basic evidence Andrew accepts Jesus as the Christ (the promised redeemer), yet the religious order does not accept Him even after 3 ½ years of the greatest miracles and healing in man's history

## Saint John's Gospel

And *he brought him to Jesus*. And when *Jesus beheld* him, he said, Thou art Simon the son of Jona: (word of knowledge) thou shalt be called Cephas, which is by interpretation, A stone. (discernment)

John 1:42

*emblepo* - to gaze, observe absolutely or discern clearly

### **he brought him to Jesus**

After one day being with Jesus Andrew already evangelizes his brother and “brought him to Jesus”

### **Jesus beheld him**

**Beheld:** *emblepo* - to gaze, observe absolutely or discern clearly (*the operation of the Spiritual gift of discernment*)

Jesus was enabled by the Spirit to peer deep into Peter's soul and character, thus He knew very much about Peter

### **Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.**

Jesus knew very much about Peter (*via the Holy Spirit*) He knew:

His name

His Father's name

His character hence the name stone

## Saint John's Gospel

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, *Follow me*. Now Philip was of Bethsaida, the city of Andrew and Peter. *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.* John 1:43-45  
also called Bartholomew

### **Follow me**

This again is Jesus' great invitation to mankind "Follow me", or "Come unto me"

### **We have found him, of whom Moses in the law, and the prophets, did write,**

Again we see Andrew (unlearned) able to discern, and believe and recognize that Jesus was the One of whom the scripture bear witness (The religious order could or would not discern this)

### **Jesus of Nazareth, the son of Joseph**

Although Andrew accepted Jesus as "The One", his understanding lacked depth as he thought Him to be Joseph's son when in fact He is God's son

## Saint John's Gospel

And Nathanael said unto him, *Can there any good thing come out of Nazareth?* Philip saith unto him, *Come and see.* Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! (Discernment of spirits)

John 1:46-47

*dolos*: tricks, deceits

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

Nazareth was in the district of Galilee and was looked upon as being a very unsophisticated area of Israel.

Nathanael asked the question but he also was from Cana another district of Galilee

### **Come and see**

**John 1:38-39** 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? 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.

### **Jesus saw Nathanael coming to him**

As with all who are “coming to Him”, Jesus saw Nathanael . Once again empowered by the Spirit to look deep into his character and determine “an Israelite indeed, in whom is no guile!”

**Guile:** *dolos*: tricks, deceits

Jesus did not say nor infer “an Israelite indeed, in whom is no sin” rather no guile i.e. no attempt to hide or cover with deceit



## Saint John's Gospel

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.* (word of knowledge) Nathanael answered and saith unto him, *Rabbi, thou art the Son of God; thou art the King of Israel.*

John 1:48-49

### **Whence knowest thou me?**

Nathanael was somewhat startled by Jesus in-depth knowledge of his character which caused him to ask the question

### **Before that Philip called thee, when thou wast under the fig tree, I saw thee**

This is the spiritual gift of “the word of knowledge” allowing Jesus to know what He could not know otherwise

The Holy Spirit gives us no insight into what Nathanael was doing under the fig tree but it had to have been personal and private

Perhaps petition for forgiveness of sin or other personal devotion

Whatever occurred under the fig tree Nathanael had an expectation of total privacy and is shocked that Jesus refers to this incident

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

In one moment Nathanael's faith is catapulted to the highest confession He will ever make.

Never can his faith reach the height that it ascends to this day and with this confession.

### **He calls Jesus**

**Rabbi:** meaning Master

**the Son of God:** Peter would receive this revelation many months later,

**the King of Israel:** referring to Him being the Messiah-King, the prophesied Son of David

## Saint John's Gospel

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. 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.* (Gen 28:11-15)

John 1:50-51

### **Because I said unto thee, I saw thee under the fig tree, believest thou?**

This is meant to affirm Nathaniel's exclamation regarding who Jesus is. In other words Jesus is saying yes, I am master, yes I am the Son of God and yes I am the Messiah-King of Israel

### **Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Jesus is referring to Himself as the fulfillment of Jacob's dream recorded in (Gen 28:11-15) thus describing Himself as "Jacob's ladder"

**Genesis 28:11-12** And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Notice that Jesus is "talking bible" to His disciples. He continues to "talk bible" to His followers today

### **Son of man**

In the same breath Jesus affirms that He is the Son of God and the King of Israel, yet now refers to Himself as "Son of Man" emphasizing His incarnation and office as representative man



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## Saint John's Gospel

*And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.*

John 2:1-2

### **The third day**

This is the third day since Jesus addressed Nathaniel

### **the mother of Jesus was there: And both Jesus was called**

The indication is that Mary had already been at the marriage and Jesus was later called there

## Saint John's Gospel

And *when they wanted wine*, the mother of Jesus saith unto him, *They have no wine.* John 2:3

*oinos* –means product of the grape vine

Dr. Ferrar Fenton, biblical translator lists six meanings for the word *oinos* (*wine*)

- |                          |                          |
|--------------------------|--------------------------|
| 1. Grapes as fresh fruit | 4. Thick Jam             |
| 2. Raisin                | 5. Fresh Grape Juice     |
| 3. Thick Grape syrup     | 6. Fermented Grape Juice |

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

The reception had run out of wine and apparently Mary was assisting the host and was told of the problem

For a host to run out of resources was a great embarrassment, so Mary told Jesus of the shortage

## Saint John's Gospel

Wine is a mocker, strong drink is  
raging: and whosoever is deceived  
thereby is not wise.

Proverbs 20:1

The USA has a population of 340 million,  
17.6 million are alcoholics



## Saint John's Gospel

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 23:29-

## Saint John's Gospel

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

World English Bible

John 2:4

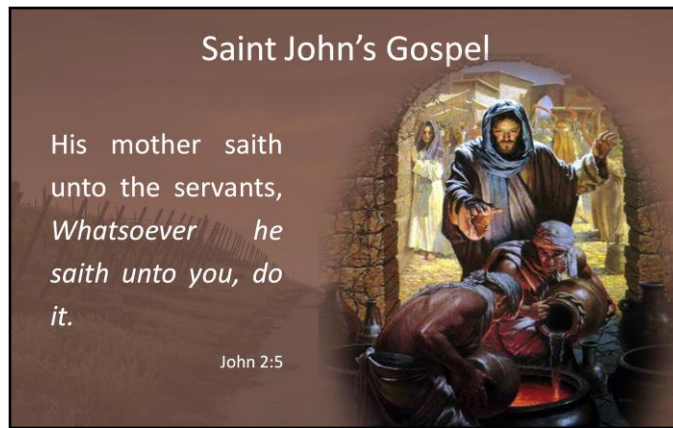
Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

### **Woman, what have I to do with thee**

The term "Woman" is equivalent to our term "Madam" and is a name of respect

Records Jesus informing Mary that He no longer obeys her voice, and infers that He must now hear from His Father to receive direction





Whatsoever he saith unto you, do it

Indicates Mary fully understanding Jesus' mild, respectful rebuke and her subsequent stepping aside

### **Intersession of Mary**

Some attempt to use this scripture to promote the doctrine of "Intersession of Mary". Meaning one is to pray to Mary and that Mary intercedes and presents issues to the Lord.

As long as Mary is in position as intercessor the reception remained winless disproving the Catholic doctrine of the intersession of Mary

## Saint John's Gospel

And there were set there *six waterpots of stone*, after the manner of the purifying of the Jews, containing *two or three firkins apiece*. Jesus saith unto them, *Fill the waterpots with water. And they filled them up to the brim.*

John 2:6-7

### **six waterpots of stone**

These waterpots are to typify the Christian

6 is the number of man, Adam being created on the 6<sup>th</sup> day

Being made of stone indicate earthen vessels, as man is an earthen vessel

Water represents the Word of God

### **two or three firkins apiece.**

A firkin is thought by some to be about 7 gallons, if that is true these waterpots held from 21 to 28 gallon each

### **Fill the waterpots with water.**

Water can represent the Word of God or the Spirit of God

In effect means that we are to fill our earthen vessels with the water (the word of God)

### **they filled them up to the brim.**

In obedience to Christ's command they filled the vessels completely, as should you and I

## Saint John's Gospel

And he saith unto them, *Draw out now,*  
*and bear unto the governor of the feast.*  
And they bare it.

John 2:8

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

Notice the word **NOW**

It is only after we have obeyed the Lord in filling ourselves with His word and proper understanding of that Word, that we can bear it out to a needful world

Notice also that what they bare to the governor was different that what they filled the vessels with

The Word you absorb and understand is one thing, having the word anointed by the spirit of God (wine) gives it power

## Saint John's Gospel

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,

John 2:9

**the ruler of the feast had tasted the water that was made wine, and knew not whence it was**

When the believing sinner hears the true Word anointed by the Spirit he does not know much about it but does know it is "good wine"

**but the servants which drew the water knew**

The true servants of God that bear a Word anointed of the Spirit KNOW where that anointing comes from

## Saint John's Gospel

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.

John 2:10

### **This scripture is used by some to validate wine drinking among Christianity**

The word Wine described both Grape Juice (most common in Israel), and Fermented wine (alcohol)

If Jesus turned water into fermented wine he would have produced about 120 - 168 gallons of alcohol for men that had already "well drunk"

Also alcoholic wine is fermented grape juice. The fermentation process is a type of decomposition of the grape equivalent to purification and decay and therefore it would not be referred to as "good"

Finally men lose the ability to full distinguish taste after having "well drunk" and would not have been able to tell it was good wine since they would have been drunk already

## Saint John's Gospel

*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, (Mark 1:24, 6:3) and his disciples: and they continued there not many days.* John 2:11-12

### This beginning of miracles

This is the beginning of the miracles of Jesus Christ, meaning that the miracles recorded in "The Apocrypha, are false

### After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples:

Notice that Joseph (*Mary's husband*) is not mentioned and has probably already died

### and his brethren

Speaks of his siblings, Mary's and Josephs children

Catholic teaching translates the word **brethern** as cousins to hold up the false doctrine of Mary's perpetual virginity

Scripture clearly states that Jesus had several half-brothers and sisters

**Matthew 1:24-25** Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth **her firstborn son**: and he called his name JESUS. *(indicating a first-born is unnecessary if there is no second born)*

**Mark 6:3** Is not this the carpenter, the son of Mary, **the brother of James, and Joses, and of Judah, and Simon? and are not his sisters here with us?** And they were offended at him.

## Saint John's Gospel

*And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:*

John 2:13-14

### **And the Jews' passover was at hand**

This passover was really Jehovah's passover but so much corruption and tradition had been imposed that the Holy Spirit refers to it as "The Jews Passover"

### **found in the temple**

The temple was the dwelling place of God between the cherubim over the mercy seat

Ezekiel had seen the spirit of God depart some 600 years prior and He had not returned

### **those that sold oxen and sheep and doves, and the changers of money sitting**

Notice that everything mentioned as having to do with the temple also related to money, i.e. sellers and money changers

This was corruption as the priest would demand that a sacrifice be purchased from "them that sold" at unfair prices

"Them that sold" would require the sacrifice to be paid for by temple money obtained at unfair conversion rates

The priest would then get a kickback for their service to thieves rather than to Jehovah

## Saint John's Gospel

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

John 2:15-16

### **he had made a scourge of small cords**

This represents Jesus having fore-thought of what He would do. This was not an emotional outburst

He took the small scourge and started a stampede of cattle in order to empty the temple. The historian Josephus recorded that most Passover's would have approximately 250,000 animals sold and sacrifice so the stampede would have been great

### **drove them all out**

This presents an image of Jesus that not many hold. If Jesus were to clean all the money brokers from the church today He would be just as hated as then.

### **make not my Father's house**

Notice that Jesus says "MY Father's house" and not OUR Father's house. He would later tell the religious leadership "You are of your Father the devil."



## Saint John's Gospel

And his disciples remembered that it was written, *The zeal of thine house hath eaten me up*. Then answered the Jews and said unto him, *What sign shewest thou* unto us, seeing that thou doest these things?

John 2:17-18

### The zeal of thine house hath eaten me up.

This is a quote of Psalms 69:9

This phrase means that Jesus' zeal for the honor of God's house will cause Him to ultimately be consumed in the anger of the religious hierarchy

### What sign shewest thou

**What sign:** what proof that you are entitled to the authority of a prophet, which you assume.

They knew already that He was out of the ordinary. Anyone else doing these acts would have been stoned on the spot, but they sensed His power and authority, but would not accept that He was the Messiah

## Saint John's Gospel

Jesus answered and said unto them, *Destroy this temple, and in three days I will raise it up.* Then said the Jews, *Forty and six years was this temple in building, and wilt thou rear it up in three days?* But he spake of the temple of his body.

John 2:19-21

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

This is Jesus' answer to their request for a sign. His answer foretells of His impending death and resurrection

This indication is that when He spoke this, He probably gestured by pointing to himself (this temple).

### **Forty and six years was this temple in building, and wilt thou rear it up in three days?**

Even though Jesus pointed to himself when saying "this temple", religion is a blinding force and they could not see His meaning

## Saint John's Gospel

*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.*

John 2:22

### **When therefore he was risen from the dead, his disciples remembered**

Indicates that the disciples also did not understand what Jesus was foretelling until after His resurrection, however they remembered back all of the things He had spoken and carefully analyzed the scripture concerning His words

## Saint John's Gospel

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

John 2:23-25

### **when he was in Jerusalem at the passover, in the feast day,**

Represents the same passover as when He cleansed the temple

### **when they saw the miracles which he did.**

Inform us that although not recorded Jesus was busying Himself in performing miracles and wonders. No doubt thousands gathered around him making the religious leaders both envious and constrained to assault Him

### **because he knew all men**

Jesus knew that these peoples faith was based on His miracles not on acknowledging their sinful condition or the eternal doom regarding their acts of sin

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

Jesus had no need of mans praises or accolades because He knew of the sinful nature that was in man.

Faith in miracles only is weak immature faith. True faith in Christ must acknowledge mans total depravity and accept Jesus as the world's redeemer



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## Saint John's Gospel

*There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for (because) no man can do these miracles that thou doest, except God be with him.*

John 3:1-2

### **There was a man of the Pharisees, named Nicodemus, a ruler of the Jews**

It is said that Nicodemus was one of the three rich men in Jerusalem, He was a Pharisee but yet he was attracted to Jesus' character

### **came to Jesus by night**

Meaning he was very concerned about the reaction of other Pharisee's to his inquiry of Jesus

### **Rabbi, we know that thou art a teacher come from God: for no man**

He said "we know" rather than "I know" meaning he may have represented a group of Pharisees

He call Jesus "Rabbi" meaning Master, "teacher" again meaning master or instructor, God must be with you to do these miracles

Yet His realization of who Jesus was fell far short. Jesus is God, Israel's Messiah

## Saint John's Gospel

Jesus answered and said unto him, *Verily, verily, I say unto thee, Except a man be born again (circumcision), he cannot see the kingdom of God.* 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?*

John 3:3-4

**Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

This would have been a startling answer to Nicodemus' comment

The Pharisees believed that they were saved because they were 100% Jewish, Jesus stripped Him of that thought by presenting the need to be born again

**Matthew 3:9** And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

**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 is completely lost and confused by Jesus' spiritual reply. He is a ranked Pharisee yet does not understand the simplest of spiritual truths.

We see Nicodemus representing religion filled with natural (Carnal) thoughts

We see Jesus representing spirituality and filled with spiritual thoughts

## Saint John's Gospel

*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. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.*

John 3:5-7

### **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

This statement speaks of the need to be born twice.

Born of the water refers to natural childbirth of every human as a baby

Born of the Spirit refers to the spiritual born again experience

Except this spiritual born again experience take place, one can not see spiritual things

Darkness is the result of natural childbirth (due to original sin) light and therefore sight results from being born again

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

This reiterates the thoughts of the prior verse. That which is flesh is produced by natural procreation and that which is spiritual is produced by the born again experience.

### **Marvel not that I said unto thee, Ye must be born again.**

This phrase indicates Nicodemus' surprise and shock at Jesus' statements. Not only was national heritage not sufficient (as he believed) but the way laid out by Jesus was a total and complete mystery to this Pharisee.



## Saint John's Gospel

*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. Nicodemus answered and said unto him, How can these things be?*

John 3:8-9

**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.**

Jesus likens the born-again experience to the blowing of the wind. One can not discern when and how it will blow nor understand the origin of the wind. At the same time one can not deny to presence of the wind

**How can these things be?**

Nicodemus, the educated Pharisee, is left in confusion at the hearing of spiritual matters. No amount of education, culture, training or social achievement can make one to understand spiritual matters. (You must be born again)

## Saint John's Gospel

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

John 3:10-12

### **Art thou a master of Israel, and knowest not these things?**

Jesus points to the problem with Israel (and the modern church).

Nicodemus was a master of Israel meaning He was held in high regard as having a deeper spiritual understanding than most. Yet He did not understand how to be saved. If the "Masters of Israel" did not understand salvation the masses were also just as lost

### **We speak that we do know, and testify that we have seen; and ye receive not our witness.**

Jesus uses the plural "we" and "our" as He is speaking of himself and the written Word of God (we). In effect he is attempting to point Nicodemus back to the scripture and away from the pharisaical tradition

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

The earthly things told the Jewish people concern the sacrifices and feast days of the temple. Few, if any, understood the significance of the sacrifices regarding their personal salvation. If the blueprint is not seen and understood, the actual structure will be less understood.

## Saint John's Gospel

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

John 3:13-14

### **And no man hath ascended up to heaven, but he that came down from heaven,**

This refers to the ascension and prior incarnation of Jesus. He that came down is Jesus in His incarnation. He that ascended is Jesus in His ascension

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

Jesus now uses the brazen serpent as an example of one of the earthly things non-understood by Nicodemus

Moses lifting the serpent in the wilderness was typical of what Christ would do at Calvary

The serpent lifted on a rod is equal to Christ lifted up on the cross

Those who looked up at the serpent were relieved of the serpents lethal bite

Those who look up at the crucified savior are also relieved of Satan's lethal bite

## Saint John's Gospel

For <sup>(because)</sup> God so loved the world, that he gave his only begotten Son, that whosoever believeth in him <sup>(1)</sup> should not perish, but <sup>(2)</sup> have everlasting life.

John 3:16

### That whosoever

Whosoever, removes all constraints and restriction except that of believing on Christ

Destroys the Calvinistic doctrine of predestination (Some predestined for heaven, others predestined for hell)

### believeth in him should not perish, but have eternal life.

The focus of this scripture is "believeth in him". It is the ONLY requirement for man if he is not to "perish"

### For God so loved the world, that he gave his only begotten Son

The statement gives the reason and expression of the greatest love ever known

All that God has done for man has been motivated totally by His great love

### whosoever believeth in him should not perish, but have everlasting life.

This phrase reiterates verse 15:

believeth in him: provide a twofold benefit:

- (1) It prevents perishing
- (2) It provides eternal life

## Saint John's Gospel

For *(because)* God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:17

### **God sent not his Son into the world to condemn the world**

The purpose of God sending His son was not to condemn.

The first advent of Christ was to save, The second advent will be to judge

### **that the world through him might be saved.**

The primary reason for Jesus' incarnation is to save the world

**1 Timothy 1:15** This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

## Saint John's Gospel

This is a faithful saying, and worthy of all  
acceptation, that *Christ Jesus came into the  
world to save sinners*; of whom I am chief.

1 Timothy 1:15

## Saint John's Gospel

*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.

John 3:18

### **He that believeth on him is not condemned**

The entire gospel is encapsulated in this one statement

The requirement to avoid eternal condemnation, is to “*believe on Him*”

### **he that believeth not is condemned already**

The emphasis is on the word “already”, meaning that man is born condemned with no escape other than believing on Christ

### **because he hath not believed**

Every soul eternally damned to hell is condemned “*because he hath not believed*”

## Saint John's Gospel

And *this is the condemnation*, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

John 3:19-20

### **this is the condemnation, that light is come into the world, and men loved darkness rather than light**

Jesus defines for Nicodemus the single reason for the condemnation of a soul, which is a love for darkness and a hatred of the light

The light he refers to is himself:

**John 1:9** That (*Jesus*) was the true Light, which lightest every man that cometh into the world.

### **because their deeds were evil**

This is the reason that men love their present darkness rather than light "*because their deeds were evil*"

### **every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd**

For man to accept the light of Christ, man must admit his own fallen, depraved condition

He must also accept the reprov'ing of his own natural deeds



## Saint John's Gospel

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

John 3:21

### he that doeth truth cometh to the light

Truth is not something to be simply known, rather "he that **doeth truth**"

He that does truth continues coming to the light, and continues to experience greater light

## Saint John's Gospel

After these things came Jesus and his disciples into the land of Judea; and there *he tarried with them, and baptized*. And John also was baptizing in Anon near to Salem, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. John 3:22-24

### he tarried with them, and baptized

Jesus' disciples baptized in order to associate the ministry of Jesus with that of John

Jesus did not do the baptizing Himself as related in:

**John 4:2** (Though Jesus himself baptized not, but his disciples,)

## Saint John's Gospel

*Then there arose a question between some of John's disciples and the Jews about purifying. 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 baptized, and all men come to him.* John 3:25-26

### Then there arose a question

The Greek language relates that this was an angry religious debate

Religion will very often involve it's adherents to theological disputes and religious dogma

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

The indication is that these were attempting to ridicule John for introducing Jesus and the losing his ministry to Jesus

## Saint John's Gospel

John answered and said, *A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.*

John 3:27-28

### **A man can receive nothing, except it be given him from heaven**

- John is meaning that His own ministry and the bounds of his ministry is from the Father
- Likewise Jesus' ministry and the bounds of that ministry are also from the Father
- Neither of these ministries, nor any true heaven ordained ministry is under the control or dictates of man

### **I am not the Christ, but that I am sent before him.**

- John states that he had already admitted the he is NOT the Christ (*so therefore how could he contend with Messiah*)
- He reminds the Jews that he is merely the one to introduce the Christ

## Saint John's Gospel

*He that hath the bride is the bridegroom:  
but the friend of the bridegroom, which  
standees and hearth him, rejoiced greatly  
because of the bridegroom's voice: this my  
joy therefore is fulfilled.*

John 3:29

### **He that hath the bride is the bridegroom: but the friend of the bridegroom,**

- John likens himself to the friend of the bridegroom and Jesus as being the Bridegroom
- The bride (large crowds giving themselves to the Lord) belong to the Bridegroom not the friend

### **my joy therefore is fulfilled.**

- John shows no umbrage towards Jesus due to the crowds leaving him and going to the Lord

## Saint John's Gospel

*He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthy, and spiced of the earth: he that cometh from heaven is above all.*

John 3:30-31

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

- Notice the order is Jesus first increasing and then John decreasing (we can not decrease with Him)
- The order is the same within our lives, before we can decrease, Jesus must be allowed to increase

### **He that cometh from above is above all:**

- Refers to Jesus actually being fully God prior to the incarnation and as such He is greater than John (earthy)
- John being of the earth can only speak those things that he has been exposed to which are earthy
- Jesus the Lord from heaven can tell us heavenly truths

### **he that cometh from heaven is above all.**

- John is telling the Jews that Jesus is greater than ALL, including them

## Saint John's Gospel

*And what he hath seen and heard, that he testified; and no man received his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent spiketh the words of God: for God giveth not the Spirit by measure unto him.*

John 3:32-34

### **And what he hath seen and heard, that he testified**

- Speaks of what Jesus had seen and heard prior to coming to this world

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

- Whoever receives the testimony of Jesus (which he received from the Father) has sealed the truth in his heart
- **he whom God hath sent spiketh the words of God: for God**
- The primary meaning refers to Jesus. God sent Him and He speaks the Words God gives him
- Secondly this statement refers to Apostles, Prophets, Evangelists, Pastors and Teachers as being sent by God to speak the Words of God.

### **not the Spirit by measure unto him.**

- The Holy Spirit that humanity has is but a measure of the fullness, but Jesus had the fullness of the Spirit without measure
  - **Colossians 2:9** For in him dwelleth all the fullness of the Godhead bodily.

## Saint John's Gospel

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

John 3:35-36

### **The Father loveth the Son**

- The Father's dealings with the Son are based totally on love
- Likewise the Father's dealings with man are also based totally on love

### **hath given all things into his hand**

- Speaks primarily of all things pertaining to God's redemption of the Human race, it is ALL in the hands of Jesus

### **He that believeth on the Son hath everlasting life**

- Notice that the qualification for obtaining eternal life is not "doing" but rather "believing"
- Notice also that it does not say "He that believeth on God" rather "*He that believeth on the Son*"
- Implying it is the Son and what He did to redeem mankind at the Cross that one must believe

### **he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

- Does not imply that the unbeliever will be given a death sentence, as man is born under a death sentence and is born with the wrath of God abiding on Him
- This wrath indicates God's everlasting wrath in contrast to everlasting life
- Again it is not based on what one does, per se, but rather what one believes





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Prayer

## Saint John's Gospel

*When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)*

John 4:1-2

### **When therefore the Lord knew**

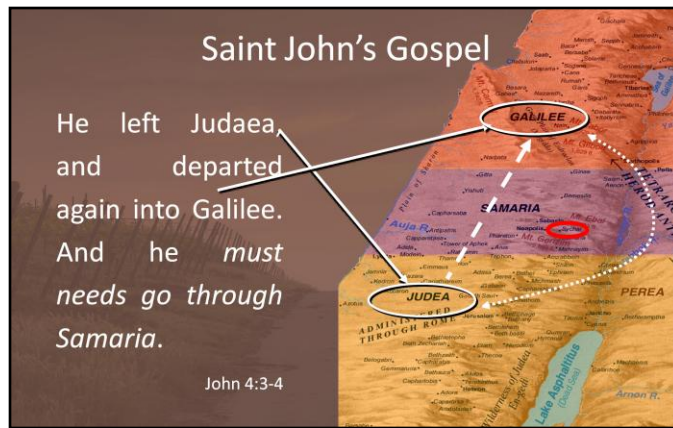
- When He knew debunks the teaching the Jesus had “All Knowledge” as this implies a time “when He did not know”
- The Holy Spirit has all knowledge and Jesus received what He did via the “gifts” of the Holy Spirit

### **the Pharisees had heard that Jesus made and baptized more disciples than John**

- The Pharisaical jealousy would not be targeted at Jesus
- Jesus himself baptized not

### **Though Jesus himself baptized not, but his disciples**

- Jesus allowed His disciples to baptize as baptism is a symbol of salvation and Jesus IS SALVATION



- With the defeat of the Northern Kingdoms by the Assyrians about 700BC. The Jews of that region mixed the bloodline with Gentiles
- These were called the Samaritans and were deeply hated by the Jews
- Jacobs well was near Sychar

## Saint John's Gospel

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. 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.*

John 4:5-6

### Jesus therefore, being wearied with his journey,

- Declares plainly Jesus' humanity, He grew weary like any other man

### it was about the sixth hour.

- The Jewish day started at 6:00AM in the morning, so the sixth hour would make this about noon

## Saint John's Gospel

There cometh a woman of Samaria to draw water: *Jesus saith unto her, Give me to drink.*  
(For his disciples were gone away unto the city to buy meat.)

John 4:7-8

### **Jesus saith unto her, Give me to drink.**

- Jews generally would not so much as speak to a Samaritan, but Jesus both speaks and asks a favor of the Samaritan woman

### **The moment**

- This scenario
- is amazing in that the eternal Judge of the quick and the dead meets face to face with the vilest of sinners

## Saint John's Gospel

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.

John 4:9

### **How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?**

- A comment made with a hint of sarcasm and resentment. Her attitude was “You Jews treat us Samaritans like dirt until you want something from us”.
- You will notice Jesus ignored her attitude and hostility and continued to reach out for her soul

## Saint John's Gospel

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.*

John 4:10

### ***If thou knewest the gift of God***

If thou knewest: tells us she may have had some small knowledge of God but for the most part did not understand that Christ was God's gift to fallen mankind

She was in the position of most of the world today "Knowing Not of God's gift:

My people are destroyed for lack on knowledge

### **he would have given thee living water.**

The "Living Water" speaks of a salvation that is from within and not from without via religious ceremony.

It also speaks of a salvation which is alive and flowing

## Saint John's Gospel

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

John 4:11-12

### **Sir, thou hast nothing to draw with,**

Speaks of Jesus having no utensil to draw from Jacob's well or any other well

### **and the well is deep:**

When she said the well is deep, she had no idea how deep the well of salvation really was

The well is so deep that only through Christ can it be drawn from

### **from whence then hast thou that living water?**

Jesus is drawing her out into a spiritual conversation. As her interest is intrigued

She wants to know more about this living water

### **thou greater than our father Jacob**

The Samaritans claimed to be descendants of Jacob which was the basis of their Samaritan religion

The woman is attempting to link the living water with false Samaritan religion

- Today many attempt to link salvation with Water Baptism, Communion, churches denominations, etc.



## Saint John's Gospel

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

John 4:13-14

### **Whosoever drinketh of this water shall thirst again**

Jesus disassociates Jacob's well water from the Living water of which He speaks

He begins to slowly move her thoughts towards the sin issue.

Jesus used the water from Jacobs well to symbolize every effort of man to slake the thirst of his soul, be it with money, power, prestige, alcohol, drugs, etc. Regardless of what the method it will leave man thirsting again.

### **the water that I shall give him shall never thirst;**

Relates that the water that Jesus gives leaves man without a thirst, It satisfies the soul.

Many stop drugs, alcohol, sex, because the soul is satisfied in Christ

### **the water that I shall give him shall be in him**

The water (salvation) which Jesus gives flows from within and does not come by way of external ceremonialism

### **well of water springing up into everlasting life.**

"springing up" This speaks of a continuous flow as well as a force that is not easily overcome.

The force of salvation in a believer's life is the single most powerful force placed upon that life (greater than even the Sin Nature)

## Saint John's Gospel

The woman saith unto him, *Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither.*

John 4:15-16

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

The woman realizes now that Jesus is speaking of something other than natural water and is interested and desirous of the living water

She understands that this water will slake her thirst forever

She understands also that it was nothing to do the water from Jacob's well

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

Jesus now begins to address her personal sinful life, meaning the living water can not be obtained without also addressing sin

“call thy husband, and come hither” – involves her bringing the source of her sin to Christ. This means we are to present our sin to Jesus

## Saint John's Gospel

The woman answered and said, *I have no husband*. Jesus said unto her, *Thou hast well said, I have no husband: For thou hast had five husbands; (word of knowledge) and he whom thou now hast is not thy husband: in that saidst thou truly.*

John 4:17-18

### I have no husband

The woman attempts to side step the issue of her lewdness with many men, by stating "I have no husband". Although the statement was true it did not address the many relationships and failures her life produced

We sometimes state our case to the Lord without fully stating the depth of our problems

### Thou hast well said, I have no husband: For thou hast had five husbands;

The Gift of "**word of Knowledge**" operated in Jesus (*the Holy Spirit revealed to Him the woman's condition*)

Jesus agrees that it is a fact she "*currently*" has no husband

What she has left unstated is the pitiful condition of having had 5 husbands and this 6<sup>th</sup> is not yet a husband, which speaks of an ongoing relationship problem

Men could not quench the thirst that this woman had, but the living water Jesus offered would

## Saint John's Gospel

The woman saith unto him, *Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye (ye Jews) say, that in Jerusalem is the place where men ought to worship.*

John 4:19-20

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

The Samaritans believed Deut 18:15, that a prophet would be raised up which would be a mere man (*old testament prophet*)

She knew He was able to see into her life therefore concluded He was the prophet for which they waited, when in fact He is God manifest in the flesh

### **Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place**

The Samaritan worshiped in Mt Gerizim, the Jews worshiped in Jerusalem, as such they competed without one another.

If Jesus was this prophet of who the Samaritans waited how is it then He is a Jew

Asking about these places of worship she is stating that she believes He is the One, but He does not match her expectations

The real Jesus will never match the expectation of man, unless that expectation is built on a true understanding of scripture

## Saint John's Gospel

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

John 4:21-22

### **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father**

Jesus is relating that Salvation will soon open up to the entire world and true Spiritual worship will occur worldwide.

### **Ye worship ye know not what: we know what we worship:**

He corrects her false Samaritan beliefs concluding that the Samaritans had perverted the worship of Jehovah

This is the case in many modern churches, they worship demon spirits and teach doctrines of devils

## Saint John's Gospel

*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.*

John 4:23-24

### **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth**

Says that true worship is no more to be qualified by a physical location, but rather by a depth of truth

Neither Gerizim nor Jerusalem were any longer special places of worship

### **God is a Spirit**

**Genesis 1:26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

As God is Father, Son, and Holy Ghost, Man is body soul and spirit



Compare Solomon's rebuilt temple to the temple of God (believers bodies)

**Acts 3:2-8** And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. **Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.** And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

## Saint John's Gospel

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

John 4:24



## Saint John's Gospel

The woman saith unto him, I know that *Messias cometh, which is called Christ: when he is come, he will tell us all things.* Jesus saith unto her, *I that speak unto thee am he.*

John 4:25-26

**I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.**

She now has a strong hint that Jesus is the Messiah, because He has revealed her heart to her

**John 4:29** Come, see a man, which told me all things that ever I did: is not this the Christ?

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

It is amazing that Jesus would not reveal himself to Nicodemus a “master of Israel” but unequivocally reveals himself to this Samaritan sinner

## Saint John's Gospel

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

John 4:27-28

### **upon this came his disciples**

John probably was with Jesus through this entire episode because He knew word for word what was said

### **marvelled that he talked with the woman:**

No Jew would speak to a Samaritan in public like this

No Rabbi would speak to ANY woman (including mother, sister, wife) in public due to the tradition of the Jews (not the word of God)

One of the beauties of true Christianity is that it lifts woman from a position of "beast of burden" to one of honor and respect

### **The woman then left her waterpot, and went her way**

This indicates that in those few moments the woman had been given and received the "Living Water"

So occupied by the revelation she received she forgot the reason for her visit to the well and the utensils she brought with her

## Saint John's Gospel

*Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.*

God chose a woman ...

John 4:29-30

To be 1<sup>st</sup> evangelist

To be 1<sup>st</sup> at the tomb

To be 1<sup>st</sup> to see resurrected Jesus

### **Come, see a man**

This should be the message of every Preacher and every Christian "Come see Jesus"

### **told me all things that ever I did: is not this the Christ?**

This relates back to verse 25. The woman would now the Messiah because "He will tell us all things." and He did tell her all things concerning herself

**is not this the Christ?** – means she has identified Him as the promised redeemer

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

the first evangelist to preach Christ was a woman

The first to the tomb was a woman

The first to see the resurrected Christ was a woman

A good portion of the town are now moving towards Jesus location

## Saint John's Gospel

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, *I have meat to eat that ye know not of.* Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, *My meat is to do the will of him that sent me, and to finish his work.*

John 4:31-34

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

Jesus is living out the scripture stating "*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*"

Not only has Jesus meat the disciples knew not of, He had sent this woman into town with this particular meat and she had fed the town

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

Emphasizes the disciples being mostly carnal in their understanding at this time

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

The thought is that men eat to provide strength to their physical body

Performing the will of the Father can endue the physical and spiritual body with strength (i.e. meat)

## Saint John's Gospel

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. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*

John 4:35-36

### **Say not ye, There are yet four months, and then cometh harvest?**

The disciples and most Jews were thinking in terms of dispensations, meaning that the Messiah would usher in the dispensation in which Israel would be the premiere nation of the world

Jesus in effect says do not focus on matters of "tomorrow" for there is work to be done today

### **say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**

Meaning the need is all around us on every hand. One does not have to look far to see the need for Christ

### **he that reapeth receiveth wages, and gathereth fruit unto life eternal:**

Means that every Christian is called into "reaping and sowing"

He that reaps (works towards God's harvest) **WILL** receive a reward

For he is gathering fruit unto eternal life, speaking of souls into eternity

## Saint John's Gospel

And herein is that saying true, One soweth,  
and another reapeth. *I sent you to reap* that  
whereon ye bestowed no labour: other men  
laboured, and ye are entered into their  
labours.

John 4:37-38

Matthew 20:1-15

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

Jesus has sent ALL into the fields to labor, as we are workers together with him

### Example scripture

**Matthew 20:1-15** For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; **Go ye also into the vineyard**, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, **Why stand ye here all the day idle?** They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

## Saint John's Gospel

*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. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.*

John 4:39-40

### **And many of the Samaritans of that city believed on him for the saying of the woman**

The Samaritan woman was the first successful evangelist, preaching the gospel before any of the disciples

She sowed and immediately reaped “**many of the Samaritans**” into the Kingdom

### **He told me all that ever I did.**

The Samaritan woman's message was “He told me all that ever I did” associated that fact with the Christ

That was the totality of her experience and knowledge, and OUR experience and knowledge with Christ will “sow and reap” IF we share it

### **they besought him that he would tarry with them: and he abode there two days.**

Notice the different treatment of the Jews versus the Samaritans

The Jews ask “What sign shewest thou unto us” John 2:18

The Samaritans “*besought him that he would tarry*”

The Jews met Him with disbelief

The Samaritans met him with Faith

## Saint John's Gospel

*And many more believed because of his own word; 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.*

John 4:41-42

### many more believed because of his own word;

Vs 39 said MANY believed due to the woman's testimony

Now we see **many more** believing on Jesus because they heard the Master Himself speak

### we... know that this is indeed the Christ, the Saviour of the world.

The blinding effects of religion as Nicodemus could only see Him as Rabbi and Teacher and the Jews could only see Him as possibly a prophet

The Samaritans identify Jesus as not only the Christ but recognize Him as the World's Redeemer and Saviour

This is a powerful statement (**the Saviour of the world** ) occurs in only one other place in the bible.



## Saint John's Gospel

*Now after two days he departed thence, and went into Galilee. For (because) Jesus himself testified, that a prophet hath no honour in his own country.*

John 4:43-44

### **Now after two days he departed thence**

He stayed in the midst of these Samaritans for two days, no doubt teaching and preaching the Kingdom

He would have been afforded honor and dignity by these who viewed Him as the worlds redeemer

### **went into Galilee.**

Jesus was of Judea but due to it's rejection of Him He made Galilee his headquarters for most of His ministry as well the majority of His disciples were from Galilee

### **that a prophet hath no honour in his own country.**

Jesus testifies the reason He went to Galilee (rather than Judea) as being that "*that a prophet hath no honour in his own country*"

Mark records the same thought in slightly stronger terms "Mark 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house."

## Saint John's Gospel

*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. 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 4:45-46

### **Then when he was come into Galilee, the Galilaeans received him**

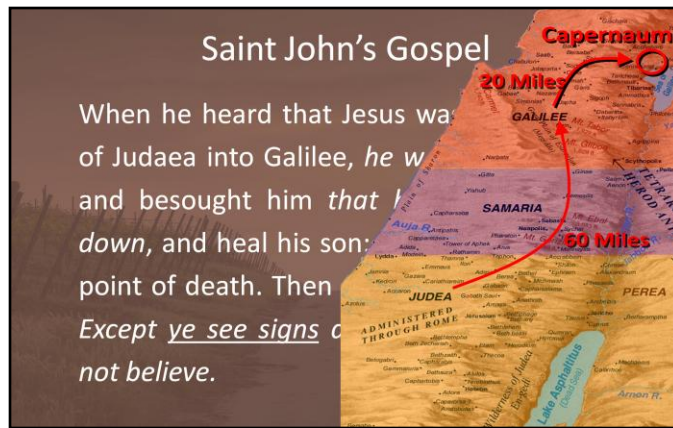
The Galileans received Him but did so on the basis of the miracles that Jesus performed during the prior Passover.

No doubt after the feasts when people returned home, Jesus was the talk of the town with many receiving him as a celebrity others as a miracle-worker

Faith based on outward observations is the lowest category of faith as it will invariably change with that which is observed

### **a certain nobleman, whose son was sick**

Sickness ,the results of the fall are the same, for rich and poor, great and small, regardless of nationality or color (All need Jesus)



**he went unto him**

Notice that the Nobleman which had need “went to him”. Going to Jesus is what so many refuse to do regardless of the depth of the need

**besought him that he would come down**

The Nobleman was asking Jesus to walk some twenty miles to Capernaum in order to minister to his dying son

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

This seems a bit of a harsh statement to a man in such urgent need of deliverance, but Jesus the great teacher is always teacher

Seeing signs and wonders produces faith, but of the weakest kind

## Saint John's Gospel

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

John 4:49-50

### Jesus saith unto him, Go thy way; thy son liveth.

Jesus refuses to go to Capernaum to heal the boy, but challenges the Nobleman's faith but asking him to believe for the healing without seeing

### the man believed the word

The Nobleman was able to reach the level of faith Christ desired of him

When the Lord tells us NO, it is for our own good and growth

### and he went his way.

After "the man believed the word" he acted in accordance to his faith and did exactly what the Lord told him to do (i.e. Go the way)

## Saint John's Gospel

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

John 4:51-53

### **as he was now going down**

Not until he began moving by faith was there any indication that Jesus' word was true

### **Thy son liveth.**

The servant stated the situation had become EXACTLY as Jesus said in verse 50 (Thy son liveth)

### **Yesterday ..... So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth**

It was only in hind sight that the Nobleman fully understood what occurred

It is unbelief to attempt to understand and accept intellectually what can only be understood by faith

## Saint John's Gospel

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

John 4:54

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

This is not the second miracle He did altogether, but the second which He did after coming out of Judea



# JOHN

GOD WALKED AMONG US

CHAPTER V

## Saint John's Gospel

After this there was *a feast of the Jews*; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

John 5:1-2

### **a feast of the Jews**

Many scholars believe that this feast is actually the Passover feast, if correct Jesus is just over 1 year of public ministry

### **sheep market a pool**

This actually should have been translated sheep gate

The pool actually was a place in which divine healings took place. This was not just a myth

**Bethesda:** House of Grace and Mercy



## Saint John's Gospel

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

John 5:3-4

### **In these lay a great multitude of impotent folk, of blind, halt, withered**

Usually when a dignitary enters a city his first stop is among the aristocracy, but Jesus stops first in the place of suffering

### **For an angel went down at a certain season into the pool, and troubled the water:**

John's treatment of the angel coming down and troubling the water is not handled as though it were a myth.

The angel troubling the water was a fact and the healings were actual

## Saint John's Gospel

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

John 5:5-6

### **which had an infirmity thirty and eight years.**

This statement contrasts the Grace of Christ with the Law of Moses. The Law could not address this infirmity

One reason the Pharisees hated Jesus is He was empowered to do what they could not,

The Pharisees could not heal this man or others like him due to (1) lack of power and (2) lack of compassion

### **Wilt thou be made whole?**

Actually means "Is it your will that you be made whole"

Jesus is aware of the infirmity and the length of time afflicted but does not address the infirmity

This is a picture of humanity as mankind is in an infirm state and cannot help himself or make himself whole

Jesus' incarnation presents man with the same question "Is it your will that you be made whole"

## Saint John's Gospel

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.*

John 5:7

### I have no man

Man's dependence on another man rather than on Christ is sin

It is easy to trust in what you can see

**Hebrews 11:1** Now faith is the substance of things hoped for, the evidence of things not seen.

### while I am coming, another steppeth down before me.

This man (as mankind in general) had faith that he could be healed, but had his own plan as to how it should come about

## Saint John's Gospel

Jesus saith unto him, *Rise, take up thy bed, and walk.* And *immediately the man was made whole,* and took up his bed, and walked: and on *the same day was the Sabbath.*

John 5:8-9

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

Notice that Jesus never addressed the man's problem rather spoke the solution

Notice also that Jesus never touched the man, proving that although the laying on of hands is scriptural it is not a necessity

### **immediately the man was made whole**

After 38 years of doing it "his own way", Jesus fixes the problem in a moment of time

### **the same day was the Sabbath.**

The Holy Spirit through John is careful to point out that Jesus healed this man on the Sabbath day

The Jewish Sabbath day under the law was simply a symbol of the True Sabbath, which Jesus is (who also is Lord of the Sabbath)

**Luke 6:5** And he said unto them, That the Son of man is Lord also of the Sabbath.

## Saint John's Gospel

The Jews therefore said unto him that was cured, *It is the Sabbath day: it is not lawful for thee to carry thy bed.* He answered them, *He that made me whole, the same said unto me, Take up thy bed, and walk.* Then asked they him, *What man is that which said unto thee, Take up thy bed, and walk?*

John 5:10-12

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

We see vividly that religion has no regard for the miracle of healing that occurred, but rather only the denominational rule book.

It was not a breaking of the law to carry your bedding on the Sabbath, however it did break the man-made rules that were added to the law.

Jesus routinely ignored the man-made laws of the Pharisees, which infuriated them to no end.

### **He that made me whole, the same said unto me**

The cured man gives a honest answer perhaps unaware of the animosity between Jesus and the Jews

### **What man is that which said unto thee,**

The religious leaders well knew who did this miracle, as it could only be one person, but they wanted to use this man as an example of Jesus be a lawbreaker

## Saint John's Gospel

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

John 5:13-14

### **he that was healed wist not who it was**

The cured man did not yet know it was Jesus, the Messiah of Israel that cured him

### **sin no more, lest a worse thing come unto thee.**

Jesus warns the man to “sin no more” indicating that the former infirmed condition was the result of personal sin

This is just as frequent today as ever; the great diseases of our day, speaking of HIV, is by and large the result of personal sin (i.e. drug use and illicit sex)

## Saint John's Gospel

*The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews <sup>(1)</sup> persecute Jesus, and <sup>(2)</sup> sought to slay him, because he had done these things on the Sabbath day.*

John 5:15-16

**The man departed, and told the Jews that it was Jesus, which had made him whole.**

The indication is that the man so overwhelmed with joy from his healing wanted the leaders to know who it was that cured him

**therefore did the Jews persecute Jesus, and sought to slay him,**

The Jews are not only pleased that God healed this man, but they are so angry they want to kill Jesus

**because he had done these things on the Sabbath day.**

There are several reasons the Jews became so angry by Jesus healing this man

1. The healings and miracles of Jesus was God bearing witness to who He was, the Jews did not have this same witness from heaven
2. The Jews failed to address the man's suffering for 38 years and lacked both the power and compassion to even attempt a remedy
3. Jesus was totally disregarding their man-made rules which they attached to the law and would not so much as acknowledge them

## Saint John's Gospel

Several reasons the Jews became so angry

1. The miracles of Jesus involved God bearing witness to who He was, the Jews did not have such witness
2. The Jews failed to address the man's infirmity due to lack of power and lack of compassion
3. Jesus habitually disregarded their man-made rules concerning righteousness



## Saint John's Gospel

But Jesus answered them, *My Father worketh hitherto, and I work.* 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.*

John 5:17-18

### **My Father worketh hitherto, and I work.**

Jesus answered their accusations by stating He was doing as God, His Father, instructed Him.

He does not draw back from healing on the Sabbath, but adds insult to the Jews injury by proclaiming himself deity (Son of God)

### **Jews sought the more to kill him**

This is the 2<sup>nd</sup> time the Spirit has John to record the Jew's desire to kill the Lord of Glory

Their reasons are:

1. The healings and miracles of Jesus were God bearing witness to who He was, the Jews did not have this same witness from heaven
2. The Jews failed to address the man's suffering for 38 years and lacked both the power and compassion to even attempt a remedy
3. Jesus was totally disregarding their man-made rules which they attached to the law and would not so much as acknowledge them
4. Made Himself equal to God by claiming God to be His Father

## Saint John's Gospel

For the Father loveth the Son, and *sheweth him all things that himself (Jesus) doeth*: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; *even so the Son quickeneth whom he will.* John 5:20-21

### sheweth him all things that himself doeth:

The Father showed the Jesus concerning the healing of the man at the pool

Jesus did nothing of Himself, but only those things as He was instructed by the Spirit

**John 8:28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

### he will shew him greater works

Jesus is here referring to the resurrection stating if man marvels at the healing at the pool he will certainly marvel at the resurrection of the quick and the dead

### even so the Son quickeneth whom he will.

Jesus claims equality with God by relationship and by works - Vs 17: My Father worketh hitherto, and I work.

Jesus claims equality with God by resurrection power - Vs 19-20: For as the Father raiseth up the dead, and quickeneth them; *even so the Son quickeneth whom he will.*

## Saint John's Gospel

*For the Father judgeth no man, but hath committed all judgment unto the Son: (so) 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.*

John 5:22-23

### **For the Father judgeth no man, but hath committed all judgment unto the Son:**

The great white throne Judgment is where unbelieving man will be judged (*the Father judgeth no man*).

Meaning: The person sitting in the Great White Throne is Jesus Christ the world's redeemer

### **men should honour the Son, even as they honour the Father**

If one dishonors the Son, as the Jews were doing, they dishonor the Father

Likewise if one honors the Son the same is honoring the Father

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

Jesus is telling his distractors that in dishonoring Him they are dishonoring the Father, whom they claim to be serving

## Saint John's Gospel

*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.*

John 5:24

### **Verily, verily, I say**

Jesus uses this term many times (*Verily verily I say...*) it signifies a statement of the Highest authority

John is the only Apostle to record Jesus' use of this phrase and records it use some 25 times in his gospel

### **He that heareth my word,**

Jesus presents the words of the Old Testament prophets as being His word thereby presenting Himself as deity

He also implies that it is through His word that eternal life is obtained

### **believeth on him that sent me**

Regards believing the Fathers plan for redemption (which is Christ Crucified)

### **passed from death unto life.**

**Death** is speaking spiritual death (The sons of Adam were born spiritually dead)

**Life** speaks of spiritual and eternal life (The sons of God, in Christ are born again

## Saint John's Gospel

*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.*

John 5:25-26

### Verily, verily, I say

Jesus uses this term many times (*Verify verily I say...*) it signifies a statement of the Highest authority

**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.**

Has a twofold meaning

- 1) **The hour is coming:** refers to the coming resurrection
- 2) **And now is:** refers to the spiritually dead NOW hearing the voice and the words that produce eternal life

## Saint John's Gospel

*For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.*

John 5:27

### **as the Father hath life in himself**

Proclaims the Father as the source of ALL life, the source ultimate, the first cause

### **given to the Son to have life in himself;**

Proclaims the "Son" as a participant in being the source of life

**John 1:4** In him was life; and the life was the light of men.

### **hath given him authority to execute judgment**

Jesus paid the price for all human sin as such He is given to judge all human beings

## Saint John's Gospel

*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 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.*

John 5:28-29

### **Marvel not at this**

Indicates those listening to Jesus are showing shock at His lofty statements

### **the hour is coming, in the which all that are in the graves shall hear his voice**

Jesus does not lessen the claim as a result of there marveling

He is hear speaking of the resurrection, which He gave further proof of a Lazarus' grave

**All:** means both believers and unbelievers

### **shall come forth**

There or no conditions to the hearing of the voice of The Resurrection

ALL SHALL hear and ALL shall come forth

# Saint John's Gospel

1<sup>ST</sup>  
Resurrection

*Rapture*

*Judgment Seat  
Of Christ*

*Millennial Reign  
1000 Years*

2<sup>nd</sup>  
Resurrection

*Great White  
Throne*





## Saint John's Gospel

*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.*

John 5:30

### **I can of mine own self do nothing:**

This statement proclaims the humanity of Christ.

**John 15:5** 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.**

### **because I seek not mine own will, but the will of the Father which hath sent me.**

This means that the judgment of God is enabled through the human consciousness of Christ and is uttered through human lips (*i.e.. That of Christ*)

No other prophet or patriarch could make this boast at the level that Jesus does because human will precludes this level of consecration

## Saint John's Gospel

*If I bear witness of myself, my witness is not true. (Deut 19:15) There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth.*

John 5:31-33

### **If I bear witness of myself, my witness is not true.**

Although Jesus would be truthful in bearing witness of Himself, he is referring to the standard held by:

**Deuteronomy 19:15** One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

### **There is another that beareth witness of me**

Jesus is here speaking of John the Baptist as recorded in John chapter 1 verses 6-7

### **Ye sent unto John, and he bare witness unto the truth.**

He is stating to these Jews that they heard the witness of John concerning the person of Christ

## Saint John's Gospel

*But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.*

John 5:34-35

### **But I receive not testimony from man:**

Although the testimony of John the Baptist was true and valid, Jesus states that I will not use His testimony in adhering to Duet 19:15

### **He was a burning and a shining light:**

Again Jesus speaks of John the Baptist

He was A light but He was not THE LIGHT

**John 1:8** He was not that Light, but was sent to bear witness of that Light.

### **ye were willing for a season to rejoice in his light.**

Meaning that they were willing to follow John until they realized His ministry was to introduce the Son of God, then they turned away

## Saint John's Gospel

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. 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.*

John 5:36-37

**the works which the Father hath given me to finish, the same works that I do, bear witness of me,**

Jesus states the reason for the many miracles the Father gave Him to perform. Because they irrefutably shown God testimony of who He was

**John 3:2** ... for no man can do these miracles that thou doest, except God be with him.

**the Father himself, which hath sent me, hath borne witness of me**

No other person in History could make these claims in the level Jesus did

The Jews believed on Moses because of the miracles He wrought in Egypt but Moses brought death and destruction Jesus brought life and immortality

**Ye have neither heard his voice at any time, nor seen his shape.**

Jesus is reminding these Jews that they have never heard God's voice as on Mt. Sinai not seen His shape yet they believe, so why would they not believe the one whom God has sent.

## Saint John's Gospel

*And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

John 5:38-39

The Levitical Law

The Passover

The Feast Days

The Tabernacle

The Sacrifices

The Furnishings

### **And ye have not his word abiding in you:**

This is a statement that would have greatly offended the Jews in fact telling them they did not know or possess the Word of God

This is indicated because all of the Prophets and the Law told of Jesus' coming

### **whom he hath sent, him ye believe not.**

The disbelief of the Jews shows plainly they did not understand the Law or the Prophets

### **in them ye think ye have eternal life: and they are they which testify of me.**

Jesus is stating that the entirety of the Word of God testify of who He is

1. The Levitical law
2. The Feast Days
3. The Sacrifices
4. The Passover Celebration
5. The Tabernacle
6. The Furnishings

## Saint John's Gospel

*And ye will not come to me, that ye might have life. (John 3:19) I receive not honour from men. But I know you, that ye have not the love of God in you.*

John 5:40-42

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

This statement indicates the stubborn pride of fallen man.

**John 3:19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

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

Jesus is reiterating that his honor and testimony do not come from man.

The miracles He performed were greater testimony than any man could provide

### **But I know you,**

But I know you, is meant as an indictment, aside from the religious externals the Lord knows the heart and secret thoughts of men

### **that ye have not the love of God in you.**

This statement is basically stating that the Jews do not know God and are not even His people

**1 John 4:8** He that loveth not knoweth not God; for God is love.

**John 13:35** By this shall all men know that ye are my disciples, if ye have love one to another.

## Saint John's Gospel

*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.*

John 5:43

**I am come in my Father's name, and ye receive me not:**

Jesus states the real reason He was not received by the Jews and Pharisees, which reason was they did not know the One who sent Him (i.e. The Father)

**another shall come in his own name, him ye will receive.**

Speaks of the Anti-Christ who will soon come and will be received by Israel as their Messiah

## Saint John's Gospel

*How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.*

John 5:44-45

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

Most religious people seek to please the religious hierarchy they belong to rather than to please God, and in doing so seek honor from the men of that hierarchy

### **Do not think that I will accuse you to the Father**

There is no need for Jesus to accuse the religious leaders as they stood accused before God already

### **one that accuseth you, even Moses**

Moses (i.e. The Law of Moses) in which they trusted, was the very thing that did accuse them before the Father



## Saint John's Gospel

*For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*

John 5:46-47

The Levitical Law

The Passover

The Feast Days

The Tabernacle

The Sacrifices

The Furnishings

**For had ye believed Moses, ye would have believed me: for he wrote of me.**

Again Jesus is stating as clearly as can be stated the writings of Moses (Gen-Duet) were all about the coming Christ

**if ye believe not his writings, how shall ye believe my words?**

Jesus is plainly and squarely tells these Jews that they do not know the Law or God

If one does not believe the Pentateuch (i.e. first five book of old testament) then one will not believe in whom they testify not His words



# JOHN

GOD WALKED AMONG US

CHAPTER VI

## Saint John's Gospel

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

John 6:1-3

### **After these things**

After He had spoken to the Jews concerning who He was

### **because they saw his miracles which he did on them that were diseased.**

This "great multitude" will proved to be between 10, 000 and 15,000 people

This great multitude did well to follow Jesus, but did so on the based on the miracles they could see

Faith based on sight is faith however it is the weakest level of faith one can have

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

This implies that Jesus was desirous of solitude but could not find it

## Saint John's Gospel

*And the Passover, a feast of the Jews, was nigh. 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?*

John 6:4-5

### **And the Passover, a feast of the Jews, was nigh.**

This is the second Passover during the public ministry of Christ and marks the 1 year mark of His public ministry

### **saw a great company come unto him**

This great company was numbered at 5000 beside women and children as recorded in

**Matthew 14:21** And they that had eaten were about five thousand men, beside women and children.

If each family had an average of 1 child the crowd would have been 15,000 (*Mary had at least 4 other children so families were large*)

## Saint John's Gospel

*And this he said to prove him: for he himself knew what he would do. Philip answered him, *Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.**

John 6:6-7

### **And this he said to prove him**

**Prove:** *peirazo* pi-rad'-zo - to test

This was asked of Phillip as Jesus was presenting with a pop quiz an unexpected test of His faith

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

Phillip is still operating very much in the natural (carnal mindedness)

His answer is to simply restate the obvious problem.

This is for the most part all that humanistic psychology can offer, an acknowledgment of the problem

## Saint John's Gospel

One of his disciples, Andrew, Simon Peter's brother, saith unto him, *There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*

John 6:8-9

**There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?**

Andrews' answer indicates that he is also operating in the natural realm

*five barley loaves, and two small fishes indicates that which without Christ is insufficient, but in the masters hands is adequate*

**what are they among so many?**

Andrew does a little better than Thomas in that he concludes by asking Jesus "what are they..."

Thomas' answer was more dogmatic stating, leaving no room for a response from Christ

## Saint John's Gospel

*And this he said to prove (test)...* John 6:6-7

*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.* John 6:10

### **this he said to prove**

Jesus is the consummate teacher gives a test to the disciples (not so Jesus would know they failings of the disciples, but so they would know)

The disciples fail the test and have not yet realized that they are in the presence of the Master

### **Make the men sit down.**

Sitting down denotes "rest", this is a great truth concerning salvation, it is "rest"

### **in number about five thousand.**

Many bible scholars believe this crowd would have been somewhere between 10,000 and 15,000 people counting women and children

## Saint John's Gospel

*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.*

John 6:11

### **And Jesus took the loaves;**

Means the young lad surrendered the meager provisions to Jesus.

Our insufficiency becomes sufficient only when surrendered to the Lord

### **he distributed to the disciples, and the disciples to them that were set down;**

This is a model of how the "Bread of Life" is distributed to the world

The gospel is given to believers and believers are to distribute it to the world

### **as much as they would.**

This means there was no strict rationing of the provisions, but all had as much as they needed

God has a law of which man knows nothing.

•When man makes anything the natural resources are left depleted

•God is able to provide and have an abundance remaining equal to or greater than the initial quantity



## Saint John's Gospel

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

John 6:12-13

### **When they were filled**

Indicates that the crowd of 10-15 thousand people all at "*Until they were filled*", no rationing or allowances were involved

### **Gather up the fragments that remain**

Tells us that Jesus did not merely meet the need of the huge crowd, rather He did exceedingly, abundantly, above ....

Again we see evidence of this law of which man knows nothing. Jesus started with 5 loaves and 2 fish and ended with twelve baskets....

### **Therefore they gathered them together, and filled twelve baskets with the fragments**

We have in this story a glimpse of the gospel

1. Jesus is the bread of life represented by the barley loaves
2. He is (a) blessed by God, (b) broken by man, and (c) fed out to the multitudes of the world
3. After the work of the incarnation (post-resurrection) there were 12 baskets of fragments remaining (twelve apostles)

## Saint John's Gospel

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.* 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.*

John 6:14-15

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

The people are referencing the great prophesy of Moses in Deut.

**Deuteronomy 18:15** The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

### **they would come and take him by force, to make him a king.**

This indicates that the people would have forced Him into being their King.

- a) Because He met their natural needs (feeding their families)
- b) They believed He was the long awaited for prophet that would break the Roman power of Israel

But these reasons did not address the primary spiritual need of the people (i.e. salvation from sin)

Jesus must be King of our hearts and lives not merely our selfish ambitions

### **he departed again into a mountain himself alone.**

Jesus' response was altogether different from that of man. He resisted being exalted by man and relied totally on the Father

## Saint John's Gospel

*And when even was now come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.*

John 6:16-17

**his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum**

The disciples did not want to leave without Jesus but have been commanded to do so

**Matthew 14:22-23** And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

**when even was now come \ it was now dark,**

Verse 16 indicates that Jesus was alone probably in prayer in the evening and remained in prayer until it was dark (full night time)

This intimates Jesus' prayer life

## Saint John's Gospel

*And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, (about 4 miles) they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.*

John 6:18

### **the sea arose by reason of a great wind**

Jesus no doubt knew this adverse wind would come and tested the disciples as He tests Phillip and Andrew

### **five and twenty or thirty furlongs**

this represents about 4 miles

### **Jesus walking on the sea**

This is another miracle of Jesus

So Jesus has walked on the water about 4 miles which means this is not some cheap parlor trick, but a demonstration of effortless power on the part of Jesus

## Saint John's Gospel

But he saith unto them, *It is I; be not afraid.*  
Then they *willingly received him into the ship:*  
and *immediately the ship was at the land*  
*whither they went.*

John 6:20-21

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

The literal translation would be ***"I AM, be not afraid"***, with Jesus using the identifier that Jehovah gave to Moses (Exo 3:14) to give to Pharaoh

The name **"I AM"** was given to Israel as a blank check to which they could add any need (*I AM safety, I AM deliverance, etc.*)

### **willingly received him into the ship**

It is important for man to **"Willingly"** receive Jesus into their heart, their life, their situation

### **immediately the ship was at the land whither they went**

**Immediately:** *eutheos* - at once or soon

Without Jesus the disciples had toiled from evening until between 3-6 AM (*Matt 14:25*) to go toward Capernaum

With Jesus, the disciples were **immediately** at land

## Saint John's Gospel

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;

John 6:22

### the people

These are the people that enjoyed the miracle of feeding 5000+ with the loaves and the fish

### which stood on the other side of the sea saw that there was none other boat

The point is that the people saw the disciples leave in the only boat without Jesus and there were no other boats in which Jesus could travel across the sea, but yet Jesus was gone

The point is the people knew the facts concerning Jesus but could not begin to phantom the miracle of Jesus walking across the sea

## Saint John's Gospel

(Howbeit *there came other boats from Tiberias* nigh unto the place where they did eat bread, after that the Lord had given thanks:)

John 6:23

### **there came other boats from Tiberias**

This explains that there were in fact other boats but they came from Tiberias and not Capernaum

## Saint John's Gospel

When the people therefore saw that Jesus was not there, neither his disciples, *they also took shipping, and came to Capernaum, seeking for Jesus.*

John 6:24

### **When the people therefore saw that Jesus was not there**

This tells us that these people actively sought for Jesus but could not find him or any of the disciples

### **they also took shipping, and came to Capernaum, seeking for Jesus.**

This is a picture of the modern church that is given over to seeking prosperity

These people (who ate the loaves and fishes) sought for Jesus but for all the wrong reasons

They sought Him not for salvation but for the blessings of the which they had ate (loaves and fishes)



## Saint John's Gospel

*And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 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.*

John 6:25-26

### **when they had found him on the other side of the sea**

This confirms that Jesus did in fact walk about 4 miles on the sea to meet the departed ship containing the disciples

### **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.**

These people had spent some time and effort searching for Jesus and had now found Him

Jesus has little respect for the reason for their search

**not because ye saw the miracles:** means that they did not recognize nor respect the power of the miracle He performed which was a heavenly validation of who He was

**because ye did eat of the loaves, and were filled:** means they did seek him for selfish, self-centered reasons. Although they enjoyed the benefits of His power they little understood who He was, or what the miracle represented

## Saint John's Gospel

*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. Then said they unto him, What shall we do, that we might work the works of God?*

John 6:27-28

### **Labour not for the meat which perisheth**

This statement is a direct affront the modern "Prosperity Gospel" which labors for temporal blessings and benefits

### **for that meat which endureth unto everlasting life**

This statement does NOT refer to a works based salvation but rather that one should put an effort into obtaining the things of God

The contrast is the meat (blessings) that perish and the meat (blessings) that endureth

### **What shall we do, that we might work the works of God?**

Most of these Jews were not even saved but yet they went about doing the "Works of God"

Most Jews understood salvation to be obtained by works because they were natural sons of Abraham

## Saint John's Gospel

Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.* They said therefore unto him, *What sign shewest thou then, that we may see, and believe thee? what dost thou work?*

John 6:29-30

### **This is the work of God, that ye believe on him whom he hath sent.**

Jesus corrects their misguided thinking regards the “works of God” indicating that it is not “Works” (i.e. human effort) at all

The Work of God is to believe on the Son whom the Father had sent, and what the Son was sent to do regarding Calvary

### **What sign shewest thou then, that we may see, and believe thee? what dost thou work?**

This statement indicates that the people completely ignored what Jesus has just said concerning “believing on Him”

They demand a sign in order to believe, which means they would then believe on the sign not really upon Him

Faith based on visual observations is the weakest faith one can obtain

## Saint John's Gospel

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

John 6:31-32

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

These stubborn Jews now quote scripture in an effort to provoke Jesus to action regarding doing miracles

They completely ignore the fact they He just feed the multitude with the fish and the loaves and ask for a sign

The Rabbis taught that Moses called down manna and that when Christ came He would do the same, however that is the error of following tradition as opposed to following the Word of God

### **Moses gave you not that bread from heaven;**

He is indirectly referring to Psalms 78:23-31 which gives Moses absolutely no credit for the miracle of the manna.

This statement by Jesus contradicts everything the Rabbis taught and the Jews believed

### **my Father giveth you the true bread from heaven.**

Indicates that as it was the Father who fed them in the wilderness, rather than Moses

Further indicates that it is the Father that gives the "True Bread" (Jesus) from heaven

## Saint John's Gospel

*For (Because) the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.*

John 6:33-34

### **For the bread of God is he which cometh down from heaven, and giveth life unto the world**

The Father giving manna by Moses for the life of the physical body was a prefigurement of The Father giving Christ for the life of the world

As natural food must be imbibed so to Christ must literally be consumed spiritually

To set in the presence of a plate of food without consuming any of the food does not fill the stomach,

To sit in the presence of Christ and not consume Him does not fill the soul

### **Lord, evermore give us this bread.**

Indicates that many but not all of Jesus' listeners heard him but did not believe or did not understand what He was saying

Their question "give us this bread" indicates their minds still being on being fed with the FREE loaves and fish

## Saint John's Gospel

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

John 6:35-36

### **I am the bread of life:**

Jesus now drops all parabolic speech and plain confesses He **IS** the bread

This is important to understand: Jesus does not have salvation He **IS** salvation, Jesus does not perform a resurrection He **IS** the resurrection, etc.

This is what was meant when Jehovah said "I AM THAT I AM"

### **he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

Jesus stops all spiritual hunger in ones life, but it is predicated on the requirement that one "come unto me"

Jesus also stops the spiritual thirst of ones life but again predicated on the requirement of "believing on Him"

## Saint John's Gospel

*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me.*

John 6:37-38

### **All that the Father giveth me**

Meaning that the Father will draw all who will believe to himself by way of Jesus Christ

If these Jews were "of the Father" they would have come to Christ"

This does not teach predestination as some being born for hell others being born for heaven

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

Jesus plainly states that He came down from heaven, which refers to the incarnation

That this was the Father's will from the foundation of the earth, that He come to earth and die on a cross to save mankind

## Saint John's Gospel

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 6:39

### **this is the Father's will**

Jesus now begins to define what the Father's will is

- A) That all who believe and come to Jesus should stay with Jesus unto the resurrection



## Saint John's Gospel

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

John 6:40-41

### **And this is the will of him that sent me,**

Jesus continues to expound and explain the will of the Father

### **that every one which seeth the Son, and believeth on him, may have everlasting life:**

This is the gospel in a nutshell (believe on the Son and live)

The will of the Father is that every one believe on Jesus and take part in the 1<sup>st</sup> resurrection

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

Jesus has stated the greatest promises of the Gospel and the Jews seemingly heard none of it

The Jews complain because He confesses truthfully that He is the bread meaning they understood perfectly what He meant

## Saint John's Gospel

*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? Jesus therefore answered and said unto them, Murmur not among yourselves.*

John 6:42-43

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

The human reasoning of man was expressed when the Jews stated, we know Jesus, we know his parents, his family

But had they done the smallest amount of research they would find Jesus satisfied **EVERY** prophecy concerning Messiah

#### **Jesus was born in Bethlehem**

**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.

#### **Jesus was of the tribe of Judah**

**Genesis 49:10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

#### **Time of His birth was exact**

**Dan 9:25** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

#### **His Virgin Birth**

**Is. 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

#### **The 1<sup>st</sup> prophet in 400 years preceded Jesus (John the Baptist)**

**Mal. 3:1** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

**And many many more ....**

## Saint John's Gospel

*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. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

John 6:44-45

### **No man can come to me, except the Father which hath sent me draw him:**

no man would desire Christ except the Holy Spirit draw them in

This statement is eluding to the fact that man is totally depraved

### **I will raise him up at the last day.**

Jesus is speaking of the first resurrection of the righteous

### **Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

Jesus' use of the term "every man" tell the unbelieving Jews that they have neither heard nor learned the Father, regardless of their constants boasts otherwise

Were it otherwise they would have come to Jesus

## Saint John's Gospel

*Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

John 6:46-47

Gen 32:30, Ex 33:11, Is 6:1

### **Not that any man hath seen the Father,**

Many of the prophets and patriarchs have visually seen the Lord, however none have fully comprehended Him

**Genesis 32:30** And Jacob called the name of the place Peniel: for **I have seen God face to face**, and my life is preserved.

**Exodus 33:11** And **the LORD spake unto Moses face to face**, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

**Isaiah 6:1** In the year that king Uzziah died **I saw also the Lord sitting upon a throne**, high and lifted up, and his train filled the temple.

### **save he which is of God, he hath seen the Father.**

Jesus is the only one that has ever “fully comprehended” the Father

All that we can ever learn of the Father must be taught us by Jesus, which He does via the Word of God and the Holy Spirit

### **He that believeth on me hath everlasting life.**

Jesus again assures the Jews and mankind in general, that He is the **ONLY** path to “everlasting life”

## Saint John's Gospel

*I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

John 6:48-50

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

Jesus is not intimidated by the anger of the Jews concerning His claim as “bread from heaven” but returns to the original point of contention in John 6:33-34

He states emphatically and unequivocally states “*I am that bread of life*”

### **fathers did eat manna in the wilderness.**

John 6:31-32 shows the great pride that the Jews had in that their fathers ate manna in the wilderness,

Jesus de-emphasizes this by pointing out they did eat manna but they are dead as all men have died.

### **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**

Jesus was probably pointing to His own body when He said “*This is the bread*”

He takes preeminence over the manna of Moses day by stating this bread prevents death, unlike the manna of old

## Saint John's Gospel

*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.*

John 6:51

### **I am the living bread which came down from heaven:**

Jesus states this for the third time "I am the living bread"

Kenneth Wuest translates this phrase as "I alone am the Bread of Life"

### **if any man eat of this bread, he shall live for ever:**

The promise concerning this bread regards one obtaining eternal life

Although mankind as a whole desires and seeks for eternal life, the majority will not come to Christ to obtain it.

### **the bread that I will give is my flesh, which I will give for the life of the world.**

This statement speaks of the death of Christ on Calvary, which is how Jesus gave His flesh for the life of the world

## Saint John's Gospel

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

John 6:52-53

1 Cor 11:24-25

### **The Jews therefore strove among themselves**

This is the result of unbelief, it causes one to strive with the truth

### **Verily, verily, I say unto you,**

This represents a statement of the highest possible authority

### **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

The term "flesh of the Son of Man" presents the sacrificial work of Christ on Calvary

**1 Cor 11:24-25** And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

Failure to believe on Jesus does not result in "no life in you" rather that is the condition of mankind from birth and only faith in Christ can bring life.

## Saint John's Gospel

*Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

John 6:54-56

### **Whoso eateth my flesh, and drinketh my blood, hath eternal life;**

Eating Jesus flesh and drinking His blood has to do with Faith in Him.

As one consumes natural food and it becomes part of ones body and living, we are to consume the truths of Christ and allow it to become part of our living

### **I will raise him up at the last day.**

Refers to the first resurrection of the righteous

### **my flesh is meat indeed, and my blood is drink**

His flesh refers to maintaining faith in His broken body on the cross

His blood refers to His spilled blood on the cross

### **dwelleth in me, and I in him.**

Dwelleth in me, refers to one obtaining and maintaining a position of "In Christ"

and I in him refers to Christ living His life in the believer through the Holy Spirit



## Saint John's Gospel

*As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This 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.*

John 6:57-58

**As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.**

living Father – could be translated the life-giving Father, this is the only place this phrase is used in the bible

Refers to Christ living His life in dependence on the Father as an example of how the Christian should live his life in dependence on Christ

**This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:**

Once again Jesus returns the subject matter of the bread from heaven

The implication is that He points to Himself when He states “*This is that bread which came down from heaven*”

Jesus also once again take proper preeminence over the manna given via Moses

**eateth of this bread shall live for ever.**

Jesus reiterates again the promise of eternal life to those who believe (eateth) the live bread (Jesus)

## Saint John's Gospel

These things said he in the synagogue, as he taught in Capernaum. *Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?*

John 6:59-60

### **Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?**

Not only did the Jews register unbelief in His words but also His disciples were troubled by it (not necessarily the twelve Apostles)

### **This is an hard saying**

Kenneth Wuest translated this statement to mean: Offensive and intolerable is His discourse

These words "*I give my flesh for the life of the world*" were offensive not because they were misunderstood, but rather because they were understood

The giving of His flesh and blood speaks of His death. They were offended because they did not see a Messiah that would be known for dying

## Saint John's Gospel

*When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?*

John 6:61-62

### **When Jesus knew in himself**

Jesus was able to “*know this in himself*” by the operation of the gift of knowledge

### **Doth this offend you?**

As Christ was an offense to man 2000 years ago, He continues to offend the world today

The thought of a naked, crucified Jew being the ONLY hope for mankind is an offense to most today

### **What and if ye shall see the Son of man ascend**

Jesus is saying that if they stumble at His death, how much more will unbelief stumble at His resurrection and ascension

In these verses Jesus has revealed;

1. His incarnation – “*I am the living bread which came down from heaven:*”  
John 6:51
2. His coming ascension “*ye shall see the Son of man ascend up where he was before?*” John 6:62

## Saint John's Gospel

*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 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.*

John 6:63-64

**It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.**

Jesus is saying that all that He has spoken of regarding "The bread of life" is to the benefit of the spirit-man and not the natural man

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

Jesus knew from the beginning "who believed not" meaning that He knew their heart and faith level

Jesus knew from the beginning "who should betray him" meaning that He knew of Judas' treachery from the beginning

## Saint John's Gospel

And he said, Therefore said I unto you, that *no man can come unto me, except it were given unto him of my Father.* From that time *many of his disciples went back, and walked no more with him.*

John 6:65-66

### **no man can come unto me, except it were given unto him of my Father**

Jesus' statement does not refer to the doctrine of "*predestination*" as some teach it

It speaks of the "total depravity" of mankind. No one would have a mind to come to God without;

- a) Being drawn by the Father unto the son
- b) Being moved on and strengthen to do so by the Holy Spirit

### **many of his disciples went back, and walked no more with him.**

This proves the general fickleness of mankind as just hours early they were ready to forcefully make Him their king

Now they walk off from Him altogether

This must have grieved our Lord's heart to see so many reject Him at once

## Saint John's Gospel

Then said Jesus unto the twelve, *Will ye also go away?* Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

John 6:67-69

### **Will ye also go away?**

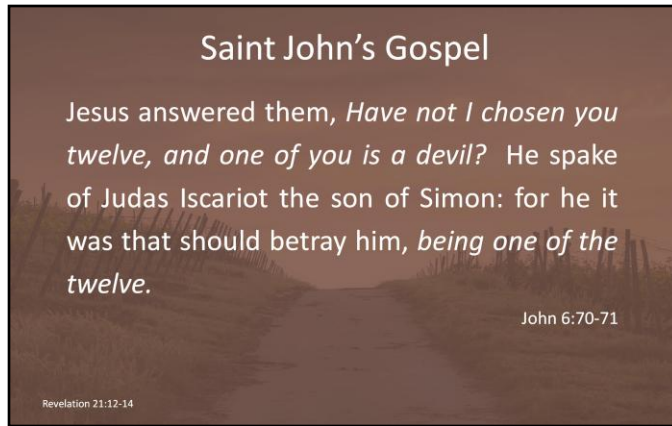
Although the departure of the masses would have pained the heart of Jesus, He now asked the 12 Apostles "*Will ye also go away?*"

### **Lord, to whom shall we go? thou hast the words of eternal life.**

Peter in essence is saying that there is nowhere to leave to.

#### Jesus is:

1. THE ONLY ONE who has the words of eternal life
2. THE ONLY Christ (Messiah) that the world will ever be offered
3. THE ONLY Son of the God



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

Jesus hand picked each of the twelve apostles (including Judas) and the evidence is that not only did Jesus pick Judas but Judas also picked Jesus

One of you is a devil: indicates that Judas is already starting to show a turning of His heart away from Jesus

### **Judas Iscariot the son of Simon:**

Every indication is that Judas had a true heart for the things of God, but when Jesus would not be who Judas wanted His heart left Jesus

Jesus and Judas were both from the tribe of Judah

### **being one of the twelve.**

**Revelation 21:12-14** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.



# JOHN

GOD WALKED AMONG US

CHAPTER VII



## Saint John's Gospel

After these things Jesus walked in Galilee: for *he would not walk in Jewry, because the Jews sought to kill him*. Now the Jews' feast of tabernacles was at hand. John 7:1-2

### **he would not walk in Jewry, because the Jews sought to kill him**

Jesus would not walk in Jerusalem nor Judea for they were the religious centers of Israel. The religious leaders were plenteous in these areas and most looked for a way to kill Jesus and still maintain their religiously pious façade

## Saint John's Gospel

*His brethren* therefore said unto him, Depart hence, and *go into Judaea, that thy disciples also may see the works that thou doest.* John 7:3

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? Matt 13:55-56

### His brethren

This speaks of Jesus younger half brothers.

**Matthew 13:55-56** Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?

James became senior pastor of the main church in Jerusalem and wrote the book of James

Judas was called Jude to distinguish him for Judas Iscariot and is the author of the book of Jude

### Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

They did not believe on Jesus until after His death & resurrection

At this time they believed He was insane (beside Himself)

They used the term "*Thy Disciples*" to clearly show they were NOT one of His disciples

## Saint John's Gospel

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

John 7:4-5

Matthew 4:5-7

### **For there is no man that doeth any thing in secret, and he himself seeketh to be known openly.**

There could be no doubt that Jesus' half brothers were fully aware of the animosity of the Jews against Jesus

They were saying to Jesus "*If you are who you say you are (God incarnate) reveal yourself in Jerusalem where it really matters*"

### **If thou do these things, shew thyself to the world.**

This temptation is very much like the temptation Satan offered to Jesus.

**Matthew 4:5-7** Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

### **his brethren believe in him.**

This statement represents what must have been a source of great personal pain for Jesus

His own siblings did not believe how He was even though they would have grown up watching His sinless life

## Saint John's Gospel

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

John 7:6-8

### **My time is not yet come: but your time is alway ready.**

Means that the time for His thoughts to be popular is not yet come, but the time for their thoughts to be popular were always ready

His thoughts were 100% heavenly, their thoughts were 100% of the world

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

Jesus states that his siblings thoughts are of the world and therefore acceptable to the world

Jesus' thoughts were contrary to the world and convinced the world of it's rebellion against God

### **I go not up yet unto this feast; for my time is not yet full come.**

Jesus tells His siblings that He did not wish to travel to Jerusalem with them as it would make for a very tense trip

## Saint John's Gospel

When he had said these words unto them, *he abode still in Galilee*. But when *his brethren* were gone up, then went he also up unto the feast, not openly, but as it were in secret.

John 7:9-10

Jude and James →

### **he abode still in Galilee.**

He would not travel with His brethren because of the animosity His brethren held against Him

### **his brethren**

“His brethren” includes James who after the crucifixion became the Pastor of the main church in Jerusalem and Jude who authored the book of Jude.

Neither of these two brethren would refer to themselves as Apostles, but rather spoke of themselves as “servant” of the Lord

## Saint John's Gospel

**Jude**, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Jude 1:1

**James**, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations;

James 1:1-2

## Saint John's Gospel

*Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, <sup>(1)</sup> He is a good man: others said, <sup>(2)</sup> Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.*

John 7:11-13

John 5:16, John 5:18, John 7:1

### Then the Jews sought him at the feast

**John 5:16** And therefore did the Jews persecute Jesus, and sought to slay him,

**John 5:18** Therefore the Jews sought the more to kill him

**John 7:1** he would not walk in Jewry, because the Jews sought to kill him.

### for some said, He is a good man: others said, Nay; but he deceiveth the people.

Both of these descriptions of Jesus are wrong.

**He is a good man:** is wrong due to it's vastly understating and misunderstanding who Jesus is

**he deceiveth the people:** because it was actually the religious leaders who deceived the people

## Saint John's Gospel

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, *How knoweth this man letters, having never learned?* Jesus answered them, and said, My doctrine is not mine, but his that sent me.

John 7:14-16

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

Most of the Rabbis and Scribes spoke in ways so as to purposely confuse the people. But there was no confusion on the part of the religious hierarchy as to the correctness of Jesus' teaching "*How **knoweth** this man "*

Jesus spoke with great clarity and simplicity actually taking His hearers to greater levels of understanding that the Jews had personally obtained

### **Jesus answered them**

These people were not speaking with Jesus but He either overheard them or the Spiritual gift of knowledge operated in Him

### **My doctrine is not mine, but his that sent me.**

Jesus is again implying that He is establishing doctrine as He hears His Father gives it to Him.

He did not teach as an effort of the flesh, but rather by the control and moving of the Spirit.



## Saint John's Gospel

*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 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.*

John 7:17-18

**If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

Jesus is bluntly telling the Jews that if they desired the will of the Father they would immediately recognize His doctrine of the Son

**He that speaketh of himself seeketh his own glory:**

This refers to one who speaks from the basis of man's knowledge rather than God's.

The religious leaders constantly quoted each other but never referred to the Word of God (*the same happens currently referring the G12, 40 days, etc.*)

## Saint John's Gospel

*Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?*

John 7:19-20

### **Did not Moses give you the law, and yet none of you keepeth the law?**

This is a strong indictment against the religious leadership and the Jews in general

They claimed to keep the Law of Moses perfectly but Jesus states contrarily that "none" have kept the law ever

### **Why go ye about to kill me?**

Jesus now removed the veil of deception stating that the religious leaders claimed perfect obedience to the law but at the same time sought to kill Jesus

### **who goeth about to kill thee?**

This is the general crowd asking this question due to the fact that they were totally unaware of the fact that the religious leaders had actually plotted to kill Jesus

## Saint John's Gospel

Jesus answered and said unto them, *I have done one work, and ye all marvel. 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.*

John 7:21-22

### **I have done one work, and ye all marvel.**

Jesus is referring to the miracle of healing the man at the pool of Bethesda. This healing occurred about 1.5 years earlier.

The controversy of this miracle was that it was performed on the Sabbath thereby breaking the Pharisaical rule book

### **(not because it is of Moses, but of the fathers;)**

Moses was told to include circumcision in the Law however it originated with Abraham prior to the giving of the Law

### **ye on the sabbath day circumcise a man.**

Jesus points out that circumcision was an exception to the Law regarding Sabbath breaking

## Saint John's Gospel

*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? Judge not according to the appearance, but judge righteous judgment.*

John 7:23-24

**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**

Jesus is reasoning with His distracters that if they allow circumcision on the Sabbath which benefits man in a minor way, why would they not see that this miracle of healing has also healed this man in a major way

## Saint John's Gospel

Then said some of them of Jerusalem, *Is not this he, whom they seek to kill?* But, lo, he speaketh boldly, and they say nothing unto him. *Do the rulers know indeed that this is the very Christ?*

John 7:25-26

### **Is not this he, whom they seek to kill?**

This informs us that there were some who were aware of the religious leaders scheme to kill Jesus. It was not totally hidden

### **he speaketh boldly, and they say nothing**

Those who knew of the leaders plot to kill Jesus also noticed the inability of the Jews to verbally spar with Jesus

### **Do the rulers know indeed that this is the very Christ?**

The crowds, many of whom had been healed and delivered by Jesus, are now questioning whether the religious leaders themselves know this is the long awaited Christ

## Saint John's Gospel

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

John 7:27-28

### **but when Christ cometh, no man knoweth whence he is.**

This is said in a negative sense, meaning they knew Jesus' parentage, the place of His early life, His siblings, etc.

Their attitude is that we could never accept this peasant as Israel's Messiah

### **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.**

Jesus cries out sarcastically and means YOU THINK "*Ye both know me, and ye know whence I am*"

### **I am not come of myself, but he that sent me is true**

Irrespective of what the leaders or the people think or believe, Jesus maintains that He came out from the Father and was sent by the Father

### **whom ye know not.**

Although this statement was very much true, they did not know God, it was received as an insult to the religious pride of the people

## Saint John's Gospel

*But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.*

John 7:29-30

### **But I know him: for I am from him, and he hath sent me.**

Once again Jesus reaffirms the fact that He was sent by the Father and that He knows (fully comprehends) the Father

### **they sought to take him:**

Means they became so angry and empowered by powers of darkness that they sought to do Him bodily harm

### **because his hour was not yet come.**

The Holy Spirit would not allow any harm to come to Jesus because the timing for His crucifixion was yet 6 months away.

So despite the anger of the mob, they were powerless to do anything to Jesus due to the operation and the conviction of the Holy Spirit

## Saint John's Gospel

*And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.*

John 7:31-32

### **And many of the people believed on him**

The crowds were actually divided over Jesus. The religious leaders and some of the people hated Him and wanted to destroy Him

Others in the crowd contemplated the possibility that He was actually the Christ.

### **The Pharisees heard that the people murmured such things concerning him**

The Pharisees were jealous of Jesus ability and knowledge, so when they heard that some in the crowd were turning to accepting Jesus as Messiah that acted

### **the Pharisees and the chief priests sent officers to take him.**

the Pharisees and the chief priests where usually greatly opposed to one another but now join forces against Jesus

These officers had orders to apprehend Jesus and to bring Him before the religious leaders who's heart were filled with murder



## Saint John's Gospel

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

John 7:33-34

### **Yet a little while am I with you, and then I go unto him that sent me.**

Jesus seemingly speaks to the intention of the religious leaders, stating that it will still be a little while before He dies (lays down His life)

**a little while:** proves to be about six months before He goes to Calvary

**and then I go:** refers to His death on the Cross and subsequent ascension

### **Ye shall seek me, and shall not find me:**

Refers to a period about 37 years after the crucifixion when General Titus destroyed Jerusalem leaving not one temple stone upon another

During this time they would look for their Messiah to help, but they had denied and crucified Him

### **where I am, thither ye cannot come.**

Meaning that they would not be able to follow Him in the ascension to the throne on high

## Saint John's Gospel

*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? 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?*

John 7:35-36

**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?**

This question shows the result of blatant unbelief. Not believing that Jesus descended and would ascend back to heaven the unbelieving mind extrapolates a carnal meaning

**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?**

Again we see the effect of unbelief causing questions and confusion in the mind of those refusing to believe

Jesus' comments were meant to enlighten but unbelief caused those very words to confuse

## Saint John's Gospel

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

John 7:37-38

### **In the last day, that great day of the feast,**

On this day occurred the ceremony of drawing water from the pool of Siloam. The priest filled a golden vial with water from the fount of Siloam which was borne with great solemnity, attended with the sound of trumpets, through the gate of the temple, and being mixed with wine, was poured on the sacrifice on the altar. It is probable that Jesus stood and cried while they were performing this ceremony.

### **If any man thirst, let him come unto me, and drink.**

The ceremony served as a "type" of drawing from the well of water Jesus offers. With this proclamation Jesus moved the minds of the people from the ceremony which was a type to Himself which was the anti-type or the reality

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

Jesus promises that scriptural belief on His person (who He is and what He would do) will result in the indwelling of the Spirit of God

## Saint John's Gospel

*(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.)*

John 7:39

### **But this spake he of the Spirit**

Jesus is here speaking of God the Holy Ghost

### **they that believe on him**

This is the qualification for anyone to receive from the Lord

It was qualified in the prior verse to mean *“that believe on Him as the scripture has said”*

### **should receive**

Potentially every Christian has access to the Holy Spirit, practically few seek fulfillment of that potential

### **the Holy Ghost was not yet given;**

The Holy Spirit could not abide with us as He now does due to the sin debt owed to God by man

### **because that Jesus was not yet glorified**

Jesus' death on Calvary as our sacrifice did the following

1. Paid the sin debt owed to God by man
2. Potentially made dormant the Sin Nature within man
3. Provided perfect ongoing righteousness for the believer

## Saint John's Gospel

*Many of the people* therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

John 7:40-41

**Many of the people said “this is the Prophet.... Others said, This is the Christ”**

This refers to many of the people speculating favorably concerning Jesus with yet other saying definitely “Jesus is the Christ”

**But some said, Shall Christ come out of Galilee?**

Others continue to ask more questions and remain in unbelief and confusion regarding Jesus being the Christ

## Saint John's Gospel

Hath not the scripture said, *That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him.*

John 7:42-43

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

These doubters knew the scripture concerning Christ but presumed they knew the facts and made no effort to research the situation

**Luke 2:4** And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, *unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)*

### there was a division among the people

This division concerning Jesus remains to this day with most of the world's population not believing on Jesus as the world's redeemer

## Saint John's Gospel

*And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?*

John 7:44-45

### **And some of them would have taken him; but no man laid hands on him.**

Some members of this crowd were angered by Jesus' disruption of the "drawing of the water" ceremony

Furthermore the officers (probably temple guard) had been sent to "take Him" arrest Him. (see verse 32)

### **came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?**

The officers had every intention of arresting Jesus and came upon Him to do so

However the Holy Spirit used some means that is not indicated to render those officers impotent regarding Jesus' arrest.

Additionally Jesus' words would have been accompanied by a heavy presence, anointing, and conviction of the Holy Spirit

### **Why have ye not brought him?**

The question of the Pharisee and chief priests was a direct cause of unbelief, Unbelief always leaves one with confusion and questions

## Saint John's Gospel

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## Saint John's Gospel

The officers answered, *Never man spake like this man.* Then answered them the Pharisees, *Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.*

John 7:46-49

### **Never man spake like this man.**

This tells us several things;

1. The invitation which Jesus gave "If any man thirst ..." was of such power, magnitude and such moment that the guards were astonished at His words
2. When the statement was made the Holy Spirit powerfully moved across the temple mount, touching every honest heart with power and conviction

### **Then answered them the Pharisees,**

The Pharisee really had not valid point to make concerning Jesus comments and the power that was manifest by the Spirit.

They asked two questions (unbelief leaves one with confusion and question) and then pronounce a curse on those who did not agree with them

## Saint John's Gospel

Nicodemus saith unto them, (*he that came to Jesus by night, being one of them,*) *Doth our law judge any man, before it hear him, and know what he doeth?* They answered and said unto him, *Art thou also of Galilee?* Search, and look: *for out of Galilee ariseth no prophet.* And every man went unto his own house. John 7:50-53

### **Nicodemus - he that came to Jesus by night, being one of them**

Nicodemus was a closet Christian, privately following Jesus but due to “man fear” would not make a public profession of his faith

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

Nevertheless he does timidly confront the Pharisee (who he outranked as a member)

### **Art thou also of Galilee?**

The Pharisees continue with questions which result from unbelief

### **Search, and look: for out of Galilee ariseth no prophet**

Two errors are made in this statement;

1. Jesus was not from Galilee, He was from Bethlehem
2. Jonah, Hosea, Elijah and Elisha were all from the Northern Kingdom in which Galilee was located



# JOHN

GOD WALKED AMONG US

CHAPTER VIII

## Saint John's Gospel

*Jesus went unto the mount of Olives. 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.*

John 8:1-2

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

The 7<sup>th</sup> chapter closes with Jesus enemies going to their homes, no doubt very comfortable and Jesus went into the mount to sleep outdoors for the evening

**Luke 9:58** And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

### **all the people came unto him**

This is part of the reason the religious hierarchy hated Jesus so greatly with unbridled jealousy

The people came not to the religious leaders but to Jesus and He actually taught them which the religious leaders had really never done

## Saint John's Gospel

*And the scribes and Pharisees brought unto him a woman taken in adultery; and *when they had set her in the midst,**

John 8:3

### **the scribes and Pharisees**

Previously the Pharisees had joined with the Chief priests in opposing Jesus, now they join with the scribes for the same reason

### **when they had set her in the midst**

They set her in the midst of Jesus' teaching session thus preventing the teaching of the people

As religion was then so it is now

## Saint John's Gospel

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

John 8:4-5

### **Master, this woman was taken in adultery, in the very act.**

This implies that this woman had been “setup” since she was caught in the “very act”.

They had stopped “the act” to forcibly drag her into public humiliation with no regard to her dignity nor shame

They disregarded completely the culpability of the man who was also caught in the “very act”

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

The Scribes were those who were well studied in the law who could clearly define the meaning of Moses dictates

They did not care what His answer was, either way they felt they could condemn His position

## Saint John's Gospel

*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.*

John 8:6

### **This they said, tempting him, that they might have to accuse him.**

The Pharisees having lost the battle of healing of the man on the Sabbath attempt lessen Jesus in the eyes of the people

1. If He did not agree to the law they would accuse him of disregarding the sacred Mosaic law
2. If he said stone her they would say He could not possibly be the Savior

### **with his finger wrote on the ground.**

There is much speculation as to what Jesus wrote. However the Holy Spirit did not reveal it and so we should not put too much into the speculation.

One of the purposes of Jesus' writing on the ground is to remind the religious people that it was He (God) who stooped earthward on Mt Sinai to write the law on tables of stone

This action should have reminded the Jews of who He (Jesus) was.

## Saint John's Gospel

*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. And again he stooped down, and wrote on the ground.*

John 8:7-8

### **So when they continued asking him, he lifted up himself**

Indicates that the religious leaders did not catch on to what this gesture meant or who it was that wrote in the dust

It also means that they continued to press the matter and demanded an answer of the Lord

### **he lifted up himself, and said**

When He stood up the crowd probably hushed to silence in anticipation of what He would say

They anticipated one of two possible answers

1. If He did not agree to the law they would accuse him of disregarding the sacred Mosaic law
2. If he said stone her they would say He could not possibly be the Savior

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

This statement completely turned the table on the self-righteous leaders changing the focus from the adulteress woman or each individual

No doubt this statement was delivered under a powerful anointing of the Holy Spirit

His statement does not condone the woman's obvious sin, but does take judgment out of the hands of sinful mankind

He forces sinful man to look not at another but at their own secret sin

Secret sin can be hidden but can not be truthfully denied



## Saint John's Gospel

*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.*

John 8:9

### **And they which heard it, being convicted by their own conscience**

This tells us that their moral and scriptural position was so untenable that their own conscience condemned them

### **one by one, beginning at the eldest, even unto the last**

The moving of the Spirit upon Jesus words was with such power as to not only stop their efforts but also publicly reverse them

From the oldest to the youngest speaks to the fact that the older a person lives the more time for one to commit greater quantities of sin

### **Jesus was left alone, and the woman standing in the midst.**

As the crowd dispersed, the woman did not move or walk away and was probably continuing to cower in shame and fear

The Pharisee's brought to be condemned and killed but Jesus proved to be her forgiveness and eternal life

## Saint John's Gospel

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

John 8:10-11

### **saw none but the woman,**

This informs us that the conviction caused by Jesus' statements clear ALL of the accusers to walk away (All have sinned)

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

There are none which are qualified to accuse another. The presence of Jesus' perfection made that clear

### **Neither do I condemn thee:**

These are the sweetest words that any condemned sinner could hope to hear from the Judge of all mankind

While Jesus does not condemn the sin of this woman neither does He condone the sin.

### **go, and sin no more.**

When one comes to the cross for forgiveness of sins these are the words that should ring in their spirit as they walk away forgiven

## Saint John's Gospel

*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.*

John 8:12

### **Then spake Jesus again unto them**

Jesus is speaking to the onlookers of this event and not the accusers of the woman

### **I am the light of the world:**

**John 1:4** In him was life; and the life was the light of men.

During the original fall man lost both his spiritual life and his spiritual light

### **he that followeth me shall not walk in darkness**

A person who is spiritually blind is blind due to lack of light and not an inability to see (the light being withdrawn will leave anyone blind)

## Saint John's Gospel

The Pharisees therefore said unto him, *Thou bearest record of thyself; thy record is not true.* 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.*

John 8:13-14

### **Thou bearest record of thyself; thy record is not true.**

The Pharisees are attempting to accuse Jesus of violating ...

**Deuteronomy 17:6** At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Jesus had already given 4 witnesses in chapter 5 - (1) John the Baptist (2) His Miracles (3) The Father (4) The Scriptures

### **for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.**

Jesus reminds the Pharisees that they are unable and unwilling to discern that Jesus is from heaven and would return to heaven

## Saint John's Gospel

*Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for (because) I am not alone, but I and the Father that sent me.*

John 8:15-16

### **Ye judge after the flesh; I judge no man.**

Meaning that these Pharisees looked at Jesus the man and because He was a peasant judged him after His fleshly incarnate appearance

### **I judge no man.**

Meaning that Jesus did not come to this world to judge it at that time.

### **yet if I judge, my judgment is true:**

Although Jesus did not come at that time to judge, that did not abrogate His ability to render true judgment

### **For I am not alone, but I and the Father that sent me.**

Meaning that the judgment that Jesus would render if He so desired did not originate in human consciousness but rather the Father infallible knowledge

## Saint John's Gospel

*It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. 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.*

John 8:17-19

### **It is also written in your law, that the testimony of two men is true.**

This is a reference to the scriptural standard set in Deut 17:6, 19:15

### **I am one that bear witness of myself, and the Father that sent me beareth witness of me.**

Jesus counts himself as one witness, the second witness is the miracles which only God could do and did through Him

### **Where is thy Father?**

It was evident to everyone that Jesus' miracles could only be accomplished by God, yet the Pharisees claimed ignorance of this second witness asking sarcastically "Where is thy Father?"

### **if ye had known me, ye should have known my Father also.**

Once again Jesus implies that if one knows the Father they will know the Son

**John 14:8-10** Philip saith unto him, Lord, **shew us the Father**, and it sufficeth us. 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, Shew us the Father? 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.

## Saint John's Gospel

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.* 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.*

John 8:20-21

### **no man laid hands on him; for his hour was not yet come.**

The religious leaders already conspired to kill him, but could not publicly do so because;

- a) To have publicly killed him without at least a mock trial would have caused very much unrest
- b) His hour was not yet come, meaning the Holy Spirit would not allow it

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

Jesus predicts His impending death, resurrection and ascension

He also predicts the death and damnation of these unbelieving Pharisees

## Saint John's Gospel

Then said the Jews, *Will he kill himself?* because he saith, *Whither I go, ye cannot come.* And he said unto them, *Ye are from beneath; I am from above: ye are of this world; I am not of this world.* 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.

John 8:22-24

### **Will he kill himself?**

Again the unbelieving Pharisees are left with questions and confusion as a result of their willful unbelief

### **Ye are from beneath; I am from above: ye are of this world; I am not of this world.**

Jesus is stating as clearly as He can that He unlike the rest of mankind comes directly from heaven

He is stating that regardless of what they think of Him He is not merely a peasant from Galilee

### **that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.**

Once again He warns them, as all of mankind is warned, if one does not believe on Jesus as Savior of the world one CAN NOT be saved

This includes Muslims, Hindus, Buddhists, Shintoists and all others that do not hold Jesus as Savior



## Saint John's Gospel

Then said they unto him, *Who art thou?* And Jesus saith unto them, *Even the same that I said unto you from the beginning.* 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.* They understood not that he spake to them of the Father.

John 8:25-27

### Who art thou?

Again we see the unbelieving Pharisees reduced to questions and confusion. With the rejection of light one is left in darkness

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

Jesus implies that His identity has not changed since the beginning of His ministry referring back to John 8:12

**John 8:12** 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 speak to the world those things which I have heard of him

Means that Jesus words, actions and judgments were God's words, actions and judgments executed through human consciences

## Saint John's Gospel

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. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John 8:28-29

### When ye have lifted up the Son of man, then shall ye know that I am he

He is speaking of His impending death on the cross and that death would open many eyes and hearts to who He is

Ex: **Matthew 27:50-54** Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, **they feared greatly, saying, Truly this was the Son of God.**

## Saint John's Gospel

*As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him,*

John 8:30

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

This represents the highest type of faith one may have, it is faith in the God's words as opposed to faith inspired by what one sees

### **Then said Jesus to those Jews which believed on him**

If one is to notice Jesus is not here talking to everyone but only to those that believe on Him

Notice that believing in general is not the qualifier but rather believing on Jesus  
*(who He is and what He would do)*

## Saint John's Gospel

*If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*

John 8:32

### **If ye continue in my word**

The criteria is not to be exposed to or to be introduced to, rather the criteria is to continue. This means that irrespective of where one is in their scriptural understanding one must "continue".

### **ye shall know the truth**

The word is truth ONLY when it is rightly divided and properly expounded. A erroneous understanding of scripture does not qualify as truth regardless of how many scriptures may be quoted

Knowing truth is a result of continuing. When light (truth) is given, one must continue in it meaning to apply it to ones practical life as a result one continues to "know the truth"

To reject the light (truth) that is given will ultimately result in light (truth) being taken away

**Luke 8:18** Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

### **the truth shall make you free**

When the light (truth) is received and embraced the result is being set free from personal bondages

However it is ONLY the truth that one personally KNOWS, that will make one free

## Saint John's Gospel

They answered him, We be Abraham's seed,  
and were never in bondage to any man: how  
sayest thou, Ye shall be made free? John 8:33

1. the Egyptians
2. the Assyrians
3. the Babylonians
4. the Persians
5. the Greeks
6. The Romans

### **We be Abraham's seed, and were never in bondage to any man:**

This statement is very much untrue. Israel had been in bondage to the Egyptians, the Assyrians, the Babylonians, the Persians and the Greeks and were in bondage to the Romans at the time this statement was being made.

### **how sayest thou, Ye shall be made free?**

Irrespective of the known history and present bondage of the Jews they still make this statement denying their obvious bondages

This represents the problem with most of mankind. We deny the obvious and present ourselves as we would like to be rather than as we are

## Saint John's Gospel

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

John 8:34-36

### **Whosoever committeth sin is the servant of sin**

Though the Jews were speaking of natural bondage (i.e. slaves) Jesus is speaking of spiritual bondage.

“*Whosoever committeth sin*” includes the entire family of mankind of which none is exempt

Jesus defines a “*Slave of sin*” as being one who “*committeth sin*”, thereby defining the entire human race as slaves to sin (*i.e. the sin nature*)

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

Means that one who is a slave to sin does not have eternal life, however the Son (Jesus) does have eternal life.

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

Jesus makes men free by rendering the Sin Nature dormant in ones life.

Christ Crucified is the ONLY thing that can destroy the power of the Sin Nature

## Saint John's Gospel

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

John 8:37-38

### **I know that ye are Abraham's seed; but ye seek to kill me**

Jesus acknowledges that the Jews are Abraham's seed regarding the flesh

Nevertheless they remain the servants of sin, witnessed by the fact they desire to murder Jesus

### **I speak that which I have seen with my Father: and ye do that which ye have seen with your father.**

Jesus differentiates between physical lineage and spiritual lineage

The Jews were truly the physical offspring of Abraham but they were the spiritual offspring of Satan, due to the activity of the Sin Nature

## Saint John's Gospel

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. 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.*

John 8:39-40

### **Abraham is our father.**

Again the Jews state that they are the legitimate seed of Abraham, which they were in the physical sense. However Jesus is speaking spiritually.

Being Abrahams seed was a source of great pride for the Jewish nation

### **this did not Abraham.**

Jesus is stating that Abraham loved truth and believed God's plan for salvation (the sacrifice of the Altar)

These Jews hate the truth and seek to kill the one who proclaims the truth of God, making their actions spiritually inconsistent with Abraham



## Saint John's Gospel

*Ye do the deeds of your father.* Then said they to him, *We be not born of fornication; we have one Father, even God.* 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.

John 8:41-42

### **Ye do the deeds of your father**

Jesus is eluding to the Jews being children of darkness therefore of the devil

### **We be not born of fornication; we have one Father, even God.**

The Jews still thinking carnally and misunderstanding Jesus' spiritual speech insult Jesus with this statement

The "we" is stated emphatically and implies that Jesus "was" born of fornication

### **If God were your Father, ye would love me:**

This means that all who are children of light should have a love one for another

If we love Christ we love the Father, and if we truly love him that we have not seen we will love those who we have seen

## Saint John's Gospel

*Why do ye not understand my speech? even because ye cannot hear my word. 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.*

John 8:43-44

### **Why do ye not understand my speech? even because ye cannot hear my word.**

His word (truth) represents the subject He is teaching, His speech is the mechanism used to teach the subject

If one is void of understanding the subject matter, all speech regarding that subject is unintelligible

### **Ye are of your father the devil, and the lusts of your father ye will do.**

Jesus is now speaking in the plainest terms possible, cutting through disinclination to understand His words

He defines the religious leaders as children of the devil and their works as the works of darkness

### **He was a murderer from the beginning**

Jesus now moves from commenting on the Jews to commenting on Satan himself

Refers to his trickery in the garden causing Adams fall

**Romans 5:12** Wherefore, as by one man sin entered into the world, and **death by sin**; and so death passed upon all men, for that all have sinned:

### **abode not in the truth,**

This tells us that at one time Satan was in truth but he did not continue to abide in truth

### **he is a liar, and the father of it.**

During Satan's rebellion against God he declared himself the embodiment of truth (of which only God can be)

He is actually the embodiment of a lie and the Father of the lie

As God is the Father of truth, Satan is the father of lies

## Saint John's Gospel

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

John 8:45-47

### **because I tell you the truth, ye believe me not**

He now explains that it is because of Jesus prior comments that the Jews do not believe Him (He is light, they are darkness)

### **Which of you convinceth me of sin?**

This question asked of Jesus mortal enemies is a strong proof of His unsullied sinless perfection

None could tell a fault concerning the person of Jesus Christ

### **He that is of God heareth God's words:**

This truth holds true today, many listening to God's word, but never really hearing the word (*Because they are not born-again and therefore spiritually dead*)

## Saint John's Gospel

Then answered the Jews, and said unto him, *Say we not well that thou art a Samaritan, and hast a devil?* Jesus answered, I have not a devil; *but I honour my Father, and ye do dishonour me.* And I seek not mine own glory: there is one that seeketh and judgeth.

John 8:48-50

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

The Jews lacking a theological argument to Jesus telling them bluntly “They are not of God” resort to name-calling and insults

This is the deepest insult they could level against Jesus because;

1. The Jews deeply hated the Samaritans and considered them to be half-breeds and idol-worshippers
2. Additionally they accuse Him of working His works by the powers of Satan and being demon-possessed.
3. This is amazing blindness considering they were speaking to God Incarnate

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

Represents Jesus simply denying demon-possession and ignoring the crass charge of being a Samaritan

## Saint John's Gospel

Verily, verily, I say unto you, *If a man keep my saying, he shall never see death.* 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.*

John 8:51-52

### **If a man keep my saying, he shall never see death.**

Jesus once again states and warns that believing in Him is the only offer of eternal life that will be extended to the human race.

### **Now we know that thou hast a devil.**

Represents the Jews again insulting Jesus and bordering on blasphemy in referring to Him as demon possessed

Jesus was operating in the power of the Holy Spirit which the Jews were referring to as a demon

### **Abraham is dead, and the prophets;**

They Jews remind Jesus that Father Abraham and the great old testament prophets are dead, implying that if they could not save themselves from death how could Jesus do so. They were disinclined to believe that a greater than Abraham stood before them

## Saint John's Gospel

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

John 8:53-54

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

They ask bluntly if Jesus considered Himself greater than Abraham and the prophets.

Jesus in His deity can not even be compared to Abraham or even the highest archangel because He is infinite in every attribute of His character

1. God is not higher than an archangel as the archangel is higher than a caterpillar
2. God is just as high over an archangel AS He is over the caterpillar

### **my Father that honoureth me; of whom ye say, that he is your God:**

Jesus states that God is honoring Him in His working of miracles and the doctrine He teaches (with is the Fathers doctrine)

He is referring to the absurdity of the Jews rejecting the Father's doctrine and at the same time considering Him to be their God

## Saint John's Gospel

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

John 8:55-56

### **Yet ye have not known him; but I know him:**

Jesus plainly reiterates the fact that these Jews do not know God, regardless of the deep religious façade they project

This implies that not only do the Jews not know the Father, but they have NEVER known Him

### **if I should say, I know him not, I shall be a liar like unto you:**

The statement represents the severity of Jesus Christ, which pulls no punches and compromises no truth

### **but I know him**

Jesus knows the Father like no other human is capable of knowing Him, meaning that if we are to learn anything of the Father it must be taught to us by Jesus which He accomplishes via the Holy Spirit.

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

Abraham understood that:

1. God would become man in order to redeem mankind
2. The world's redeemer would come through Abrahams own lineage
3. All families of the world would be blessed (Gen 12:3)
4. Believed all this of which the father helped him to understand **“and was glad”**

## Saint John's Gospel

Then said the Jews unto him, *Thou art not yet fifty years old, and hast thou seen Abraham?* Jesus said unto them, *Verily, verily, I say unto you, Before Abraham was, I AM*

John 8:57-58

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

The Jews continue in their carnal thought process, stating the impossibility of Jesus having saw Abraham

Abraham died approximately 1800 years before Christ was physically born  
*(referring to the incarnation)*

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

Jesus speaks now as the Eternal One. He existed not only before Abraham, but also before eternity.

Jesus' statement allows the Jews to catch a glimpse of the Alpha and Omega

The term I AM is the named God revealed him self to Moses. I AM is His name just as Jehovah is His name.

The sentence could easily have read "Before Abraham was Jehovah"



## Saint John's Gospel

*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.*

John 8:59

### **Then took they up stones to cast at him:**

This was the response of religious Israel (mankind in general) to our Messiah

This is the second of three occasions that Jews attempted to stone Him. Each time it occurred when He truthfully claimed He was God

### **Jesus hid himself, and went out of the temple,**

Scholars believe the Jews would have rushed to the court of the Gentiles to collect stones to throw and upon their return found that Jesus had left the temple



# JOHN

GOD WALKED AMONG US

CHAPTER IX

## Saint John's Gospel

*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.*

John 8:59

## Saint John's Gospel

*And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?*

John 9:1-2

### **And as Jesus passed by**

Some have misinterpreted John 8:59 assuming that Jesus fled for His life. However John 9:1-2 prove this to not be the case as Jesus was in no rush to leave

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

It is believed by some that ALL sickness is the result of sin.

It is true that ALL sickness results from ORIGINAL sin (in the garden), sin and sickness are NOT synonymous as Jesus will shortly reply

## Saint John's Gospel

Jesus answered, *Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

John 9:3-4

### **Neither hath this man sinned, nor his parents:**

Telling His disciples that the blindness was not the result of anyone's personal sin, even though these parents were sinners like all others

### **that the works of God should be made manifest in him**

Tells us that Jesus did not come to this world to condemn men for their fallen condition but rather to free them thereby glorifying God

### **work the works of him that sent me, while it is day: the night cometh,**

Jesus is implying that He must do the works of God while it is day (during His life) night (darkness) was coming when work can no longer be done on this earth

The same is true of all Christians, we must work during this life as death stops our work in this world

## Saint John's Gospel

*As long as I am in the world, I AM the light of the world. 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,*

John 9:5-6

### **he spat on the ground, and made clay of the spittle,**

This is meant to portray the incarnation, The moisture of the spittle representing The Spirit and the clay representing Jesus' human body

### **he anointed the eyes of the blind man with the clay**

Christ is the only solution for the physical blindness that plagues mankind

This again entire scene presents the fact that Jesus is the Light of the World, who alone turns blindness into sight

## Saint John's Gospel

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. The neighbours therefore, and they which before had seen him that he was blind, said, *Is not this he that sat and begged?*

John 9:7-8

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

Depicts man's need to be washed in the blood of Him that was sent

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

The neighbors would have not been able to believe that this magnitude of miracle could have been done

Opening the eyes of one that was born blind had never before been done in history

**John 9:32** Since the world began was it not heard that any man opened the eyes of one that was born blind.

## Saint John's Gospel

Some said, This is he: others said, He is like him: but *he said, I am he*. Therefore said they unto him, *How were thine eyes opened?*

John 9:9-10

### **he said, I am he**

When Jesus touches a life, it matters little what people say when compared to what the recipient of the miracle says

Mans tendency is to deny any experience He personally has not experienced

1. The reality of the born-again experience is denied by most of humanity that has not experienced it
2. The Baptism in the Holy Ghost is denied by many denominations that have not experienced it

### **How were thine eyes opened?**

As stated in previous chapters, unbelief always leaves the unbeliever in a state of confusion and questions



## Saint John's Gospel

*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. Then said they unto him, Where is he? He said, I know not.*

John 9:11-12

**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.**

Represents the formerly blind man repeating the story exactly as it happened

**Where is he? He said, I know not.**

Although this man received his sight from Jesus he actually knew very little about his savior

## Saint John's Gospel

*They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes.*

John 9:13-14

### **They brought to the Pharisees him that aforetime was blind.**

The Pharisees were considered to be the spiritual guides for Israel and had the authority to excommunicate from the synagogue

it was the sabbath day when Jesus made the clay, and opened his eyes. We will see the Pharisees gathering information with which to persecute Jesus for healing on the Sabbath

### **it was the sabbath day when Jesus made the clay, and opened his eyes.**

Jesus routinely ignored the 600+ so-called fence laws the Jews had established and added to the Mosaic law

Examples of these laws were;

1. One could put wine on the outer eye for healing purposes on the Sabbath but it was forbidden to put it within the eye
2. Another man-made law made it illegal to apply saliva to the eye on the Sabbath. It is believed that Jesus purposely ignored these man-made fence laws

## Saint John's Gospel

*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. 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.*

John 9:15-16

### **Then again the Pharisees also asked him how he had received his sight.**

The Pharisee seems wholly unimpressed concerning the tremendous miracle that occurred to this man

Their concern was HOW he received sight seeing it was a Sabbath

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

It would appear the blind man discerns the malice of the Pharisee and omits Jesus' name from his retelling the story

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

The Pharisee's knew very well who had opened this man's eyes and referred to Jesus as "This man"

The associate godliness with rules rather than discerning the fruit of Jesus' ministry

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

This presents a dilemma for the Pharisees because people (and possibly some of the Pharisees) are asking how a sinner could do a miracle at all

This question casts a shadow on the Pharisees since they had never done anything remotely associated with a miracle

## Saint John's Gospel

They say unto the blind man again, *What sayest thou of him, that he hath opened thine eyes?* He said, He is a prophet. 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.

John 9:17-18

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

The Pharisees ask the same question the second time showing their disinclination to believe the miracle that had occurred

### **He is a prophet.**

The ex-blind man is correct that Jesus was a prophet, but actually this was a partial view of who Jesus actually was and is

### **the Jews did not believe concerning him, that he had been blind, and received his sight,**

Although the miracle was obvious to virtually everyone the Jews did not believe and because they did not want to believe

## Saint John's Gospel

And they asked them, saying, *Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind:*

John 9:19-20

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

This represents the Pharisees asking the parents of this man three questions to verify the miracle

### **His parents answered them and said, We know that this is our son, and that he was born blind:**

However the parents only answer two of the questions due to fear of the Pharisees

## Saint John's Gospel

*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. 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.*

John 9:21-22

### **But by what means he now seeth, we know not; or who hath opened his eyes, we know not:**

Due to fear of the Pharisees and their power of excommunication the parents distance themselves from Jesus and their own son

### **feared the Jews: for the Jews had agreed already**

God does not give spiritual leadership to instill fear in His people

**2 Timothy 1:7** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

**Christ** is not Jesus' last name. It is *Christos* in the Greek and means The Anointed, the Messiah

## Saint John's Gospel

*Therefore said his parents, He is of age; ask him. 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.* John 9:23-24

### **Therefore said his parents, He is of age; ask him.**

Again the parents distance themselves from their own son declaring him to be of sufficient age to answer for himself

### **Give God the praise: we know that this man is a sinner.**

Now the Pharisees attempt to intimidate the man into denying that Jesus' miracle was of God

They lead the man along by emphatically stating WE KNOW this man is a sinner

## Saint John's Gospel

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.* Then said they to him again, *What did he to thee? how opened he thine eyes?* John 9:25-26

### **Whether he be a sinner or no, I know not**

This indicates that the healed man is rebelling against the Pharisee's so-called religious authority and leading

### **I know, that, whereas I was blind, now I see.**

He now pulls the attention back to the great miracle that he is the recipient of

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

This is the third time the Pharisees ask this man the same question

The Pharisees are attempting to find in his answer a way to charge Jesus with a wrong



## Saint John's Gospel

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? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.*

John 9:27-28

### **I have told you already, and ye did not hear: wherefore would ye hear it again?**

This man's answer shows a courage that few displayed in Israel of that day

The blessing of his newly opened eyes did not compare with the threat of excommunication

### **will ye also be his disciples?**

The thought is the blind man is questioning why the Pharisees are asking about his healing and implying that once they know fully about the healing they still will not follow Jesus or become his disciple

### **Thou art his disciple; but we are Moses' disciples.**

The Pharisees refuse being Jesus' disciple and stubbornly cling to being Moses' disciples

**John 1:17** For the law was given by Moses, but grace and truth came by Jesus Christ.

## Saint John's Gospel

*We know that God spake unto Moses: as for this fellow, we know not from whence he is. 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.*

John 9:29-30

### **We know that God spake unto Moses**

Speaks of them basing what they know on the scripture since that is the Only testimony they had concerning Moses, however they seemed to be satisfied picking and choosing what they would or would not believe

### **This**

The phrase "as for this fellow" is simply stated "this" in the Greek, showing the disdain they had for Jesus

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

The healed man seems to now speak under divine guidance and his very words ridicule the position the Pharisees have taken

He is saying that Jesus has worked a miracle on him that only a prophet could perform but the Pharisee are saying we don't know from whence he is

If a common blind peasant could understand who Jesus was why could not the learned Pharisees do the same?

## Saint John's Gospel

*Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.*

John 9:31-33

### **Now we know that God heareth not sinners:**

The healed man now destroys the Pharisees argument in John 9:24 which stated "***we know that this man is a sinner***"

The man begins by sarcastically stating "*we know that God heareth not sinners*", that was such common knowledge that all were aware of it

### **Since the world began was it not heard that any man opened the eyes of one that was born blind.**

He goes on to state that the miracle of his healing was of such proportions that none like it had ever occurred in history

### **If this man were not of God, he could do nothing.**

Finally He concludes that Jesus worked this miracle only as a result of His relationship with the Father

## Saint John's Gospel

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

John 9:34

### **Thou wast altogether born in sins, and dost thou teach us?**

Because they could not theologically dispute what this man was saying they resorted to personal attacks

They attempted to hide behind their positions of pomp and power to avoid the issues the man raised

### **And they cast him out.**

Means the excommunicated this man from the synagogue

This is the type of attitude and action that gripped the general public with fear

## Saint John's Gospel

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

John 9:35-36

### **Jesus heard that they had cast him out; and when he had found him,**

This statement displays the humanity of Christ in two ways

1. He did not omnisciently know that the man was cast out rather someone told Him
2. He had to find the healed man and did not omnisciently know his location. Rather He searched for Him as a Sheppard searches for a lost sheep

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

Jesus introduces himself to the man not as "The Prophet" or as a "Good man", but as the Son of God

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

The idea is that the man is willing to believe but needs an object for his faith. Jesus provides Himself as the correct object of faith

## Saint John's Gospel

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

John 9:37-38

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

Jesus now identifies himself as the Son of God

In essence this statement could have read "*Thou hast both seen the Son of God, and it is the Son of God that talketh with thee*"

### **Lord, I believe. And he worshipped him.**

Being confronted with such a clear revelation of Christ the man both believed and worshipped the Lord

## Saint John's Gospel

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.* And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

John 9:39-40

### **For judgment I am come into this world,**

This exhibits a fundamental truth.

Jesus came not to EXECUTE judgment but to bring about a judicial decision on the moral condition of man

### **they which see not might see; and that they which see might be made blind.**

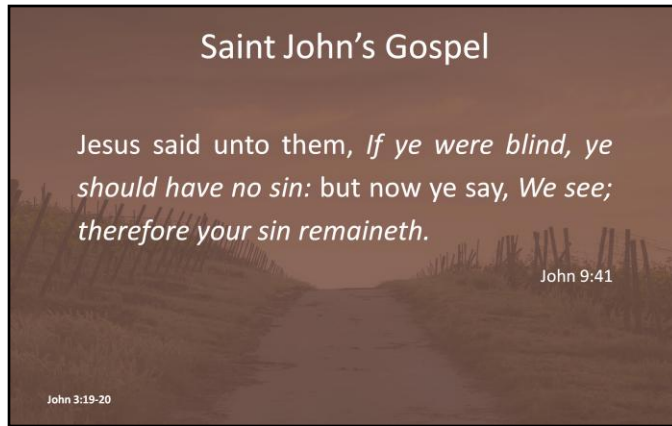
They which would recognize their spiritual blindness should be made to see

They which deny their spiritual blindness (thinking they have no need of the gospel) should be made more blind

### **Are we blind also?**

The Pharisees were privy to the conversation and of Jesus and the man and they were witness of the mans conversion

The Pharisees in no way considered themselves to be spiritually blind



**If ye were blind, ye should have no sin:**

This does not mean that those who are spiritually blind do not sin, it does mean that if one admits one's spiritual blindness

- a) They would not have the sin of rejecting light attributed to them
- b) Jesus' sacrifice will atone for those sins

**ye say, We see; therefore your sin remaineth.**

Those who deny the fact of mankind's spiritual blindness have their sins imputed to them

**John 3:19-20** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.





# JOHN

GOD WALKED AMONG US

CHAPTER X

## Saint John's Gospel

*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.*

John 10:1

### **Verily, verily, I say unto you,**

We must read this first verse as occurring in the same conversation as the 41 verse of the last chapter

### **entereth not by the door into the sheepfold,**

Tells us that a door exists and that it is "THE DOOR" meaning there is only one door

The sheepfold is the Abrahamic Covenant (which is that of faith) as opposed the Mosaic law

### **climbeth up some other way, the same is a thief and a robber**

All who attempt to gain entry some other way are considered by the Godhead to be a "thieves and robbers" and refers to most the religious leaders now as then

This would include all false luminaries (Islam, Buddhists, Mormons, etc.)

## Saint John's Gospel

*But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.*

John 10:2-3

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

This shepherd refers to Jesus Himself, who is at that time standing in the Abrahamic covenant

**John 10:11** I am the good shepherd: the good shepherd giveth his life for the sheep.

### **To him the porter openeth; and the sheep hear his voice:**

The porter refers to the LAW which admitted no one other than Jesus, because no one else has ever kept the law

### **he calleth his own sheep by name, and leadeth them out.**

He (Jesus) leads his sheep out of legalism and into obedience to the Spirit

## Saint John's Gospel

*And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

John 10:4-5

### **And when he putteth forth his own sheep, he goeth before them,**

Means that everywhere (every trial, test, and hardship) the sheep are required to go have been visited by Jesus first

### **the sheep follow him: for they know his voice**

Speaks of the sheep's dependence, trust, and reliance of the shepherd

The trust is based on relationship hence they know his voice

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

A true sheep will not long follow a false voice (false doctrine) for long because it unlike Jesus' voice that bears the inner witness

## Saint John's Gospel

*This parable spake Jesus unto them: (John 9:40) but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I AM the door of the sheep.*

John 10:6-7

### **This parable spake Jesus unto them:**

The “*them*” spoken of here refers to the Pharisees mentioned in John 9:40

### **they understood not what things they were which he spake unto them.**

These Pharisees, although considered the fundamentalist of that day, had very little ability to understand Jesus' spiritually charged statements

If the leaders of Israel were blind, the general public could not be in better condition

### **Verily, verily, I say unto you, I am the door of the sheep.**

Jesus not speaks in the plainest of terms to help them understand

The words “I AM” are emphatic, it tells us that there is but one way in and Jesus is that only way

## Saint John's Gospel

*ALL that ever came before me are  
thieves and robbers: but the sheep did  
not hear them.*

John 10:8

### **All that ever came before me are thieves and robbers:**

Jesus is basically equating these Pharisees, scribes with thieves and robbers

### **the sheep did not hear them.**

Jesus points out that the religious hierarchy of Israel were not as much embraced  
be the common people as they were feared by them

## Saint John's Gospel

*I AM the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 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.*

John 10:9-10

### **I AM the door:**

Again the I AM should be understood to be emphatic

### **if any man enter in, he shall be saved, and shall go in and out, and find pasture.**

Jesus allows for "Any Man" to enter in, meaning there is no restriction due to nationality, color, gender, etc... and the result of entering in via the door is salvation

*"shall go in and out"* simply refers to the liberty we have in Christ

### **thief cometh not, but for to steal, and to kill, and to destroy:**

Previously Jesus spoke of all others being "*thieves and robbers*", but now He is referring to the Master thief, i.e. Satan

Satan's goal is always to steal, kill, and destroy, regardless of the pleasures of sin they are but for a season

### **that they might have life, and that they might have it more abundantly.**

Jesus came to infuse mankind with life. Life which incidentally is found only in Christ

Not only does Jesus offer life (i.e. mere existence) but an abundant life which is enjoyable to live

## Saint John's Gospel

*I AM the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.*

John 10:11-13

### I am the good shepherd

Continuing the **parabolic** teaching concerning sheep, Jesus now presents Himself as the good shepherd. The adjective “*good*” is in contrast to the religious hierarchy of Israel in that they were shepherds but they were not good.

### the good shepherd giveth his life for the sheep.

Jesus previously said “I am come *that they might have life*” and now explains how that life will be given which to the sheep

The phrase “*giveth his life*” has to do with the voluntary laying down of Jesus’ life on Calvary

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

Jesus contrasted His love and care for the sheep with that of the chief priest and Pharisees, who cared nothing for the sheep at all



## The Gospel According to John

*I AM the good shepherd, and know my sheep,  
and am known of mine. As the Father knoweth  
me, even so know I the Father: and I lay down  
my life for the sheep.*

John 10:14-15

### **I AM the good shepherd,**

Once again the “ I AM” is to be emphatic

Jesus makes this statement over and over driving home the fact that He is the shepherd of the sheep and not the religious hierarchy of Israel

### **I lay down my life for the sheep.**

Again the inference is to the Cross where Jesus would lay down (voluntarily) His life

## Saint John's Gospel

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

Eph 2:14

John 10:16-17

### **And other sheep I have, which are not of this fold:**

The "other sheep" He is here speaking of the Gentile nations

### **and there shall be one fold**

This alludes to the modern church made up of Jew and Gentile

**Ephesians 2:14** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

### **my Father love me**

Meaning that Jesus' predestined function on Calvary holds a special place of love in the heart of the Father

### **I lay down my life, that I might take it again.**

This is one of the fore-mentions of not only the death but also the resurrection of Jesus

## Saint John's Gospel

*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.*

John 10:18

### **No man taketh it from me, but I lay it down of myself.**

This tells us in no uncertain terms that no human being could have taken Jesus life against His will

And that it was a voluntary surrender to death in order to redeem mankind

### **I have power to lay it down, and I have power to take it again.**

Means the death of Christ was accomplished under His own power just as much as the resurrection was

### **This commandment have I received of my Father.**

Meaning that He had full latitude from the Father to either do or not do

His voluntary death had to do with His obedience to the Father

## Saint John's Gospel

There was a division therefore again among the Jews for these sayings. *And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?*

John 10:19-21

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

These statements constitute blasphemy against the Holy Spirit in that He is referred to as a devil

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

As well the other portion of the crowd dismiss those comments as unrealistic, however they do not grasp who Jesus is

## Saint John's Gospel

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

John 10:22-24

### **Then came the Jews round about him,**

The implication is that the Jews affronted Jesus quickly and in a threatening manner demanding an answer of Him

### **How long dost thou make us to doubt?**

The Jews are attempting to blame their personal doubt and unbelief on Jesus, such is religious deception

The primary reason most did not believe on Him is He did not take up a political role. In other words Jesus did not fulfill the Jews expectations of who the Messiah should be

### **If thou be the Christ, tell us plainly.**

Jesus had already proclaimed Him deity in every conceivable way and had done so repeatedly.

Additionally the scripture had proven who He was. Jesus fulfilled every prophecy concerning the Messiah

## Saint John's Gospel

*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. But ye believe not, because ye are not of my sheep, as I said unto you.*

John 10:25-26

John 10:27

### **Jesus answered them, I told you, and ye believed not:**

Jesus response reminds them that He had told them in no uncertain terms who He was, but they preferred not to believe Him

The point of the unbelief was that Jesus was not the type of Messiah they wanted and expected.

### **the works that I do in my Father's name, they bear witness of me.**

Furthermore the miracles that the Father gave Jesus to do also bore witness to who Jesus was

### **But ye believe not, because ye are not of my sheep, as I said unto you.**

Again Jesus points out that the Jews did not believe the witness of the Father either

The reason for the unbelief is that these were not of Jesus' voice

## Saint John's Gospel

*My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

John 10:27-28

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

Jesus now tells His detractors bluntly why they remain in unbelief regarding Him

**John 6:44** 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.

### **I give unto them eternal life; and they shall never perish.**

When a person exhibits faith in Jesus, they immediately receive eternal life

This life is spiritual and does not imply the physical life to be eternal

The physical body must still be under the death sentence of Gen 3:19

### **neither shall any man pluck them out of my hand.**

Jesus simply states that no man and no external force can force them from Jesus' hand

The power that holds them in Jesus' hand is the power of God and can not overcome

Nevertheless that person continues to be a free moral agent and can simply walk out of God's saving grip

## Saint John's Gospel

*My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.*

John 10:29-30

**My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.**

These verses make essentially the same point as the last verse except

**Verse 27-28** were made from the perspective of Jesus humanity

**Verse 29-30** are made from the perspective of Jesus' Deity

**I and my Father are one.**

Jesus explains the two separate thoughts by confirming that He is One with the Father

This does not mean the Father is the Son, it means that although separate they are also one

The involves the mystery of the Triune nature of the Godhead



## Saint John's Gospel

*Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?*

John 10:31-32

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

This represents the reaction of fallen mankind to the absolute truth spoken by Jesus

The thrust of scripture represent a fierce anger between man and God, however the venom is on the side of man not God

The effort of reconciliation was initiated by God and not at all by man

### **for which of those works do ye stone me?**

Jesus responds to the open hostility by asking for which of His GOOD works would they stone Him

**Acts 10:38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

## Saint John's Gospel

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.* Jesus answered them, *Is it not written in your law, I said, Ye are gods?* John 10:33-34

### **For a good work we stone thee not; but for blasphemy;**

They dismiss Jesus' good works and present false charges of but for blasphemy;

They accused Jesus of but for blasphemy, but in fact they themselves were the ones guilty of but for blasphemy;

### **thou, being a man, makest thyself God.**

This statement is partially true insomuch as Jesus was a mortal man, however He is also God

Not part man and part God, rather 100% man and simultaneously 100% God

Jesus did not make Himself God, He has always been God

### **I said, Ye are gods?**

Jesus is referring to **Psalms 82:6** I have said, Ye are gods; and all of you are children of the most High.

Jesus is not saying that men are Gods, but is using the word in the sense of meaning magistrates or judges,

hence the non-capitalized "G" and the plural form of the word *gods*

## Saint John's Gospel

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

John 10:35-36

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

Jesus now shows these Jews their position against Him "*making Himself god*" was not scriptural, in an attempt to remove their religious façade.

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

His argument was that if magistrates and judges can scripturally be referred to as god (not deity), why then should the actual Son of God not be allowed to do so

## Saint John's Gospel

*If I do not the works of my Father, believe me not. 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.*

John 10:37-38

### **If I do not the works of my Father, believe me not.**

Jesus implies that their refusal to believe would be understandable if He would not constantly work miracles that only God could work

The number of and quality of miracles done by Jesus was ample proof of who He was

**John 21:25** 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.

### **I do, though ye believe not me, believe the works:**

Jesus pleads with these unbelievers that if they could not believe Him on His word, they should be able to believe the miracles He did, since they were of such magnitude that ONLY God could have done them

that the Father is in me, and I in him.

Jesus enlarges His statement in verse 30 (*I and my Father are one*) by describing more fully how He and the Father are one, as it pertains to the incarnation

## Saint John's Gospel

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

John 10:39-40

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

This is the seventh attempt to take Jesus to kill Him

Once again He merely walks out of the midst of them and goes His way

This should not be confused with Jesus making a fearful run for His life. The fact is it was impossible to kill Jesus as death is the result of sin and Jesus was sinless therefore could not die

His death would have to be the result of a voluntary surrender of His life, He breathed out His life on the cross

There remained about 3 ½ months before His crucifixion

## Saint John's Gospel

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

John 10:41-42

**John did no miracle: but all things that John spake of this man were true.**

John spoken of here is referring to John the Baptist

Although John had now been beheaded by Herod, the witness he bore to Jesus continued to reap fruit for the Kingdom of God

**many believed on him there.**

The greatest demon activity is always in the areas associated with religious activity

Jesus greatest opposition was in the religious hubs of that day (Jerusalem and Judea)



# JOHN

GOD WALKED AMONG US

CHAPTER XI

## Saint John's Gospel

*Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)*

John 11:1-2

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

It is believed that this family supported Jesus' ministry very heavily and that Jesus

Due to the close relationship our Lord loved this family very much

**It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair,**

Indicates that the family as well loved Jesus very much with Mary having a deep spiritual love for Jesus

The ointment spoken of here was valued at about \$10,000 in today's currency indicating that this family was fairly wealthy

The precious ointment was withheld from the burial of her own blood brother and saved for the Lord as Mary understood His impending death



## Saint John's Gospel

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

John 11:3-4

### **Therefore his sisters sent unto him,**

Refers to the sister of Lazarus (Mary and Martha) sending a messenger being sent to Jesus

### **he whom thou lovest is sick.**

This infers more than a common cold or sickness, rather a malady which threatens death

### **This sickness is not unto death, but for the glory of God,**

Jesus' response is comforting and at the same time intriguing. Comforting because Jesus rules out the death as a end of the situation, intriguing because He promised the situation would ultimately glorify the Son of God

## Saint John's Gospel

*Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judaea again.*

John 11:5-7

### **Now Jesus loved Martha, and her sister, and Lazarus**

Normally the man's name would be mentioned first, but it seems that Martha may have been the owner of this house making her head of house

The love that was shared was the result of a long relationship, Jesus spent more time in this home than any other home in Israel

### **When therefore he heard that he was sick,**

Indicates that the messenger was sent to Jesus before Lazarus actually died

Jesus lingered as a result of the instructions He received from the Holy Spirit, irrespective of the tendency to rush to Lazarus' side

The delay was not the result of apathy because "*Jesus loved Martha, and her sister, and Lazarus*" rather it was due to obedience to the Spirit

### **he abode at that time two days**

It took the messenger 1 day to arrive where Jesus was, He abode two additional days and then traveled one day to Judea making a total of 4 days during which time Lazarus was dead

## Saint John's Gospel

His disciples say unto him, Master, *the Jews of late sought to stone thee; (John 10:31, 39) and goest thou thither again?*

John 11:8

### the Jews of late sought to stone thee; and goest thou thither again?

This shows a true concern by the disciples Jesus' welfare

The attempt to stone Him is in reference to John 10:31

The disciples question indicates they do not as of yet understand the leading of the Spirit was causing Jesus to return to Judea

## Saint John's Gospel

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. *But if a man walk in the night, he stumbleth*, because there is no light in him.

John 11:9-10

### **If any man walk in the day, he stumbleth not,**

Jesus is using this analogy to indicate that as natural man conducts most work in the light of day, the spiritual man conducts his activity in the illumination of the Spirit.

### **a man walk in the night, he stumbleth,**

Furthermore He explains that absent the illumination given by the Holy Spirit, man will stumble in the darkness

One must look no further than one's pre-salvation lifestyle to see proof of the "stumbling"

### **because there is no light in him.**

"Moral stumbling" is a product of man's lack of moral light

All men are doomed to stumble through this life unless they receive the "Light of the World"

## Saint John's Gospel

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.* Then said his disciples, *Lord, if he sleep, he shall do well.*

John 11:11-12

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

Jesus here refers to Lazarus' death as being merely sleep (*indicating that in the Mind of God this is a very temporary situation*)

Awaking Lazarus from sleep is Jesus' infers the Holy Spirit directing Jesus to raise Lazarus from the dead

The raising of Lazarus from the dead is a proof or earnest of the coming resurrection of the dead (First resurrection)

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

This statement displays the disciples lack of understanding of "Who" Jesus really was and what He was able to do

## Saint John's Gospel

*Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.*

John 11:13-14

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

Interestingly, the disciples mindset was that Jesus did not understand, when in reality they were the ones who did not understand

If ever you think that God does not understand the particulars of your situation, it is you who do not understand.

### **Lazarus is dead.**

Jesus insures that His disciples are fully aware that He DOES understand the situation

## Saint John's Gospel

*And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.*

John 11:15-16

### **And I am glad for your sakes that I was not there, to the intent ye may believe;**

Jesus expresses his being glad that He was not there to heal Lazarus so that all could know and understand that Jesus is the "Resurrection"

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

Although Jesus speaks with great clearness as to who He is and what He can do, Thomas (and probably all the disciples) simply do not get it.

Bethany was very near to Jerusalem and the anger of the religious hierarchy was raging against Jesus.

Thomas felt that upon returning to Bethany not only would Jesus be killed but the disciples as well would suffer death

## Saint John's Gospel

*Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: (less than 2 miles) And many of the Jews came to Martha and Mary, to comfort them concerning their brother.*

John 11:17-19

### **Then when Jesus came, he found that he had lain in the grave four days already.**

The evidence is that Lazarus fell ill and died soon after a messenger was sent to Jesus who less than 1 days travel away, Jesus stayed in that place 2 days (vs 6) and then walked the 2 miles back to Bethany, making the 4 days of Lazarus in the grave.

The four days is important because it took about that long for corruption to begin to decompose the body, making certain of the completion of death.



## Saint John's Gospel

*Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

John 11:20-21

**Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.**

The difference between these two sisters is extreme. Martha went into immediate motion, Mary sat still.

**Luke 10:38-42** Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered (*distracted*) about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful (*disturb*) and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

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

This statement seems very spiritual and full of faith on the surface, but it actually only limits Jesus

**Matthew 8:7-10** And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, *I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.* For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, *Verily I say unto you, I have not found so great faith, no, not in Israel.*

## Saint John's Gospel

*But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*

John 11:22-24

**But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.**

Martha saw Jesus as a close friend who was highly favored of God and received special assistance from God, but did not fully realize who He was

**Thy brother shall rise again.**

Jesus states His intention as it regards Lazarus

**I know**

**I KNOW** - This is one of the great hindrances of mankind in general, and Christianity is particular. What we are able to learn is narrowed by what we think we know

To say "*I Know*" while in the presence of God shows how very little one really knows

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

Whatever we do know is not complete and while in the presence of God we must remember we have two ears and only one mouth, indicating we should hear more than we speak

## Saint John's Gospel

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

John 11:25-26

### **I am the resurrection, and the life:**

This is a very revealing statement which tells us that the Resurrection is not a miracle that Jesus will perform and that life is not an object. It states that resurrection and life is a person, who is Jesus

There exists no record that a dead person could be in Jesus' presence and remain dead

### **he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.**

The dead can live ONLY as a result in believing in Christ

Jesus' meaning is that the physical death of a believer does not effect true death as the Spirit is alive in Christ

**2 Corinthians 5:8** We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

### **Believest thou this?**

This is the question of the ages to mankind, "Do we believe", and it is asked directly to Martha

## Saint John's Gospel

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

John 11:27-28

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

Jesus revealed Himself as the Resurrection & Life, yet Martha's faith could not grasp what was being said.

What we know can often be a great hindrance to learning more regarding the things of God

**called Mary her sister secretly**

The hatred and animosity against Jesus made it not only dangerous for Jesus but anyone who was around Him

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

Notice Mary's ability to sit patiently for the Master's call even during this emotionally charged moment

## Saint John's Gospel

*As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him.*

John 11:29-30

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

Mary waited patiently until she heard from the Lord. This shows a maturing since of patience in Mary

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

Jesus waited outside of town rather than going to Martha's house in Bethany to insure the family remained safe from the religious leaders

## Saint John's Gospel

*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. 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.*

John 11:31-32

### **The Jews then which were with her in the house,**

The custom of those days included professional mourners and those who assisted the family in mourning of the dead

It appears that the "Jews" were not of any particular threat to Jesus as Mary led them straight to Him

### **she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.**

Notice that Mary, unlike Martha, fell at Jesus' feet an act of humility

She says the same words (verbatim) that Martha said to Jesus, and as Martha limits the power and ability of the Christ

## Saint John's Gospel

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, *he groaned in the spirit, and was troubled*. And said, Where have ye laid him? They said unto him, Lord, come and see. *Jesus wept.* John 11:33-35

### **he groaned in the spirit, and was troubled,**

It is believed that in this procession Jesus reflected on a humanity that has “*wept*” from the beginning of time

As well Lazarus was being held in the death realm by the powers of darkness

### **Where have ye laid him?**

It appears that it is at this point that Jesus knows what He is going to do concerning His dead friend

### **Jesus wept.**

This is the shortest verse of scripture in the bible

Jesus weeps not because Lazarus is dead, as some teach, because He would soon raise him from the dead

Jesus weeps as He views the human race weeping and dying having never realized the potential they were created to achieve

## Saint John's Gospel

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

John 11:36-37

### **Behold how he loved him!**

This would be the natural conclusion people would reach looking at Jesus wept, however they could not at that time know what Jesus would do

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

The most faithful of these people stretched to believe that Jesus might have prevented this death

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

There faith musses that perhaps Jesus could have healed him but no thought is towards the raising from the dead



## Saint John's Gospel

*Jesus therefore again groaning (snorted with anger and indignation) in himself cometh to the grave. It was a cave, and a stone lay upon it. 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.*

John 11:38-39

### **Jesus therefore again groaning in himself cometh to the grave.**

Jesus again is overwhelmed by indignation upon seeing the grave. The grave is the strongest symbolism resulting from the fall of original sin

### **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.**

Jesus' request to "unbury" Lazarus is in direct conflict with man's logical thinking process

Jesus had told Martha what He would do (*John 11:25-26*) yet she is now vacillating in her faith

When the Lord speaks to us, we should resist presenting our logical thoughts to God who dwells outside the realm of human logic

**by this time he stinketh** – this refers to the fact that decomposition sets in by the fourth day and the smell of the corruption would fill the air

## Saint John's Gospel

Jesus saith unto her, *Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?* Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, *Father, I thank thee that thou **hast heard me.***

John 11:40-41

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

Jesus reminds Martha that He had already told her what He would do stating “*he that believeth in me, though he were dead, yet shall he live.*”

**Father, I thank thee that thou hast heard me.**

This statement indicates the personal private prayer life of Christ

He probably began praying concerning this situation 3 days earlier when He first heard the news

## Saint John's Gospel

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

John 11:42-43

### And I knew that thou hearest me always:

This is very revealing of the confidence with which Christians should pray.

**1 John 5:14-15** And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

### he cried with a loud voice, Lazarus, come forth.

Prior to this miracle His greatest feat recorded by John was the opening of the blinds mans eyes. This miracle will inspire rage in his enemies

He spoke with a loud voice so the onlookers could hear and know that the dead are subject to His command

He had to single out Lazarus to prevent ALL in the graves from rising (This same voice will bring on the resurrection)

**1 Thessalonians 4:16** For the Lord himself shall descend from heaven with a shout..... (may well be "Come Forth")

## Saint John's Gospel

*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.*

John 11:44

### And he that was dead came forth, bound hand and foot with graveclothes

This statement provides the proof that Lazarus was truly dead,

A number of the gifts of the Spirit operated in order to accomplish this miracle;

**Working of Miracles** – to raise Lazarus from death and reverse the decomposition process

**Special Faith** – Faith to all the Father to work this miracle through Him

**Healing** – Healed Lazarus of whatever sickness resulted in His death

**Prophecy** – Jesus foretold this great miracle beforehand

### Loose him, and let him go.

This was said to recruit help in unwrapping Lazarus from the “mummy-like” grave clothes

## Saint John's Gospel

Then many of the Jews which came to Mary, and *had seen the things which Jesus did, believed on him*. But *some of them went their ways to the Pharisees*, and told them what things Jesus had done.

John 11:45-46

### **had seen the things which Jesus did, believed on him.**

Faith which results from what is seen is the weakest of all faith. They believed based on what they visually saw

### **some of them went their ways to the Pharisees**

The indication is that some were still opposed to Jesus even after seeing this miracle of unprecedented magnitude

This fact shows very vividly that miracles are NOT guaranteed to save, salvation is via the blood

## Saint John's Gospel

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

John 11:47-48

**chief priests:** these are those priests of the tribe of Levi whose job it was to minister at the great altar and in the outer court

**Pharisees:** these were of the strictest adherence to the Law of Moses and were seen by Israel as being the epitome of holiness

### **for this man doeth many miracles**

The leaders fully understood that Jesus was doing many miracles which could no longer to be denied.

The latest miracle was so powerful that they felt something must be done hence their asking "*What do we?*"

### **If we let him thus alone, all men will believe on him:**

This is religion at its core, religion prevents men from believing correctly on Jesus Christ

### **Romans shall come and take away both our place and nation.**

The thought was that if Jesus was Israel's long awaited King, it would put them at odds with Rome

## Saint John's Gospel

And one of them, named *Caiaphas, being the high priest* that same year, said unto them, Ye know nothing at all, Nor consider that *it is expedient for us, that one man should die for the people*, and that the whole nation perish not.

John 11:49-50

### **Caiaphas, being the high priest**

Caiaphas was the high priest as the chief priests operated under Him

Under Levitical law the High Priest was a Levite and his office was for life. Under Rome he was appointed this office and it was for one year only

### **it is expedient for us, that one man should die for the people,**

Religion is mostly self-serving, meaning these priests and Pharisees felt inclined to do what was in their own best interest

But what they would do would be done under the façade of being “for the people”

## Saint John's Gospel

And this spake he not of himself: but being high priest that year, *he prophesied that Jesus should die for that nation*; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

John 11:51-52

**he prophesied that Jesus should die for that nation;**

Here we see an example of the Old Testament moving of the Spirit which caused Caiaphas to foretell of Jesus' death that the world might live



## Saint John's Gospel

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

John 11:53-54

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

They had already desired to kill Jesus but were always careful not to damage their religious image. Now they agreed to kill him regardless of the cost to their image

### **Jesus therefore walked no more openly among the Jews;**

It is a horrible thing to have secret thoughts that prevent Jesus from walking with and around you

### **there continued with his disciples.**

The thought is that Jesus WILL continue, the question is who will he continue with

The religious leader positioned themselves above Jesus' authority

The disciples positioned themselves under Jesus' authority

## Saint John's Gospel

*And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 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?*

John 11:55-56

### **And the Jews' Passover was nigh at hand:**

This is the Passover during which Jesus would lay down His life as the lamb of God

This is the greatest of all Passovers, In fact, all prior Passovers pointed to this one as all Passover lambs pointed to this the Lamb of God

### **Then sought they for Jesus, and spake among themselves, as they stood in the temple,**

This speaks of the authorities waiting for Jesus so they could arrest Him prior to teaching in the temple

They did have a problem in that Jesus was constantly surrounded by hundreds of people who He taught and healed, meaning that arrest would not be easy

## Saint John's Gospel

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.

John 11:57

**if any man knew where he were, he should shew it, that they might take him.**

This verse shows that the Pharisees and chief priests including the Caiaphas were now in open opposition to Jesus.

They wanted Him arrested but provided no means by which it could be accomplished



# JOHN

GOD WALKED AMONG US

CHAPTER XII

## Saint John's Gospel

*Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

John 12:1-2

### **Then Jesus six days before the passover came to Bethany**

This is the Passover in which Jesus will lay down His life on the cross as the Lamb of God

All prior Passovers pointed to this final Passover and all prior paschal lambs pointed forward to the Lamb of God

### **where Lazarus was which had been dead, whom he raised from the dead.**

This speaks of Jesus preferring to be where He was welcomed, He does the same today

### **Lazarus was one of them that sat at the table with him.**

It is remarkable to think that an ex-dead man would be sitting at this table with the Lord of Host

One day an entire creation of men and women, once dead, will sit with Jesus in glory

## Saint John's Gospel

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.*

John 12:3

### **a pound of ointment of spikenard, very costly,**

Judas referred to the cost of this ointment as being worth 300 pence, about \$10,000 in modern US money

This act seemed to testify of Mary being the **ONLY** one that understood what was to happen

### **anointed the feet of Jesus, and wiped his feet with her hair:**

John is the only one to record Mary's anointing of the master's feet

Mark 14:3 & Matthew 26:7 record Mary that anointed Jesus' head

Jesus states she has anointed my body for the burial

## Saint John's Gospel

Then saith one of his disciples, *Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?*

John 12:4-5

### **Judas Iscariot, Simon's son, which should betray him,**

Whenever we read of Judas, he is described by his treacherous deed. This is done to distinguish him from the other disciple named Judas who were also called Thaddeas or Lebbaeus

### **Why was not this ointment sold for three hundred pence, and given to the poor?**

The bible scholar Reynolds wrote concerning this *"Sinful motive often hides itself under the mask of reverence for another virtue"*

The true motive of the heart is always known by the Holy Spirit as we shall see

## Saint John's Gospel

*This he said, <sup>(1)</sup> not that he cared for the poor; but because <sup>(2)</sup> he was a thief, and <sup>(3)</sup> had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.*

John 12:6-7

**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.**

The Holy Spirit inspires John to mince no words concerning Judas' motivation.

3 points combine to motivate Judas to take this stance

- 1) He had no concern for the poor
- 2) He was a thief
- 3) He had sole responsibility of "the bag" (the bag held the money for Jesus' ministry)

**Let her alone: against the day of my burying hath she kept this.**

Let her alone: indicates that Jesus set His seal of approval on Mary's actions

Also indicates that Mary understood His upcoming death which seemingly none of the disciples had grasped

Mary had withheld this precious ointment not using it at the time of Lazarus, her brother's, death

**the poor always ye have with you; but me ye have not always.**

It is tragic but true that we will always have the poor until the second coming of Christ at which time poverty and lack will be stopped



## Saint John's Gospel

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.* John 12:9-10

**they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.**

No doubt this great miracle of resurrecting Lazarus would have made all concerned instant celebrities

The implication is that thousands flocked to see these two men

Many no doubt asking Lazarus concerning his experience while in the realm of death

## Saint John's Gospel

*But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus.*

John 12:11

### **the chief priests consulted that they might put Lazarus also to death**

The magnitude of the miracle Jesus performed in raising Lazarus should have struck fear in the hearts of the religious leaders, but seems to have done the opposite

Not only did they want Jesus dead but as well they desired to kill Lazarus

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

The reason they wanted Lazarus dead is because the Jews were believing on Jesus due to the miracle of resurrection

This drew attention away from man (Pharisees) thereby abrogating their power over the people

## Saint John's Gospel

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, *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.* John 12:12-13

**Luke 7:14** And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

**Mark 5:41** And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

### **Took branches of palm trees, and went forth to meet him**

This was the customary way in which the people met a returning Conqueror. This further enraged the Pharisees

The waving of palm branches was performed during the feast of tabernacles, with the last day of that fest being called the "Great Hosanna"

The waving of palm branches and shouting Hosanna indicates the people thought this was the beginning of the Kingdom Age

### **Hosanna Blessed is the King of Israel that cometh in the name of the Lord.**

This is a quote from Psalms 118:25-56

This indicates that the masses saw Jesus as:

- 1) The King of Israel
- 2) Having come in the name of the Lord

## Saint John's Gospel

*And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

John 12:14-15

### **And Jesus, when he had found a young ass, sat thereon;**

In doing so Jesus fulfilled the following prophesy of Zech 9:9

**Zechariah 9:9** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, *thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

## Saint John's Gospel

*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.*

John 12:16

### **These things understood not his disciples at the first:**

Means these disciples could not grasp the importance of the moment. They did not associate what they were seeing with the ancient prophecies

The modern church has the same difficulty looking at world events and associating them with scripture

### **when Jesus was glorified, then remembered they that these things were written of him,**

To the disciple's credit the disciples were able to look back and remember the fulfillment of these prophecies

## Saint John's Gospel

*The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.*

John 12:17-18

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

Simply means that the eye-witnesses to the raising of Lazarus continued to bare witness of His power, they would continue to bare witness unto their dying day

### **For this cause the people also met him**

It was because of those eyewitnesses testifying of the great miracle of the resurrection that the masses came out to meet Jesus

Today the masses come to Jesus based on **OUR** testimony of power and miracles which you have witnessed

## Saint John's Gospel

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

John 12:19

### **Perceive ye how ye prevail nothing?**

The very opposite feelings of those praising and welcoming Jesus is occurring in the hearts of the religious leaders

This is actually a cry of rage on the part of the Pharisees as they become desperate watching the people leave them in preference of Jesus

## Saint John's Gospel

*And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.*

John 12:20-22

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

These Greeks were probably proselytes into Judaism

Many non-Jews did worship Jehovah and although not encouraged by religious leaders, they were tolerated

### **Sir, we would see Jesus**

Due to the tremendous popularity of Jesus as He made His triumphant entry into Jerusalem, these Greeks were probably wanting to ask Him to teach the Gentiles



## Saint John's Gospel

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

John 12:23-24

### **The hour is come, that the Son of man should be glorified.**

Jesus is stating that the specific time for His death by crucifixion has arrived

Son of man: He uses the title Son of Man rather than Son of God because He dies as 'a man' on the Cross and not as God

The First Adam was a man who lost God's blessing, it had to be won back by the Last Adam who was also a man

### **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

Jesus is referring to the fact that prior to His death He is the only one with life, unless He fall into the ground and DIE he would remain alone

But if He die, He, as a corn of wheat, is promised to bring forth much fruit

If a kernel of corn that is brought forth bears a striking similarity to the original corn buried

## Saint John's Gospel

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

John 12:25-26

### **He that loveth his life shall lose it;**

This could be paraphrased to state *"He that loveth his self shall lose himself"*

Self is the culprit in reasoning why many will not serve Christ, to do so requires abnegation of self.

**Matthew 16:24** Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

### **he that hateth his life in this world shall keep it unto life eternal.**

Means that one is to prefer the will of God far more than the will of self

The idea is that we must give our lives over to Jesus in totality

### **If any man serve me, let him follow me;**

The Christian service to the Lord is reflected in ones will and ability to follow the Lord exclusively

### **if any man serve me, him will my Father honour.**

Meaning that the Father will honor those who follow Jesus by first abnegating self and preferring the will of God

## Saint John's Gospel

*Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*

John 12:27-28

### **Now is my soul troubled;**

Jesus is not looking forward to what the cross will mean for Him personally. Being that He is so pure & sinless yet would soon become the sin bearer of the human race

This role involved separation from the Father which was worse than the brutality and torture of physical crucifixion

### **what shall I say? Father, save me from this hour: but for this cause came I unto this hour.**

Jesus confirms that for the purpose of the cross He came into the world. The cross is the primary reason for the incarnation

### **Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.**

I have both glorified it: refers to the resurrection of Lazarus

and will glorify it again.: refers to the coming resurrection of Christ

## Saint John's Gospel

*The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out.*

John 12:29-31

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

**it thundered:** This does not indicate that the voice of the Father was unintelligible but rather that it sounded with such power that it was like thunder

**An angel spake to him:** means that the bystanders did hear and understand what was said but did not know the meaning of the words

**This voice came not because of me, but for your sakes**

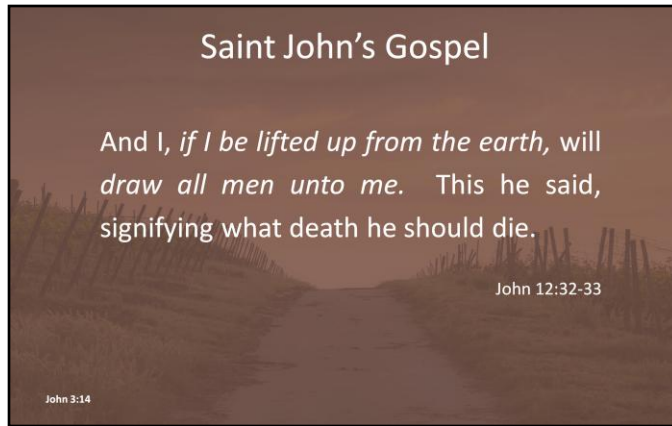
Jesus is saying that it was not for His sake that the voice was heard, because Jesus heard and obeyed the inner voice of the Spirit

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

Now is the judgment of this world: refers to what Jesus would bring about at Calvary.

It was at the Cross the world's sin was judged and condemned with the punishment falling on Jesus

the prince of this world be cast out: refers to Jesus atoning death breaking the power of Satan upon believers



**if I be lifted up from the earth**

This indicates clearly and plainly what death Christ should die

**John 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

**will draw all men unto me.**

Means that the atoning work of Calvary would draw all manner of men to the Christ

### Saint John's Gospel

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? 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.*

John 12:34-35

### **We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up?**

The Jewish understanding is that the Messiah and His kingdom were to be everlasting, but yet Jesus speaks of His death by Roman crucifixion

In spite of the many miracles and proofs of who He was, they still did not believe that He was the One promised

### **Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you:**

He is referring to Himself as the light of the world and is warning the people that their opportunity to embrace the light was almost over

If one refuses the light of Christ, such a one will be left in moral darkness

## Saint John's Gospel

*While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him:*

John 12:36-37

### **While ye have light, believe in the light, that ye may be the children of light.**

Tells us two things;

- 1) Jesus is the light of the world and outside of Him there is only darkness
- 2) The light is not offered forever but will be withdrawn and withdrawn quicker if rejected

These are the last public words spoken by Jesus

### **did hide himself from them.**

If the word of the Lord is rejected it will be accompanied by the Lord himself hiding for the rejecter

### **he had done so many miracles before them, yet they believed not on him:**

If one does not believe based on the word of God, miracles will hardly persuade them

## Saint John's Gospel

*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? Therefore they could not believe, because that Esaias said again,*

John 12:38-39

### **That the saying of Esaias the prophet might be fulfilled,**

This refers to Isaiah chapter 53, where the prophet predicted who and what Jesus would be and how He would be treated

John refers to the prophecies of Isaiah to further validate how He fulfilled the prophecies

### **who hath believed our report? and to whom hath the arm of the Lord been revealed?**

This does not mean that no one believed on Jesus, rather that the far greater majority did not believe him



## Saint John's Gospel

*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. These things said Esaias, when he saw his glory, and spake of him.*

John 12:40-41

### **He hath blinded their eyes, and hardened their heart;**

This means that God set in motion the "*Law of Unbelief*"

Rejection of truth due to unbelief brings about an inability to discern truth at all

### **they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.**

This is the result of a judicial judgment God willed against those who willfully refuse to believe

## Saint John's Gospel

*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: For they loved the praise of men more than the praise of God.*

John 12:42-43

### **Nevertheless among the chief rulers also many believed on him;**

The chief rulers are left nameless however we do know that Nicodemus and Joseph of Arimathea are among these chief rulers

### **because of the Pharisees they did not confess him, lest they should be put out of the synagogue:**

Due to "man fear" regarding the sect of the Pharisees the believing chief priests would not publicly confess Jesus

Nicodemus came to inquire of Jesus, but he came at night not willing to be an open supporter of Jesus

These chief rulers feared excommunication from the local synagogue

### **they loved the praise of men more than the praise of God.**

This explains why these men would not confess Christ. They wanted to continue being accepted and respected by their fellowman rather than by God

## Saint John's Gospel

*Jesus cried and said, He that believeth on me,  
believeth not on me, but on him that sent me.  
And he that seeth me seeth him that sent me.  
I am come a light into the world, that  
whosoever believeth on me should not abide  
in darkness.*

John 12:44-46

### **He that believeth on me, believeth not on me, but on him that sent me.**

Jesus announces an inalterable connection between the Father and the Son

**Greek:** Believe not just on Me but on Him that sent Me

### **And he that seeth me seeth him that sent me.**

In order to see Jesus demands faith from the viewer.

Although He was the Son of God during His incarnation He offered no expression of deity. He looked the part of a peasant.

### **a light into the world, that whosoever believeth on me should not abide in darkness.**

This scripture is a reiteration of John 8:12

Jesus is the only moral light the world has offered to it and without that light mankind is destined for darkness as man has no light of His own

## Saint John's Gospel

*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. 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.* John 12:47-48

### **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.**

Means that Jesus did not come to judge men's lives but to save them

It is important to understand that this does not mean that judgment is not forthcoming.

Men blaspheme and curse God and because there is no immediate judgment men conclude there is no God

### **He that rejecteth me, and receiveth not my words, hath one that judgeth him:**

Jesus informs His listeners that the rejection of His words will bring judgment

It will be the very Words of Christ, which if rejected, will ultimately judge the one who rejects that word.

## Saint John's Gospel

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

John 12:49-50

**For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say,**

The reason the rejection of the Words of Christ will be judged is those words;

1. Expressed the Father's heart and will
2. Were sent from the Father
3. Were given to Jesus to give to mankind

**whatsoever I speak therefore, even as the Father said unto me, so I speak.**

Jesus spoke only the words that He was given from the Father and did not speak from the base of His own human consciousness



# JOHN

GOD WALKED AMONG US

CHAPTER XIII

## Saint John's Gospel

Now before *the feast of the passover*, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, *he loved them unto the end.*

John 13:1

### the feast of the passover

This feast refers to the feast of the Passover

### Jesus knew that his hour was come that he should depart out of this world unto the Father

depart out of this world: Jesus is very much aware of His impending death

unto the Father: refers to Jesus' resurrection and ascension

### he loved them unto the end.

Speaks of Jesus loving His sheep without reservation and even unto the death

During His arrest He first insured that the disciples would go free

**John 18:7-8** He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazaraean. Jesus answered, I told you that I am he: *if therefore ye seek me, let these go away;*

## Saint John's Gospel

And supper being ended, *the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him*; Jesus knowing that the Father had given all things into his hands, and that *he was come from God, and went to God*;

John 13:2-3

### **the devil having now put into the heart of Judas Iscariot,**

This means that the idea of betraying Jesus (temptation) was presented to Judas by Satan

However Judas had the option of throwing out the idea of betrayal

Judas was from the tribe of Judah as was our Lord

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

### **that he was come from God, and went to God;**

Again this refers to the incarnation and ascension of Christ and all that occurs between those two points



## Saint John's Gospel

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 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.

John 13:4-5

This act of Jesus washing His disciples feet has a double meaning;

1. It is an object lesson to the disciples that He has called them to be servants and not rulers
2. This phrase depicts;

**John 13:4-5** He riseth from supper (*heavenly throne*), and laid aside his garments (*royalty and deity*); and took a towel (*human flesh*), and girded himself (*incarnation*). After that he poureth water (*ministry of the Holy Spirit*) into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (*The Holy Spirit sanctifying humanity based on the giving of the body of Christ*)

## Saint John's Gospel

*Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

John 13:6-7

### Then cometh he to Simon Peter

Indicates that Peter may have been the first of the disciples that Jesus approached

### Peter saith unto him, Lord, dost thou wash my feet?

It should be understood that Peter's question is not motivated by stubbornness or self-will but rather embarrassment that the Lord of Glory would perform such a menial task as washing his feet. His thoughts would have been that he (Peter) should wash the master's feet

The purpose of the Master doing the menial task of a servant shows the humble attitude required of all Christians

### What I do thou knowest not now; but thou shalt know hereafter.

This informed Peter that while he watched the Lord wash his feet, he would not really understand what it meant

The understanding probably came to Peter after the Baptism of the Holy Spirit in Acts 2. The understanding resulted in Peter's humility while older

**Galatians 2:9-13** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. *But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.* For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

## Saint John's Gospel

*Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

John 13:8-9

### **Peter saith unto him, Thou shalt never wash my feet.**

This statement proves that Peter did not understand the meaning of Jesus' act

The Greek actually says: "*Not while eternity last shalt thou wash my feet*"

### **If I wash thee not, thou hast no part with me.**

Jesus is referring to far more than the washing of Peter's feet, His statement stresses the Christian's constant need for washing

### **Lord, not my feet only, but also my hands and my head.**

Again this statement proves that Peter really did not understanding the purpose of ***symbolism*** of the foot washing by the Master

As well we see Peter's proclivity to "***dictate***" the direction that things should move in

## Saint John's Gospel

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. For he knew who should betray him; therefore said he, Ye are not all clean.*

John 13:10-11

### **He that is washed needeth not save to wash his feet**

This statement could have been translated to say "*He that is washed completely needeth afterward only that his feet be washed*"

This emphasizes the need for a Christians habitual church attendance, prayer, and study of the word of God

### **ye are clean, but not all For he knew who should betray him; therefore said he, Ye are not all clean.**

Jesus states that "not all" are clean with reference to Judas Iscariot, meaning that a sanctifying work had begun and continued in the hearts of the 12 (except Judas who had yielded himself to Satan)

## Saint John's Gospel

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? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

John 13:12-14

### **Know ye what I have done to you?**

This indicates that the disciples did not understand “why” Jesus had performed this menial act of a bond slave and had to be told by Jesus

### **Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet;**

If the Lord and Master, humbled Himself to serve His brethren in this menial service, how much more should we (not Lord or Master) be able to serve one another.

For a Christian to refuse to serve his brethren in the humility exhibited by the Lord Himself, is to place himself above the Master and to make his pride his treasure

### **ye also ought to wash one another's feet.**

This statement was not meant to be taken literally (although it is fine to have foot washing services). It is meant to establish the relationship between brethren and to direct that relationship to be one of humility and service

## Saint John's Gospel

*For I have given you an example, that ye should do as I have done to you. 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. If ye know these things, happy are ye if ye do them.*

John 13:15-17

**For I have given you an example, that ye should do as I have done to you.**

The purpose of the foot washing was to provide an example of true humility which requires the abnegation of pride

**The servant is not greater than his lord; neither he that is sent greater than he that sent him.**

This statement puts man in His proper hierarchical position, man being not as great as the incarnate Christ, and the incarnate Christ being not as great as the Supreme God

**If ye know these things, happy are ye if ye do them.**

It is one thing to know that Christians are under the requirements of humility and service

It is another thing altogether to actually perform in humility and service

## Saint John's Gospel

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

John 13:18-19

### **I speak not of you all: I know whom I have chosen:**

This statement seems to change the tone of the conversation altogether as Jesus makes another attempt to bring Judas back from the crumbling edge of perdition

Picking Judas as a disciples was NOT a mistake, Jesus spent all night in prayer to find the Fathers will

**Luke 6:12-13** And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

God did NOT cause Judas' fall from grace, rather through omniscience He knew that it would happen (although Judas started out as saved as any other disciple)

### **but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.**

This is a quote from Ps 41:9, In quoting it in this manner Jesus is stating that He is the One spoken of in this Psalm

Again God knows all this past, present and future through omniscience and tells the prophets who in term utter this prophecies so **"that the scripture may be fulfilled"**

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

Here we see Jesus knowing what will happen not directly by omnipresence as that was a quality of deity and He is operating in His incarnation

Rather God the Holy Ghost has revealed this future truth to Him

## Saint John's Gospel

*Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 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.*

John 13:20-21

**Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.**

This sweeping statement adds clout and authority to every God-called, Spirit lead minister and lay person who is acting under the unction of the Spirit

Jesus is saying that to accept the gospel of the God-called preacher is to accept Jesus and to accept Jesus is to accept the Father.

Likewise to reject the gospel of the God-called preacher is to reject Jesus and to reject Jesus is to reject the Father.

This is the position of Judiasm, Islam, Buddhist, and every other religion outside of true Christianity

**he was troubled in spirit.**

This indicates an expression of distress and sorrow from deep down in the nature of Jesus over the coming treachery of His own

**Verily, verily, I say unto you, that one of you shall betray me.**

This was more than merely a statement telling what would shortly happen, it was also;

- 1) A indication to the terrible magnitude of the offence (one of His table companions would betray Him)
- 2) It was another plea to Judas to move away from the course he was embarking on



## Saint John's Gospel

*Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?*

John 13:22-25

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

The surprise and astonishment of the statement was clearly visible on the disciples faces

***doubting of whom he spake*** - indicates that no one had any idea that Judas would betray Him

Had Jesus, who knew from the beginning, shown the slightest prejudice against Judas, the disciples would have deduced who the one would be

### **Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him,**

This is speaking of John the Beloved leaning on Jesus bosom, meaning he has the closest position to the Lord during dinners

Peter asked John to ask the Lord for more information concerning the culprit

No doubt Jesus would not have told Peter due to His propensity for brashness and violence

## Saint John's Gospel

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

John 13:26-27

### **He it is, to whom I shall give a sop, when I have dipped it**

Refers to unleavened bread dipped into grape juice and fruit

This statement was apparently made to John only and not to the entire group of disciples

### **he gave it to Judas Iscariot, the son of Simon**

In the normal sense this act is a mark of honor for the guest who receives it

The Lord still trying to pull Judas from the brink of destruction (*Not willing that any man should perish*)

### **after the sop Satan entered into him.**

Jesus had extended the highest honor to Judas by giving him the dipped sop

The decision was now his to make concerning Jesus or Satan, heaven or hell

Judas gave way to self-will, which is always an invitation for Satan to get involved

### **That thou doest, do quickly.**

States in no uncertain terms Jesus' awareness of Judas plans and actions

## Saint John's Gospel

*Now no man at the table knew for what intent he spake this unto him. 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. He then having received the sop went immediately out: and it was night.*

John 13:28-30

### **Now no man at the table knew for what intent he spake this unto him.**

Again this proves that none of the disciples knew it was Judas (the treasurer) that would betray Jesus

This means Jesus never showed even a hint of favoritism or preference regarding Judas and his known upcoming treachery

### **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**

This shows that the disciples thought they knew what Jesus words to Judas meant

Often modern Christians know what Jesus said but do not begin to understand what He means

### **having received the sop went immediately out: and it was night.**

This is the darkest hour for Judas Iscariot, depicted by the sad words “**and it was night**”

The darkness of the night was not as extreme as the darkness of Judas' heart and soul, nor the darkness of his eternity

## Saint John's Gospel

*Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 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.*

John 13:31-33

### **Therefore, when he was gone out,**

This indicates that Jesus' following discourse could not be given until the traitor had left from among them

### **Now is the Son of man glorified, and God is glorified in him.**

This refers to;

- (a) the Son glorifying the Father in His coming death and
- (b) the Father glorifying the Son in His coming resurrection

### **Little children yet a little while I am with you**

Speaks of all Christians as being spiritually immature, although we are growing in maturity the greatest of us is not nearly mature in the spiritual sense

He would be with them for about 44 more days prior to ascending back to the Father

### **Whither I go, ye cannot come; so now I say to you.**

Meaning that the disciples could not currently go with Jesus back to the Father

They would eventually follow Him to the Father

## Saint John's Gospel

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

John 13:34-35

### **A new commandment I give unto you,**

Regards a commandment that supersedes the Old Testament commandments in Lev 19:18 , all of which are completed in Christ

**Leviticus 19:18** Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

### **That ye love one another; as I have loved you, that ye also love one another**

Jesus lays out a new commandment based on God's "agape" love and not on man's "phileo" love

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

This means that all men (*saved and unsaved*) can know that one follows Jesus. It is through the exhibition of love

## Saint John's Gospel

*Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.*

John 13:36-37

### **Simon Peter said unto him, Lord, whither goest thou?**

This is a proof that Peter, as the other disciples, did not understand the impending death and coming resurrection of the master

### **Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.**

Jesus repeats and expands the statement of verse 33.

What is meant by Jesus, Is that He would leave to go to heaven and no disciple could go with Him as their work would be assigned

He follows ensuring Peter that he would eventually follow the Lord in full time.

### **why cannot I follow thee now? I will lay down my life for thy sake.**

Peter's bent to dictate the course of events is evident in his refusal to accept what Jesus has told him.

Two errors are evident in Peter's statement:

- 1) **Why** – to ask the Lord “why” shows a lack of confidence in His intent and lack of respect for His person
- 2) **I will** – an overestimation of one's own will and one's ability to bring it to pass

## Saint John's Gospel

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.*

John 13:38

### **Wilt thou lay down thy life for my sake?**

Jesus repeating Peter's Question indicates His knowing the lack of Peter's commitment to the will he has expressed

Peter is probably speaking with great conviction and emphasis regarding his love and commitment to Jesus

### **The cock shall not crow, till thou hast denied me thrice.**

This is a blunt contradiction of Peter's statement.

Jesus has indicated that despite the conviction Peter expresses and probably believes that He has, the truth is He will not only NOT lay down his life, but will actually deny he even knows the Lord



# JOHN

GOD WALKED AMONG US

CHAPTER XIV



## Saint John's Gospel

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

1 Thes 4:16-18

John 14:1-3

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

This comforting statement is made immediately following Peter's predicted denial of the Lord

As well, Jesus had just spoken of His impending death which would cause their hearts great consternation

### **In my Father's house are many mansions:**

This lets us know that heaven is a large place, so large it transcends one's imagination and exceeds our comprehension

### **I go to prepare a place for you.**

Although believer's will ultimately live on earth in the coming Perfect Age, it seems that each will also have a mansion in heaven

With the glorified body (like that of Jesus) the redeemed portion of mankind will be able to move at the speed of thought (*exceeds the speed of light*)

### **I will come again, and receive you unto myself:**

This refers to the 1<sup>st</sup> resurrection (rapture) of the church

**1 Thessalonians 4:16-18** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

## Saint John's Gospel

And whither I go ye know, and the way ye know. Thomas saith unto him, *Lord, we know not whither thou goest; and how can we know the way?* Jesus saith unto him, *I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

John 14:4-6

### **Lord, we know not whither thou goest; and how can we know the way?**

This lets us know that Thomas, and probably all the disciples, did not yet understand Jesus talk of “going away” referring to death

Thomas is asking “If we don't know where you are going, how can we possibly know the way to get there?”

### **I am the way, the truth, and the life:**

Jesus' statement answers Thomas's twofold question as follows;

1. The destination is “*unto the Father*”
2. The way is Christ Himself “*I am The Way*” (more particularly the means by which Jesus returned to the Father i.e. The Cross)

### **no man cometh unto the Father, but by me.**

During this time in which the focus is on “Unity” and “Community” the Christian must never compromise this fact

Outside of Jesus there is no chance of right relationship with the Father or the avoidance of eternal damnation

## Saint John's Gospel

*If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.*

John 14:7-8

### **If ye had known me, ye should have known my Father also:**

This means that if one knows Jesus spiritually and experientially that one is also experiencing the Father

The tendency of mankind attempts to know the Father without knowing the Son (*Islam, Judiasm, etc..*) which violates the scriptural order

## Saint John's Gospel

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, Shew us the Father?*

John 14:9

### **Have I been so long time with you, and yet hast thou not known me, Philip?**

This is implying that there is no correct view of Jesus Christ until one sees the Father in Him

Jesus alluded to this with such statements as:

**John 12:45** *And he that seeth me seeth him that sent me.*

**John 10:30** *I and my Father are one.*

### **how sayest thou then, Shew us the Father?**

Indicates that Thomas and probably all of the disciples have not yet seen Jesus properly

He is more than a great teacher, a great prophet, the redeemer of the World, He is God

## Saint John's Gospel

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

John 14:10-11

### **Believest thou not that I am in the Father, and the Father in me?**

The emphasis of these statements is on "belief"

Jesus is probing to pinpoint the details of what Thomas believes (not for His own sake but for Thomas)

The key to salvation is believing, therefore **WHAT** we believe is of the utmost importance

### **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

The statement is very simple however the meaning is very profound

Not only the words spoken but the works performed are all attributed to the Father

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

Jesus is imploring that He be believed, if not for the gracious life-giving words He speaks then for the mighty works He performs

## Saint John's Gospel

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. And *whatsoever ye shall ask in my name, that will I do,* that the Father may be glorified in the Son.

John 14:12-13

### **the works that I do shall he do also:**

Jesus is clearly speaking of the miraculous works of healing, signs, wonders, and mighty acts of power

These types of mighty works are available to the believer today as they were in the Books of Acts.

The Holy Spirit performed such in the early church and He can not and does not change.

### **greater works than these shall he do:**

Does not refer to greater in quality but only greater in quantity as there should be more than one person doing these miracles

### **whatsoever ye shall ask in my name, that will I do,**

This tells us how these mighty works are accomplished, they must be done in His name and based on His authority

### **that the Father may be glorified in the Son.**

This should be the motivating factor for any person using the name of Jesus as it regards mighty works.

It should be to glorify the Father and the Son (not self as we so often see)

## Saint John's Gospel

*If ye shall ask any thing in my name, I will do it.*  
If ye love me, keep my commandments. And I  
will pray the Father, and he shall give you  
another Comforter, that he may abide with you  
for ever;

John 14:14-16

### **If ye shall ask any thing in my name, I will do it.**

To correctly ask something In His name is to ask in harmony with His character and His will

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

This states the reason and effect of salvation

1. Love is the motivating force of salvation. "For God so loved the world...". As well salvation produced a voluntary love in the hearts of those whom are saved and maturing
2. Due to this love relationship a willful keeping of God's commandments are always in sight. Keeping His word, not for legalistic reasons but rather out of love

### **I will pray the Father, and he shall give you another Comforter,**

This is the first mention of the Holy Spirit who is soon to come upon the believers in Christ

The idea is that it is impossible for man to love the Lord as one should without the help of the Holy Spirit

### **that he may abide with you for ever;**

This refers to the fact that the Holy Spirit does not come and go, but takes up permanent abode in the believers life

There should be no lessening of the Spirit in ones life only an increase into the actual baptism in the Spirit

## Saint John's Gospel

*Even (which is) 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. I will not leave you comfortless: I will come to you.*

John 14:17-18

### **Even the Spirit of truth:**

**Even** means "which is"

The Holy Spirit is the Spirit of Truth. In the Greek this phrase is stated "*The Spirit of the Truth*"

Every believer has access to the Holy Spirit upon regeneration but should also go on to the baptism in the Spirit.

It is only after the baptism of the Spirit that the Spirit has full latitude to lead and control the believer's life to the fullest extent

### **whom the world cannot receive.**

As is obvious the Spirit of God will convict and call to the unbeliever, but can not take up abode until that believer has made Christ his personal Savior

### **because it seeth him not, neither knoweth him:**

Means that only born-again believers can understand and know the Holy Spirit. The world cannot.

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

This refers to the coming of the Holy Spirit on the day of Pentecost.

Although the Godhead is triune, the oneness of the Godhead is here spoken of as Jesus returned to them via the ministry of the Holy Spirit



## Saint John's Gospel

*Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (Rom 6:5-8) At that day ye shall know that I am in my Father, and ye in me, and I in you.*

John 14:19-20

Romans 6:5-8

### Yet a little while, and the world seeth me no more:

Jesus is alluding to His impending death which would occur in less than 6 months

His death would be the last time unbelievers at large would see Him

### but ye see me: because I live, ye shall live also.

Although the world, for the most part, could not see Christ after death, Jesus promised that He can be seen by the eyes of faith

In addition to simply seeing Jesus, the believer will live because Christ lives

**Romans 6:5-8** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him:

### At that day ye shall know

**At that day:** The day He is referring to is the day of Pentecost and thereafter

**ye shall know** the knowing He is referring to is a knowledge possessed only by believers as the world does not and can not obtain this knowledge.

A child that is saved has this knowledge which is not possessed by the most brilliant professor teaching in Harvard or Yale

I am in my Father, and ye in me, and I in you.

**I am in my Father** refers to the fact that Jesus is God

**ye in me** means that we have a position of "In Christ" which was obtained by the exhibition of our faith in Christ crucified

**I in you** regards Christ dwelling in our bodies allowing us to walk in the victorious overcoming faith on a daily basis

## Saint John's Gospel

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

John 14:21-22

### **He that hath my commandments, and keepeth them, he it is that loveth me**

The commandments of Jesus points to the Word of God. The criteria is always the Word of God as opposed to church commandments, denominations, etc.

Jesus does expect His people to keep His word but the means by which we do this is altogether different than the Old Testament economy. Keeping the commandments of Christ demands that Christ be in us and that "*He doeth the works*" it can not be attempted by efforts of the flesh.

Regardless of what one professes, chronic disobedience to the Word of God precludes and disproves ones profession of love for Christ.

### **he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.**

Keeping the commandments of Christ insures the continued love of the Father and the Son

Although all men are loved by the Godhead, The Godhead is not manifest to all men, but only to those "In Christ"

### **how is it that thou wilt manifest thyself unto us, and not unto the world?**

This shows the spiritual dullness of the disciples even in the days just prior to the crucifixion, They would remain dull until the day of Pentecost.

## Saint John's Gospel

*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. These things have I spoken unto you, being yet present with you. 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.*

John 14:24-26

### **He that loveth me not keepeth not my sayings:**

Hundred's of millions profess a love for Jesus, but few actually even endeavor to keep His word.

Ignoring the word of God proves the absence of true love for Christ or The Father as is the case in the Catholicism, Islam, Jehovah Witness, Mormons, etc....

### **the word which ye hear is not mine, but the Father's which sent me.**

That which was spoken by Christ did not originate in His own human consciences, rather was given Him from the Father

### **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.**

This is the answer to Thomas's question concerning how Christ would be manifest to the disciples and not to the world

The Holy Spirit is that arm of the Godhead which is active in the earth realm now.

Every Christian has access to be led by, taught by, and matured by the Spirit of God. However the office and ministry of the Spirit is accomplished to a greater degree in those that go on to seek the baptism in the Holy Spirit

## Saint John's Gospel

*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. 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 14:27-28

### **Peace I leave with you, my peace I give unto you:**

There are two types of peace (A) "Peace with God" (justifying peace) and (B) peace of God

(A) *Peace with God* is the result of the enmity being slain at the Cross

(B) *Peace of God* is a fruit of the Spirit (Gal 5:22) and provides the believer with peace even in the midst of the storms of life (Acts 16:23-26)

### **Let not your heart be troubled, neither let it be afraid.**

This statement lets us know that the Christian life is not a life in which troubles are absent. Troubles will occur but we are not to be afraid (*Gk: terrified*) of them

Life presents us with ample opportunity to be troubled and to be afraid, but the Peace of God is for such times allowing the Christian to remain at peace in the storm

### **I said unto you, I go away, and come again unto you.**

This statement is in reference to Jesus death and return to mankind through the agency of the Holy Spirit

## Saint John's Gospel

*And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 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.*

John 14:29-31

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

Jesus has told them in advance that (a) He would die (b) He would rise from the dead (c) He would ascend to His father

He has told them these things in advance to buttress His confession of deity in an effort to help them believe

### **Hereafter I will not talk much with you:**

Actually Jesus had only this present day before His death, so there was not much time for Him to talk and teach His disciples further

### **for the prince of this world cometh, and hath nothing in me.**

**prince of this world cometh** - means that Satan through the agency of the religious leaders was coming to kill Christ

**Hath nothing in me** – refers to the fact that because Christ was sinless that death had no legal claim on him

### **Arise, let us go hence.**

This statement shows that Jesus is aware of the dangers of the impending crucifixion, nevertheless He says "*let us go hence*"



# JOHN

GOD WALKED AMONG US

CHAPTER XV

## Saint John's Gospel

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

John 15:1-2

### I am the true vine,

“**the vine**” was an image of Israel as they were to cover the globe with God's choice people of faith.

Jesus sets Himself before Israel stating He is the TRUE vine of which Israel is only a type.

### Every branch in me that beareth not fruit he taketh away:

in me: We must notice the position of these branches are “*In Him*”

If the believer is unfruitful, he is removed from his position and “*taken away*”

### every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

If the believer is fruitful, he is purged (further cleanses) to the end it may be more fruitful

**Galatians 5:22-23** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

## Saint John's Gospel

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

John 15:3-4

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

God's word is the criteria for all things pertaining to God.

The purging of verse 2 is brought about by the Word as applied by the Spirit of God hence "*he purgeth it*"

### **Abide in me, and I in you.**

This warns us to maintain our position in Christ, which can only be done by maintaining our faith in Christ, and not just Christ but Christ crucified.

### **the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**

Mankind without Christ is a dead branch. As we abide in Christ (by the exhibition of our faith) the Spirit of God creates the fruit (Gal 5:22) in our lives and hearts

Without the moving of the Spirit man CAN NOT bear fruit, as it is the fruit of the Spirit (meaning it belongs and is brought about by the Spirit)



## Saint John's Gospel

*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. 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.*

John 15:5-6

### **I am the vine, ye are the branches:**

This states that we (*the branches*) are ever dependent on Him (*the vine*) and contra wise He is not at all dependent on us

### **the same bringeth forth much fruit: for without me ye can do nothing.**

This once again emphasizes the utter dependence that we have in Christ.

Man can not begin to produce fruit (Gal 5:22) without the working of the Spirit in us

### **If a man abide not in me, he is cast forth as a branch, and is withered;**

This is a stern warning to all who would attempt to arrive at the end result of fruitfulness without exhibiting faith in Christ

Unfortunately all man-devised efforts to exhibit love and kindness (U.N., Salvation Army, Welfare, Social Services) fall into this category

**is withered** - The withering process does not happen all at once, it is a gradual apostasy that occurs over time

### **and men gather them, and cast them into the fire, and they are burned.**

This speaks of the loss of one's soul.

Notice the loss occurs not because of what one did, rather because of what one would not do (abide in Christ)

## Saint John's Gospel

*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein (in this) is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

John 15:7-8

**If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.**

This is a one of the greatest promises of the Christian life, however it hinges on the word “IF”.

Most Christians are excluded from operating in this promise because of a lack in faith, which abnegates abiding “*In Him*”

**Herein is my Father glorified, that ye bear much fruit;**

The bearing of fruit is the means by which Christians are able to truly glorify the Father, which means “Glorifying God” is more than mere verbiage

**so shall ye be my disciples.**

Being fruitful is the proof that our faith is in Christ.

**Luke 6:44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

## Saint John's Gospel

*As the Father hath loved me, so have I loved you: continue ye in my love. 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.*

John 15:9-10

### **As the Father hath loved me, so have I loved you:**

This love (*agape*) is beyond the comprehension of man. This love is an attribute of Deity and therefore it's degree of quality is infinite

### **If ye keep my commandments, ye shall abide in my love:**

This tells us that the result of abiding in the Love of Christ will be the maintaining of His commandments and walking in obedience to Him

Understand that the keeping of commandments and obedience do not warrant or merit the love we receive from the Lord

### **as I have kept my Father's commandments, and abide in his love.**

Jesus' own example of obedience to the Father are the example for mankind.  
That obedience is perfect

## Saint John's Gospel

*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.*

John 15:11-12

**These things have I spoken unto you, that my joy might remain in you,**

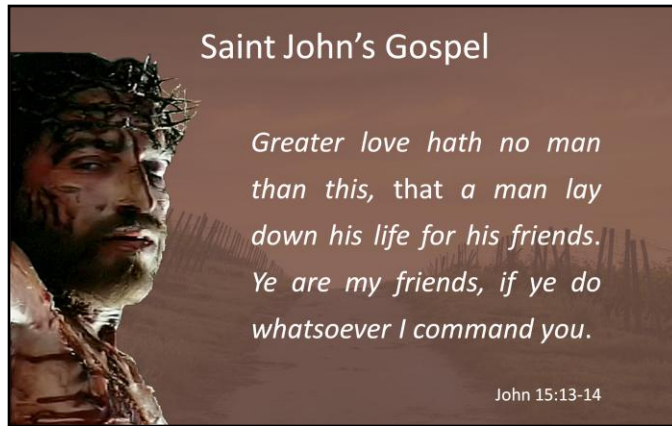
The result of keeping His commandments is the production of joy in the inner man. Contrarily a life lived in disobedience and rebellion to the Lord produces dread and guilt.

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

The words "*This is my commandment*" means that the words are not a mere suggestion. Notice the root of the word "*commandment*" is command

This commandment does not command the believer to love Jesus, but rather to love one another and to do so in the manner in which Jesus loves the believer

The type of love required of us is agape which is a self-sacrificial love



**Greater love hath no man than this**

This portrays a level and quality of love that is far beyond anything that humanity has ever been exposed to.

**that a man lay down his life for his friends**

Again this love is other-worldly, not originating in the realm of humanity. It is *agape*, a self sacrificing love that does not vacillate

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

Reynolds said of this verse: *I am showing you the highest possible fruit of my friendship – I am laying down my life for you. This is how I have loved you therefore after this manner you are to love one another.*

## Saint John's Gospel

*Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for *(because)* all things that I have heard of my Father I have made known unto you.*

John 15:15

**Henceforth I call you not servants; for the servant knoweth not what his lord doeth:**

Servants Gk: *doulos* - a slave

Due to our fellowship with Jesus He does not refer to us as slaves, because He has revealed His will and heart to us via His incarnation and His word.

**I have called you friends; for all things that I have heard of my Father I have made known unto you.**

We are called friends rather than slaves, not because of what we **do**, rather because of what **we know**.

## Saint John's Gospel

*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: (so) that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.*

John 15:16-17

### **Ye have not chosen me, but I have chosen you.**

This shows that salvation is the result of God's election and that salvation is initiated in heaven

### **that ye should go and bring forth fruit, and that your fruit should remain:**

The result of God's election to ultimately produce fruit in the lives of believers and that fruit continues forever.

**Galatians 5:22-23** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

### **that whatsoever ye shall ask of the Father in my name, he may give it you.**

The fruit we produce is of importance because it is the basis of fruit produced that the Father will answer our prayers

Too often we relate answered prayer to faith alone, while ignoring the commandment of Christ that we be fruitful

### **that ye love one another.**

Again Jesus emphasizes the need for fruit. If the fruit of love is in our life we will easily love our brother, no matter who our brother is

The love of God shed abroad in our hearts transcends all prejudices, past hurts and personal fickleness

## Saint John's Gospel

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

John 15:18

*If* – means that hatred is not the  
response in every case

*Hate* – (*miseo*) malious and unjust  
feelings of animosity

*Hated me before* – the world's hatred of  
the Christian is due to the righteousness  
of Christ

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

A maturing Christian will not be met with accolades from the world rather with hatred

**IF** means that the hatred of the world will not always be the case but oftentimes will be the case

**Hate** – (*miseo*) malious and unjust feelings of animosity

**Hated me before** – the world's hatred of the Christian is due to the righteousness of Christ



## Saint John's Gospel

*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.*

John 15:18-19

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

A maturing Christian will not be met with accolades from the world. rather they will be met with hatred

### **but because ye are not of the world,**

The reason for the animosity is the Christian is not of the world and as such will be a source of conviction to the world

The lifestyle and conversation of Christianity run contrary to that of the unsaved world

### **I have chosen you out of the world,**

The reason Christianity is set apart from the world is Jesus has chosen us

The term "sanctified" means to be set apart for the Master's use"

## Saint John's Gospel

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.* But all *these things will they do unto you for my name's sake*, because they know not him that sent me.

John 15:20-21

**If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also**

This implies that the Christian will be a reflection of Christ and will receive His reception or rejection

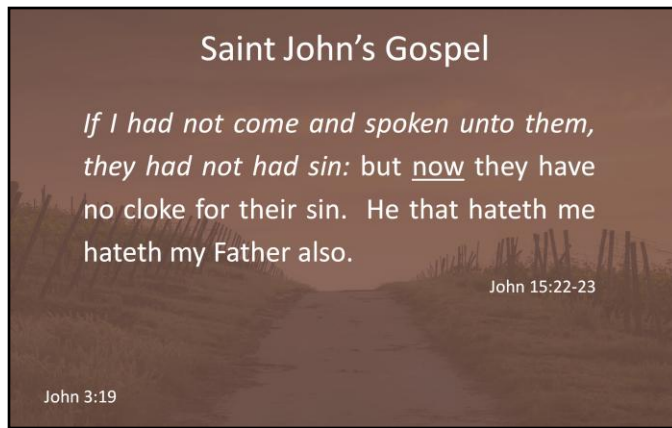
**these things will they do unto you for my name's sake,**

Meaning that due to our stand for Jesus, the non-Christian world will be hated.  
This is the reason for such anti-Christian bias in secular society

As will much of the professing Christian church reject those who truly hold the bible message

**they know not him that sent me.**

The reason for all of this persecution and reject is that most do not know the Lord regardless of one's profession



**If I had not come and spoken unto them, they had not had sin:**

If the reaction of the world to the Godhead was entirely out of ignorance the offense would be lessened considerably.

**but now they have no cloke for their sin.**

Indicates that Christ came into this world in part to remove the cloak of ignorance and bring men to a decision concerning relationship to God

Now implies "Now that Christ has come and publically proclaimed miracles and knowledge which were validated with unprecedented miracles"

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

## Saint John's Gospel

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

John 15:24-25

Psalms 109:3 , Acts 10:38

**If I had not done among them the works which none other man did, they had not had sin:**

Jesus makes plain that had it not been for the works, the words, the miracles which were beyond description, man would not be attributed with the heinous crime of rejecting the Son of God

**now have they both seen and hated both me and my Father.**

Says virtually the same as the prior verse. They clearly saw the Son of God with power and after seeing Him, hated Him.

This was not the sin of the secular world only, but much more so the sin of the church of that day and of this day as well

**fulfilled that is written in their law, They hated me without a cause.**

**Psalms 109:3** They compassed me about also with words of hatred; and fought against me without a cause.

**Acts 10:38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

## Saint John's Gospel

*But when the Comforter is come, (John 16:13-15)*  
whom I will send unto you from the Father,  
even the Spirit of truth, which proceedeth  
from the Father, *he shall testify of me:* And ye  
also shall bear witness, because ye have been  
with me from the beginning. John 15:26-27

### **But when the Comforter is come**

The inference is that the Comforter will come only after Jesus is gone away and sends Him back to us

**Comforter** - *parakletos* – one called alongside to help

### **he shall testify of me:**

Meaning the Holy Spirit is not the focus of our attention

**John 16:13-15** 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. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.



# JOHN

GOD WALKED AMONG US

CHAPTER XVI

## Saint John's Gospel

*These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

John 16:1-2

These things have I spoken unto you, that ye should not be offended.

Jesus now forewarns of coming persecution, instructing His followers to not be offended.

**Offended:** *skandalizo* – to trip up

### **shall put you out of the synagogues:**

This refers to the religious leaders excommunicating many from the synagogue worship

### **whosoever killeth you will think that he doeth God service.**

This speaks of the tremendous religious deception of the early church, which is unchanged in institutionalized religion today

Such deception caused Israel “to kill the Lord in the name of the Lord”

## Saint John's Gospel

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

John 16:3-4

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

These evils will occur against God's people because the religious aristocracy was (and is) bereft of the knowledge of God and of His Christ

**And these things I said not unto you at the beginning, because I was with you.**

Jesus is revealing these things now that He is about to be sacrificed. He did not tell them before because He was there to protect and care for them.

Now that He is leaving (via Calvary) He is forewarning His disciples of the persecution to come



## Saint John's Gospel

*But now I go my way to him that sent me; and  
none of you asketh me, Whither goest thou?  
But because I have said these things unto you,  
sorrow hath filled your heart.*

John 16:5-6

**But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?**

Jesus has told them over and over again of His returning to Him that sent Him, the disciples at least understand He is leaving

They do not ask "Whither goest thou?" because they are beginning to understand He is going to the Father, but how

**sorrow hath filled your heart.**

The disciples are filled with sorrow and astonishment that the Master's speaking of going away

## Saint John's Gospel

*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.*

John 16:7

*sumphero* - be better for, to be profitable

### **It is expedient for you that I go away:**

The death of Christ made possible the

1. Putting away of the debt (caused by sin) which was owed by man to God
2. Allowed the righteousness of Christ to be imputed to the believer
3. Reconciled man back to the Father, thereby restoring communion

### **if I go not away, the Comforter will not come unto you**

This allowed the Holy Spirit to enter the human race in a new and greater dimension than ever before

The Spirit enabled the prophets of old to do great works but then lifted off of them due to the sin debt that lingered

Elijah called fire from heaven in the presence of Israel one hour and the next hour was running scared from Jezebel

## Saint John's Gospel

*And when he is come, he will reprove (convict) the world of sin, and of righteousness, and of judgment: (1) Of sin, because they believe not on me; (2) Of righteousness, because I go to my Father, and ye see me no more; (3) Of judgment, because the prince of this world is judged.*

John 16:8-11

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

Speaks of the Holy Spirit coming in a new dimension, which occurred on the day of Pentecost, which occurred 50 days after the sacrifice of Christ

#### **sin, because they believe not on me;**

Sin is dealt with first because this is the cause of all hardships and difficulties of the Human condition

The greatest sin of mankind is the rejection of Jesus Christ and disbelief of God's redemptive plan

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

Christ's righteousness has been offered by imputation to the Human race, the Holy Spirit convicts man that man's righteousness is not sufficient

#### **judgment, because the prince of this world is judged**

The Holy Spirit convicts man of the coming Judgment of God against sin (i.e. The great White Throne judgment)

## Saint John's Gospel

*I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for (because) he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

John 16:12-13

### **I have yet many things to say unto you**

Jesus is referring to the meaning of His upcoming crucifixion, which He would later give to the Apostle Paul

### **but ye cannot bear them now.**

Meaning that their capacity to understand the great truths was limited until the advent of the Holy Spirit

### **the Spirit of truth, is come, he will guide you into all truth:**

The Holy Spirit superintended the writing of the scripture. Every writer was inspired by the Holy Spirit , even down to the very word the writer would use.

**2 Peter 1:21** For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

## Saint John's Gospel

*He (The Holy Spirit) shall glorify me: for he shall receive of mine, and shall shew it unto you.*

*All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* John 16:14-15

*doxazo – magnify or bring honor to*

### **He shall glorify me:**

The Holy Spirit does not glorify Himself or the Father, but rather He glorifies **Jesus**

He leads and guides into all truth (which truth pertains primarily to **Jesus**)

He conforms our personality and works to that of **Jesus**

### **All things that the Father hath are mine:**

This gives us a glimpse into the relationship of the Godhead. The Father and Son (and Spirit) are co-owners of all that deity possesses

## Saint John's Gospel

*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.*

John 16:16

### **A little while, and ye shall not see me:**

Jesus is speaking of His impending death & ascension (about 44 days off) and the fact that while in heaven the disciples will not be able to see Him

### **a little while, and ye shall see me,**

Jesus is now referring to the advent of the Holy Spirit.

The 3 offices of the Godhead are of one single essence. When you see the Son you see the Father, to receive the Spirit is to receive the Son

## Saint John's Gospel

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

*What is this that he saith unto us,*

This emphasizes the vast importance of the Holy Spirit baptism. These men knew more about Christ than any other on the planet yet without the baptism in the Spirit they could not understand Jesus' speech. The same is true today, the baptism in the Holy Spirit very much enables one to understand far more concerning matters of spiritual depth.

## Saint John's Gospel

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?

John 16:19

### **That ye shall weep and lament,**

This concerns Jesus crucifixion. The disciples will weep because they do not understand the redemption plan of God

They are continuing to look for a Messianic Kingdom to be set up on earth and the crucifixion will nullify that hope

### **but the world shall rejoice:**

This is a stunning statement seeing that it is the religious leaders of Israel that rejoiced at Jesus' death

The Holy Spirit referring to the religious leadership of Israel as "the world" meaning it is of the world system



## Saint John's Gospel

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.

John 16:20

### **That ye shall weep and lament,**

This concerns Jesus crucifixion. The disciples will weep because they do not understand the redemption plan of God

They are continuing to look for a Messianic Kingdom to be set up on earth and the crucifixion will nullify that hope

### **but the world shall rejoice:**

This is a stunning statement seeing that it is the religious leaders of Israel that rejoiced at Jesus' death

The Holy Spirit referring to the religious leadership of Israel as "the world" meaning it is of the world system

## Saint John's Gospel

*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.*

John 16:21

### **A woman when she is in travail hath sorrow, because her hour is come:**

Jesus uses the natural birthing process to explain a spiritual truth.

As a woman experiences great pain and travail to bring forth life, Christ would also experience great pain and travail to bring forth life, through the cross

As well any worthwhile thing that we do for the kingdom, also involves a period of travail

### **she remembereth no more the anguish, for joy that a man is born into the world.**

In our travail, we must remember that the anguish does not last forever

## Saint John's Gospel

*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. 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.*

John 16:22-23

### **And ye now therefore have sorrow:**

Meaning the disciples were in a spiritual travail and would be so much more between the crucifixion and Pentecost

### **but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.**

Meaning that Jesus would return through the office of the Holy Spirit

### **in that day ye shall ask me nothing.**

States that the death of Christ would slay the enmity between man and God, allowing man to "come boldly to the throne"

### **Whatsoever ye shall ask the Father in my name, he will give it you.**

The idea is that we have access to the Father to make petition but only through Jesus is that access offered

To ask something in the name of Jesus is to refer to ones faith in "Who He is and what He did at the cross"

## Saint John's Gospel

*Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 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.*

John 16:24-25

### **Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full**

Up unto this point they have not asked anything in the name of Jesus, they simply asked Jesus Himself, because He was there with them

With His departure back to the Father, He teaches them to use His name

**Exodus 20:7** Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

### **the time cometh, when I shall no more speak unto you in proverbs**

Refers to the day of Pentecost when the disciples would receive the Baptism in the Spirit and the ability to parse spiritual truths to a greater degree

## Saint John's Gospel

At that day ye shall ask in my name: and *I say not unto you, that I will pray the Father for you: For (because) the Father himself loveth you, because ye have loved me, and have believed that I came out from God.*

John 16:26-27

### **I say not unto you, that I will pray the Father for you:**

Jesus is emphasizing that we are to no longer ask Jesus for our needs expecting that He ask the Father for us

The Cross provides us access directly to the Father, but only in Jesus' name (recognizing His sacrifice at Calvary)

### **For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.**

We can come to the Father because He loves us as sons, and that because of our faith in Christ's sacrifice

**1 John 3:1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

## Saint John's Gospel

*I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.*

John 16:28-29

**I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.**

Jesus is referring to his coming from the Father via the incarnation and His going back to the Father via his death, resurrection & ascension

**Lo, now speakest thou plainly, and speakest no proverb.**

This profession of the disciples indicates that they better understand who Jesus is

However they still do not understand his upcoming resurrection from the dead

## Saint John's Gospel

*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. Jesus answered them, Do ye now believe?*

John 16:30-31

**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.**

This is a powerful profession on the part of the disciples, yet man is prone to make professions beyond one's spiritual possession

Like little children man sometimes rushes to prove a maturity that he really does not yet possess

**Do ye now believe?**

Jesus understanding man's spiritual immaturity simply put forth the question "*Do ye now believe?*"

## Saint John's Gospel

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.*

John 16:32

### **ye shall be scattered, every man to his own, and shall leave me alone:**

In spite of the profession of the disciples in verse 30, Jesus tells them that they will all forsake Him

Jesus would be denied all human fellowship as all would soon abandon Him during His passion

### **I am not alone, because the Father is with me.**

Jesus continues to voice His confidence in the Father's fellowship

IF one is to notice that while on the Cross even the Father turned His back on the suffering servant as He was made to be sin for mankind

**Matthew 27:46** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?



## Saint John's Gospel

*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

John 16:33

### **These things I have spoken unto you, that in me ye might have peace.**

Meaning that the disciples had some very dark days ahead of them, but that they were to have peace by keeping their trust in Jesus

Jesus foretold these events so that when they occurred, the disciples would know everything is still in control

### **In the world ye shall have tribulation: but be of good cheer; I have overcome the world.**

The tribulation for the disciples was just hours ahead and would continue until each one was persecuted and martyred (except John)

Nevertheless, Christians share in Jesus' triumph over the world, death, hell and the grave.



# JOHN

GOD WALKED AMONG US

CHAPTER XVII

## Saint John's Gospel

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*: As thou hast given him power over all flesh, that *he should give eternal life to as many as thou hast given him*.

John 17:1-2

### lifted up his eyes to heaven,

This is a glimpse given to us of the quality of prayer Jesus prays. It is the longest prayer recorded by Jesus in the bible

It has been referred to as the High Priestly Prayer

### the hour is come;

*"The hour"* refers to the general time that Jesus would bring about redemption. It is the single most important hour in Human history

**John 16:21** 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.

### **glorify thy Son, that thy Son also may glorify thee**

*"Glorify thy son"* refers to the moral perfection exhibited by Jesus on the Cross

*"thy Son also may glorify thee"* refers to Jesus fulfilling God's redemptive plan by exhausting the sting of death on the Cross

### he should give eternal life to as many as thou hast given him.

This of course refers to those who exhibit faith in God's redemptive plan, in other words the restriction is "Whosoever will"

## Saint John's Gospel

*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

John 17:3-4

### **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

This gives us the definition of "eternal life". Eternal life is to know God the Father through His revelation of God the Son

The Only way man can know the Father is through Jesus Christ, He is revealed in no other way

### **I have finished the work which thou gavest me to do.**

This statement can be made by no other human being. A life that is ending with the true statement "*I have finished the work*"

This statement implies a perfect life lived, a perfect work performed, a perfect death died

## Saint John's Gospel

*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 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.*

John 17:5-6

**O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

During Jesus' incarnation He divested Himself of the glory of deity, He now prays the Father that He would return to that position of deity and glory, but do so as man

**thine they were, and thou gavest them me;**

This speaks specifically of the 12 and generally of all of humanity

Man is God's creation and therefore belongs to God, we were given to Jesus as he is the representative man for the human race.

## Saint John's Gospel

Now they have known that all things whatsoever thou hast given me are of thee. *For I have given unto them the words which thou gavest me;* and (1) they have received them, and (2) have known surely that I came out from thee, and they (3) have believed that thou didst send me.

John 17:7-8

### **For I have given unto them the words which thou gavest me;**

Means that everything that Jesus taught was sourced not in His human consciousness, but were given to Him by the Father

### **(1) they have received them, and (2) have known surely that I came out from thee, and they (3) have believed that thou didst send me.**

Notice the sequence of events;

1. They heard and received His words
2. The reception of His words produced a knowing (knowledge based on the word of God)
3. The belief that was produced was based on the words of Christ

## Saint John's Gospel

**Receive:** *lambano* - to take; to get hold of

**Know:** *ginosko* – to be aware, to know

**Believe:** *pisteuo* - to have faith, commit trust to

**For I have given unto them the words which thou gavest me;**

Means that everything that Jesus taught was sourced not in His human consciousness, but were given to Him by the Father

**(1) they have received them, and (2) have known surely that I came out from thee, and they (3) have believed that thou didst send me.**

Notice the sequence of events;

1. They heard and received His words
2. The reception of His words produced a knowing (knowledge based on the word of God)
3. The belief that was produced was based on the words of Christ

## Saint John's Gospel

*I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

John 17:9-10

**I pray for them: I pray not for the world, but for them which thou hast given me;**

Although Jesus probably prayed many times for the unsaved, as ALL were unsaved outside of His sacrifice, this particular prayer was intercession for the Apostles



## Saint John's Gospel

*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.*

John 17:11

### **And now I am no more in the world**

From this statement we see that in the mind of Christ his death was a foregone conclusion

### **but these are in the world, and I come to thee.**

Means the disciples would remain behind after Jesus' sacrifice so as to evangelize the world

"I come to thee" refers to the resurrection and ascension of Christ

### **keep through thine own name those whom thou hast given me**

This refers primarily to the disciples and generally to all Christians

### **that they may be one, as we are.**

The desire of Christ was to see the body operate in harmony on one accord for the purpose of evangelizing the world

## Saint John's Gospel

*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.*

John 17:12

### **While I was with them in the world, I kept them in thy name:**

Notice Jesus is speaking as though He had already departed. The Cross was a "done deal" in the mind of Christ

### **none of them is lost, but the son of perdition; that the scripture might be fulfilled.**

Judas was not predestined to go to hell, however due to omniscience God foreknew he would betray Christ

An incorrect explanation of this phrase would lead one to believe that the scripture foretelling caused the event, when actually it was the foreknown event that caused the scripture to be prophesied.

## Saint John's Gospel

*And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have (successfully) 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.*

John 17:13-14

### **And now come I to thee;**

Refers to the coming ascension of Christ, which will follow His resurrection

### **I have given them thy word;**

Meaning that Jesus gave the Apostles the word of God and that they received the word given

### **and the world hath hated them, because they are not of the world,**

As a result of receiving the word of God, the world will now hate them (because the word testifies that the world is evil)

Also as a result of receiving the word, the Apostles passed from death unto life subsequently being no more of the world

## Saint John's Gospel

*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.*

John 17:15-17

*hagiazo - to set apart for sacred use*

### **I pray not that thou shouldest take them out of the world,**

Meaning it is not Christ's desire for Christians to abandon this world, rather to evangelize it

### **that thou shouldest keep them from the evil.**

The power of Holy Spirit conviction and direction keeps the Christian from indulging in the evil that is in the world

### **Sanctify them through thy truth:**

"Thy truth" refers to the word of God. The word must always be the criteria for all things

### **thy word is truth.**

Jesus gives is the definition for Truth "*thy word is truth*".

The Word of God is the only revealed truth that this world has ever had

**John 8:32** And ye shall know the truth (*the Word*), and the truth (*the Word*) shall make you free.

This word "know" is *ginosko* it means to have intimate experiential knowledge

## Saint John's Gospel

*As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word;*

John 17:18-20

**As thou hast sent me into the world, even so have I also sent them into the world.**

As Christ divested himself of the glory of His deity and came as a man to redeem men, even so He sends the Apostles as His servants to preach a message of God's redemption plan

**for their sakes I sanctify myself, that they also might be sanctified through the truth.**

Dake interprets this phrase to mean; *I separate myself unto God to do His will even unto the death, so that my disciples might benefit through my Salvation for them and be sanctified continually as they get to know the Word.*

**Neither pray I for these alone, but for them also which shall believe on me through their word;**

Meaning that Jesus prays for modern Christians as well as for the Apostles

## Saint John's Gospel

*So 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

John 17:21-22

### **That they all may be one;**

This is an insight into the heart of Christ. His deep desire is to see the Members of Christ to be on one accord

One accord can ONLY result by a singular understanding of the Word of God

### **that they may be one, even as we are one:**

Again the heart of Christ is that Christians live as one, becoming indivisible as the Godhead is indivisible

## Saint John's Gospel

*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. 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.*

John 17:23-24

### **I in them, and thou in me, that they may be made perfect in one;**

Jesus acknowledges His position as the mediating link between man and God

The statement is not "God in man" rather "God in Christ and Christ in man"

### **hast loved them, as thou hast loved me.**

Most commentators pass over this phrase but it is profound to think that God would love fallen man as much as His glorified Son

### **will that they also, whom thou hast given me, be with me where I am;**

This provides an insight into the personal will of Christ

**1 Thessalonians 4:16-17** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and **so shall we ever be with the Lord.**

## Saint John's Gospel

*O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 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.*

John 17:25-26

### **O righteous Father, the world hath not known thee:**

This is the reason for man's inhumanity to man (i.e. the world at large does not know God)

As men come to know the Lord the hatred and evil of the world would subside

### **that the love wherewith thou hast loved me may be in them, and I in them.**

The love described here is agape love, which can only be in man as a result of the fruit of the Spirit





# JOHN

GOD WALKED AMONG US

CHAPTER XVIII

## Saint John's Gospel

*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.*

John 18:1

Gethsemane: an oil-press

### When Jesus had spoken these words

Refers to all that Jesus said in chapters 14 through 17

### where was a garden, into the which he entered

The garden was named

This garden was called Gethsemane, it is where the blood of Christ BEGAN to be spilled

**Luke 22:44** And being in an agony he prayed more earnestly: and his sweat was as if it were great drops of blood falling down to the ground.

## Saint John's Gospel

*And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.*

John 18:2-3

*speira* - anywhere from  
200 to 600 men

**And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.**

Judas knew this garden place because Jesus often resorted there for times of prayer with His disciples

**having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.**

Judas sold Jesus for 30 pieces of silver, which was the normal price for the purchase of a slave

## Saint John's Gospel

Mark 14:33

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

Mark 14:33

Swete writes:

"The Lord was overwhelmed with sorrow, but His first feeling was one of terrified surprise. As long as He had foreseen the Passion, when it came clearly into view, its terrors exceeded His anticipations.

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## Saint John's Gospel

Mark 14:34-35

And saith unto them, *My soul is exceeding sorrowful unto death: tarry ye here, and watch.* And he went forward a little, and *fell on the ground, and prayed* that, if it were possible, *the hour* (John 17:1) might pass from him.

Mark 14:34-35

### **My soul is exceeding sorrowful unto death:**

The thought is that the sorrow that fell upon Jesus brought Him very close to death

**Luke 22:43** And there appeared an angel unto him from heaven, strengthening him.

### **fell on the ground, and prayed**

**Wuest:** translate this to mean Jesus fell, got back up and then kept on falling under the weight of the sin debt represented by "the cup"

## Saint John's Gospel

Luke 22:43-44

*And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

Luke 22:43-44

### **And there appeared an angel unto him from heaven, strengthening him**

The idea is that Christ may well have died from the strain of the moment while enduring the sin debt with all its attendant horror

### **his sweat was as it were great drops of blood falling down to the ground.**

The shame of the world's sin debt caused blushing in Christ until blood mixed with sweat

This is the beginning of the shedding of the blood of Christ

## Saint John's Gospel

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? *They answered him, Jesus of Nazareth. Jesus saith unto them, I AM he. And Judas also, which betrayed him, stood with them.*

John 18:4-5

**Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.**

The actual response of Jesus was "I AM" as the "He" is italicized meaning it is not in the original manuscript

**Judas also, which betrayed him, stood with them.**

This is most significant that the Holy Spirit points out Judas's position with the soldiers.

This destroys the "once saved always saved" doctrine as Judas previously stood with Christ but now stands as an enemy of Christ

## Saint John's Gospel

*As soon then as he had said unto them, I AM he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.*

John 18:6-7

### **As soon then as he had said unto them, I am he,**

Again the Holy Spirit records the actual word of Jesus as "I AM" with the "he" being italicized

### **they went backward, and fell to the ground.**

Means that this band of men felt the raw power of the Word of God which literally knocked them off their feet (but none were hurt)

The Holy Spirit records this event so that we can understand that Jesus' arrest and crucifixion was voluntary

Jesus remained in control throughout the passion

### **Whom seek ye? And they said, Jesus of Nazareth**

Jesus asks a second time to insure the band of soldiers knew exactly what they were doing



## Saint John's Gospel

Jesus answered, I have told you that I am he:  
*if therefore ye seek me, let these go their way:* That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

John 18:8-9

### **if therefore ye seek me, let these go their way:**

Even to the end Jesus' concerns are for His disciples. He insures their safety over and above His own

This is not to be read as a request on Jesus' part but rather a statement of authority that they dared not disobey.

Jesus knocking this band of 200 – 600 men off their feet with two words proved His absolute power over them

He would not use this power to protect Himself but He would use it for the protection of His disciples

## Saint John's Gospel

*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. 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?*

John 18:10-11

**Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear.**

To be sure, Peter was attempting to kill this man by decapitation but only cut his ear off

**Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?**

Jesus' statement means that His arrest, trial and crucifixion was part of God's redemptive plan

He informs Peter to stop resisting the will of God no matter how distasteful it may be

## Saint John's Gospel

*Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.*

John 18:12-13

### **the band and the captain and officers of the Jews took Jesus, and bound him**

A Roman captain would usually have 1,000 men under his authority

As well the temple guard worked with the Roman soldiers.

Binding Jesus was probably a policy much like a person is handcuffed before being put into the back of a squad car

### **led him away to Annas first; for he was father in law to Caiaphas,**

Annas was one of the most powerful men in Israel.

He was former High Priest and currently one of his sons was acting high priest

Notice that the Roman captain and temple guard brought Jesus to Annas prior to Caiaphas

## Saint John's Gospel

Now Caiaphas was he, which gave counsel to the Jews, that *it was expedient that one man should die for the people.*

John 18:14

**it was expedient that one man should die for the people.**

**John 11:49-50** And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

## Saint John's Gospel

*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. 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*

John 18:15-16

### **And Simon Peter followed Jesus**

It will become apparent that although Peter follows, he has no intent to actually catch up with the Lord at this time

### **so did another disciple: that disciple was known unto the high priest,**

This "other disciple" was actually John, the author of this gospel

John's habit was to leave himself un-named whenever referring to himself, using terms such as "the other disciple"

### **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.**

The jest is that John knew the high priest and had access to go into the palace, however Peter did not have this access

Peter was able to enter on John's authority

## Saint John's Gospel

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.*

John 18:17

### **He saith, I am not.**

Jesus' arrest and trial are proving Peters faith and love is not as strong as he believed it to be

**John 13:37-38** Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 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.

Peter was ready and willing to fight a band of men on the garden, now he shrinks for the question of a 12-16 year old girl.

## Saint John's Gospel

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.*

John 18:18

### **for it was cold:**

The fact that it was cold should be remembered as part of the Lord's misery, being stripped and bloodied in the cold of the night

### **Peter stood with them, and warmed himself.**

Peter is coming dangerously close to duplicating Judas' betrayal. As Judas stood with the temple guard and fell with the temple guard, Peter now warms himself with the servants and officers

## Saint John's Gospel

*The high priest then asked Jesus of his disciples, and of his doctrine. 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. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.*

John 18:19-21

### **The high priest then asked Jesus of his disciples, and of his doctrine.**

It is ironical that the Israel 's High Priest would be asking Israel 's Messiah concerning doctrine.

If the High priest did not understand the doctrine, who did. (In the modern church too few have an interest in doctrine)

### **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.**

Jesus is basically saying that He has not spoken in secret and that His doctrine is well known of all who heard Him

### **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.**

Again Jesus eludes to the fact that His doctrine was not only correct but the most well known that mankind has ever encountered

As well, His doctrine was not difficult as the common people well understood that which He taught



## Saint John's Gospel

*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? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

John 18:22-23

**one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?**

This officer did this most likely to carry favor with the High Priest

**If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?**

This is a quiet and mild appeal to the officer's conscience who for the sake of pleasing man dared to strike the Lord of Glory

It would have been impossible for this officer of any other man to bear evil in the life of Jesus as there existed no evil

## Saint John's Gospel

Now *Annas* had sent him bound unto *Caiaphas* the high priest. 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.*

John 18:24-25

### **Annas had sent him bound unto Caiaphas the high priest.**

Although *Annas (Caiaphas father)* was conferred with first indicating his political power, he sends the Jesus bound to his son *Caiaphas*, to be judged

### **Art not thou also one of his disciples? He denied it, and said, I am not.**

Peter remains in the midst of the officers and servants during which time they ask if Peter is a disciple of Christ

Peter's second denial is more emphatic than the first, nevertheless he continues to draw the attention of those around him

## Saint John's Gospel

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?* Peter then *denied again: and immediately the cock crew.*

John 18:26-27

*suggenes*  
a blood relative

### **Did not I see thee in the garden with him?**

This is actually a response to Peter's previous denial and is more of an accusation than it is a question.

### **Peter then denied again: and immediately the cock crew**

This is the third denial of Christ and as predicted by Jesus the cock began immediately to crow

This short length of time between denial number 3 and the crowing of the cock indicate the detail of the omniscience of Gods foreknowledge

## Saint John's Gospel

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. *Then began he to curse and to swear, saying, I know not the man.* And immediately the cock crew.

Matthew 26:73-74

### **Then began he to curse and to swear, saying, I know not the man.**

This means that Peter began to call down curses upon himself if he were lying concerning knowing Jesus

Something to the effect of "*Let the lord strike me dead if I am lying concerning knowing Christ*"

### **And immediately the cock crew.**

Imagine Peter calling curses down upon himself when he immediately hears the cock crowing

This would have allowed his self proclaimed curse and the cock crowing into his mind simultaneously.

## Saint John's Gospel

*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.*

John 18:28

### **Then led they Jesus from Caiaphas unto the hall of judgment:**

The Sanhedrin counsel had authority to proclaim judgment on Jews, yet due to Rome's oversight they needed Pilates confirmation of their judgment

### **it was early**

This tells us that the trial "so-called" of Annas and *Caiaphas* took place at night and lasted the majority of the night as it was now early morning

### **they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.**

Annas and *Caiaphas* did not enter Pilates judgment hall concerned that they would be defiled and not able to partake of Passover.

It is Ironical that they are so careful to adhere to there law but had no problem condemning the Son of God

## Saint John's Gospel

Pilate then went out unto them, and said,  
*What accusation bring ye against this man?*  
They answered and said unto him, If he were  
not a malefactor, we would not have  
delivered him up unto thee.

John 18:29-30

*kakopoios* - a criminal:--evil-doer

### **What accusation bring ye against this man?**

Pilates question start the legal proceedings by asking for the charges against Jesus

### **If he were not a malefactor, we would not have delivered him up unto thee.**

The Jews have no legal charge to wage against Jesus they only labeled Him a criminal

## Saint John's Gospel

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:* That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

John 18:31-32

### **Take ye him, and judge him according to your law.**

Lacking an actual criminal charge, Pilate is reluctant to accept this case. He prefers that the Jews take Jesus and judge Him within the parameters of the Jewish law

### **It is not lawful for us to put any man to death:**

The Jews had no charge, no conviction, but the verdict and punishment were already known. They wanted Him dead.

We must not lose sight of the fact that this desire for the death of Christ is coming from the church of that day

### **signifying what death he should die.**

They wanted Pilate to pronounce the death sentence of Jesus, because the Roman method of execution was crucifixion

They felt that crucifixion would indicate to the masses that Jesus was not of God

**Deuteronomy 21:22-23** And if a man have committed a sin worthy of death, and he to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (*for he that is hanged is accursed of God;*) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

## Saint John's Gospel

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, *Art thou the King of the Jews?* Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?*

John 18:33-34

### **Art thou the King of the Jews?**

This was the accusation of the Jews that Jesus was proclaiming Himself to be a King.

The accusation had political implications as it was a challenge to Roman authority

### **Sayest thou this thing of thyself,**

This question is meant to pull Pilate beyond the accusation of the Jews

The idea is that even though Jesus did not look Kingly, His holy and divine presence would have shocked Pilate



## Saint John's Gospel

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: *what hast thou done?* 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.*

John 18:35-36

### **Am I a Jew?**

Pilate does not respond to Jesus' question with yes or no, but attempts to sidestep the entire question proclaiming He is not a Jew and therefore does not tend to Jewish matters

### **Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**

Pilate was not given a charge from the Jews and so seeks to find the fault of Jesus himself

### **My kingdom is not of this world:**

Jesus returns Pilate to the question concerning kingship. He is basically stating that He is in fact a King although not of this world

### **but now is my kingdom not from hence.**

Jesus qualifies this last statement meaning that NOW His kingdom is not of the world, but it will be later

## Saint John's Gospel

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.*

John 18:37

### **Art thou a king then?**

Pilate asks this question in sarcasm. Pilate knows that Kings operate in power and authority. Jesus displays neither of these

This is the only charge that caught traction with Pilate because if it was true, it was an affront to Rome

### **Thou sayest that I am a king.**

This would be interpreted as "Yes, I am a King"

### **To this end was I born, and for this cause came I into the world.**

The entire reason for the incarnation (Christ coming into the world) was to be the King of the Human race (our representative man)

### **Every one that is of the truth heareth my voice.**

Means that all those that are receptive to divine truth will receive Jesus as the ultimate and supreme authority

## Saint John's Gospel

*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.*

John 18:38

### **Pilate saith unto him, What is truth?**

This question is asked as a result of the constant pursuit of truth by Greek and Roman philosophers. Pilate had heard much dogma concerning truth and dismisses Jesus statement out of hand due to his cynicism

### **I find in him no fault at all.**

It is believed that while Pilate searched Jesus for fault, the High Priest would be searching the Paschal lamb for fault

As the paschal lamb was sacrificed at 9:00am, Jesus was nailed to the cross at 9:00am

## Saint John's Gospel

*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? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*

John 18:39-40

Acts 3:13-14

**But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?**

Pilate suspected that Jesus was brought to him out of the jealousy of the Jewish leaders and seeks a way to release Him

The tradition was that The Jews could have a prisoner released to them, but they did not want Jesus

**Not this man, but Barabbas. Now Barabbas was a robber.**

Thou He healed their sick, cleansed their lepers, fed their families, still they rejected Him for Barabbas

**Acts 3:13-14** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. **But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;**



# JOHN

GOD WALKED AMONG US

CHAPTER IXX

## Saint John's Gospel

*Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,*

John 19:1-2

### **Then Pilate therefore took Jesus, and scourged him.**

Scourging was the normal prerequisite to Roman crucifixion. In Pilate's mind he believed the scourging would satisfy the fickleness of the crowd

However the bloodlust of the Jews would not be satisfied with the torture of Roman scourging

The Roman method of scourging at worst caused the death of its victim and at the best left the victim maimed for life

### **the soldiers platted a crown of thorns, and put it on his head**

The crown of thorns were made of Victor's thorns which are about six inches in length and would pierce the scalp when pressed down

The crown was placed on His head for two reasons

1. To greatly humiliate the self-proclaimed king
2. To cause as much pain as possible

### **Note:**

We are not to lose track of the fact that Jesus is now able to stop this sequence of events. He maintains the power to call legions of angels to stop the trial and punishment

## Saint John's Gospel

And said, *Hail, King of the Jews!* and they smote him with their hands. 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.*

John 19:3-4

Mark 14:65

### **Hail, King of the Jews!**

This was meant not only to insult Jesus but as well to insult the nation of Israel

### **they smote him with their hands.**

Means that they both slapped and punched him with open and closed hands

**Mark 14:65** And some began to spit on him, and to cover his face, and to buffet (*strike repeatedly*) him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

### **Behold, I bring him forth to you, that ye may know that I find no fault in him.**

This shows the moral weakness of Pilate, and of all mankind at the same time shows the wisdom of God

**2 Corinthians 5:21** For he hath made him to be sin (*sin sacrifice*) for us, who knew no sin; that we might be made the righteousness of God in him.

## Saint John's Gospel

*Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!*

John 19:5



**Then came Jesus forth, wearing the crown of thorns, and the purple robe.**

Pilate presented a beaten and humiliated Christ to the Jews in hopes that His punishment would satisfy the bloodlust of the Jewish leaders

In this situation an accusation that Jesus was a King would seem ridiculous

**Behold the man!**

Notice that Pilate did not present Jesus by saying Behold the King. However this was a man like no other had ever existed, The man Christ Jesus



## Saint John's Gospel

*When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.*

John 19:8-9

When he (Pilate) was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Matthew 27:19  
Matthew 27:19

### **When Pilate therefore heard that saying, he was the more afraid;**

When Pilate heard that Christ claimed to be the Son of God, He became afraid

Matthew records one of the reasons that Pilate became alarmed regarding Christ

### **Whence art thou? But Jesus gave him no answer.**

By the question "Whence art thou?" Pilate is asking "Are you God or not" "Did you come from heaven or not?"

Pilates questions stemmed from fear of the consequences of Jesus was deity more so than his intention to accept Christ as Lord

## Saint John's Gospel

*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. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

John 19:6-7

### **When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.**

You will notice that this cry for the death of Christ comes from the chief priests and officers

Pilate did not at all know God but yet had pity on Christ, the religious leaders of Judaism supposedly knew God but had no pity at all

This one cry "Crucify Him" is what has caused Israel to suffer from then unto this very day

### **Take ye him, and crucify him: for I find no fault in him.**

Once again this shows the governor attempts to absolve himself of blame and as well proclaims the legal innocence of Christ

Although Pilate was able to discern the right thing to do he was not man enough to actually do the right thing

When he said "Take ye him, and crucify him" He was daring the Jews to crucify Christ without his authority, so he would then have recourse against them

### **We have a law, and by our law he ought to die, because he made himself the Son of God.**

This refers to the highest Jewish authority, which was the Sanhedrin.

They condemned Christ to death with the excuse he made himself the Son of God. This was untrue since He did not make Himself such but was always the Son of God

the Sanhedrin never even investigated His claim or they would have found an abundance of proof that He was in fact the Messiah

## Saint John's Gospel

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?*

John 19:10

### **Pilate unto him, Speakest thou not unto me?**

Shows that Pilate is not used to this type of dismissal by a man under threat of crucifixion

### **thou not that I have power to crucify thee, and have power to release thee?**

Pilate then proceeds to insure that Jesus realizes that he sits as His judge, and that Pilate holds the verdict of life or death over Jesus

## Saint John's Gospel

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.*

John 19:11

Rom 13:1

**Thou couldest have no power at all against me, except it were given thee from above:**

Jesus informs Pilate that he is in fact powerless.

**Romans 13:1** Let every soul be subject unto the higher powers. For *there is no power but of God: the powers that be are ordained of God.*

Meaning the Roman government and even Pilates authority were ordained of God (*not godly, but foreseen and allowed by God*)

**he that delivered me unto thee hath the greater sin.**

Several truths are evidenced in this statement:

1. There are degrees of sinfulness to sin, with some sin being worse than others. The greatest sin is the rejection of God's son
2. Those who have greater spiritual light are held to a higher responsibility for the light they have

## Saint John's Gospel

*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.*

John 19:12

### **And from thenceforth Pilate sought to release him:**

The words that Jesus spoke to Pilate concerning the limitations of his power were received by Pilate as the words of a greater authority

To release Jesus Pilate needed only one attribute, i. e. courage

### **If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.**

The Jews took advantage of the political situation threatening Pilate with his position under Ceasar.

The idea is that if Jesus is a king, it challenges Caesar's position and that makes Jesus the enemy of Rome. If Pilate does not rise to the challenge he also becomes Caesar's enemy

## Saint John's Gospel

*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.*

John 19:13

### **When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat**

Means that the political wrangling of the Jews forced Pilate to act against his conscience

The enormity of this sin is that Pilate, fallen creation, sits in judgment of the Judge of the universe

### **Gabbatha**

This consisted of a raised stone slab which served as the place of final judgment

## Saint John's Gospel

*And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 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.*

John 19:14-15

### **And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews**

This is the source of some confusion concerning the time line of Jesus crucifixion

**preparation of the passover:** This is the day before the death of the passover lamb

**about the sixth hour:** this differs from Marks timeline (Mark 15:25 And it was the third hour, and they crucified him.)

John is using Roman time accounting and Mark is using Jewish time accounting

### **Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.**

This presents the fact that there are two kingdoms operating in this world

1. The Kingdom of God of which Jesus is King
2. The Kingdom of this world of which Satan is King

The cry of the Jews says we reject our heavenly King (Jesus) and we embrace our worldly King (Satan)

## Saint John's Gospel

Then delivered he him therefore unto them to be crucified. And they *took Jesus, and led him away.* And he bearing his cross went forth into *a place called the place of a skull*, which is called in the Hebrew Golgotha:

John 19:16-17

the skull

### **they took Jesus, and led him away.**

The significance of this statement is that at approximately the same time a man lead the paschal lamb from its holding pen to the brazen altar where it would die

Additionally, when men offered up lambs at the great altar the sinner lead the sin sacrifice to that altar.

Here we see the sinners leading the sin sacrifice to the antitype of the great altar (The Cross)

### **a place called the place of a skull,**

Tradition says that this place is called such because the skull of the First Adam was recovered here



## Saint John's Gospel

*Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.*

John 19:18-19

### **Where they crucified him, and two other with him, on either side one, and Jesus in the midst.**

This was a requirement in order that the scripture might be fulfilled.

**Isaiah 53:12** Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and *he was numbered with the transgressors*; and he bare the sin of many, and made intercession for the transgressors.

### **Pilate wrote a title,**

Pilate would ordinarily not be involved in these types of tasks, but the indication is that He wrote this inscription himself

### **JESUS OF NAZARETH THE KING OF THE JEWS.**

Pilate placed this writing to anger the Jews who had politically forced him into this decision to crucify the Lord

It was intended as sarcasm and insult against the Jews, but the words were true in the realest sense of the word

## Saint John's Gospel

*This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 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. Pilate answered, What I have written I have written.*

### **This title then read many of the Jews:**

Meaning that the sign served the purpose for which Pilate wrote it, i.e. to anger the Jews

### **it was written in Hebrew, and Greek, and Latin.**

Pilate wrote it so that all could understand irrespective of the language their native language

### **chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews**

This shows that the inscription written by Pilate served its purpose of angering the Jews

The Jews wanted a less definitive statement or possibly no statement at all

### **What I have written I have written.**

Pilate would not acquiesce to the demands of the chief priests and so history correctly recorded the crucified Christ as being the King of the Jews

## Saint John's Gospel

*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.*

John 19:23

### **Then the soldiers, when they had crucified Jesus**

This means the gruesome task of actually nailing him to the cross and standing it erect had been accomplished

### **took his garments, and made four parts, to every soldier a part;**

Unlike the artists renderings, Christ was stripped naked on the cross, which would add to the shame of this type of death

### **the coat was without seam, woven from the top throughout.**

The coat probably referred to the outer garment that would have been worn under the robe, it was made from one piece of cloth unsown

The seamless garment would have matched the seamless character of our Lord

## Saint John's Gospel

They said therefore among themselves, *Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled*, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

John 19:24

**Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled,**

**Psalms 22:16-18** For dogs (*Romans gentiles*) have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. (*nail wounds*) I may tell all my bones: they look and stare upon me. **They part my garments among them, and cast lots upon my vesture.**

This prophecy was given approximately 1025 years prior to the fulfillment

## Saint John's Gospel

*Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.*

John 19:25-27

### **Now there stood by the cross of Jesus his mother,**

Although it is important to keep Mary in her proper position of fallen creation it is also proper that we recognize the silent graceful torment of her soul as she watches her child die an ignominious death

**Luke 2:34-35** And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (***Yea, a sword shall pierce through thy own soul also,***) that the thoughts of many hearts may be revealed.

### **the disciple standing by, whom he loved,**

John's motif was to refer to himself in ambiguous terms

### **Woman, behold thy son! Then saith he to the disciple, Behold thy mother!**

Jesus committed the care of His mother to the Apostle John who cared for her from that point forward

It is believed that Joseph was dead by this point in time

## Saint John's Gospel

*After this, Jesus knowing that all things were now accomplished, (so) that the scripture might be fulfilled, saith, I thirst.*

John 19:28

### **After this, Jesus knowing that all things were now accomplished**

By this statement the Holy Spirit plainly informs us that Jesus was not delirious with pain or disoriented by His passion

He was in total command of His senses and very much aware of what He was accomplishing and what was left to accomplish

### **that the scripture might be fulfilled, saith, I thirst.**

Jesus "knowing all things" realized that the psalms 68:21 prophesied His thirst and so complied by saying "I thirst"

**Psalms 69:21** They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

## Saint John's Gospel

Now there was set a vessel full of vinegar: and *they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.* When Jesus therefore had received the vinegar, *he said, It is finished:* and *he bowed his head, and gave up the ghost.*

John 19:29-30

*paradoxos* ~~to~~ *trust* ~~in~~ *order or to intrust*

### **they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.**

This is the second time Jesus was offered drink. The first time it was vinegar mixed with gall which was a intoxicant

Jesus would not drink the first intoxicating wine so as to receive the full brunt of punishment for His people

This second time He did partake of the non-intoxicating drink and it would be the last thing He would do prior to His death

### **he said, It is finished:**

This short phrase carries a meaning all out of proportion to it's size

Two of the greatest meanings are the end of :

1. The outpour of God's wrath upon sin
2. Sin debt
3. The old covenant
4. The end of Satan's power

### **he bowed his head, and gave up the ghost.**

Notice that His head would have had to be upright in order for Him to bow it in reverence to the Father

## Saint John's Gospel

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.

John 19:31

### **it was the preparation,**

Meaning it was the preparation of the Passover meal

### **for that sabbath day was an high day**

This does not mean Jesus was crucified on a Saturday. The Passover was also called a Sabbath day even though not on Saturday

### **that their legs might be broken, and that they might be taken away.**

Crucifixion was a very long death sometime extended 3 to 4 days before the victim would succumb to death

The tradition was that a Roman centurion would smash the leg bones with a Roman broad-axe sending the dying victim into shock which resulted in a quick death



## Saint John's Gospel

*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:*

John 19:32-33

Psalms 34:20

**Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.**

Meaning that the Roman Centurion (*tradition says his name was Longinus* ) crushed the leg bones of both malefactors

**when they came to Jesus, and saw that he was dead already,**

For one to succumb to death after only 6 hours on the cross was unheard of.

This is further proof that Jesus was in control of His own death

**they brake not his legs:**

**Psalms 34:20** He keepeth all his bones: not one of them is broken.

## Saint John's Gospel

*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*

John 19:34-36

**But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**

If one is to notice this very much resembles the creation of Eve, as God put Adam to sleep and opened his side to make his wife, Eve

Jesus' side is opened by a spear the blood coming forth was to make, his bride, the church

**he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.**

John is here testifying to the fact that he saw Jesus die on the cross, which validates and verifies the resurrection

## Saint John's Gospel

And again another scripture saith, They shall look on him whom they pierced. 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.*

John 19:37-38

### **Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews,**

Joseph did believe on Christ but would not make a public stand

Religious fear is a tool of Satan to suppress confidence in Christ, Islam is an example of the use of this fear

It took the crucifixion of Christ to give Joseph the courage to take a public stand for Jesus

### **He came therefore, and took the body of Jesus.**

Once crucified the Jews desired to dispose of His body in the "Valley of Hinnom" which was actually a garbage dump

## Saint John's Gospel

*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. 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.*

John 19:39-40

### **And there came also Nicodemus, which at the first came to Jesus by night,**

Nicodemus was a member of the Sanhedrin and was extremely rich. He came to Jesus by night so as not to be seen

He too was a "closet Christian" which would not take a public stand for Jesus until the Cross became a reality

### **about an hundred pound weight.**

This speaks to the fact that Nicodemus too was quite wealthy and able to purchase 100 pounds of myrrh & aloe which would be expensive

Although Nicodemus prepares to anoint Him for the burial, Mary, by faith had already anointed the Lord prior to His death

### **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.**

This was the common means of burial for Jews

## Saint John's Gospel

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

John 19:41-42

### **in the garden a new sepulchre, wherein was never man yet laid.**

Matthew tells us this sepulchre belonged to Joseph of Arimathaea. Jesus was buried in a rich man's tomb where none other had been buried

### **because of the Jews' preparation day**

Refers to the Passover which would commence at sundown on this day

He was crucified at 9:00Am the morning sacrifice and died at 3:00PM the evening sacrifice, then buried prior to 6:00PM when Passover begun.



# JOHN

GOD WALKED AMONG US

CHAPTER XX

## Saint John's Gospel

*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.*

John 20:1

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## Saint John's Gospel

1. That all sin had been paid for
2. God accepted the sacrifice to dispose of all sin
3. Jesus overcame Satan who held the power of death
4. Death, Hell, and the Grave were totally defeated



## Saint John's Gospel

*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.*

John 20:2

**Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved,**

Mary ran to tell Peter and John that the grave had been disturbed

We see John's humility in that He never mentions himself except for in very vague terms

**They have taken away the Lord out of the sepulchre, and we know not where they have laid him**

Although Jesus had taught that He would raise the third day, still it came as a shock

By the use of the word "They" Mary indicates she believed the Jews would be the culprits

## Saint John's Gospel

*Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.*

John 20:3-4

**Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together:**

We see the priority Peter and John give this matter in that they ran hastily to the tomb

This haste was not because they believed He had risen, or they would have been at the grave when it occurred

**the other disciple did outrun Peter, and came first to the sepulchre.**

John points out that he arrived at the tomb moments before Peter and stopped at the door of the tomb

## Saint John's Gospel 7

*And he stooping down, and looking in, saw  
the linen clothes lying; yet went he not in.  
Then cometh Simon Peter following him,  
and went into the sepulchre, and seeth the  
linen clothes lie,*

John 20:5-6

**And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.**

John arrived and looked into the cave, but did not proceed further

A possible reason John may have stopped without going in was the prohibition of touching a dead body, which would then require the purification process

**went into the sepulchre**

We see the brazen personality of Peter, walking into the tomb for closer examination

**seeth the linen clothes lie,**

Notice that the grave clothing that Jesus was buried in remained in the tomb, meaning Jesus was not wearing them

## Saint John's Gospel

*And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.*

John 20:7-8

**And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.**

The napkin was formerly wrapped around his head and face but now Jesus had left it folded neatly.

The indication is that when He arose He probably first unwrapped His head and folded the napkin, then began walking while removing the grave clothes

Notice that no other clothing was supplied in the tomb for the Lord to wear

**he saw, and believed.**

This is in reference to John and indicates that he believed Mary's report of the missing body, not the resurrection

## Saint John's Gospel

*For as yet they knew not the scripture,  
that he must rise again from the dead.  
Then the disciples went away again unto  
their own home.*

John 20:9-10

**For as yet they knew not the scripture, that he must rise again from the dead.**

This plainly indicates that the disciples did not yet understand or even consider the possibility of a resurrection

Although Jesus had spoken this many times they had heard His speech but not understood His words

**the disciples went away**

No doubt they disbanded feeling more defeated and dismayed thinking that the Jews had abducted His body

## Saint John's Gospel

*But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,*

John 20:11

### **But Mary stood without at the sepulchre weeping:**

This phrase speaks of Mary Magdalene, out of whom Jesus cast 7 demons

Peter and John had already left but Mary lingers in the place she felt closest to the Lord's body

## Saint John's Gospel

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.

John 20:12



**two angels in white sitting, the one at the head, and the other at the feet,**

The smallest details in God's word are capable of carrying the profoundest of meanings

The tomb and two angels represented the mercy seat of the Ark

## Saint John's Gospel

*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. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

John 20:13-14

### **Woman, why weepest thou?**

The angels question concerning Mary's tears are meant to serve as a mild rebuke to Mary.

Jesus had taught plainly that He was the resurrection

### **Because they have taken away my Lord, and I know not where they have laid him.**

We see that even at this point Mary is not thinking or believing in a bodily resurrection

The fact that Mary loved Jesus can not be questioned, that she believe Him is questionable

### **knew not that it was Jesus.**

Jesus was now in His Glorified body and was mostly unrecognizable by most people at least at first

Although His glorified body looked much like his earthly body, yet somehow it was also different



## Saint John's Gospel

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.*

John 20:15

### **Woman, why weepest thou? whom seekest thou?**

Jesus asks the same question as the angels "Why are you weeping" again a mild rebuke to Mary's unbelief

The question is also asked because with His death, burial and resurrection He has potentially wiped away every tear (Rev 21:4)

### **She, supposing him to be the gardener**

Here we see also that the voice of Jesus in His glorified body is a bit different than in His earthly body as Mary does not recognize His voice or visage

### **tell me where thou hast laid him, and I will take him away.**

Mary's concern is that the Jews have taken His precious body to the city trash heap for disposal

Mary wanted to embalm His body as was their custom

It is significant that Jesus first appeared to a woman. Woman was first to fall in Eden and woman was first to lay eyes upon the resurrection

## Saint John's Gospel

*Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*

John 20:16

Master

### **Jesus saith unto her, Mary. She turned herself**

Mary had not recognized Jesus' visage nor His voice, But she recognized her name being spoken

Her response was by reflex "Master"

## Saint John's Gospel

*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.*

John 20:17

*haptomai* - to attach oneself to

### **Jesus saith unto her, Touch me not; for I am not yet ascended to my Father**

This phrase is a bit confusing until we research it in the Greek to extract the true meaning

Meaning Jesus' mission was not complete until the ascension occurred and nothing could hold Him from that task

### **go to my brethren, and say unto them**

But go.... And say, Jesus still gives these same instructions to His brethren today  
"Go... and say"

## Saint John's Gospel

*Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*

John 20:18

*And certain women, which had been healed of evil spirits and infirmities, **Mary called Magdalene, out of whom went seven devils,***

Luke 8:2

Luke 8:2

### **Mary Magdalene came and told the disciples**

We can be sure that this was Mary Magdalene and not Mary the mother of Jesus or Mary the sister of Martha

Jesus had cast 7 devils out of Mary Magdalene no doubt changing her life forever and winning her undying love

## Saint John's Gospel

*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.*

John 20:19

### **Then the same day at evening, being the first day of the week,**

This details that the resurrection occurred on a Sunday which is why the church now recognizes Sunday as the day of worship

### **the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst,**

The disciples had secured themselves in hiding as protection from the anger of the Jews, lest they too should be put to death

### **Jesus and stood in the midst,**

Somehow Jesus passed through whatever secured doors were employed and the disciples were unaware of Him until He spoke.

## Saint John's Gospel

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.* Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

John 20:20-21

### **he shewed unto them his hands and his side.**

This He did to prove to the disciples that it was really Him and not a spirit. He rose with the same body with which He died

### **Then were the disciples glad, when they saw the Lord**

Implies their apprehensions as to whether this could be the Christ. The wounds they saw inflicted upon Him forced them to believe

### **as my Father hath sent me, even so send I you.**

As the Father sent Christ on His mission, Christ sends us in the co-mission

## Saint John's Gospel

And when he had said this, *he breathed on them*, and saith unto them, Receive ye the Holy Ghost: *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

John 20:22-23

### **he breathed on them,**

In Genesis 2:7 He breathed both physical and spiritual life, here in John's gospel he breathes spiritual life only

Into Adam He breathed the breathe of life, here he breathes the Holy Spirit

### **Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

In contrast to Catholic practice, Jesus is not here allowing for men to forgive the sins of other men as only the Lord can forgive sin

However when Christ is accepted, men are here commissioned to declare that the converts sins are forgiven, likewise when the gospel is rejected men are commissioned to declare that the rejecters sins are not forgiven

## Saint John's Gospel

*But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 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.*

John 20:24-25

### **But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.**

Although the reason that Thomas was not with the body of disciples is not given. In hind sight we can conclude that nothing on earth could have had a degree of importance so as to substitute the experience that he missed and the faith that was not built in him as a result of his absence.

This too is a picture of what may occur when the New Testament Christians forsake the assembly of the body

### **I will not believe.**

Thomas' statement is worse than it may first appear. Due to his absence not only does he not believe the report of the disciples, but his statement reflects a resistance against believing "*I will not believe*"



## Saint John's Gospel

*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.*

John 20:26

### **And after eight days again his disciples were within, and Thomas with them:**

Although Thomas has regrouped with the disciples, what was previously missed by Thomas would impact his relationship with Christ

### **the doors being shut, and stood in the midst,**

This indicates that Jesus' resurrected body was able to pass through walls and shut doors

**Mark 16:3-6** And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

## Saint John's Gospel

*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. And Thomas answered and said unto him, My Lord and my God.*

John 20:27-28

### **Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side:**

Indicates that He looked directly and spoke directly to Thomas and spoke these words

As Thomas had demanded specific proofs before he would believe, Jesus offered those exact proofs to him

This also indicates that the wounds that Jesus suffered will be part of His resurrected body throughout eternity

This will forever bring the minds of the redeemed back to the Cross and the price paid for our eternal life.

Seven times in the last two chapters of Revelation is Jesus described as the Lamb rather than the Son of God or some other appellative

### **be not faithless, but believing**

Although Thomas' faith would be corrected as a result of Jesus' wounds, the resulting faith constitutes the weakest of all faith as it is the result of sight

### **Thomas answered and said unto him, My Lord and my God.**

We have no record that Thomas actually searched the side and hands of Christ, nevertheless his faith was moved because Jesus spoke directly to his previous statements of unbelief

## Saint John's Gospel

Jesus saith unto him, Thomas, *because thou hast seen me, thou hast believed*: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

John 20:29-30

### **because thou hast seen me, thou hast believed:**

As we have stated repeatedly, faith based on what we are able to see is the weakest of all faith

### **that have not seen, and yet have believed**

In contradistinction, faith based on what is not readily seen is of a far higher quality

### **many other signs truly did Jesus in the presence of his disciples**

Means that there were not merely a few other things which the resurrected Christ did, rather there were MANY other things

## Saint John's Gospel

*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.*

John 20:31

**But these are written, that ye might believe that Jesus is the Christ, the Son of God;**

This states the reason for the Holy Spirit superintending the writing of the Holy Writ

The ultimate purpose is to help man to understand and to believe the redemptive plan of God

**believing ye might have life**

There is but one route to gain spiritual life, that is to correctly believe on Christ



# JOHN

GOD WALKED AMONG US

CHAPTER XXI

## Saint John's Gospel

*After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 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.*

John 21:1-2

### **After these things Jesus shewed himself again**

“After these things” refers to the appearances of Jesus before His disciples in chapter 20

The indication is that Jesus openly walked among His own, but He would not reveal Himself to the religious hierarchy

It is the same today Christ is revealed to His own but not the world at large, putting us in the same quality of blessing and honor that we can commune with Him who the world can not know

### **on this wise shewed he himself.**

This is the manner in which He revealed himself

After His resurrection, Jesus revealed Himself only to believers. There is no record of Him manifesting Himself to any unbelievers

## Saint John's Gospel

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.

John 21:3

These are the events that surround Jesus' appearance.

### **I go a fishing. They say unto him, We also go with thee.**

Jesus had met every need for the past 3 ½ years and now the disciples were left without direction and worse yet without matured faith

Peter feeling the need of feeding his family looked backward to his way of life prior to Jesus and as chief Apostle led the group in a backward direction

### **entered into a ship immediately**

Upon Peter's suggestion to return to a life of fishing, the group acted immediately without any type of prayer

### **that night they caught nothing.**

Although they proceeded in their own direction without leading, they did not prosper in the least

## Saint John's Gospel

*But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.*

John 21:4-5

### **But when the morning was now come**

Indicates that the disciples spent the entire night fishing which reflects some degree of desperation to provide an income for their families

### **the disciples knew not that it was Jesus.**

There was some quality of Christ's glorified body that demanded that Jesus reveal Himself in order to be recognized

### **Children, have ye any meat? They answered him, No.**

Christ is drawing them out by slightly referring to their nights effort which produced nothing

The implication is, all which is done without the leading and direction of Christ will produce nothing, irrespective of the effort involved



## Saint John's Gospel

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.*

John 21:6

### **Cast the net on the right side of the ship, and ye shall find**

Now the disciples receive the direction from Christ which they should have never proceeded without

Notice that Jesus' direction tells them;

- what to do
- what the outcome will be
- that it makes no sense to the natural mind since they have dropped the nets all night long and caught nothing

### **They cast therefore** (*due to Jesus instruction they acted*)

**Luke 5:5** And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: **nevertheless at thy word** I will let down the net.

### **they were not able to draw it for the multitude of fishes**

By following Jesus' direction they not only did better, but the unexpectedly and unreasonable better

## Saint John's Gospel

*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.*

John 21:7

**Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.**

Up until this point the disciples are not sure that this is Jesus, however after this miracle John has no doubt that it is the Lord

**did cast himself into the sea**

When Peter heard John say it is the Lord, He jumped into the water and swam to where Jesus was on the bank

## Saint John's Gospel

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. As soon then as they were come  
to land, they saw a fire of coals there, and  
fish laid thereon, and bread.

John 21:8-9

**they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.**

One must pay close attention to the time spans here

The disciples dragged the net only about 100 yards

**As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.**

Meaning that by the time they arrived this fire, fish and bread were already prepared

This was probably another miracle performed by Jesus since we know that He was able to turn stones into bread

Jesus miracles were always performed to benefit others and never to benefit Himself. Unlike the wilderness temptation this would benefit the disciples and not Jesus directly

## Saint John's Gospel

Jesus saith unto them, *Bring of the fish which ye have now caught.* 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.

John 21:10-11

### **Bring of the fish which ye have now caught.**

These fish were caught as a result of following the leading of the Lord. Without that leading they caught nothing even after a full nights labor

### **an hundred and fifty and three:**

You will notice that the exact count of fish was known. The omniscience of the God is aware of all things and in absolute detail

## Saint John's Gospel

*Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? Knowing that it was the Lord. Jesus then cometh, and taketh bread and giveth them, and fish likewise.*

John 21:12-13

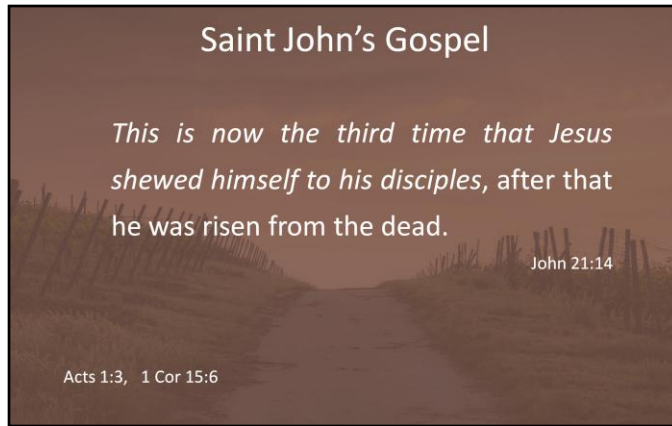
### **Jesus saith unto them, Come and dine.**

This entire appearance, as Jesus' entire incarnation was for one reason and that is to benefit the mankind (*the disciples*)

### **Jesus then cometh, and taketh bread, and giveth them, and fish likewise.**

Even though Jesus is now in His resurrected, glorified body He still takes up a position of servant

This is a continuing example to us that the role of servant is an honorable role



### **This is now the third time that Jesus shewed himself to his disciples**

We must understand that Christ post-resurrection appearances were not few.

**Acts 1:3** To whom also he shewed himself alive after his passion by many infallible proofs, **being seen of them forty days**, and speaking of the things pertaining to the kingdom of God:

**1 Corinthians 15:6** After that, **he was seen of above five hundred brethren at once**; of whom the greater part remain unto this present, but some are fallen asleep.

## Saint John's Gospel

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.* John 21:15

~~purpose to be based on an item's~~  
intrinsic value to the one who loves

### Jesus saith to Simon Peter,

Peter's betrayal is not forgotten by Christ or by Peter. Peter may have had lingering discouragements due to his failure

This entire conversation is directly related to Peter's boast;

**Mark 14:27-29** And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, **Although all shall be offended, yet will not I.**

### lovest thou me more than these?

When Christ says more than "these" he is not referring to the fish they are eating rather to the other disciples

This is to serve as a rebuke to Peter for his judging of the disciples love for Christ being far inferior to his own love for Christ (the threefold denial proves his love to be less than he calculated)

### thou knowest that I love thee

Peter no longer is boastful of his love for Jesus and in fact downplays his love for the Lord by use of the word phileo

### Feed my lambs.

Is Jesus' voiced intention to use Peter, despite his shortcomings and failures, in the future

## Saint John's Gospel

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.

*agapao* – a love based on an item's  
intrinsic value to the one who loves John 21:16

### **Simon, son of Jonas, lovest thou me?**

Jesus asks the same question again but leaves off the comparison “more than these”

Again he uses the stronger word “*agapeo*” for love

### **Yea, Lord; thou knowest that I love thee.**

Peters response is also the same and again Peter refuses to repeat the strong word for love.

He uses the weaker form of the word *phileo*

### **Feed my lambs.**

Is Jesus' voiced intention to use Peter, despite his shortcomings and failures, in the future

If one is to notice the use of the word lambs indicate the young and immature ones in the Christian body



## Saint John's Gospel

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.

John 21:17

### **Simon, son of Jonas, lovest thou me?**

Jesus now uses the weaker form of the word for love (phileo) as he asks the question a third time

Also this is the third time the question is asked correlating to the three denials of Peter

### **Peter was grieved because he said unto him the third time, Lovest thou me?**

Peter was grieved for two reasons

- a) Because Christ had used the lesser form of the word to describe Peter's love
- b) Because he had asked the question three times reminding Peter of his boastful attitude of thinking he loves Christ more than the other disciples

### **Feed my sheep.**

Now Jesus says feed my sheep which refers to a grown matured member of the flock

This lets Peter know the Lord will use Him greatly in the years to come

## Saint John's Gospel

*Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.*

John 21:18

### **When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst:**

Prior to salvation (and even as a young Christian) we are self directed, self-sufficient, and self-dependant

### **when thou shalt be old,**

Informs Peter that he would live to be old and not die at a young age

### **thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.**

As a maturing Christian our

- a) self direction is to give way to the leading of the Spirit,
- b) our self-sufficiency is to wane as we realize our insufficiency
- c) our independence becomes dependence on Christ

## Saint John's Gospel

*This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.*

John 21:19

### **This spake he, signifying by what death he should glorify God.**

Jesus actually gave Peter a glimpse into his own future and allowed him to somewhat foresee his own death

Tradition has Peter died by crucifixion and at his own request was crucified upside-down feeling unworthy to die as did the Master

### **Follow me.**

These are among the first words the Lord spoke to Peter and now are also among the last word spoken to him

It means the call of God is not negated by personal failure.

## Saint John's Gospel

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? *Peter seeing him saith to Jesus, Lord, and what shall this man do?*

John 21:20-21

### **Peter seeing him saith to Jesus, Lord, and what shall this man do?**

Peter is saying in essence “Lord you have told me what will happen to me, but now what will happen to John?”

We see the propensity of Peter to stumble into sacred territory

## Saint John's Gospel

Jesus saith unto him, *If I will that he tarry till I come, what is that to thee? follow thou me.*

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?*

John 21:22-23

### **If I will that he tarry till I come, what is that to thee? follow thou me.**

This is a rebuke of the big fisherman (Peter). Jesus is in essence saying "Peter that is none of your business, you just do what I have told you to do"

This is great advice for all Christians. We should focus on our walk with Christ with the same vigor regardless of what others are doing.

### **that that disciple should not die: yet Jesus said not unto him, He shall not die;**

Jesus words, although twisted and/or misunderstood, started the rumor that John would not die

## Saint John's Gospel

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 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 21:24-25

### **there are also many other things which Jesus did**

This statement pertains to those things Jesus did during his public ministry of 3 ½ years

The gospel account, although totally accurate, is not a complete account. Jesus did many more miracles than recorded in the bible

Augustine stated that Jesus rose many more people from the dead than recorded in the Gospels

### **I suppose that even the world itself could not contain the books that should be written.**

This statement is a Jewish idiom of that day and is not to be understood literally