

## JOHN

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## JOHN 1:1-51

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### INTRODUCTION:

The fourth Book of the Gospels in the New Testament is written by the Apostle John, not John the Baptist. He is the son of a fisherman named Zebedee and brother of James (called a "*Son of Thunder*"). He was an eyewitness to the events he describes. John makes it clear that Jesus is not just a man; He is the eternal "*Son of God*." He gives the true meaning of who God really is. John knew the "Man" Jesus intimately. He ate in His presence, slept out in the open air as one of His disciples, had opportunity to touch and handle the Son of God; he heard Him speak and followed Him.

The first three Gospels majored on describing events in the life of Christ:

- <sup>1</sup> Matthew traces the genealogy of Jesus.
- Mark began with the ministry of John the Baptist.
- Luke starts with the story of Jesus' birth.

But John emphasized the meaning of (*His existence*). In his first two verses John transports us to eternity past—before creation, before man—before the existence of time itself.

John the apostle writes Jesus as...

- The *Living Word* (1:1-5);      • The *Light of the World* (1:6-8);      • The *Light of Men* (1:9-13);
- The *Word Made Flesh* (1:14-18);      • The *Messiah, The Lord* (1:19-28);      • The *Lamb of God, The Son of God* (1:29-34);
- The *Messiah, The Christ* (1:35-42);      • The *One Prophesied* (1:43-45);
- The *Son of God, The King of Israel* (1:46-49);      • The *Son of Man, God's Mediator* (1:50-51).

### In The Beginning

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

The first thing: John starts his book with three truths to explain Jesus' deity:

- 1) in the beginning was the Word (the Word already existed),
- 2) the Word was with God (the Word existed with God),
- 3) and the Word was God (the Word was God).

It can't get any plainer than that according to John. So, in the Book of Genesis 1— "In the BEGINNING God created the heaven and earth" points to the Word being there. The beginning begins with the Word already in existence.

**1:1b ...the Word was with God.** The Word being a Person is not outside of Him, but in Him. He existed at the same time. This "*Word's*" relation to the Godhead is eternally woven in Him. He was with God from the beginning.

**1:1c ...and the Word was God.** John concludes the verse with an emphatic statement that the "*Word*" was completely God. This shows the Deity of God. Jesus Himself said, "*The Father and I are ONE; he that has seen ME has seen THE FATHER.*" (John 10:20; 14:9). The Triune Godhead, three in One— God the Father, God the

<sup>1</sup> <http://www.redlandbaptist.org/sermons/sermon20100606.php>  
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Son, and God the Holy Spirit are One. Jesus Christ is the Word! The Word was God!

**1:2 The same was in the beginning with God.** Christ, the Word existed in the beginning, long before being born of Mary. He was Self-existent— He was eternally with God existing in the beginning and owing His existence to no one.

**1:3 All things were made by him; and without him was not any thing made that was made.**

- 1) Christ is the Creator — This verse establishes Christ as the subject of Creation and not the object of Creation. He was the Creator not the created.

This particularly shows that "**All things**" (*panta*) were made by Him; every detail of Creation, each element and thing, each being and person—whether angelic or human—has come into being by Christ. The words "**were made**" (*egeneto*) means, *came into being or became*. **Note**, this is saying that nothing was existing—no substance, no matter whatsoever. God did not take something outside of Himself; something less than perfect (meaning evil) and create the world. He took nothing; created every single thing out of "*nothing*" (*ex nihilo*) and spoke it into existence.

THE FATHER IS THE ADMINISTRATOR—overseer. He speaks the thing. CHRIST IS THE CREATOR OPERATING IN THE SPOKEN WORD. THE HOLY SPIRIT MANIFESTS THE DELIVERY.

In Genesis we can see the operation of the Trinity at work. *The earth was without form, and void* (the Word was there); *and darkness was upon the face of the deep* (the Word was there); *And the Spirit of God moved upon the face of the waters* (the Spirit was there). And God said. Whatever was created, the Word was there. Whatever God spoke, the Word created it.

The words "**not anything**" (*oude hen*) means not even one thing, not a single thing, not even a detail was made apart from Him. Therefore, *without Him nothing was made*. John 4:24 says *God is a Spirit: and they that worship Him must worship Him in spirit and truth*. The Father, Son, and Holy Spirit are ONE having the same eternal goal of operation, manifesting as will.

## FOCUS ILLUSTRATION 1

The picture of the SUN is the FATHER—the light from the SUN is the SON—and the heat from the SUN is the HOLY SPIRIT. All are ONE, for you see one SUN operating toward the same goal.

## OPERATING ILLUSTRATION 1

- The ARCHITECT conceives the plan on paper.
- The BUILDER executes / constructs and makes it a reality.
- The ENGINEER is focused on one specific area of a project whether structural or mechanical of the delivery process.

## OPERATING ILLUSTRATION 2

- The ADMINISTRATOR oversees and governs. That's the Person of the FATHER. He speaks a thing into existence. He sends forth the WORD. Psalm 107:20 says *He sent His Word and healed them, and delivered them from their destruction*
- The CREATOR produces and makes. That's the Person of the SON. He creates what the Father speaks. *For the word of God is alive and active (it's quick and powerful). Sharper than any double-edged (or two-edged) sword, it penetrates even to dividing (asunder) soul and spirit, joints and marrow; (a discernor of the thoughts and intents of the heart) it judges the thoughts and attitudes of the heart* Heb.4:12.
- The MANIFESTOR reveals and displays. That's the Person of the HOLY SPIRIT. His POWER manifests that spoken Word causing change from the inside out, causing a stirring in the atmosphere. John

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16:13-15 *13 Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. John 6:63 says "It is the Spirit that quickened, the flesh profit nothing: the words that I speak unto you, they are spirit, and they are life."*

The Father said *Let there be light: and there was light*. Christ Jesus, the Word created the Light. The power of the Holy Spirit reflects that light. They all are together ensuring that the integrity of the design is maintained. **THE THREE IN ONE OPERATING AS ONE**. That's the HOLY TRINITY seen but unseen!

Col.1:15-16. *15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* Whatever was needed the Word created it.

- Man needed a Savior, God came down.
- Man needed the Light of the world, God came down.
- Man needed the Bread of Life, God came down.
- Man needed a Restorer of the Breach, God came down.
- Man needed a Shepherd, God came down.
- Man needed Hope, God came down.
- Man needed Salvation, God came down.

## **1:4 In him was life; —**

- 2) Christ is Life — In Him was life because All things were made by Him; existed and have their being (their life) in Him. He gave life to everything created. Life is His quality, purpose, and fulfillment, and the distinct thing about life is that He is eternal; He lasts forever, and if He, so do we.

## **1:4b ...and the life was the light of men.**

- 3) Christ is the light of men — Our spirits come alive. If a person receives Jesus, this Light he has is eternal life. He lives in us now by means of the Holy Spirit. He is the "*light*" both physical and spiritual. This light gives everything for His power to be. This reminds me of the illustration of the moon. The moon does not shed any light of its own. The moon gets its light from the sun. The moon reflects the sun's light. We reflect the light of Jesus! This relation pertains to man being in Christ. Jesus is the way to life; He is the truth of life; and He is the very substance of life!

**1:5 And the light shineth in darkness; and the darkness comprehended it not.**— Since man had brought darkness into the world (by sin), the life of Christ was the light of man, the beam that showed man the way, the truth, and the life. Christ is the answer to darkness because His Light manifests and illuminates. The verb "*shineth*" (*Gr phainō*) is the Greek present tense. "*Present*" because Christ continues to shine as the Light. The "**darkness**" referred to the unbelief and sin of mankind. The darkness could not grasp, comprehend, put out or seize with hostile intent what Christ delivers. This life in Christ delivers us from the darkness of sin, for darkness was not able to put out the Light.

## **The Witness To The Word**

**1:6 There was a man sent from God, whose name was John.**— Here it is, God sends a Forerunner; a witness of the Light. This was no ordinary man. This was the man that was filled with the Holy Spirit in his mother's womb when Elizabeth greeted Mary. This man would become a very special witness seeing the Savior of the world. His name was already ordained by God before he was born. John the Baptist's name means "*gracious*." His assignment was from God! He was sent! The word "**sent**" (*apestalmenos*) means to send out; to commission as a representative, an ambassador, and messenger. Now he is the one "**sent from God**."

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**1:7 The same came for a witness, to bear witness of the Light,** — God was always sending someone to announce Jesus' coming. The angels heralded His birth. Now John was sent to "**bear witness**" of Jesus Christ, coming to bring Light to all mankind. The first thing God applied to the earth was Light. The servant of God is not left on his own to think of a message. He was not dependent upon his own reason, thoughts, and ideas. His message is Christ, the "**Light of the world.**" He is not to testify of himself, nor about himself, but he is to be the witness of Christ's coming; the light of men.

**1:7b ...that all men through him might believe.** — The purpose of John's witness is clearly stated. His purpose was to lead men to believe in the Light. He was not to organize, to administer, to oversee, or to manage, but His true purpose was to testify and proclaim of the coming Light, thereby, causing men to believe—trust in, adhere to, and rely on. He came to prepare the minds of the people to receive Him (the Light). His focus was on the people and they were to see the Light of whom he witnessed about.

**1:8 He was not that Light, but was sent to bear witness of that Light.** From Isaiah until Malachi the prophets had been prophesying the coming of the Light (Jesus Christ, the Messiah). John comes on the scene and he was extraordinary, but he was not the Light. John's one job was to make ready for the Light. His function was that of a 'herald' who went ahead of a king to announce his coming and to prepare the popular mind to receive Him.

## The Word Became Flesh

**1:9 That was the true Light, which lighteth every man that cometh into the world.** — Christ is the true Light. Other men may claim to be lights and may claim that they can lead men to the truth. Some may even claim they can show the future, guide a man out of the darkness of sin or hell. However, such men were false lights. Their claims are only ideas in their minds, counterfeit claims which lead to failure. But, this is what light is...

- Is clear and pure
- Routs the chaos
- penetrates
- discriminates between right way & wrong way
- enlightens
- reveals
- guides
- exposes

The mission of Christ was to give light to men. The Jews were content with the "*copies.*" They had Moses and the law, the temple and the sacrifices, but they did not comprehend that these lights pointed to the true Light who was the fulfillment, the completion of the Old Testament religion.

**1:10 He was in the world, and the world was made by him, and the world knew him not.**— Christ, the "**Word**" and the "**Light**" was in the world; the world He created; He being incarnate, but was tragically rejected and not accepted by the world. So, the Creator entered into creation and creation didn't know Him! He was working to help them even from the very beginning of Creation but their eyes were not opened to Him. The world did not love or approve of Him. They wanted their own way.

This verse gives some raw true facts:

1. The world and all the people are His by creation. He came to all the people of the world, but they didn't realize or understand it was Him.
  - The supreme fact of history—He was in the world!
  - The supreme truth about the world—The world was made by Him!
  - The supreme tragedy of humanity—The world knew Him not!

The true God, the Creator showed up and they didn't know Him!

**1:11 He came unto his own, and his own received him not.** — The words "**unto his own**" (*eis ta idia*) literally mean "*to His own home; to His own people.*"

2. The Jewish nation of Israel was His chosen people whom He had chosen to be the messengers of God to the world. They of all people should have known better because of the special privileges, and

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prophecies, but they too rejected Him; didn't acknowledge Him to be the Messiah. His own didn't accept Him. They rejected Him and put Him to death, agreeably to the prophecy, Isaiah 53:3, 4.

The true God, the Creator showed up and they didn't received Him!

**1:12 But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name:** — This verse shows us that not everyone rejected Christ; most did, but a few received Him.

Note three points:

1. How men receive Christ—They believe on His name (Jh.2:24).
2. The results of receiving Christ—A person is given the power to become a son of God.
  - a. The word "**power**" (*exousian*) means both power and right or authority.
  - b. The word "**sons**" (*tekna Theou*) means children of God.
    - i. <sup>2</sup>Because they are adopted by Him.
    - ii. Because they are like Him; resemble Him and have His spirit.
    - iii. They are united to the Lord Jesus, the Son of God; regarded by Him as His brethren (Matt. 25:40).
  - c. The words "**to become**" (*genesthai*) mean to become something a person is not.

When we see adults as children, we all want to be grown like that adult. But, as Christians we all want to be like Jesus, being mature as a child of God. When a person receives Christ into his life (as LORD), Christ gives that person the power and right to become something he is not—that is, a child of God!

**1:13 Which were born, not of blood, nor of the will of the flesh, nor of the blood, nor of the will of the flesh, nor of the will of man, but of God.** — Our "*natural birth*" introduces us to life. The "*new birth*" is the beginning of our spiritual life. Before the new birth, the sinner is dead in trespasses and sins (Ephesians 2:1); now he begins truly to live.

1. The new birth is not of man.
  - a. It is "**not by blood.**" The idea is that heritage (being born of a particular family, race, nation or people) is of no value in becoming a child of God. Human blood is not what caused the new birth.
  - b. It is "**not by the will of the flesh**" (*ek thelematos sarkos*): sexual desire. The idea is that a person is not spiritually born again by wanting and willing to become a child of God just like a person wills to have an earthly child.
  - c. It is "**not by the will of man**" (*ek thelematos andros, husband*). The idea is that even man (the husband, the stronger member, the one who is usually the leader) cannot bring about the spiritual birth of others. No man, no matter who he is—husband or world leader—can cause or make a person a child of God.
2. The new birth is of God.
  - a. God produces the change, and bestows the privilege of being called His children.
  - b. The heart is changed by His power.
  - c. <sup>3</sup>To be a part of God's kingdom, one must be born again.
    - i. John 3:5—"Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."
    - ii. John 3:6—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

You see, we must be born of His Spirit to be sons of God. If we are never reborn of the Spirit, then we remain flesh; and flesh cannot inherit the kingdom of God.

<sup>2</sup> [http://www.studylight.org/com/bnn/view.cgi?book=joh&chapter=001&verse=001#Joh1\\_1](http://www.studylight.org/com/bnn/view.cgi?book=joh&chapter=001&verse=001#Joh1_1)

<sup>3</sup> <http://www.lovetheLord.com/books/john/02.html>

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**1:14** **And the Word was made flesh**— Simply, the "**Word**" became man. The WORD became human. "*Incarnatē*" is deity embodied in human fleshly. The WORD embodied HIMSELF in flesh. He is Spirit, but He was "made flesh" without ceasing to be fully God co-existing in the same body—fully God and fully man. Conception was brought forth by "*the Holy Ghost and the power of the Highest overshadowed the virgin Mary.*" And the scripture said "*that holy thing, which shall be born (conceived by the virgin Mary) shall be called the Son of God*" Luke 1:35. <sup>4</sup>That is the incarnation of the Person of Jesus made flesh. The Word became flesh for us in order to save us by reconciling us with God, who "*loved us and sent His Son to be the expiation (recompense) for our sins.*"

**1:14b** **...and dwelt among us...**— The word "**dwelt**" signifies "**tabernacled**" or "**lived in a tent.**" The "**Word,**" Jesus Christ took on the form of flesh and dwelt; made His home among us here on this earth with us. By the miracle of the virgin Birth, the "**Word became flesh.**" He is called "**Emmanuel**" (God with us) in Matthew. Jesus associated Himself by living, and conversing, eating, and drinking with those around Him. And for 33yrs He abode in the world with us. He was **not** an illusion but the "**Word made flesh**" going through the same needs as man lived here. The first proof of the Incarnation is that Jesus Christ dwelt visibly among us.

**1:14c** **...(and we beheld his glory the glory as of the only begotten of the Father.** John says we beheld God's glory. His presence, essence, splendor and majesty was seen on the "**Mount of Transfiguration.**"

- John said we (Peter, James, and himself) beheld His glory; looked at Him (His face shined like the sun, and His raiment was white as the light. Moses and Elijah were standing and talking with Him and a bright light overshadowed them. God's voice out of the cloud spoke and said "*This is my beloved Son, in whom I am well pleased; hear ye Him*" and they knew He was *the only begotten of the Father*. All that Jesus was in His person and being, character, and behavior was the very embodiment of God. This is what John was witnessing to.

**1:14d** Jesus Christ was "**full of grace and truth.**"

- He was the very embodiment of grace.
- He was the very embodiment of truth.

<sup>5</sup>Others had been messengers of gracious tidings, but He came to bring grace. Others teach us truth, but Jesus is the "*Truth.*" He is that grace and truth whereof others spoke. Jesus is not merely a teacher, an exhorter, a worker of grace and truth; but these heavenly things are in Him: He is full of grace and truth. He brings in Him the embodiment (the incarnation) of grace (*the gift of God's mercy that saves sinners*) and truth (*the Son of God who saves sinners*).

<sup>6</sup>(1) "**In the beginning was the word:**"— the Word already existed before creation.

(a) "*And the word became flesh*" — the Word began human life--incarnated.

(2) "**And the word was with God**"— coexisted— existed at the same time.

(b) "*And tabernacled among us*" — lived in the midst of men.

(3) "**And the word was God**"

(c) "*Full of grace and truth.*" All tells us that the WORD is God.

**1:15** **John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.** This epistle writing concerns John the Baptist who came to bear witness concerning the Light! A Witness—a person who sees an event, typically a crime or accident, take place. John the Baptist had told the people that the Messiah was coming. This was his calling. John is trying to get them to see who he talked about earlier (1:7) when he says that "he was to bear witness of the Light, that all men

<sup>4</sup> [http://www.studyight.org/com/acc/view.cgi?book=joh&chapter=001&verse=001#Joh1\\_1](http://www.studyight.org/com/acc/view.cgi?book=joh&chapter=001&verse=001#Joh1_1)

<sup>5</sup> <http://www.spurgeon.org/sermons/1862.htm>

<sup>6</sup> [http://www.pbministries.org/books/pink/John/john\\_03.htm](http://www.pbministries.org/books/pink/John/john_03.htm)

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through Him might be saved." This is who I spoke of, meaning the Light; this is the Messiah he talked about. "This is the One I've been leading you to. He is much greater than me. I came first. But he existed before I was born!" This is He that came after me, but He's the One preferred before me." This means Jesus' time and existence was before John, but He had a special time to come after John. John's role was to be the "Forerunner" before Jesus and Jesus would come afterwards. However, He already existed in eternity, both in time and importance before John.

## Time:

- Christ was first in time—existed in the beginning.

## Importance:

- Christ was first in importance—in superiority, Being, Person; His very name is the First and the Last; Alpha and Omega; the Beginning and the End. Jesus was mightier, more important in being, rank and deity.

All things take place in God's timing, even the witness of the Messiah's coming! This wasn't something he chose to do, but this was something chosen for him. This was his calling; his assignment!

**GALATIANS 4:4 BUT WHEN THE FULNESS OF THE TIME WAS COME, GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW, 5 TO REDEEM THEM THAT WERE UNDER THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS. 6 AND BECAUSE YE ARE SONS, GOD HATH SENT FORTH THE SPIRIT OF HIS SON INTO YOUR HEARTS, CRYING, ABBA, FATHER. Then we can say....**

**1:16** And of his fulness have all we received, and grace for grace. "**Fullness**" means the sum total or totality. This shows us that the plan of God had already been at work. This plan was before the heavens and the earth were created. God's plan to reconcile humanity was already in place. God's ways are not our ways. There was a timing when John saw the Messiah. There was a timing when Jesus came to be baptized by John. There was a timing for Grace. This Grace was free to us. It wasn't something we deserved; nothing we had to work for or was entitled to. When the first Adam failed God had a plan. He sent the second Adam.

**1 CORINTHIAN 15:45 says AND SO IT IS WRITTEN, THE FIRST MAN ADAM WAS MADE A LIVING SOUL; THE LAST ADAM WAS MADE A QUICKENING SPIRIT. God always has a plan and He's always in control.**

**1:17** For the law was given by Moses, but grace and truth came by Jesus Christ. It was God who gave the Law to Moses, but it's by Jesus Christ that grace and truth came. Why the Law? We the people don't know how to behave. They needed instruction, direction, correction, moral standards. They needed to put God first. The Law of Moses was temporary. Jesus was its fulfillment. He did not come to replace the Law, but to make it complete. Everything God made is good! All our needs are now met in Jesus, not in the offering and sacrifices of animals. We have stepped up to a new level of getting to God. It was God's plan. He has given us GRACE, the undeserved favor of God AND TRUTH revealed unto us by His Spirit. This all came by Jesus Christ.

**1:18** No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. Even though no man had seen God at any time, God had declared Him to come. The Messiah had already been declared by prophets and in the written Word, but God revealed the only begotten Son who was in the bosom of the Father to John at a particular time. John only knew that a man would come after him, but existed before him to fulfill God's plan. He only knew he had to do what God instructed him to do. He had to make Jesus known to Israel. He prepared the way for them to meet their Messiah as He baptized the people with water (1:31). The Jews were patiently waiting for His coming.

**1:19** And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? — **Clarification**—to give a clearer interpretation. An explanation made clear. This is the record, the witness, the testimony, the truth of John. The people thought a lot of him caused they were listening. They heard

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everything John was giving witness concerning the Messiah, but the Jews needed clarification; a clearer interpretation, so they send priests and Levites from Jerusalem to ask a question of John. Now, John was not your particular well-dressed man giving a speech or lecture in the halls or temple. No, he was one crying out in the desert wearing clothes made from camels' hair and eating locust and wild honey. The Pharisees didn't quite believe he was telling the truth. They asked, "Who are you?" They needed clarification or they just wanted to cause trouble.

**1:20 And he confessed, and denied not; but confessed, I am not the Christ.** When they asked "*who are you*", John never said who he was. He confessed and denied nothing. He only gave one single confession, "*I am not the Christ!*" The word "*Christ*" and "*Messiah*" are the same word. "*Messiah*" is the Hebrew word and "*Christ*" is the Greek word. Both words refer to the same person and mean the same thing: "*The Anointed One.*" Many arose claiming to be the Messiah and led the gullible followers into rebellion against the Roman state. John flatly said that he was not the Christ! He knew who he was and they weren't gonna make him say otherwise.

**1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.** This was an unending interrogation. They continued to question him by asking, "*What then are you Elias?*" John flatly said I am not. Another question; "*Are you that prophet?*" And John answered No!

- John is not the Messiah.
- John is not Elias, which is the Greek way of writing Elijah. Elijah was expected to precede the Messiah, that is, return from the dead to proclaim the coming of the Messiah (Malachi 4:5). Jesus did later identify John with Elijah (Mark 9:11), however, what Jesus meant was that John was Elijah in spirit, not in person; he ministered in the spirit of Elijah.
- John is not "*that prophet*." This may refer to Christ in which he had already answered no. or "*that prophet*" may be either Jeremiah or an older prophet.

**1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?**— The interrogation got so rough till they were frustrated themselves in asking these questions. They blurted out "*Who are you—Give us an answer so we can give it to the ones who sent us—What do you have to say for yourself?*" The Pharisees had missed the point. They wanted to know who John was, and John wanted them to know who Jesus was.

**1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.** John answers with the words of Isaiah 40:3. He was simply a voice to make straight the paths or prepare the way of the Lord. He clarifies to them as to who he was.

**1:24 And they which were sent were of the Pharisees.** Explanation— a statement or account that makes something clear. They had not given up. These Jewish leaders that had sent the priests and Levites were of the Pharisees. They were apart of the Sanhedrin Council—a court of religious leaders in charge of the nation's spiritual welfare. Many of them outwardly obeyed God's laws to look pious, while inwardly their hearts were filled with pride and greed, entitlement and ignorance. The Pharisees thought that their own oral traditions were just as important as God's inspired Word.

**1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**— The last question: Why are you baptizing if you aren't the Christ, or Elijah or that prophet? The Pharisees are now shocked and have a question about John's baptizing. You see John was baptizing Jews. The sect of Judaism (the Jewish religion) practiced baptism for purification, but normally only

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non-Jews (Gentiles) were baptized when they converted to Judaism. So, why was he baptizing God's chosen people? It was a shocking practice for the Pharisees to see or hear about a baptism for the remission of sins meaning when a person wanted God to forgive his sins, the person made the decision to repent and turn from his sins and change his life. John then immediately baptized them, thereby proclaiming that the person became a follower of the Messiah after hearing John preach and they believed.

**ROMANS 10:14** says **HOW, THEN, CAN THEY CALL ON THE ONE THEY HAVE NOT BELIEVED IN? AND HOW CAN THEY BELIEVE IN THE ONE OF WHOM THEY HAVE NOT HEARD? AND HOW CAN THEY HEAR WITHOUT A PREACHER? 17 SO THEN FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.**

**1:26** **John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;**— John lets the Pharisees know that he baptized with water which was a symbolic act of repentance. But he also says there is one among you whom they know not that stands and will fully forgive sins, a role only the Son of God—the Messiah could fill. What John was doing was only a sign of what Christ will do with the cleansing power of the Holy Spirit (Mark 1:8).

**1:27** **He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.** Referring back to verse 15, John says again that He (Jesus, the Messiah) is the One who comes after him (John), but is really before me (John) that even His (Jesus, the Messiah's) shoe latch John is not worthy to unloose.

**1:28** **These things were done in Bethabara beyond Jordan, where John was baptizing.** John was ministering in Bethabara beyond Jordan which meant that it was a great distance from Jerusalem in which he was baptizing. He faithfully witnessed and ministered in that place.

**1:29** **The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.** The day after the committee investigates John the Baptist, Jesus Himself appears on the scene. They are at the River Jordan when John makes the now familiar statement, "*Behold the Lamb of God.*" Christ is the fulfillment of the Old Testament lamb.

1. The Lamb is a picture of Christ our Passover who was sacrificed for us.
  - The Passover refers to the time when God delivered Israel from Egyptian bondage. God had pronounced judgment: the taking of the firstborn upon the people of Egypt for their injustices. Those who believed God were instructed to slay a pure lamb and sprinkle its blood over the door posts of their homes. The blood of the innocent lamb would then serve as a sign. When seeing the blood, God would pass over that house. Those who applied the blood to their homes were saved, but those who did not believe and did not apply the blood to their homes, their first born were destroyed.
  - The Passover pictured the coming of Jesus Christ as the Savior. The "*lamb without blemish*" pictured His sinless life. The "*blood of the innocent lamb*" had been substituted for the firstborn. The "*eating of the lamb*" pictured the need for spiritual nourishment gained by feeding on Christ, the Bread of life. The "*unleavened bread*" (*bread without yeast*) pictured the need for putting evil out of one's life and one's household.
2. The Lamb is a picture of the precious blood of Christ which redeems us.
3. The idea is that the Lamb belonged to God, that is, God gave, supplied, and provided the Lamb for sacrifice. Just as in Gen.22:8 where God provided the lamb for Abraham as a substitute for Isaac.
4. The Lamb of God takes away the sin of the world.
  - The phrase "**takes away**" means to lift away, to carry off. It means to bear in behalf of one, as one's substitute. Jesus lifted our sins off of us and bore and carried them away. Hallelujah!

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- Christ bore the sins of the whole world, not the sins of just some men. No matter the depth and ugliness of a man's sin, it was for the whole world. The world is looked at as a whole.

John the Baptist is the one who identifies Jesus as the Lamb of God. And he identifies why Jesus came—to take away the sin of the world.

**1:30 This is he of whom I said, After me cometh a man which is preferred before me:**— John speaks out and says this is the One; this is He of whom I've been speaking about! It's so ironic that John didn't know who Christ the Messiah would be until God revealed Him! But they were cousins, and John was 6 months older, but their paths never intertwined until now; each had their proper assignments. John only knew that a man will come after him, but existed before him to fulfill God's plan. John would be the forerunner to prepare the way. John only knew that this man would be preferred before him. This meant Jesus was the chosen One. He *existed before John was born*; He was the Preexistent One; the Preeminent One eternally without spot or blemish; divine nature! Yes, this man was and still is Christ the Messiah that cometh!

**1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.** John confessed that he didn't know Jesus was the One. He only knew he had to do what God instructed. He had to make Jesus known to Israel. John baptized with water, for he prepared the people for Messiah's coming; for them to meet Him. He came preaching repentance and baptism. The Jews had the law and had not kept it. They had to repent for breaking Moses' law. The word "**baptism**" (*baptizein*) means to dip, to immerse, to submerge, to place into. We are baptized an outward expression of our confession of faith in Jesus Christ, identifying with Him of being dead, buried (in water), and resurrected with Jesus Christ our Lord.

**1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.** John gives testimony that he was a witness of seeing the Spirit descend from heaven like a dove, landing and resting upon Jesus. This was the sign John needed to recognize the Messiah, the Son of God.

**1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.** John reiterates again that he didn't know who the Messiah would be, but the One who sent him to baptize with water did. The sign was revealed to John: you will see the Spirit descending and coming upon (Jesus), and resting and remaining upon (Jesus). And He would be the same One to baptize with the Holy Ghost. So, here we have "**Water baptism**" and "**Holy Spirit baptism**." Both are for believers, not non-believers, and both are immersed. "*Baptize*" means to dip into or immerse to symbolize an inward change of attitude toward sin. And admitting when you're wrong changes everything! The Spirit never came and remained upon men in the Old Testament. The Spirit only came for special occasions by God and left. The value of John's testimony revealed that he went out of his way to point out that the

Spirit entered the life of Christ once-for-all, permanently and powerfully.

- John's "Water baptism"— John was getting the people ready for the Messiah's coming through his ministry of baptizing in water as *a way of purifying them* to receive the One to come. John's baptism was called the "baptism of repentance", that is, the person who repented was baptized. Mark 1:4 says, "*John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*" Jesus had to be baptized by John to fulfill all righteousness (Matthew 3:15), although Jesus needed no repentance.
  - Jesus was to identify Himself with John's ministry.
  - Jesus was going to fulfill every law of God for man. Baptism was one of those laws. He identified with righteousness in obedience to the Mosaic Law, to fulfill all righteousness.
  - Jesus' immersion was a symbol of His coming immersion into death.

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- Jesus was identifying with those He came to save, and He was insisting that all who follow Him become so identified. He had set the pattern for every man.

During Jesus' baptism, the Holy Spirit descended, and remained upon Him. In Matthew 4 the Spirit led Jesus into the wilderness to be tempted of the devil which prepared Him for an unbelievable ministry.

- **Jesus' "Holy Spirit baptism"**— Jesus had received the Spirit descending upon Him from heaven like a dove. The indwelling power of the Holy Spirit was upon Him; therefore, Jesus was to get His disciples ready for service for the time He would send them out to minister. They would be empowered with extraordinary power by the Spirit. I believe the disciples got a taste of the Holy Spirit's power when Jesus called and sent the Twelve out for a special task, giving them power and authority over all devils, curing diseases, sending them to preach the Kingdom of God, and heal the sick (Luke 9:1-2). This was their beginning. Jesus had also sent seventy other disciples (Luke 10:1, 19) out with the Spirit's power. Jesus' Holy Spirit baptism was after John's water baptism.

Before Jesus leaves He says in Luke 24:49 *"And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until you be endued with power from on high."* Acts 1:5 says, *"For John baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."* That operation came on the Day of Pentecost. This began after Jesus had risen from the dead and ascended into heaven (Jh.20:22; Acts 2). John 7:39b says *"...for the Holy Ghost was not yet given: because Jesus was not yet glorified"*. Not only is the Spirit of God placed in us, but He surrounds and envelops us till we are immersed in Him.

John immersed one in water and Jesus was to immerse one in the Spirit; one physical and the other spiritual. It is not water baptism that "saved us" or brought spiritual *"rebirth and renewal,"* but it is the drenching, washing, and indwelling *"baptism"* of the Holy Spirit.

*"For as many of you as were baptized into Christ have put on Christ" Gal.3:27.* When a person accepts Christ as Saviour, he is placed into the Body of Christ by God, and the Spirit of God is placed in him. The Holy Spirit supernaturally shifts; enters the life of the believer and becomes the permanent presence in the believer, without measure. Jesus would send the Holy Spirit upon all believers, empowering them to live in and teach the message of Salvation.

**1:34 And I saw, and bare record that this is the Son of God.** John the Baptist saw this and he bore witness that Jesus was the Son of God! John's sign was the Holy Spirit coming upon the Messiah in the form of a dove. And the Holy Spirit is our seal. Jesus is identified as *"the Son of God"*, not just a Son, but the Son of God. That means something! We've seen in verse 29 John identifies Jesus as *"the Lamb of God..."* And here he also identifies Him as *"the Son of God."*

- The only Son • the only begotten Son • the only begotten Son who came from the very bosom of God, that is from the deepest part, from the most intimate place, from the most honorable fellowship of God!

**1:35 Again the next day after John stood, and two of his disciples;**— Now, we've come to the next day after John had *"bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him"* (1:33). And he also *"bare record that this is the Son of God"* (1:34). The Messiah has been identified to John in a vision or dream before it had occurred. This would be the sign that John was looking for. And behold two of John's disciples are just standing near John. They are not mentioned by name, but they will be later mentioned as Andrew (1:40) and John (the Apostle, who is the author).

**1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!**— While all this is going on, two of John's disciples are taking note; they're looking at Jesus. And these two disciples are standing there as Jesus walks right pass them as they hear John say, *"Behold the Lamb of God!"*

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**1:37** And the two disciples heard him speak, and they followed Jesus. So, upon hearing this declaration, (Behold the Lamb of God) the two disciples followed Jesus. We have to have a listening ear if we want to be led. It could be one Word that would catch us; draw us; fill us with excitement and have us follow Jesus' plan. There are four things I see:

1. They were standing in the right place. So, to be or stand in the right place, you must have a hunger for God in order to be led by the Spirit of God.
2. They looked upon Jesus. It had to be something different that they saw about Jesus. You remember that song—*"Only A Look?"* God is able to reveal something in your life that others had never seen before.
3. They heard the message of John. The message was about the *"Lamb of God."*
4. And they followed Jesus. It was like—they took up their beds and walked or at your word Lord we will...

**1:38** Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?— And Jesus sees the two disciples of John following him. Now this was a special moment for them whether they realized it or not. Anytime Jesus turns aside to say something to you is special! Jesus began to speak to them by saying *"What do you want?"* *"They said Teacher, (which is to say, being interpreted, Master,) where do you live?"* Well, I guess they wanted something more than mere things. They wanted to stick close to Him; spend time with Him. No place like home, abiding with Jesus.

**1:39** He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. Did you see how Jesus turned their question around to just simply give them an invitation by saying *"Come and see."* They accepted the invitation and came to the dwelling place of Jesus. It was not specifically explained where this was; just the time given—about the tenth hour. According to Jewish time, it would be about 4 o'clock in the afternoon that they abode with Him that day.

**1:40** One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. This verse finally gets round to specify one of the names mentioned in (1:35) who followed Jesus after hearing John say, *"Behold the Lamb of God."* His name is Andrew, Simon Peter's brother.

**1:41** He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. After meeting with Jesus, Andrew had to tell somebody and he finds a family member who is his own brother, Simon. He brings this great news to him that he and John have found the Messiah, interpreted the Christ.

**1:42** And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. Andrew introduces his brother to Jesus. This is a come to Jesus moment for Simon as his brother brings him. Jesus beheld him. *"Beheld"* means to look with an intense earnest look, to concentrate, to stare, and gaze upon. Jesus looked into the innermost being of Peter; studies and knows him intimately, and said, *"Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."* Jesus calls him into his future being. His name is being changed from Simon to Cephas. Jesus sees the potential within a man and longs to change that man to make him everything he can become. He will become what Jesus calls him, just as we can say what the Word says about us:

- I am the righteousness of God in Christ (*2 Corinthians 5:21*).
- I am an ambassador for Christ (*2 Corinthians 5:20*).
- I am a child of God (*Romans 8:16*).

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- I am a new creation (*2 Corinthians 5:17*).
- I am chosen and appointed by Christ to bear His fruit (*John 15:16*).
- I am a child of light and not of darkness (*1 Thessalonians 5:5*)

**1:43** The day following Jesus would go forth into Galilee, and findeth Phillip, and saith unto him, Follow me.

In this day, the last of four consecutive days of following Jesus, it leads Jesus to Galilee where He would find Philip and invites him saying "Follow Me." The scripture said that Jesus found Philip which meant that He sought out Philip. Jesus is always direct in whom He is looking for. To follow Jesus means to be in close union with Him; in close companionship with Him, and become like Him. Whomever you follow, their traits will follow you.

**1:44** Now Phillip was of Bethsaida, the city of Andrew and Peter. Philip was of the same town "Bethsaida" as Andrew and Peter (disciples called before Philip). "Bethsaida" was just northeast of where the Jordan flows into the Sea of Galilee from the north.

**1:45** Phillip 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. And this is like a ripple effect because Philip finds Nathaniel. This news astounded Philip because he said "We have found Him." "He's the one whom Moses in the law, and the prophets had written about. He's Jesus of Nazareth, the son of Joseph." This concerned the fulfillment of the Scriptures about the messiah. It was a must for Philip to witness to his friend. He went out and did just as Jesus had done to him. Jesus sought and found Philip. So, Philip finds Nathaniel. Note four points:

1. Philip was extremely joyful. You could just hear it in his voice.
2. God's eternal plan for man and his world is recorded in Scripture (Jh.5:39).
3. Philip knew the Scripture. He was familiar with the prophecies of the Promised Messiah.
4. Jesus of Nazareth was definitely identified as the Messiah.

**1:46** And Nathanael said unto him, Can there any good thing come out of Nazareth? Phillip saith unto him, Come and see. Nathaniel responds with doubt and prejudice by saying "Can there (be) any good thing (coming) out of Nazareth?" And Philip invited him to come and see. Now, this is Nathaniel's time to seek Jesus; his time to see for himself; to take away the any skepticism, doubt, or prejudice.

**1:47** Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile— This reminds me of the father of the prodigal son that sees his son coming from a great distance. Here Jesus sees Nathaniel coming to him. One thing that stands out about Nathaniel is that Jesus tells us to look by saying "Behold an Israelite indeed." This meant he was the epitome of an Israelite; everything an Israelite should be. He believed the promises of God, and he tried to live up to the covenant name; the standard God had set for Israel. Jesus knew Nathaniel's beliefs. Jesus goes on to say "...in whom there is no guile." "Guile" in itself means trickery or deceit. But Jesus said "No Guile" which meant that he did not deceive, bait, or mislead people. He was straight to the point! He did not hide what he thought. He thought and acted what he felt. He was straightforward, open and honest; not deceptive or hypocritical. In another translation: "Here comes an honest man—a true son Israel." So, why is Jesus saying this? – Because many deceive, bait, and mislead others. And that kind of legacy is meaningless in witnessing. Few are straightforward, open and honest, free of deception and hypocrisy. So, Jesus was really complimenting him for his honesty and sincerity.

**1:48** Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Phillip called thee, when thou wast under the fig tree, I saw thee. Jesus had not even called his name, but the things Jesus said about him caused Nathaniel to be straightforward, asking Jesus "how you know me or where

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*you know me from?"* Jesus went way back to give this answer by telling him that He knew him before Philip even called him. He knew him even when he was under the fig tree. Jesus saw him there (in his quiet moment of devotion). Now, that was something significant because in Palestine the fig tree stood for peace, security, rest, and worship (*1 Samuel 4:25; Micah 4:4*). Very often a man would seek solitude and worship under the fig tree. And at that moment Jesus was really saying to him that He knew everything about Nathaniel, even the deepest longings of his heart. Jesus knew Nathaniel's despair and sense of hopelessness. He knew his longing for peace, release, and freedom.

## **1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.**

This was confirmation to Nathaniel that Jesus indeed was who Philip claimed Him to be—the fulfillment of the Scriptures; the Son of God; the King of Israel. This was enough for Nathaniel to give his life to Jesus forever. Jesus did not even have to say follow me. Nathaniel called Jesus "*Rabbi*" which meant Teacher; Master. He called Him "*the Son of God*"; "*the King of Israel (Messiah)*." He's really in the zone now; you can just feel the joy as he says this. His hope has risen; his longing is at peace.

## **1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

Jesus blessed Nathaniel even greater because He knew when Nathaniel believed; when his insight was different that there was a change; a shift. Jesus said to him—*I saw you under the fig tree*, and there came no other question from Nathaniel's mouth. He only spoke by revelation of faith of who Jesus was. Because he believed. He may have remembered the prophecy from Isaiah 11:2 "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Jesus then told him that he will see greater things than these.

## **1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Yes, Jesus is about to reveal more to Nathaniel. "*He shall see heaven open, and the angels of God ascending and descending upon the Son of man.*" This refers to Genesis 28 where the Old Testament gives the story concerning Jacob's ladder. Jacob runs from his brother Esau after stealing Esau's birthright. As he rests he dreamed of a ladder from earth that reached to heaven and the angels of God ascended and descended. And the Lord stood and spoke "*I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;... when Jacob woke out of his sleep, he said, Surely the LORD is in this place; and I knew it not.*" Christ Jesus Himself is the Ladder between God and man since He was *the Son of God* (1:49) and *the Son of man* (1:51). Verily, verily, I say unto you, heaven has opened for us.

## **SUMMARY:**

John, the writer of this epistle wants us to understand that *in the beginning the Word was here*. The "*Word*" is a Person and the "*Word*" also means the Message of the Gospel He gives. The "*Word*" always existed. He was alive before time and the world began. *The Word was with God—Preexistent, and the Word was God—completely God, the same was in the beginning with God—Self-existent. All things were made by him; and without him was not anything made that was made; nothing was made. In him (Christ Jesus) was life, and the life was the light of men.* He is the way to life; He is the truth of life; and He is the very substance of life! *This light shined in darkness; and the darkness comprehended it not.* This relation pertains to man being in Christ. He is the way to life; He is the truth of life; and He is the very substance of life! (1:1-5).

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*There was a man sent from God, whose name was John.* This was no ordinary man. This was the man that was filled with the Holy Spirit in his mother's womb when Elizabeth greeted Mary. This was the man that would become a very special witness, the forerunner for the Savior of the world. He, John the Baptist is the one *"sent from God."* He was sent to *"bear witness"* of the Light of Jesus Christ's coming to all mankind. He was not dependent upon his own reason, thoughts, and ideas. His message is Christ, the *"Light of the world."* The purpose of John's witness is clearly stated—that all men through (Jesus) might believe. John's function was that of a 'herald' who went ahead of a king to announce his coming and to prepare the popular mind to receive Him. Christ is the true Light. His was to give light to men *which lights every man that comes into the world.* **Jesus, the Light was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.** The true God showed up and most didn't know or receive Him! Not everyone rejected Christ; most did, but it was only a few that received Him. So, When a person receives Christ into his life (as LORD), Christ gives that person the power and right to become something he is not—a child of God or sons of God *even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* You see, we must be born of His Spirit to be sons of God. If we are never reborn of the Spirit, then we remain flesh; for flesh cannot inherit the kingdom of God (**1:6-13**).

**And the Word was made flesh.** Simply, the "Word" became man. The WORD became human. The WORD embodied HIMSELF in flesh— *"Incarnate."* Jesus Christ took on the form of flesh and dwelt here on this earth with us. *And we beheld his glory, the glory as of the only begotten of the Father full of grace and truth* — God's glory was seen. John said we, meaning Peter, James, and himself beheld, looked at His presence, essence, Jesus' splendor and majesty on the *"Mount of Transfiguration."* The essence of Jesus Christ's presence as of the only Incarnate; only begotten Son of the Father was full of grace and truth. He brings in Him the embodiment (the incarnation) of grace (*the gift of God's mercy that saves sinners*) and truth (*the Son of God who saves sinners*). All that Jesus was in His person and being, character, and behavior was the very embodiment of God. This is what John is witnessing to (**1:14**).

## APPLICATION:

Jesus Christ's incarnation has had a great impact on all of humanity. Has the Word made flesh had an impact in your life?

John the Baptist is bearing witness and crying out in the wilderness to the crowd. This was something he did not choose to do, but God chose. This was his calling. To the people he says that this is the One he spoke earlier about, meaning **"The Light."** ***He came after me, but He's the One preferred before me, for He was before me. And of His fullness we have all received grace upon grace, for the law was given by Moses, but grace and truth came by Jesus Christ. No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, He has declared him.*** God declared and revealed Himself to man in the form of Jesus and He dwelt among us (**1:15-18**).

The Sanhedrin is alarmed at the ministry of John the Baptist, so they send a delegation of theologians to question him. Their first question was, *"Who art thou?"* His answer was short and simple; "I am not the Christ." Then they asked him; *"Art thou Elias (Elijah)?"* The Prophet Elijah was expected because of Deuteronomy 18:15. John stated that he was not any of the expected prophetic figures. He explained, however that his ministry was described in the Old Testament, (Isaiah 40:3) and that he was a fulfillment of that prophecy. The Pharisees then asked, *"Who are you? We need an answer for those who sent us. What do you*

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*have to say about yourself?"* John replied in the words of the prophet Isaiah: **"I am a voice shouting in the wilderness, Clear the way for the Lord's coming!"** (NLT) (1:19-23).

The priests and Levites were sent by the Pharisees. And it is evident that this investigating committee is also very concerned about all the people John is baptizing so they ask *"Why baptizest thou then?"* John explains that his baptism was in water, but Jesus would come and baptize with a Spiritual baptism. What he was doing is only a sign of what Christ will do with the cleansing power of the Holy Spirit (Mark 1:8). John told them, *"There is someone in our presence that I'm not even worthy to be His slave and untie the straps of His sandal"* This took place in Bethabara, an area east of the Jordan River near where John was baptizing. *"Bethabara"* and *"Bethany"* are names for the same place (1:24-28).

<sup>7</sup>The baptism of Jesus is not recorded in John's Gospel, but John testifies *that he had been told by God the Father that when the sign of the dove would occur, the person so marked would be "the Lamb of God which taketh away the sin of the world"* (1:29). John goes on to explain that a man is coming after him who is far greater than he is, for He existed long before him (1:30). He says, *"I did not recognize him as the Messiah, but I have been baptizing with water so that he might be revealed to Israel"* (1:31). Perhaps John was not sure that Jesus of Nazareth was the Son of God, but the Father made it clear to him who Jesus was by sending the Spirit like a dove to light upon Jesus (1:32-33). This was certainly a beautiful picture of the Trinity. John saw this happen to Jesus, so he testified that He was the chosen One of God (1:29-34).

The next day after John the Baptist stood, and two of his disciples looked upon Jesus as He walked by. John had said, **"Behold the Lamb of God."** These two disciples heard him speak this and they followed Jesus (1:35-37). Jesus turned, and saw them following Him, and asked **"What are you seeking."** They said unto Him, *"Teacher, interpreted, Master, where are you dwelling?"* Jesus said, *"Come and see."* They came and saw where He dwelt, and abode with Him that day at about the tenth hour (1:35-39). One of the two which heard John speak, and followed Jesus, was Andrew, Simon Peter's brother. Andrew told his brother Simon, that they have found the Messiah, who is called, the Christ. Then he brought Simon to Jesus. When Jesus looked at Andrew's brother, He said, **"Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone"** (1:40-42). Jesus sees the potential within a man and longs to change that man to make him everything he can become (1:35-42).

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**"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite Indeed, in whom is no guile!"** This

<sup>7</sup> <http://www.family-times.net/commentary/jesus-the-lamb-of-god/>  
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meant that Nathaniel displayed everything an Israelite should be. He believed the promises of God and he tried to live up to the covenant name, and the standard God had set for Israel. He did not deceive, bait, or mislead people. He was straight to the point! He did not hide what he thought. He thought and acted what he felt. He was straightforward, open and honest; not deceptive or hypocritical. Jesus had not even called his name, but the things Jesus said about him caused Nathaniel to be straightforward, asking Jesus **"how you know me or where you know me from?"** Jesus went way back to give this answer by saying He knew Nathaniel before Philip even called him. He knew him even when he was under the fig tree. Jesus saw him there (in his quiet moment of devotion). At that moment Jesus was really saying that He knew everything about Nathaniel, even the deepest longings of his heart. Jesus knew Nathaniel's despair and sense of hopelessness. He knew his longing for peace, release, and freedom. This was enough for Nathaniel to give his life to Jesus forever. Jesus did not even have to say, **"Follow Me."** Nathaniel called Jesus **"Rabbi"** which meant Teacher, Master. He called Him **"the Son of God"; "the King of Israel (Messiah)."** Jesus blessed Nathaniel even greater because He knew when Nathaniel believed; when his insight was different that there was a change; a shift. Jesus said to him—/ *saw you under the fig tree*, and there came no other question from Nathaniel's mouth. He only spoke by the revelation of faith of who Jesus was. Because he believed. Jesus then told him that he will see greater things than these. **"He shall see heaven open, and the angels of God ascending and descending upon the Son of man."** (1:47-51).

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**HISTORY:**

John the apostle writes Jesus as...

- The *Living Word* (1:1-5);      • The *Light of the World* (1:6-8);      • The *Light of Men* (1:9-13);
- The Word Made Flesh (1:14-18);      • The Messiah, The Lord (1:19-28);      • The *Lamb of God, The Son of God* (1:29-34);      • The *Messiah, The Christ* (1:35-42);      • The *One Prophesied* (1:43-45);
- The *Son of God, The King of Israel* (1:46-49);      • The *Son of Man, God's Mediator* (1:50-51).

**2:1** **And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.** This will be a pre-demonstration revealing the creative power of Jesus, and His very purpose for coming to earth. He had the power to create and produce from the very beginning of time. <sup>8</sup>Jesus with His six new disciples traveled from Bethany near Jericho, to Nathaniel's hometown of Cana in Galilee, which is about a two days' journey on foot. Cana is a small remote, obscure country village in the highlands of Galilee. So, on the third day of Jesus' journey He finds Himself, His disciples, and Mary, Jesus' mother invited to a joyous wedding celebration. This was the place of the beginning of His first miracle!

**2:2** **And both Jesus was called, and his disciples, to the marriage.** This is one of the largest social events in a community and Jesus and His disciples are extended an invitation to attend. This tells us two things about Jesus.

1. Jesus was a sociable person: He likes people and people liked Him. His ministry was focused on being with and helping people in every way He could.
2. Jesus honored marriage. He demonstrated His approval and honor by attending the marriage feast and by meeting the urgent need of the bridegroom.

**2:3** **And when they wanted wine, the mother of Jesus saith unto him, They have no wine.** A Jewish wedding ceremony included three major events:

1. There was a marriage feast and ceremony which were held on the same evening.
2. There was the escort of the couple through the streets to their home; usually taking place at night with flaming torches to light the way.
3. There was the open house which lasted for a week. All week long the couple wore their wedding garments (gown and robe) and entertaining guests. The whole community was expected to participate and celebrate with the couple in their new found happiness.

Now an issue has arisen! There are three concerns:

1. **The couple's concern:** The wine has run out and the celebration had just begun. This was to be a whole week of celebration.
2. **Mary's concern:** Mary wanted things to go well for the couple and she brings this concern to Jesus. *"There is no wine!"*
3. **Jesus' concern:** He still had to teach and prepare His mother and disciples for His greater purpose.

**2:4** **Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.** At this point, Jesus replies in a stern manner but not with disrespect. Mary focused on the social need (physical and material); while Jesus focused on the deeper need (soul and spirit; bearing the sins of the world for man). He calls her *"woman"*, not mother. <sup>9</sup>To have addressed her as *"mother"* would have called attention to human

<sup>8</sup> <http://www.family-times.net/commentary/changing-water-into-wine/>

<sup>9</sup> [http://www.pbministries.org/books/pink/John/john\\_06.htm](http://www.pbministries.org/books/pink/John/john_06.htm)

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relationships; but calling her "woman" showed that God (His Deity) was speaking to her. We can also see that the mother and son relationship was changing. He had to hear from His Father. We may add that it is significant that the two times Christ addressed His mother as "woman" are both recorded in the Gospel of John which sets forth His Deity.

To say "My" hour has not come was saying, <sup>10</sup>*I am not quite ready to launch into the miracles at this time*". Nevertheless, Jesus listens to Mary and has feelings for the host. The stage is set!

1. The hour has not yet come when He could really meet man's needs marked by the Father.
2. The hour has not yet come when He must die for man's regeneration marked by the Father.

**2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.** No matter what Jesus said to her, her speech; her confidence in her Son said it all, and she didn't back down. She was willing to let Him do whatever He pleased. Of course, Jesus could have gotten a merchant to reopen his shop and meet the need, or He could have told the servants to secure wine from some neighbors. However, the servants were to do whatever Jesus said to meet this unexpected need.

**2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.** Six is the number of man, for it was on the sixth day man was made and there were six waterpots standing there, not seven, the perfect number, but six. The six waterpots were used for the purifying and cleansing of the Jews, that is, the *ceremonial and religious cleansing* of the hands and utensils which represent Judaism ritual. There were smaller waterpots used by women to transport water from wells. Each of these six stone waterpots could contain about eighteen to twenty-seven gallons each. The word "firkin" relates to brewing measure; a unit of liquid measure is equivalent to eight or nine gallons. Note: These waterpots were just as empty their rituals. But, Jesus uses their ritual containers and causes a miracle.

**2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.**

1. **First First Instruction:** fill the waterpots. Just as they had heard Mary say, *'whatever he says do it.'* So, they did it by filling them to the brim; not with wine but with water. They didn't ask any questions about *'where is the wine?'* or how much should we fill the pots? <sup>11</sup>Jesus didn't need the servants' help to perform this miracle. He could have miraculously filled the jars with wine without the servants help of first filling them with water. But He chose to include people in His work, just as He chooses to include us now. He uses us in small and large roles to accomplish His purposes and demonstrate His power to the world.

**2:8 And he saith unto them. Draw out now, and bear unto the governor of the feast. And they bare it.**

2. **Second Instruction:** "draw out," which refers to dipping out the water.
3. **Third Instruction:** dip some out and take it unto the governor of the feast (*the head person in charge; the master of the waiters or servants; the master of the banquet*). That was all that was said and done. There was no delay of Jesus inspecting the water or passing His hand over the water. Faith always continues to present miracles in our lives. I believe (1.) Mary's faith started it off. The (2.) servant's obedience continued it as they were on one accord in doing what Jesus commanded. Now, the proof was ready for the master of the banquet to taste.

**2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, — The witnesses of**

<sup>10</sup> <http://www.lovetheLord.com/books/john/05.html>

<sup>11</sup> John-God's Word for the Biblically-inept series

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the miracle was really viewed by the servants that drew the water from the waterpots, and of course His disciples. The governor of the feast only was witness to the taste of this magnificent wine in which he assumed the bridegroom had supplied. By the time he tasted it, it was no longer water, but wine. Jesus did not wave His hand over it, or even touch the waterpots. The only ones to touch the pots were the servants. This was truly a miracle! And even in this first miracle, Jesus did not call attention to Himself.

**2:10** And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This governor really was astounded over the wine, for it was of a more superior quality when it was tasted. The governor of the feast compliments the bridegroom. Contrary to normal custom, the good wine was served at the beginning of the feast and the cheaper wine after the guest has had their fill. <sup>12</sup>After they had well drunk, their senses would have been dulled and they would have not known one wine from the other. But the governor did! This new wine was not of this world. This is like the best was kept until last.

*This is what God did.* He first sent His prophets and judges to bring the people to the knowledge of God, but the best was saved until the last when God sent His only begotten Son. I believe this whole incident was kept quiet because Jesus was not ready to be exposed as Messiah at that moment, for He had said His hour had not yet come. The servants knew, the disciples knew, Mary knew, and Jesus knew, but I find nowhere in this discourse where the crowd at the party or anyone in authority knew.

**2:11** This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. — "**Beginning**" means first. The word used here for "**miracles**" (*Gr sēmeion*) means "**signs**." The results were really threefold:

1. The bridegroom's need and Mary's need for them was met.
2. The faith of the disciples was strengthened because of what they witnessed; giving evidence that Jesus was truly the Messiah.
3. Christ's glory was revealed; His power to create was demonstrated.

Interestingly Moses' first, miracle was a plague—turning water into blood (Exo.7:19), which speaks of judgment. Our Lord's first miracle spoke of grace. The manifestation of His glory; His Divine power showed that He could change things and do so miraculously for our need.

**2:12** After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. Capernaum could be reached in a days' journey from Cana. This was the home of James and John. Jesus, His mother, his brethren, and His disciples continued there until the appropriate time.

**2:13** And the Jews' passover was at hand, and Jesus went up to Jerusalem. The Law required every male Jew twelve years old and above to attend the Passover which took place yearly at the Temple in Jerusalem. The Passover was one day and the Feast of Unleavened Bread lasted the rest of the week. The entire week commemorated the freeing of the Jews from slavery in Egypt (Exo.12:1-13). Solomon built the first Temple almost 1,000 years earlier (949 B.C.), but his Temple was destroyed by the Babylonians (2Kgs.25). The Temple was rebuilt in 515 B.C., and Herod the Great enlarged and remodeled it. Jesus goes up to Jerusalem during these Feast times as did many Jewish families from all over the world.

**2:14** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:—

<sup>12</sup> <http://www.lovetheLord.com/books/john/05.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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The Temple area was always crowded during Passover with thousands of people. The religious leaders crowded it even further by allowing moneychangers and merchants to set up booths in the Court of the Gentiles. The Sanhedrin were permitting the selling of sacrificial animals at exorbitant prices and permitting the changing of foreign currency into Jewish money, which was required for the temple tax. The Temple tax had to be paid in local currency. Because of the long journey, many could not bring their own animals. Some, who did bring their own animals, had them rejected for being imperfect. Thus, animal merchants did a flourishing business in the Temple courtyard. The price was much higher. They rationalized this practice as a convenience for the worshipers and as a way to make money for Temple upkeep. But the religious leaders didn't seem to care that the Court of the Gentiles was so full of merchants that foreigners found it difficult to worship. And worship was the main purpose for visiting the Temple. No wonder Jesus was angry!

**2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;—** Jesus was obviously angry at the merchants who exploited those who had come to God's house to worship. Jesus begins to make a scourge; a whip of small cords and drove both the animals and the wicked merchants out of the temple. He overturns the tables and scatters the coins across the floor. The scourge was a symbol of His righteous anger, of His right to be obeyed, of His right to enforce obedience within the temple. The Scourge was a symbol of the power and cleansing judgment of God—the kind of power and cleansing judgment that causes men to tremble before God (Phil.2:9-11). There is a difference between uncontrolled rage and righteous indignation—yet both are called anger. It is right to be angry about injustice and sin. It is wrong to be angry over trivial personal offenses. Jesus had God's authority. We can be angry but never use it to sin. God's Temple had to be re-created for its proper use: worship!

**2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.** He went straight to the dove dealers. The Temple (church) can be abused by...

- forgetting what worship is all about.
- misusing the facilities and buildings of God's house.
- ignoring God's holiness and forgetting one's duty to reverence God.
- allowing questionable, non-worshipful activities.

Jesus had a unique relationship to God. He called God "*My Father*." And He called the Temple, "*My Father's house*." If it's God's house, it was to be a house of worship for all people; this included the Gentiles as well as the Jews. All people should be able to worship in quietness and peace within God's Temple. Note the Temple (the church) was to be a house of worship not a house of sacrifice, offerings, teaching, prophecy, or preaching. Everything done within the House of God is to lead to the worship of the Father and communion with the Father. The temple is not to be used as a commercial center. It is not to be a place for buying and selling, marketing and retailing, stealing and cheating. It is not to be profaned. It is a place of worship. A man either believes Jesus is the Son of God and He is over the Temple of God or else he believes neither.

**2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.** His zeal fulfilled Scripture (Ps.69:9) and demonstrated that He was the Messiah. Jesus took the evil acts in the Temple as an insult against God and thus He did not deal with them halfheartedly. He was consumed with righteous anger against sin and disrespect for God. His anger at such corruption within the Temple was predicted in Scripture. Therefore, Jesus had the right to show zeal and anger against such desecration of the Temple. He was the Messiah and His act stirred the memory of the disciples.

**2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?—** The Jews who had been shocked at the action of Jesus demanded a sign to substantiate His

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authority and conduct. They questioned His authority. What right did He have to do what He was doing, they asked? He claimed that the Temple's was His Father's. They also knew that He was claiming to be the Messiah; therefore, they wanted proof that His claim was true. However, this was a ridiculous request since the cleansing in itself was a sign (Mal.3:1-3).

**2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.** Jesus' puzzling answer was misunderstood. They could not understand how He could possibly build a Temple in three days. The present Temple had taken forty-six years to build. His puzzling answer was referring to the destruction of His body and to His Resurrection from the dead and this hard for them to understand. Jesus' Resurrection was to be the supreme proof of His Messiahship—King of kings! They were to destroy (kill) Him, but He would be raised from the dead after three days. He says, "*Destroy this temple, and in three days I will raise it up.*" This statement would be used to charge Jesus with being an insurrectionist at His trial (Matt.26:61; Mk.14:58). It would also be used to taunt Jesus as He hung upon the cross (Matt.27:40).

**2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?—** Yes it took forty-six years to build their Jewish Temple. This building was a type of Christ's body, however, when the body of Christ was destroyed, the purpose of the Jewish Temple was also destroyed. Consequently, the destruction of Jesus' body also meant the destruction of the Temple. The Jews showing their spiritual blindness and attachment to a materialistic world understood Jesus to be saying that He would perform an architectural wonder.

**2:21 But he spake of the temple of his body.** However Jesus' death and resurrection was to provide a new temple, a new meeting place for God and man. He spoke of His body as being the Temple. It is in "*Him*" that men would thereafter meet God. The temple of His body was to become the temple of men. This would be a spiritual temple for all that believed in Jesus!

**2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.** The Jews took Jesus literally, and ignored the spiritual and true meaning of His statement. [*The author adds these words lest his readers miss the truth of Christ's statement-Parallel Bible Commentary*]. Even the disciples didn't fully understand until Jesus was risen from the dead. Then, "*they believed the scripture,*" or the Old Testament prophecies, "*and the word which Jesus had said.*"

**2:23-25** Jesus had remained in Jerusalem for the Passover and many believed in His name, especially when they saw the miracles. However, their faith was not in the Giver, but in the gift; and He didn't commit Himself to them because they were not true believers. He concluded this because He knew all men and what was in them (their hearts).

## SUMMARY:

Jesus and His disciples are invited to a wedding in Cana. The names of the bride and groom are not given but in all probability, Mary (Jesus' Mother) was a good friend (2:1-2). At the wedding a crisis situation occurs. Since Jewish weddings lasted a week it was necessary for the groom to have adequate provisions. All the wine was used up so Mary turned to Jesus in hopes that He could solve the problem (2:3-5). Jesus asks the servants to fill the six water pots which were used for Jewish purification rites (2:6-7), before and after meals (Matthew 15:1-2). When they were full, He told them <http://www.pitwm.net/pitwm-versebyverse.html>

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to take some to the governor (master) of the banquet (v.8). (2:6-8). When he tasted it, he said it was the best wine they had yet. Jesus' beginning (first) miracle, the manifestation of His glory, and His disciples believing on Him all happened at a wedding in Cana of Galilee (2:9-11). After the wedding at Cana, Jesus, His mother, His disciples and other members of His family go down to Capernaum for a few days (2:12) **(2:1-12)**.

Now, Jesus goes up to Jerusalem where it was almost time for the Jews' Passover (2:13). Every male Jew, from the age of twelve and up, was expected to attend the Passover at Jerusalem. And the condition of the Temple was not what Jesus was expecting. He began to put a whip together made from cords used to tie the animals, and drove out the animals, and those that were selling the animals—the crooked moneychangers and thereby turns over their tables (2:14-15). He tells those that sold the doves to "*Take these things out, don't make my Father's house a marketplace; a house of merchandise.*" The disciples then remember the scripture of what was written in the Old Testament (Ps69:9) (2:17). He thus fulfills a prophecy that His zeal for His Father's house will bring about His death **(2:13-17)**.

Because He had done all of this, the Jews couldn't resist to ask for a sign from Him. What gives him authority to do this? (2:18). The thing is they evidentially had forgotten Mal.3:1-3. Jesus didn't even stop to comment, 'haven't you read...?' No, Jesus makes the statement: "*Destroy this temple, and in three days I will raise it up*" (2:19). The Jews still don't understand because they thought He was referring to their physical Temple they worshiped in. The construction of it took forty-six years and can't be erected in three days (2:20)! No, it just ain't happening! Jesus is speaking of Himself as the temple of God (2:21). He was getting them ready for a complete restoration and re-creation of worshiping God; a completely different place—not in a building. The temple will be replaced with Jesus Christ Himself living in us! But before it could happen, He gave the symbolism of God's Temple had to be cleansed. Their use of God's Temple had been abused and misused! The old way had to die and the new way had to be resurrected. One has to die to self in order to be restored; one has to be cleansed of all unrighteousness in order to be restored to right standing with God. After restoration there is a re-creation of new life; a New Life in Jesus. Our temple now will be cleansed for God to live in; it will be now ready for God's use. Well, when Jesus was raised from the dead, his disciples remembered and believed what He had spoken (2:22). True revelation had then come to them! **(2:18-22)**.

## APPLICATION:

As you house God within you, be careful of what goes or comes in!

[TOP](#)

**3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:**— In these opening verses, Nicodemus is introduced as a man of the Pharisees and a ruler of the Jews. The Pharisees were the religious separatists and the rulers (*Gr archōn*) who predominately formed the Sanhedrin.

**3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.** Nicodemus did not come in the daylight, but He came to Jesus by night, so that he would not be recognized. He said "we", meaning that he and the other religious leaders were convinced that Christ was a teacher come from God because of the miracles. They knew something was different about Him— a Teacher who came from God, meaning God was with Him.

**3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.** So Nicodemus learns 1) he has to be born again; 2) without being born again he can't even see the Kingdom of God; and 3) God's Kingdom is the rule and reign of the King. The word "*again*" (*Gr anōthen*), means "*from above.*" "*Unless a person is born from above he cannot see the kingdom of God.*"

**3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**— Jesus had given a spiritual illustration, however, Nicodemus has a question: "*How can a man be born when he is old?*" His question revealed that he didn't grasp the spiritual meaning of this kind of teaching. Second, did he have to go back into his mother's womb a second time and be born again? He's implying of the physical, while Jesus is still speaking of the spiritual.

**3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** Jesus' answer: "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" Jesus is actually telling Nicodemus how to be a part of God's kingdom. He must be born of water and of the Spirit.

**3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.** Jesus continues to contrast physical birth and spiritual birth. The flesh produces flesh while the Spirit produces that which is spiritual.

**3:7 Marvel not that I said unto thee, Ye must be born again.** And Jesus says, "*do not be amazed or shocked by what I say*"; "*Marvel not...Ye must be born again*" meaning, it's absolutely necessary!

**3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.** The illustration Jesus now gives is of a natural view (*looking at the wind*) to illustrate the spiritual view. The Spirit of God works just like the wind. We may not know how the wind works, but we can see the effects of it. We cannot see how the Spirit started to work within us, but we felt and came to know His results in us. And we don't know where God's Spirit will go next.

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**3:9 Nicodemus answered and said unto him, How can these things be?**— Nicodemus' heart was touched, but still didn't quite understand. He said, "*How can these things be?*" He was a Jewish teacher of the Bible who knew the Old Testament thoroughly, but didn't know what it said about the Messiah, who had been prophesied all through the Old Testament. Knowledge is not salvation. He didn't know the who, the what, the where, the why nor the how. Mainly, how Jesus would operate when He came. Knowing about something and knowing something are two different things, and we see Nicodemus really wanted to know Jesus.

**3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?**— Jesus answered Nicodemus by bringing attention back to him. Was he not a teacher of the Jews, meaning he spent his whole lifetime reading and teaching; being a master of the Old Testament, and still not understand who Jesus is? Is that some of us today?

**3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.** — We're always speaking, but do we really know Jesus. Three elements involved:

1. We speak what we do know
2. We testify what we've seen
3. Yet you don't receive our witness

Who is Jesus referring to: "We"?

- <sup>13</sup>Jesus here speaks in the plural number, including Himself and those engaged with Him in preaching the gospel. Nicodemus had said in John 3:2, "*we know that thou art,*" etc., including himself and those with whom he acted. Jesus in reply says, "*We*" who are engaged in spreading the new doctrines about which you have come to inquire— speak what we know. We do not deliver doctrines which we do not practically understand. This is a positive affirmation of Jesus, which He had a right to make about His new doctrine. He knew its truth, and those who came into His kingdom knew it also. We learn here:
- That the Pharisees taught doctrines which they did not practically understand. They taught much truth Matthew 23:2, but they were deplorably ignorant of the plainest matters in their practical application.
- Every minister of the gospel ought to be able to appeal to his own experience, and to say that he knows the truth which he is communicating to others.
- Every Sunday school teacher should be able to say, '*I Know what I am communicating; I have experienced what is meant by the new birth, and the love of God, and the religion which I am teaching.*' Hallelujah!

**3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?** — Jesus has already given him things which happen on the earth to understand and he didn't believe. The earthly things were about wind, and birth, and water; those things which take place in a person's life on earth. Jesus then asks, how can I reveal to you (plural) deeper spiritual truths of the heavenly things (the things which are under the invisible control of God)?

**3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.** Firsthand knowledge must come from the Son of man. That's why Jesus says, "...no man hath ascended up to heaven, because He's the only one who has come down from heaven and then ascended up to heaven. His origin was out of heaven, out of the spiritual world and dimension of being even as the Son of man born of a virgin originated in heaven. Therefore, Jesus is the only one who truly understands the heavenly. <sup>14</sup>The connection between this verse and the preceding one seems to be as follows.

<sup>13</sup> <http://barnes.biblecommenter.com/john/3.htm>

<sup>14</sup> [http://www.pbministries.org/books/pink/John/john\\_09.htm](http://www.pbministries.org/books/pink/John/john_09.htm)

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The "*heavenly things*" to which the Lord had referred had not till then been clearly revealed to Nicodemus. To ascend to heaven, and penetrate the hidden counsels of God, was an utter impossibility to fallen man. Only the Son, whose native residence was heaven, was qualified to reveal heavenly things.<sup>15</sup> No man hath attained to the certain knowledge of God and heavenly things as Christ has. It is not for us to send to heaven for instructions; we must wait to receive what instructions Heaven will send to us. Jesus came down to reveal those heavenly things.

**3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: — Jesus had been speaking to Nicodemus about the imperative necessity of the new birth. By nature man is dead in trespasses and sins, and in life he must be born again. Now, Jesus comes with a scriptural illustration of Moses (Numbers 21:5-9). In the camp in the wilderness, people of Israel were being bitten by hundreds of poisonous snakes and order to obtain were dying when they began to speak against God and Moses. God didn't put up with this; He sent fiery serpents among the people. The people repented and God commanded Moses to make a brass serpent, so that when those bitten looked to that serpent, they would be healed. Well, likewise the Son of man must be lifted up.

1. Men today are dying from the poison of the serpent, the deadly poison of sin.
2. Today man is healed by looking upon the Son of Man who has been lifted up upon the cross, thereby, (Jesus) destroying the works of the devil.
3. Jesus became a curse for man.

This verse's reference of Christ being lifted up refers to Him on the Cross, that He might save man that has been bitten by the serpent of sin, as they believe by faith. The bronze serpent was later destroyed by King Hezekiah; it had become an object of worship (II Kgs. 18:4). And in the New Testament, in this verse, this event is used as an illustration of salvation by Jesus; and in I Cor. 10:9, as a warning by Paul the apostle.

**3:15** That whosoever believeth in him should not perish, but have eternal life. — Furthermore, the man who believes in the Son of Man being lifted up will not perish but will have eternal life. Thus every man must believe the message of Christ in order to be healed, that is, be born again.

**3:16** For God so loved the world,—

1. THE SOURCE OF LOVE—GOD (V16).
2. THE EXTENT OF LOVE—THE WORLD (V17).
3. THE SACRIFICE OF LOVE—HE GAVE HIS ONLY BEGOTTEN SON (V16).
4. THE RESULT OF LOVE—WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH (V16).

1. THE FACT: GOD GAVE (V16).
2. THE EVIDENCE: GOD GAVE (V16)
3. THE PURPOSE: TO SAVE (V16).
4. THE PROOF: GOD SENT HIS SON (THE INCARNATION (V17)).
5. THE MEANS: THROUGH HIM (JESUS) (V17).

The Jews believed God loved the religious (the true Jew) and hated the non-religious (the Gentiles). God loves every man, not just the religious and the good. God is the source of this love and His love goes beyond any type of human love we know; not because we deserved it, but because we didn't deserve it. "*God commendeth his love toward us, in that, while we were yet sinners Christ died for us*" (Rom. 5:8). It is an agape love that exceeds our ability to love another. He loves to perfection; loves to the ultimate degree, and it extends to the entire world.

**3:16b** ...that he gave his only begotten Son—God gave His only begotten Son to the world and His Son was to die for the world. It cost God dearly to give His Son. The sacrifice of love was a great cost. God took the imitative to save man; man didn't seek to save himself.

1. He gave up His Son to be separated from Him, allowing Him to leave His presence, majesty, glory,

<sup>15</sup> <http://www.studyight.org/com/mhc-com/view.cgi?book=joh&chapter=003>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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worship and honor in heaven.

2. He gave up His Son to be separated from Him allowing Jesus to come to earth...

*Into a world that was...*

fallen  
depraved  
wicked  
rebellious  
revolting  
apostate

*Into a world full of...*

darkness      selfishness  
hostility      greed  
bitterness      immorality  
wrath      barriers  
anger      sin  
war      shame

3. He gave up His Son to be separated from him, allowing Jesus to die for the sins of men.

**The purpose of God's love is to save man;**

- To save man from perishing.
- To save man to eternal life.
- To save man through belief.

**3:16c ...that whosoever believeth in him should not perish**—What are we to believe? Believe...

- that whoever personally trust in Him will not perish in eternal judgment.
- that Jesus came to be our Way, Truth, and Life needed for right relationship with the Father.
- that Jesus came that He might destroy the works of the devil by going to the cross to die for our sins.
- that He is God Incarnate!

There is no way to perish (*separated from God*) if you are in this right standing with God; therefore, you'll have everlasting life in His presence.

**3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.** The Jews understood that the Messiah would come to condemn the Gentiles (Amos 5:18-20). Jesus told Nicodemus that God's plan was to save the (entire) world. We the world, deserve to be judged and condemned, but Jesus was not sent to condemn or judge us. We were guilty both of breaking God's law and of coming short of God's glory. However, Jesus was sent to save us from perishing and save us to eternal life. The salvation we are to receive is only through Him.

**3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.** God sent His Son into the world to save the world, but this does not mean that everyone is automatically saved. The key word is "*believe*." The believer must believe on Jesus Christ and have committed his life to Him. The believer believes that Christ died for his sins in his place, as his substitute, paying the penalty for his sins (which was death). Now, on the other hand, the unbeliever is condemned already because he hasn't believed in the name of the only begotten Son of God. "*Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved*" Acts 4:12 NIV. When is the unbelieving man condemned? – Already, right now. It is not that he is to be condemned; he is already condemned. Why is he condemned already? – There are those that <sup>16</sup>prefer to continue to sin. They do not want to change what they do. So they do not want to know Jesus. They reject Him and they reject the Christian message.

**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.** The Light came into the world to give light to men, to enable

<sup>16</sup> <http://www.easyenglish.info/bible-commentary/john-ma-lbw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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men to walk out of the darkness of a sinful and perishing world. The Light came to show men the Way, the Truth, and the Life. Any man who does not turn and walk in the Light is naturally in the dark. Christ as the Light is rejected by a dark world because their deeds were evil.

**3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**

- The unbeliever loves his sin and does not want to turn and face the conviction of the Light.
- The unbeliever is full of pride.
- The unbeliever is enslaved, in bondage to sin and gripped by the darkness; he has been in darkness so long that he does not have the strength to break the enslavement.
- The unbeliever fears the shame, embarrassment, and consequence of his sin; he is uncomfortable in the Light.

Therefore, those that reject the Light also hate that Light, for their deeds are reproved and exposed. God's Word would express disapproval of them.

**3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Those** that carry out truth gravitate toward the Light to show that his works are wrought in God. The word "*wrought*" (*circasmena*) means to work, produce, perform, originate, manufacture, and to fashion from something. The man that comes to the Light escapes condemnation for when his deeds are evident and visible, they are produced, performed, and originate in God.

## SUMMARY:

Nicodemus was a ruler of the Jews, a man of the Pharisees who came to see Jesus by night. He called Him Rabbi meaning Teacher. He at least knew that a man couldn't do these miracles except that He came from God and that God was with Him. Jesus told Nicodemus that he had to be born again, or he couldn't even see the Kingdom of God. Nicodemus wondered how could he be born again when he's old. He thought he had to enter his mother's womb a second time and be born. Jesus lets him know that to be a part of God's kingdom, one must be born of water and of the Spirit. He's not to be amazed or shocked by what Jesus says, for this is absolutely necessary. The illustration Jesus now gives is of a natural view (looking at the wind) to illustrate the spiritual view. The Spirit of God works just like the wind. We may not know how the wind works, but we can see the effects of it. It's the same with the Spirit. Nicodemus still wanted to know how can these things be? Jesus brings attention to Nicodemus himself, that is he not a master of Israel and a master of the Old Testament, and still not understand these things of who Jesus is (**3:1-10**)

Nicodemus didn't understand the things Jesus was talking about, for Jesus spoke for Himself and those that knew these things and testified of the things they saw because they were all apart of this. However, Nicodemus couldn't receive their witness. As Jesus conveyed earthly things to Nicodemus, in which he failed to understand, Jesus knew he wouldn't believe heavenly things. Well Jesus explains to him that no one, yes no one has ever gone up into the presence of God except the one who has come down from heaven, the Son of Man which is in heaven. This that had occurred in the wilderness when Moses lifted up the brass serpent for the people to see and believe, so is it necessary for the Son of Man to be lifted up for everyone to look on Him and believe, trust in, and receive the Salvation He is extending. For, when you believe because you took action to receive Him, you will not perish but have eternal life (**3:11-15**).

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God is the source of love and He extends it to the whole world. His sacrifice of love gave us His only begotten Son that whosoever believes in Him will not perish but have everlasting life. There He says it again if you didn't get it the first time! God is the initiator, He so loved the world and He sent His Son into the world, not to condemn the world but that through believing in Him you might be saved. The guarantee is **believing**. If you are an unbeliever, you're already condemned because of unbelief. Doesn't that sound like those in the wilderness? For there is none other name to believe in but the name of the only begotten Son of God (**3:16-18**).

The reason for condemnation is that Light has come into the world but man ran from the Light for he loved darkness more than Light. They love their way of doing things; they loved their evil deeds more than pleasing or loving God. When light comes in they will hate the Light because the Light will expose them, will reprove them, and it would be very painful for them to enter in. However those that love truth, welcomes the Light of God. *"In him was life; and the life was the light of men" Jh. 1:3*. Just as Light exposes man's evil deeds it also manifests man's good deeds for good deeds originate in God (**3:19-21**).

## APPLICATION:

God has revealed Himself to Nicodemus. Is Jesus, God's Son being revealed to you daily where you are able to take heed? His Word has come to save many lives. Take action to receive a new life in Him today!

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**SYNOPSIS: 4:1-6**

**Chapter 4:1-6** There were Pharisees that <sup>17</sup>opposed John the Baptist, but they were even more opposed to Jesus Himself. By this time word had filtered out to them that Jesus was baptizing even more than John. This angered the Pharisees. Jesus was preaching; His men were baptizing. Jesus left these religious people of that day and went out to where His message would be more readily accepted (4:1-3). It says, "*He must needs go through Samaria.*" Jesus had a compelling compassion that drove Him to a woman in need. This was also the most direct route to Galilee. Samaria needed the gospel as much as other areas. His journey took Him to Sychar, a city a few miles southeast of Samaria and near Mount Gerizim. According to Genesis 33:19, Jacob bought this parcel of ground and later gave it to his son Joseph (Gen.48:22). It's called Jacob's well. Jesus rested there about six o'clock in the evening (4:4-6).

**4:7** **There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.** The very purpose Jesus had come for, had arrived. This Samaritan woman had come to draw water. Right away Jesus took the initiative in the conversation by asking her for a drink of water from the well. We know not her name. Evidently her name was not important. Jesus transcends the barrier of race. He was a Jew and she was a Samaritan; He was a teacher and she was a prostitute. She was a member of the hated mixed race. She had a reputation and she was in a public place. She's in the right place at the right time! This was no chance encounter for it was said: "*And he must needs go through Samaria*" 4:4. There was a need!

**4:8** **(For his disciples were gone away unto the city to buy meat.)**—<sup>18</sup>This tells us a few things about the disciples. They had money to buy meat. Had they been with Jesus, this conversation with Jesus and the woman would have been harder. The disciples would not have wanted Him speaking to her.

**4:9** **Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.** The Jews considered the Samaritans to be in a continual state of uncleanness, thus they would have thought that drinking water from this woman's water jar would make a person ceremonially unclean. Therefore, Jews thought themselves better than the Samaritans. And she as a woman was not too highly thought of either. This was not a barrier for Jesus. Jesus treated all the same.

**4:10** **Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.** Now this is a powerful statement, "*If you knew the gift of God...*" The gift of God refers to the living water. The emphasis is now taken off of Jesus' need for physical water and is placed on the woman's need for spiritual water. To the Jew, living water was water that was always flowing and moving along, such as a creek fed by springs or a lake with both an inflow and an outflow. Dead water was stagnant water such as ponds or pools that were always sitting still with no inflow or outflow. However, when Jesus spoke of living water, He meant much more than living streams and lakes.

1. Living water is of God. The water that God gives is the most alive water there is.

<sup>17</sup> <http://www.lovetheLord.com/books/john/10.html>

<sup>18</sup> <http://www.lovetheLord.com/books/john/10.html>

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2. Living water is the gift of God. The word "gift" means it is freely given, not earned or deserved.
3. Living water is given by asking for it. The woman had never received living water because she had never known about it and had never asked for it. Now it is available for the asking.

**4:11** The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?— The well she was speaking of was very deep and Jesus didn't have a container to draw the water out. She wonders where is Jesus going to get this living water?

**4:12** Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?— The woman saw clearly that Jesus was making an unusual claim. She didn't quite understand what the claim was, but she knew something when she asked "*Are you greater than our father Jacob who gave us the well?*" Jacob had to dig the well in order to secure water for his family. "*Was Jesus greater, able to do more than Jacob did?*" To her, Jesus was claiming to be greater than one of the greatest religious fathers, Jacob himself. He was claiming to have access to a much better water for quenching the thirst of men. Her emphasis had always been on Jacob, as was the emphasis of most Samaritans. Jesus will have to draw her away from that without demeaning Jacob.

**4:13** Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:— Men have two thirsts: a physical thirst and a spiritual thirst. Men know how to quench their physical thirst, but their spiritual thirst is a different matter. The stagnant waters of the flesh and the world never quench a man's thirst. They are like salt water; they only make a man crave for more and more. He is not speaking of actual water, but symbolically of the Spirit of the Living God demonstrating God's power and presence which carries with it salvation and eternal life. Jesus shows her that she has need of "water" that will cleanse her of sin.

**4:14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Jesus continues by stating that if one drinks of Jacob's well, he will need to drink again, but if one drinks of Christ's well, he shall never thirst again. This water produces a well that keeps on bubbling into everlasting life.

1. The living water keeps a man from ever thirsting again. His inner thirst is gone forever. It is quenched and fully satisfied.
2. The living water is "*a well of water*" placed in the man. The well is not placed outside the man, but placed in him.
3. The living water springs up and continues to bubble up, flowing on and on. It is ever in motion.
4. The living water springs up into everlasting life. It will never end.

No one had ever spoken of this living water, but here Jesus brings it to a woman in Samaria. Just as Nicodemus in chapter 3 had to be born again; born of the water and Spirit, this woman of Samaria had to have the living water living in her that will cause her spiritual life to come alive, to the presence of God. All these are images of the Spirit of God. It was not just a drink of water but a gushing spring that will well up within her.

**4:15** The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. The Samaritan woman is now eager to receive this water. She had only come for the physical water but now wants this water Jesus is talking about. This time she asks for it. Her action speaks loud and clear!

- That I thirst not (physical thirst).
- That I will not have to come and draw water every day.

She only grasped that this water would satisfy her thirst and she wouldn't have to thirst again. This water would

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fill her heart's desire.

## SYNOPSIS:

**Chapter 4:16-22** Jesus has to go further to get her to understand. Even though she had requested this living water, before she could be given the living water of spiritual rebirth, she had to be convicted of her sin and renounce it. He brings up her husbands, for she had had five husbands. The woman gives the right answer but not the whole answer, and Jesus agreed with her, she didn't have a husband for the one she was living with at that time wasn't even hers. She couldn't keep anything hidden from Jesus. The first point was that she was still trying to find satisfaction by going from man to man. Second point is that the sinner cannot evade his sin. One has to face it and renounce it if one wants the living water of spiritual rebirth. Jesus had confronted the woman of her sin and she now looks at Jesus differently.

She now looks at Him as a Prophet. She knew enough that a Prophet was one sent by God. Both Jews and Samaritans recognized that God intended them to worship in a certain place (Deut.12:5). Because she brought up about worship, Jesus wants her to believe that the hour comes when the place of worship unto the Father will not be important—not in this mountain (Mount Gerizim for the Samaritans) and neither at Jerusalem (the Temple for the Jews). There was always a dispute as to where to worship God; where a person could truly meet God. Jesus calls out the Samaritans, letting her know that true worship and salvation are of the Jews. He lets her know that...

1. The Messiah who is salvation of all men comes through the Jews, not from any other source.
2. Jesus identifies Himself with the Jews. They are His people and He came to them first with the Gospel.
3. Salvation is of the Jews in the sense that the whole OT, which taught about salvation, was from the Jewish people. All other worship is an expression of man's own ideas, no matter how rational and highly esteemed and followed.

<sup>19</sup>Most of the religions of the world were established by humans: the humans who established the religions may have had noble goals and noble ideals, but in the final analysis they were established by humans. That was not the case with the Jewish religion: it was established by God. One of the reasons that God established the Jewish religion was to provide the human lineage by which the Messiah would come, and to provide a way of salvation for the human race through the Messiah. The Messiah was never meant to be the Savior just of the Jews, but of the whole world.

Jesus did not hold back but told the woman boldly the truth that the Samaritans way of worship held no validity with God. The only faith that God will accept is that which came through the Jews. The place of worship will no longer be limited to their place of worship. John's gospel reveals to us that there has to be a new birth (Jh.3:1-3); new water (Jh.4:11, 13-15); and a new temple (Jh.2:19-21; 4:20-24).

**4:23** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. Nevertheless, Jesus says "*the hour cometh and now is.*" But now He brings up about true worshipers. Now if there is to be a new birth, new water, and a new temple, there has to be true worshipers! You just can't seek to worship the Father any kind of way! The hour or time is at hand when your worship has to be the action of the heart, not an action of ceremonial guidelines; not an action of innovative spectacularism. Jesus draws the mind of the woman from the place of worship to the Person or Being worshiped. The question is: 'Is your love and worship truthful to the Father?' Jesus wants us to know that true worship must be sincere and not just simply lip service (meaning your voice

<sup>19</sup> <http://www.biblegems.com/JOHN4V20.HTM>  
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saying one thing and your heart is somewhere else).

Jesus tells the woman that "*true worshippers shall worship the Father in spirit and in truth.*" The word "**Spirit**" is not capitalized because this is speaking of man's spirit.

1. True worshipers are not contained to a special place and locality. God has made a way through His Son Jesus that our bodies would be the temple of God. There will no longer be an issue of where to worship.
2. True worshipers are the opposite of false worshipers. The Samaritans worshiped according to their ancestral land. And their OT worship was not in spirit and in truth. They only knew a part of the Pentateuch, thus being in ignorance of following the Messiah who is Salvation; the True God. They seemed to only have a measure of the truth.

So the question is: What does it really mean to worship God in spirit and truth?

1. To worship in the spirit is not in a specific place or in outward sacrifices, but it is your spirit; your heart, your soul, your mind, your strength (all of you) connecting with God's Spirit seeking intimacy, communion and fellowship through the Person of Christ with the Father.
2. <sup>20</sup>To worship in truth means your worship is according to the whole council of God's Word, especially in light of the New Testament revelation. The Way, Truth and Life is the Son, Jesus Christ; the truth of God's revealed Word!

Therefore, to worship God in which He desires to be worshiped, will only be by the spirit (the heart) and truth (the Word)!

**4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.** By knowing that God is a Spirit, means He is the very embodiment of life eternal, of permanent, unending existence. God exists forever and ever. He does not age physically, decay, deteriorate, or die. He is the Perfect Being, the Perfect Life.

God has created us of three parts: body soul, and spirit. Our connection with the Father will be through our spirit, not through flesh or the soulish part of man (meaning the "Will"). Therefore, our "Will" has to die to the "spirit man" of us. There is only one way to worship God and that is having a heart connection (Spirit to spirit) and a Word connection (the truth of His Word) to really know who He is.

**4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.** Well, she brought up the subject! She knows about Christ the Messiah coming, so this is Jesus' chance to explain more. It appears that she realized more about Him than many others do. She knew enough to say that the Messiah "*was coming*" and would "*tell us all things.*" At the well she first saw a Jew, then a Prophet, finally the Messiah.

**4:26 Jesus saith unto her, I that speak unto thee am he.** Jesus reveals Himself to this woman because He had already laid the groundwork for her to believe. He continued to listen to her and inform her of the truth.

1. He claimed to be "the Messiah."
2. He claimed to be the great "I Am" which is the basic name for God.
3. He claimed to be the Supreme One, the Supreme Authority who would tell her all things. He had already told her...
  - a. about her sin was true (her husbands).
  - b. she must take care of her sin (ask for the living water).
  - c. she must worship God in spirit and in truth.

**4:27 And upon this came his disciples and marveled that he talked with the woman: yet no man said, What sleekest thou? or, Why talkest thou with her?—**The disciples came back from buying food to

<sup>20</sup> [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=7936&commInfo=31&topic=John](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7936&commInfo=31&topic=John)  
<http://www.pitwm.net/pitwm-versebyverse.html>

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find Jesus talking to the woman at the well. They didn't say a word as to why Jesus would be talking to her. <sup>21</sup>The Rabbis' had taught that a man should not salute a woman in a public place. They marvelled because in their eyes, He was too good to speak with the woman. In Christ there is no male or female, Galatians 3:28. Jesus was interested in the spirit, not the flesh. The spirit knows no gender.

**4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,—** This woman at the well was so excited that she left her waterpot behind. It was like leaving your old life behind for a new life. The Messiah had confronted her; she had actually met Him, and He had met the need of her heart and life. She had to tell everyone about a man she had met. She was an outcast from society, had no friends because of the immoral life she had lived. Jesus has given her that opportunity and throughout the city she tells of the goodness of God; and she goes straight to tell the men.

**4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?—** She readily tells the men of the city to "*Come see a man.*" That's what Philip said to Nathanael, "*Come and see.*" She's not just talking about any man but "the" man! It is the man who told her all she's ever done. It is the man that spoke of her husband which is not hers. He dealt with her sin and shame. She could now face anyone. Can this be the Christ? The same question Nicodemus was interested in. <sup>22</sup>While Nicodemus comes to faith very slowly and somewhat reluctantly, the woman at the well seems to grasp the issues and trust in Jesus as the Messiah. While Nicodemus, an influential leader among the Jews, brings no one to Christ, the woman at the well brings the whole town out to hear Jesus, and eventually to trust in Him. <sup>23</sup>They never responded to her before, but now they do, because God is working in her. She immediately becomes an evangelist; she has to tell what happened to her.

**4:30 Then they went out of the city, and came unto him.** After hearing the woman they come out of the city, coming to Jesus. It was her dynamic witness, the striking change seen in her life that caused this enormous response. They had to see who she was talking about and wanted that same help she had received!

## SUMMARY:

<sup>24</sup>Jesus is passing through Samaria on His way from Judea to Galilee when He becomes tired, hungry, and thirsty and sits down by a well to rest. And while He is alone a Samaritan woman approaches the well to draw water. When Jesus asks this woman for a drink, a conversation begins that is the longest recorded encounter between Jesus and any person in Scripture. It is a startling encounter in many ways. In that age Jews did not engage in long conversations with Samaritans; unrelated men and women did not speak to one another; and Rabbis did not talk to "*compromised*" people. Yet Jesus throws off these social conventions to reach out to this woman. The woman was shocked that Jesus would even speak to her. Yes, <sup>25</sup>The Samaritan woman went to the well in order to get water. Jesus was revealing to the woman that He was the source of living water. In other words, He was the source of true spiritual life and of eternal life. Jesus also told the woman that there was a difference between the water that she came to the well to get, and the living water that He could give. He has seen who she is and He wants to replace her thirsty life, with the thirst quenching water of the Holy Spirit of God. <sup>26</sup>The woman of Samaria made the same mistake that many people make in reference to the

<sup>21</sup> <http://www.lovetheLord.com/books/john/11.html>

<sup>22</sup> <http://bible.org/seriespage/woman-well-john-41-42>

<sup>23</sup> <http://www.raystedman.org/new-testament/john/the-man-who-understood-woman>

<sup>24</sup> <http://www.pbc.org/messages/meeting-at-a-well>

<sup>25</sup> <http://www.biblegems.com/JOHN3V28.HTM>

<sup>26</sup> <http://www.biblegems.com/JOHN4V20.HTM>

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worship of God: she thought that there was a particular place that you had to be in, in order to be closer to God and in order to worship God (**4:7-14, 20**).

This statement may have been<sup>27</sup> a smoke screen to keep Jesus away from her deepest need so Jesus directed the conversation to a much more important point. He stated that the location of the worshipers is not nearly as important as the attitude of the worshipers (**4:21-24**). *"God is a Spirit"* (**4:24**). He is not a physical being limited to one place. She knows that the Messiah will come and tell us all things. Then Jesus reveals Himself (**4:25-26**). He is everywhere and He can be worshiped anywhere at any time. It is not where we worship that counts but how we worship. When the disciples came back from purchasing food, they were amazed to find Jesus conversing with a woman and especially a Samaritan (**4:27**). (**4:21-27**)

The woman left her water pot and went into the village to share her new faith (**4:28**). She told them that she had met *"a man who told her about all the things she had ever done"* (**4:29**). Then she asked a question, *"Could this be the Christ?"* Just as Jesus had captured her attention by curiosity, so she raised these people's curiosity. She probably knew that the people would not respond favorably to dogmatic statements from a woman and especially one of her reputation. This woman's face must have reflected her inner conviction. As a result she persuaded not only one man but a whole company of men to go with her out of the city to see Jesus for themselves (**4:30**). (**4:28-30**).

## APPLICATION:

This points out that if we are going to convince people to come to the Lord we must portray genuine enthusiasm for what He has done for us.

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<sup>27</sup> <http://www.family-times.net/commentary/it-is-not-where-we-worship-but-how/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

<sup>28</sup>John, Jesus' disciple, wrote the 4th Gospel. In many ways, John's Gospel is different from the other three Gospels. John did not include any stories about Jesus' birth or His baptism. John only recorded 7 miracles, which he called 'signs.' John did not include any parables (stories which Jesus told to teach something about God). But John recorded many long speeches that Jesus made.

**SYNOPSIS:**

**John 5:16-18** **16** The Jewish leaders were angry because Jesus had healed a man on their day of rest (Sabbath). As a result, they began to cause a lot of trouble for Jesus. **17** But Jesus said to them, *'My Father is still working, and I too must work.'* **18** Because Jesus said this, the Jewish leaders became really angry. They wanted even more so to kill Him. Jesus not only healed, which was considered work on the day of rest, He also called God His own Father, making Himself equal with God.

**5:19** **Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. The first proof that Jesus was equal with God was His obedience.** Jesus stated two astounding facts:

1. He did not act alone. He did not act independent of God. *"Jesus answered... Verily, verily, (Listen, listen), The Son can do nothing of himself..."*
2. He did exactly what He seen the Father do. There was no divergence whatsoever between the Father and Jesus. *"...but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."*

John 8:55 says *"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 sayings."*

**5:20** **For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. The second proof that Jesus was equal with God was His great works.**

1. There is never a moment the Father's love diminishes for the Son.
2. The Father shows the Son all things that He Himself does, even greater works that would amaze them.

All the things Jesus did came from the Father and He shows Jesus greater works.

**5:21** **For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. The third proof that Jesus was equal with God was His power to give life.** Just as God gives life and raises the dead, Christ does also. Christ quickens and gives life to a person when that person believes on Him, and the life which He gives is both abundant and eternal.

**5:22** **For the Father judgeth no man, but hath committed all judgment unto the Son:— The fourth proof that Jesus was equal with God was His control over the whole judicial process.** The Father shows us who will judge. The Father has committed all judgment unto the Son. Acts 17:31 *"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all*

<sup>28</sup> <https://www.easyenglish.bible/bible-commentary/john-ma-lbw.htm>  
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*men, in that he hath raised him from the dead."*

**5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.** We are to honor the Son just as we honor the Father. If we do not worship Christ, we do not worship God the Father who sent Him. 1John 2:23 says "*Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.*"

**5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.** The fifth proof that Jesus was equal with God was His power over man's destiny, the power to save men from death to life. Three points:

1. How men are saved:

- They are saved by hearing Jesus' Word.
- They are saved by believing God sent His Son Jesus Christ to save them

2. The result of being saved: Eternal Life. A man passes from the state of death into the state of life; from the state of condemnation into the state of justification and declared righteous.

**5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**

3. The facts are twofold: "*The hour is come, and now is.*"

- When the spiritually dead can hear the voice of the Son of God.
- When the spiritually dead who hear, can live.

**5:26 For as the Father hath life within himself, so hath he given to the Son to have life in himself;—**The sixth proof that Jesus was equal with God was His energy of life, His self-existence. God is the...

- Energy of life • Power of life • Possessor of life • Source of life • Essence of life

And God has given the very same energy of life to the Son. Therefore, Jesus has the very same power to give everlasting life to those that hear Him and believe on God.

**5:27 And hath given him authority to execute judgment also, because he is the Son of man.** The seventh proof that Jesus was equal with God was the power to execute judgment. Jesus knows every facet and fiber of human life, therefore He is able to execute perfect judgment. The eighth proof that Jesus was equal with God was His claim to be the Son of Man.

**5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,—** The ninth proof that Jesus was equal with God was His power to resurrect all men from the grave.

- There is an hour coming. It's set and fixed. "*No one knows the day nor the hour, when the Son of Man will appear, except the Father only.*"
- It's in His voice—the Word (v.28).
- All in the grave shall come forth (v.29).

**5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

- Those who have believed and obeyed the Lord Jesus Christ shall come forth to the Resurrection of Life.
- Those who have rejected and disobeyed the Lord Jesus Christ, will come forth to the Resurrection of Damnation.

## SUMMARY:

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19 Jesus had healed on the Day of Rest which the Jewish leaders didn't like, for they considered it to be work, and He called God His Father. So, Jesus told them that He could do nothing of Himself. He was obedient to do what He sees the Father do. 20 The Father loves the Son so much that He shows Him greater works that would amaze them. 21 Jesus continues to tell the Jewish leaders of what His Father does: raise the dead, quickening them, meaning giving life, just as He the Son gives in whom He wills. 22 The Father has even committed all judgment to the Son. 23 And since that is the case, all men should honor Jesus, his Son, even as they honor the Father, because by not honoring the Son, you're not honoring the Father who sent the Son! 24 So, those who hear Jesus' Word did believe Him that sent Jesus, and will have everlasting life, and will not be condemned, but will pass from death to life (talking about the Resurrection, in what most did not believe). 25 Jesus tells them that the hour is coming, and yet is here now that hearing His voice, they are able to come out of their dead state and have life. 26 Since the Father has life within Himself, so does Jesus, the Son in which He received from the Father. 27 The Father has given Jesus authority to execute judgment because He is the Son of man. 28 Jesus told them not to be amazed because the hour is coming when those in the graves will hear His voice. 29 And they are going to come forth out of the graves, for they have done good, and will be resurrected to life. And those who practiced evil will be resurrected to be condemned and judged (**5:19-29**).

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**SYNOPSIS:**

**Chapter 6:1-14** This chapter reveals Jesus to be the Provision for every human and material need. Jesus, first demonstrated the truth, then He began to preach and teach it. Jesus being tired and weary from the pressure of facing the crowds day after day, He crossed over to the Sea of Galilee, which is the Sea of Tiberias where the great multitude of people still followed. Why? Because the people saw with their own eyes His miracles. This is what Jesus had done for the diseased. Now, He then takes refuge in a mountain sitting with His disciples. The Passover season was near (6:1-4), a time when thousands of pilgrims flooded Jerusalem. Jesus seeing a great company of people still coming to Him, He uses this occasion to demonstrate three concerns:

1. His concern for meeting the needs of man, even the minutest need of missing a meal.
2. His concern to test and strengthen the disciples' faith.

In Mark.6:35-36, the disciples wanted to send the crowd away. In Matt.15:23, they said get rid of them. Here in John 6 Jesus posed the question to Philip: *"Whence shall we buy bread that these may eat?"* Philip quickly gives Him the financial assessment. This is pessimistic faith where you say show me the money or looking at resources available; and you feel that the problem is too big for God to move in or remove. Jesus wants to teach Philip and the rest of us that our financial resource is walking by faith, our only dependency (6:5-7). Our money will not keep us stable because after getting it, it is fleeting! Don't let your estimate of what can't be done keep you from depending on the One, that can do it all. God can do the miraculous. Trust Him to provide the resources.

So, in verse 8-9 Andrew speaks up about a little lad with five barley loaves of bread and two small fish. At least he was looking for a way out. But then he adds, *"but what are they among so many?"*(6:9). This is optimistic questioning faith; positive and hopeful yet he negates it with his question. You know how we do, we trust God in prayer, but we say the opposite of the Word in our conversation. Jesus didn't mince words but teaches what faith is; unswerving; unshakable, and unwavering. He tells the disciples to make the men sit down; a number of about five thousand (6:10). He took the loaves, gave thanks and distributed them to the disciples to give to the people. And likewise with the fish (6:11). It didn't say they didn't have enough or that they ran out. No, it said "when they were filled" (6:12) (so you know there was enough). The disciples were to *"gather up the fragments that remained and nothing was to be lost."* It would be used at some future date. Although Jesus used the help and aid of His disciples, the miracle was always in His hands.

- He multiplied the food.
- They passed it out.
- And as they gathered the fragments, it came to twelve baskets.

There is a lesson in leftovers. Think about it. Don't waste God's blessing, whatever it may be. The people saw and believed Him to be the "prophet that should come into the world", but they were thinking of an earthly, materialistic king; a Messiah who could meet both their personal and community or national needs (6:13-14).

**6:15** When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. Jesus had sensed the intention of the men who had seen the miracle and said, *"This is of a truth that prophet which should come into the world."* Jesus sensed

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that they would come and take Him by force, so, Jesus departed into the mountain alone.

**6:16** And when even was now come, his disciples went down unto the sea,— In this verse, evening has come, and the disciples have gone down to the sea. In Mark.6:45-46, Jesus told the disciples to get into the ship and go to the other side; that is, away from the crowd. He was going to send the crowd away and withdraw to pray.

**6:17** And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. This paints the picture of the disciples getting into the boat without Jesus. After entering into the ship, they go toward Capernaum, and it becomes dark. Jesus had gone into the mountain to be alone.

**6:18** And the sea arose by reason of a great wind that blew.

3. Now, Jesus' concern was to meet the overpowering need of calming a storm, Jh.6:16-21.

The wind blew strongly upon that ship. This was one of the times they desperately needed Jesus. A storm arose upon the sea that was unexpected! As disciples of Jesus we have to be prepared to enter and go through the unexpected.

**6:19** So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. The great and violent storm had caught the disciples by surprise, and they had rowed about three or four miles out, but the storm had pushed them farther out into the middle of the sea. Being tired, they see Jesus walking on the sea coming near the ship. This caused them to be gripped with fear. Yes, He was actually walking on water.

1. Being in the dark will cause fear.
2. Being without Jesus will cause fear.
3. Being caught in a great and violent storm will cause fear.
4. Being tired and gripped with impending death will cause fear.

Remember they were physically exhausted and mentally drained. And when you're like that, you sometimes can't think straight, and fear will begin to take over or faith will rise to the occasion. The answer to fear is Jesus Himself, and He was right there before them.

**6:20** But he saith unto them, It is I; be not afraid. The Word of Jesus delivers them from fear. In order to ease their minds, He said, "**It is I; be not afraid.**" "**It is I**" (*eimi*) is the one word in the Greek which is simply "**I AM.**" Jesus was saying, "**I AM**" has come—fear not. He was reminding the disciples who He was, the Son of God Himself. He possessed all power; therefore, there was no need to fear. He is "The Water Walker!"

**6:21** Then they willingly received him into the ship: and immediately the ship was at the land whither they went. They willingly received Him into the ship, and immediately they had arrived at their destination.

1. The Word Jesus gives, delivers them from fear. In order to ease their minds, He said, "**It is I; be not afraid.**"
2. Them receiving the presence of Christ delivers them from fear. Hearing His Word is one step, but you have to willingly receive Christ into your life. Deliverance came to the disciples only after they had received Jesus into the ship.
3. The results of receiving Christ were twofold: (1) deliverance from fear and (2) the calming of the storm. Jesus Christ gives the strength to row through all the storms of life. He has the power to erase fear and

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calm any storm!

**6:22** The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;— The following day, those who had been fed by Jesus began looking for Him. Remember there were more than five thousand people and actually there were five thousand men alone. Since they knew He had not crossed the sea with His disciples, they were puzzled at His disappearance. Where is Jesus? He did not leave with them in the boat.

**6:23** (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)— There came other boats from Tiberias to the place where Jesus had multiplied the loaves and fishes, and gave thanks. It appears that they supposed Jesus had entered one of those boats and gone to Capernaum after His disciples had departed.

**6:24** When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. The people believing that Jesus was the answer to their need, they did what they should have done: they sought after Him. Other boats had drawn up to shore during the night, probably seeking refuge from the storm. Therefore, the people immediately took passage on these boats. Their search ended in Capernaum hoping to find Jesus.

**6:25** And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? The last time they saw Jesus was when He dismissed the crowd, now He's on the other side of the sea. They have to ask, "*Rabbi, how did you get here?*" They knew that the disciples had left alone; without Jesus.

**6:26** Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Jesus didn't answer the question they asked. Instead, He rebuked their motives. He stated that although the people had seen the signs, they had not accepted them for what they were (proof of His true Messiahship). They were only interested in the physical (need for food), not in the spiritual. Jesus uses every opportunity to teach. They really had a selfish agenda. <sup>29</sup>Many seek religion from no better motive than this. They suppose that it will add to their earthly happiness, or they seek only to escape from suffering or from the convictions of conscience, or they seek for heaven only as a place of enjoyment, and regard religion as valuable only for this. All this is mere selfishness. Jesus' point was that He having fed them, they were not to linger on the physical food, but just believe in Him as their spiritual food. Jesus tells them...

**6:27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Let it not be that you labor for food that perishes. "*Labor not*" means to "*stop working for*" or be in anxiety for the physical bread which perishes. Rather, they should labor (work) for that meat (food) which endures eternally, producing everlasting life, which the Son of man shall give. Our nourishment for life is in Jesus Christ, not in our temporary labor that perishes. Jesus said in John 4:34 "*...My meat is to do the Will of Him that sent me, and to finish His work.*" Their meat should be labored for the Bread of Life that endures forever, the Son of man whom the Father has already sealed, and given authority. He is the One who gives eternal life! He is the WORD. He is the TRUTH. He is the WAY. He is the LIFE. He is the LIGHT! He is the One who can give life that

<sup>29</sup> <http://www.studylight.org/com/bnn/view.cgi?book=joh&chapter=006>  
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is both abundant and eternal.

**6:28** Then said they unto him, **What shall we do, that we might work the works of God?**— The people asked the question as to what they could do to work the works of God. They thought in terms of work. I think we think this same thing when we think of purpose—'How do I find my purpose?' or 'What is it that God wants me to do?' They thought that by doing good works, they could win the approval and acceptance of God. We are still believing we must work to please God. There is nothing you can do to earn it, but there is plenty you can, and must do once you have believed in Him; once you have believed in what He can do through you. And it is not about you doing it to earn salvation or favor with God. The key word is "believe."

**6:29** Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.** Jesus is saying, 'I'm going to let you in on a secret, Just believe on 'Me' whom the Father sent.' Jesus corrected the people's thoughts: their concept of salvation by works. They would not secure the favor of God nor His acceptance because of works. They received God's favor and acceptance because of a work, one work (singular), and that is, THE WORK OF GOD— BELIEVE ON HIM WHOM GOD HATH SENT—THIS IS THE WORK HE HAS DONE! THIS IS THE WORK OF GOD TO BELIEVE ON!

**6:30** They said therefore unto him, **What sign shewest thou then, that we may see, and believe thee? what dost thou work?** —The people demanded proof. Jesus had just made some phenomenal claims. He claimed to be...

- The Son of man (6:27).
- The One who feeds man, who gives man bread which issues forth eternal life (6:27).
- The One whom God had sealed (6:27).
- The One whom God had sent into the world (6:29).
- The One upon whom men were to believe (6:29).

So, the people demand a sign to all these claims. Jesus had just miraculously fed 5,000 plus people and yet they ignore the witness of that particular sign. It was not enough. After all God has done for us, after all we have seen Him do, do we still require a sign? Well, they stated...

**6:31** **Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.** To them they see that...

- Moses had fed Israel for forty years in the wilderness, while Jesus had fed them only once.
- Moses had fed Israel with manna falling out of the sky from heaven, while Jesus had merely multiplied bread from a few loaves in His hands. They even brought in the scripture. It is written...

This is like a slap in the face, comparing the forefathers to Christ. Even though manna was supplied in the wilderness by God, then after a while they didn't want it, meaning, they too were never satisfied. They wanted more, like little children. Let's go back. The Israelites ate manna everyday for 40yrs. They are physical food to sustain them, what does that say to us about spiritual food. If the doctor says take this medicine 3 times a day, what does this say to us about spiritual medicine that's from God. Can we eat it everyday? Can we consume and digest it 3 times a day? Proverbs 4:20-23 says "*My son attend to my Words, incline thine ear to my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart, For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life.*" Take time to eat His Word!

**6:32** Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.** So, after the people had told Jesus what

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was written of their fathers, Jesus lets them know that it wasn't Moses who gave them bread from heaven. Moses was not the life sustainer or source of life, but it was His Father. God alone provides true bread; true spiritual satisfaction; true sustaining nourishment. Jesus is saying that there is something more than manna; there is "*true bread out of heaven*" and 'this is what you need.' He is the Bread of Heaven (v.32). He is the Bread of God (v.33), and He is the Bread of Life (v.35)! All point to Jesus Himself.

**6:33** For the bread of God is he which cometh down from heaven, and giveth life unto the world.<sup>30</sup> Jesus, again, here is speaking of Himself being the Bread of God to the world. Jesus came down from heaven and took on the flesh of man. In this, God goes further to sustain them with bread from heaven, in the form of His Son.

- The Bread of God is a person. He came down out of heaven; out of the very presence of God Himself.
- The Bread of God gives life to the world by...
  - Nourishing and sustaining
  - Satisfying
  - Energizing
  - Creating desire
  - Being partaken on a regular basis.

**6:34** Then said they unto him, Lord, evermore give us this bread. This is certainly not the bread mentioned in verse 31 (referring to Manna). This is the spiritual. Like the Samaritan woman at the well saying, "*give me this water*," they too are saying, "*always give us this bread*." There are two significant points:

1. The people called Jesus Lord.
2. The people requested the Bread of God.

How much they understood of His deity is not known. They went from demanding a sign to asking for this bread. It just might have been an address of respect or did they really hear and receive the true bread from heaven who gives life to the world?

**6:35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. This is the 1st of the I AM in the Gospel of John:

There are five significant points:

- |  |  |               |
|--|--|---------------|
| 1. Jesus identifies Himself as the Bread of Life.            | 1. I AM the Bread of Life                | <b>-6:35</b>  |
| 2. Jesus needs them to come. <i>Because in coming...</i>     | 2. I AM the Light of the World           | <b>-8:12</b>  |
| 3. You will never hunger.                                    | 3. I AM the Door of the Sheep            | <b>-10:7</b>  |
| 4. You must believe on Jesus. <i>Because in believing...</i> | 4. I AM the Good Shepherd                | <b>-10:11</b> |
| 5. You will never thirst.                                    | 5. I AM the Resurrection and Life        | <b>-11:25</b> |
|  | 6. I AM the Way, the Truth, and the Life | <b>-14:6</b>  |
|  | 7. I AM the True Vine                    | <b>-15:1</b>  |

As you come and believe, Jesus is speaking to you. You will never hunger when you come. And you will never thirst when you believe. All of this is through faith! Hebrew 11:6 says "*Without faith it is impossible to please him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him!*" Every need of life, nourishment, and spiritual growth is met through believing in and on Jesus Christ. Nothing is left out or is lacking when a person comes to Christ and believes (a continuous action, meaning continuing to believe). Matthew 5:6 says, "*Blessed are they which hunger and thirst after righteousness, for they shall be filled.*" You will never go unsatisfied. He is your Source of Life! The Bread of Life is Everlasting!

**6:36** But I said unto you, That ye also have seen me, and believe not. Well, in verse 26 Jesus explains that He said to them "*Verily, verily, I say unto you.*" What did He say? "*Ye seek me, not because ye saw the miracles*" Their spiritual eyes weren't open to see Jesus as the "*Sent One*" and believe! After seeing the miracles, they sought Him because of the food. They are looking right at Him but don't see Him enough to

<sup>30</sup> <http://www.lovetheLord.com/books/john/17.html>  
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believe in Him! Some of us are still blind today. They had asked for a sign that they might believe (6:30), after they had seen a sign. Jesus said to them again *"Verily, verily, I say unto you"* (6:32) that the manna in the desert; the bread from heaven was given by His Father, not Moses. Any of the people could have easily come to Christ, yet sitting there and hearing the glorious news, they still did not believe. When? You ask. Let's go to verse 29 before the demands. *"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."* Christ was seen but rejected. The point is that the people were without excuse. They had every opportunity in the world.

- The Bread of God had come down from heaven (6:33).
- The Bread of God had come to give life to the world (6:33).
- The Bread of God had been seen (6:29).
- The Bread of God was being seen and proclaimed at that very moment.

**6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.** I find seven assurances for the Believer:

1. **The first assurance for the believer is GOD'S PREDESTINATION.** It is those whom the Father gives that come to Christ. It is God Himself who has drawn believers; who had moved upon and stirred them to come to Christ. The purpose of God is being done. He is God, therefore He rules and controls all things.
2. **The second assurance for the believer is ASSURED SECURITY.** Those that come to Jesus, He will in no way cast out because Jesus gives His Word. He accepts the person who comes to Him; the person who turns from the world and the flesh to Him.

**6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me. Wow!**

3. **The third assurance for the believer is GOD'S WILL IS DONE.**
  - Jesus declared His origin—He came down from heaven (Jh.3:31).
  - Jesus came not to do His own will, but the will of God.
  - Jesus subjected His Will to God's Will. He would not allow His Will to come forth to separate them.

**6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

4. **The fourth assurance of the believer is that JESUS WILL LOSE NONE.** The Father sent Jesus for His purpose. Jesus is to have many brothers and sisters.
  - God's Will is that Jesus will not lose any.
  - God's Will is that Jesus will save every true believer even up until the final hour of the very last day—the Day of Resurrection!

The Lord's salvation is complete, ultimate, and final. No matter the trials, the heartaches, the hurts, the attacks of the enemy, and the evil persecutors, Christ will save His dear followers through all, and He will raise him up at the last day!

**6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

5. **The fifth assurance of the believer is EVERLASTING; ETERNAL LIFE.** This reminds me of the thief on the cross. Those that see and believe on the Son, Jesus is the one who will raise him up at the last day.
6. **The sixth assurance of the believer is VICTORY OVER DEATH.**
7. **The seventh assurance of the believer is THE RESURRECTION.**

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**6:48** **I am that bread of life.** Jesus had told the Jewish leaders this very thing in verse 35. Christ identifies Himself as the *"Bread of Life."* He says, *"I Am"* just as He said in 6:20 *"It is I."* This Life spoken of is spiritual, not physical. He is our Bread of Life meaning for Everlasting and Eternal Life. To partake of this life means to go through Him to be fully satisfied. He says I AM...

**6:49** **Your fathers did eat manna in the wilderness, and are dead.** Jesus makes it clear that their father's ate manna in the wilderness, but they are not alive now. This means that Moses' manna was not eternal. <sup>31</sup>It did not bring eternal life to those who ate it. Jesus is Life. When you partake of Jesus, ye shall never die. This analogy is a contrast between the earthly and spiritual

**6:50** **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.** So, the manna (bread) they ate in the wilderness in Moses' time was sent continuously by God for a temporary means, but they also died. This only came to provide physical food temporarily. Manna showed us that...

1. It fed the physical appetite.
2. It was a witness of God's power.
3. It provided a type or preview for the *"True Bread"* to come from heaven and give spiritual life.

Jesus talks about Himself as the Bread coming down from heaven will provide spiritual food eternally. He, the *"Bread of Life"* completely changes our lives forever. Once man eats of Him, they will not die.

**6:51** **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

*"Bread" was their primary means of survival and it symbolized the staple food source in many people's lives. It is physical and temporary. The physical bread passes through our bodies.*

In verse 35 He says I am that bread of life. When you come to Him, you won't hunger. When you believe on Him, you won't thirst after Him, and because you come and believe, you won't be cast out, you will be filled.

In verse 48 He says I am that bread of life because in verse 47 He says ...he who believes in "Me" has everlasting life. Why? – Because *"I am the Bread of Life."*

So now, verse 51 He's really going to blow their minds. Jesus lets them know that *"I am the living bread which came down from heaven."*

- *"Living"*, because He is the Word made flesh.
- *"Living"*, because Jesus is our Spiritual bread living forever in us as we partake; take part of Him.
- This Bread is not just for temporary survival, but continuously living in us. Just as He's Alive, He's alive in our spirit because *"if any man eat of this bread, he shall live forever:"* We are able to partake because He was made flesh and gave His flesh for the life of the world. His flesh had to die! When we accept Him by faith, we will live eternally with Him.

**6:51b** In I Corinthians 11:24, 26 we use the symbol of the bread to remember what Jesus has done for us. *"Take eat: this is my body, which is broken for you: this do in remembrance of Me, For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."* Him being our source; our bread; our Word we eat of; the living eternal source of life is available to those who receive all of Him. He said...**the bread that I will give is my flesh.** He's talking about the cross. So, He gave His flesh which is the bread *that came down from heaven*,— given for the life of the world. He came to give life and give it more abundantly! One who feeds on His Word receives eternal life through Him because for 1) He says ***I am the living bread... 2)***

<sup>31</sup> <http://www.lovetheLord.com/books/john/18.html>  
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The Father had commissioned, authorized, and stamped His seal of approval upon the work of the Son (6:27). The Father sealed His authenticity upon Jesus as the Son of man. He has the authority to give everlasting life. He's the only One who could. Our spirit will live forever.

**6:52** The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?—

For the Jewish leaders, this was a struggle to hear. Just like Nicodemus couldn't understand about being "Born Again", they couldn't figure out how Jesus was to give His flesh to eat, so they began to argue, fuss, and debate. It was perplexing to them!

**6:53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. So, to cut down all this arguing Jesus began to explain *"Truly, truly (I tell you a true thing) if you don't eat of the flesh of the Son of man (that is, receive Him) and drink His blood, you can't have His life (eternal life) dwelling within."* This reminds me of the time Jesus wanted to wash the feet of the disciples, but Peter didn't want Jesus to wash his feet. So, Jesus says *"What I do thou knowest not now, but thou shall know hereafter."* So, to Peter He was saying whatever I'm saying or doing right now, Peter it's important—Trust Me! But Jesus makes it even plainer—*"If I wash not your feet, you'll have no part in me."* So, to those listening, He's saying *"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."* Just as the washing of the feet had an important meaning, eating the flesh of the Son of Man and drinking the blood has an important meaning. The feet dealt with servitude, while the flesh and blood dealt with eternal Life. Everything that Jesus says or do has meaning, *"just do whatever he tells you to do"* as Mary His mother says.

**6:54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. This is made clear as Jesus tells them that eating His flesh and drinking His blood was meant to receive Christ into his heart; into his innermost being. We would have eternal life; raised to live forever with Him. However, this offer is conditional—He says *"Whoso"*— then *"I will."* He's not making you do anything, but if you will, then He will do the rest!

**6:60** Many of his disciples, when they had heard this, said, this is an hard saying; who can hear it?— Jesus' message was to the synagogue crowd in Capernaum (6:59) and many of His disciples and followers were present to hear His teachings, but had difficulty accepting what He said. Men are often offended by Christ, but His disciples called it a hard saying. Mind you, these disciples or followers were not *"the twelve."* The words *"hard saying"* means *rough and harsh*. The words were clearly heard, not quite understood, and yet unbelievable. So, what offended them? Oh yeah, the part about eating His flesh and drinking His blood. So, many of His disciples had a problem. Yeah, their hearts weren't in all the way. They had a hard time receiving this one. If they couldn't understand it, how could they tell it? Nobody would want to listen.

**6:61** When Jesus knew within himself that his disciples murmured at it, he said unto them, Doth this offend you?— Since Jesus knows everything, He knew within Himself that something was wrong with His disciples. They murmured at what He had said. Jesus asked them point blank: *"Does this offend you?"* They might have been thinking cannibalism, but Christ meant that a man is to spiritually receive Christ into their life. He must allow Christ to become the very nourishment, and consumption of their life. Revelation 3:20 says *"Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."*

**6:62** What and if ye shall see the Son of man ascend up where he was before?— Well, the lesson shifts because if they thought what Jesus said before was a hard saying, this question will lead to men being

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offended by the ascension and exaltation of Christ. If a man accepts the ascension and exaltation of Christ, he has to surrender the control of his life to Christ. He can no longer control his own life, and do the things he wishes. Therefore, if they see the Son of man (Jesus) ascend up to where He was before, things will have to change. Two things:

1. Jesus referred to Himself as the *"Son of Man."* If a man accepted Christ as the *"Son of Man,"* he would have to pattern his life after Christ by relying on the Spirit of God, living for Christ.
2. Jesus says *"ascend up where he was before"* points to the fact and truth that Jesus is eternal; preexistent. Therefore, a man is to believe and surrender himself to Jesus Christ as his Lord.

**6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.** This is another explanation to show that men are offended by the teaching that the Spirit quickens and the flesh profits nothing. A person is dead spiritually while alive physically (in the body), that's why Jesus told Nicodemus in John 3:6 *"That which is born of the flesh is flesh and that which is born of the Spirit is spirit."* The flesh can't do what the Spirit does. A person who has been born again by God's Spirit is made alive spiritually; dead to sin and alive unto righteousness.

1. The flesh cannot quicken and make a man alive. The flesh cannot profit a man. Men do not like to accept or think about the zero value of the flesh. They do everything they can to keep its youth, attractiveness, and stamina. We use cosmetics, clothing, and activities to appear young, attractive, and physically capable. But, before too long, before we even imagine, the flesh proves unprofitable. It ages, deteriorates, and surrenders to the process of decay. The seed of corruption wins, and man dies. The flesh proves its zero value eternally. Once a man dies, his flesh is gone forever, never to return. 1 Corinthians 15:50a says *"Flesh and Blood cannot enter the Kingdom of God."*
2. Only the Spirit can quicken a man and make him alive, giving eternal life. How? By receiving the Words that Jesus Christ spoke. They are Spirit and Life and when one receives these Words in his heart by faith, they will begin to live. He suddenly comes alive to that one-time experience of the Spirit of God entering his life.

**6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.** So, there were some counterfeit disciples among them. They had a heart problem, that is, they didn't believe.

3. There are some of you who do not believe. They did not accept Jesus' Words; therefore, they did not have the Spirit of God abiding in them, nor did they have life. They were only existing, not living abundantly and eternally. They didn't have the knowledge, and unswerving assurance of living forever.

**6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.** Few think they are lost and doomed. They really think they've done alright. So, when Jesus says that no man can come to Him except it was given to Him of the Father, this greatly disturbed many of them. Many may think they are good by themselves, and that they have enough good inside them to be acceptable to God, but, that's not true. It will not happen unless the Father draws you. John 6:44 says, *"No man can come to me, except the Father which hath sent me draw him..."*

**6:66 From that time many of his disciples went back, and walked no more with him.** Therefore, many of the disciples/ followers forsook Jesus by going back from whence they came. It was too much for them and they walked away from Him after hearing His statement; alienating themselves from Jesus; going back to their normal jobs. They found out that following Jesus cost too much. Jesus said:

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- He is the Bread of Life.
- They were to eat His body and drink His blood.
- The Son of man will ascend up where he was before.
- The flesh profits nothing; it's the spirit that quickens.
- You can't come to Him unless it was given to Him of the Father.

Some follow for hype and miracles. This seemed to be the fact about these disciples because when it got hard, they alienated Jesus.

**6:67** Then said Jesus unto the twelve, Will ye also go away?— Now, Jesus confronts His hand-picked twelve, by asking them point blank, *"Will ye also go away?"*

**6:68** Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. Peter spoke for all of them. First of all, he called Him *"Lord"* and basically said *"where we gon go?"* One true thing is that they believed Him. It wasn't about hype or miracles, for then Peter declared that Jesus was the only One that had the Words of eternal life. No one else was proclaiming it or can give it.

**6:69** And we believe and are sure that thou art that Christ, the Son of the living God. These chosen twelve believed, Peter said *"And we believe."* Believe what? - *"That Jesus was the Christ, the Son of the Living God sent by the Father."*

**6:70** Jesus answered them, Have not I chosen you twelve, and one of you is a devil?— Jesus speaks truth because He had chosen these twelve and He does know that one is a devil.

**6:71** He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve. This is none other than *"Judas Iscariot the son of Simon"*

1. Judas was a chosen man; chosen not only to be saved, but to be a minister of Christ, yet a betrayer. So, mixed in this group of chosen is a professional follower and hypocrite.
2. Judas was called a devil; a false accuser; an adversary; an enemy.

Matthew 7:21 says *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

## SUMMARY:

Five thousand plus people were fed and the following day the people were puzzled at Jesus' disappearance. Jesus had sensed the intention of the men who had seen the miracle and said, *"This is of a truth that prophet which should come into the world."* Jesus sensed their intention that they would come and take Him by force, so Jesus departed into the mountain alone away from all. They didn't know His kingdom was not of this world. Well, that evening the disciples got into a ship heading toward Capernaum and Jesus did not go with them, and an unexpected storm arose on the sea. It had become dark and Jesus was still alone in the mountain. There arose *a great storm* in the sea. They had rowed about three or four miles out, but this storm had pushed them farther out into the middle of the sea, and it had caught the disciples by surprise. Being tired, they see Jesus walking on the sea coming near the ship. This caused them to be gripped with fear (**6:15-19**).

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Jesus let them know that it was He who was in their midst and they were not to be afraid. He brought peace to them when He said, *"It is I; be not afraid."* He was reminding the disciples who He was, the Son of God Himself. He possessed all power; therefore, there was no need to fear. Then they willingly received him into the ship: and immediately the ship was at the land where they were going. Five thousand plus people were fed and the following day the people were still following after Jesus. That evening the disciples got into a ship heading toward Capernaum and Jesus did not go with them. He dismissed the crowd and headed into mountains. As the disciples were in the ship, a storm arose which brought fear upon them. Jesus was seen by them walking on the water. He brought peace by letting them know it was He who was in their midst and to not be afraid. The crowd had gotten into ships and came to the other side of the sea to Capernaum to look for Jesus and they found Him there, but still wondering how He got there when they hadn't seen Him embark onto a ship. **(6:20-25)**.

Jesus didn't answer the question they asked, instead, He rebuked their motives. Yes, they had seen the miracle of Him feeding the five thousand *"plus"* people, but it wasn't because of the miracle they looked for Jesus, but because of their bellies being filled. Jesus had nothing against food, but they are not to labor or live in anxiety over the perishable food. Their meat should be labored for the Bread of Life that endures forever, the Son of man whom the Father has already sealed and given authority to; the one that will fill and nourish them and give them eternal life. The Father had commissioned, authorized, and stamped His seal of approval upon the work of the Son of Man. He's the only One who could. After hearing that, the crowd was eager to work the works of God. They really wanted to please Him, but they were really thinking of the physical, and not of the spiritual. The work was not something man does for God; it's something God has already done, when He sent His Son into the world. Jesus informs them to just believe on Him whom God had sent **(6:26-29)**.

Jesus had made certain claims and now they are demanding a sign. It wasn't enough to see the sign demonstrated the day before when He miraculously fed 5,000 *"plus"* people with 2 fish and 5 barley loaves of bread. They even brought up their forefathers eating manna in the desert. They believed the manna came from Moses. Jesus explains that Moses didn't supply the bread from heaven, it was from His Father, the supplier of the true bread from heaven who gives life to the world. Now, they want that Bread. Well, they are in for an awakening, for Jesus declares, *"I am the Bread of Life."* *"He that cometh to me shall never hunger; and he that believeth on me shall never thirst"* However, all that the Father had given Jesus will come to Him, and He will not cast them out. Jesus explains where He came from—from heaven. He came not to do His own Will, but the Will of Him (the Father) that sent Jesus. This is the Father's Will: that of all those the Father had given Jesus, He won't lose any, but will raise them up again at the last day. Also, that everyone which sees the Son and believes on Him, may have everlasting life: and He will raise him up at the last day **(6:30-40)**.

Jesus began to explain *"Truly, truly (I tell you a true thing) if you don't eat of the flesh of the Son of man (receive Him) and drink His blood, you can't have His life (eternal life) dwelling within."* Whoso eats Jesus' flesh, and drinks His blood, has eternal life, and Jesus will raise him up at the last day. His message was to the synagogue crowd in Capernaum (6:59) and many of His disciples and followers were present to hear His teachings, but had difficulty accepting what He said. They called it a hard saying. Since Jesus knows everything, He knew within Himself that something was wrong with His disciples. He knew they had murmured at what He had said, and He asked them point blank: *"Does this offend you?"* **(6:53-54; 60-61)**.

Well, the lesson shifts because if they thought what Jesus said before was a hard saying, this question will lead to men being offended by the ascension and exaltation of Christ. Therefore, if they see the Son of man (Jesus)

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ascend up to where He was before, things will have to change. The flesh cannot profit a man. It is the spirit that quickens; and the words that Jesus spoke were spirit, and life. But there were some that didn't believe. Jesus knew from the beginning who didn't believe, and who would betray Him. So, when Jesus says that no man can come to Him except it was given to Him of the Father, this greatly disturbed many of them, and they walked away from Him, for it was too much for them after hearing His statement; alienating themselves (**6:62-66**).

Now, Jesus confronts His hand-picked twelve, by asking them point blank, "*Will ye also go away?*" Peter made the statement "*whom shall we go? thou hast the words of eternal life.*" Peter spoke for all of the twelve. These chosen twelve believed that Jesus was the Christ, the Son of the Living God sent by the Father. Jesus speaks truth because He had chosen these twelve and He does know that one is a devil. He spoke of one of the twelve, being Judas Iscariot the son of Simon, for it was he that should betray Jesus, (**6:67-71**).

## APPLICATION:

The people were looking for Jesus for the wrong reason. Jesus is able to supply every need. All we have to do is believe on God who sent His Son, the Bread of Life, who gives nourishment in our everyday life. Whenever circumstances come up and we find ourselves hungering and thirsting, we should remember that our life is in the authority of the one who came from heaven and He supplies every need.

<sup>32</sup>When human reasoning collides against God's declaration, our fallible (*imperfect; weak*) reasoning must submit to God's infallible (*unfailing, foolproof, reliable*) truth!

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<sup>32</sup> <https://www.bibleversestudy.com/johngospel/john6-no-one-can-come-to-me-unless-the-father.htm#:~:text=Until%20then,%20when%20human%20reasoning%20collides%20against%20God's,%20we%20evangelize%20and%20potentially%20get%20in%20God's%20way?>

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## SYNOPSIS:

**CHAPTER 8:1-11** Jesus went to the Mount of Olives which is a mile long ridge of hills east of Jerusalem. And early in the morning He went into the temple again, and a great multitude followed Him, and He sat down and taught them. Well, the scribes and Pharisees brought a woman who had been caught in adultery, sitting her in the midst before Him. They called Him "Master" which means "Teacher", explaining that this woman had been caught in the very act of adultery. So, they now explain the Law to the One that gave the Law. They say Moses commanded them to stone such, but *"what do you say?"* They said this to tempt Jesus, so they can trump up a charge against Him; accuse Him; trap Him. But Jesus stooped down on the ground, and began to write something with his finger, as if He hadn't heard them. They continued asking Him. And He raised Himself up and said to them; *"He that is without sin among you, let him throw the first stone at her."* Then He stooped down and wrote on the ground again. Those that heard Him were convicted in their own conscience and went out one by one, beginning with the eldest, even unto the last. And Jesus was left alone with the woman standing in the midst. When Jesus had raised Himself up, and saw none but the woman, He told her, *"Woman, where are those that accused you? Has no man condemned you?"* She said, *"No man, Lord."* And Jesus said unto her, *"Neither do I condemn thee: go, and sin no more."*

**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.** Who is Jesus speaking to after those who wanted to stone the woman has left? Well, according to 8:13 He's talking to the Pharisees, and according to 8:27, He's also talking to some Jewish leaders because in 8:20 Jesus is in the treasury of the temple as He teaching. So, right now Jesus makes a great claim and promise.

1. The great claim is: I am the light of the world. It was not just for the Jews.
2. The great promise is twofold: he that followeth Me. That meant anyone.
  - Shall not walk in darkness.
  - Shall have the light of life.

First of all, Jesus is I Am—He is the Light who has entered the world that John the Baptist had spoken of. We've talked about Him being *"The Bread of Life"* earlier in (6:35). So, this is the second *"I Am"* statement. Man is in darkness even though he can see, he still needs the Light of Jesus. A man is in darkness until he begins to accept, trust, and follow Jesus to be saved.

1. The darkness refers to the world of the natural man who does not know Jesus Christ. The natural man walks in ignorance of Jesus Christ.
2. The *"darkness"* symbolizes unpreparedness and unwatchfulness—the time when evil occurs.
3. The *"darkness"* is loved by men. Sinful men do their evil deeds under the cover of darkness.
4. The *"darkness"* is hostile to light; don't want the truth shining through.

So, Jesus claims to be that Light for the entire world. And if they follow Him, they won't walk in darkness, but they will have the light of life. The reason He says I again say this is because in 1:4-5 He says *"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 came to witness of that light *that all men through Him might believe.*" (Jh.1:7). Man has to be *delivered from the power of darkness* (Colos.1:13a). *God calls us out of darkness into His marvelous light* (1 Pt.2:9b). He's translated <http://www.pitwm.net/pitwm-versebyverse.html>

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(transferred) us into the kingdom of His dear Son (Colos.1:13b). This Light can't be seen apart from Christ. It is Christ who reveals that light. Following Jesus reveals who you are. Darkness is not shadowing you, but it is the light of life. There is a change in our appearance; in our attitude; in our behavior. I don't walk like I used to walk. I don't talk like I used to talk; I don't live like I used to live because there is a light that lights my life, living in me to diffuse darkness as I stay close to Him! We reflect His light!

**8:13** **The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.** Oh oh, the Pharisees rejects what Jesus has said. They challenge that He's the Light. They're saying He's talking about Himself, meaning bearing witness of Himself, and they say His record is not true. They are re-memorizing what was said in John 5:31 *"If I bear witness of myself, my witness is not true."* But, they didn't finish all of what Jesus had said because the next verse (5:32) says *"There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true."* In John 5 Jesus had all kinds of witnesses of who He is:

- The witness of the Spirit (5:32).
  - The witness of John the Baptist (5:33-35).
  - The witness of His miraculous works (5:36).
  - The witness of God Himself (5:37-38).
  - The witness of the Scriptures (5:39).
- But in (5:31) and the next verse (8:14) is He Himself as witness.

**8:14** **Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.** Isn't it bad when others try to tell you who they think you, are better than you can tell it? Well, that's what the Pharisees are trying to do. Don't worry, Jesus knows what they're up to, and He tells them how He knows Himself better than they do. He tells them that His record is true. He knows where He came from, and where He's going, but they have no idea where He came from or where He's going. Why? For a very simple reason, unbelievers cannot penetrate nor see the spiritual world. What Jesus is saying is that He had come from heaven; from the spiritual dimension, and He had been an eyewitness of heaven. He had been in the very presence of God Himself, and God had sent Him from heaven into this world to declare the glorious message of salvation—*"I Am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life"* (8:12). The Word that is declared unto us is to be declared by us to others.

**8:15** **Ye judge after the flesh; I judge no man.** Christ shows us that the Pharisees are judging from an external perspective, for Jesus says I judge no man. He came not to judge in this earthly ministry at this time, but He came to save mankind. Men judge after the flesh, that is, by appearance. Men judge by what they see and know. However, if men are to judge Jesus' claim, they cannot do it on the basis of physical evidence. Why? - Because Jesus is not of this world.

**8:16** **And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.** He didn't judge after the flesh, but if He did judge, Jesus' judgment would be true, for it was by God's presence. Therefore, He was not alone. The Father was with Him; the Father sent Him, so what He claimed and did was of the Father. Here Jesus calls God *"Father."* He had a Father/Son relationship with God. He knew God in a very personal and intimate way as Father. Therefore, He alone could know all the truths: where He came from, and who was sent Him.

**8:17** **It is also written in your law, that the testimony of two men is true. Jesus now appeals to the law of man.** The law required two witnesses to validate a claim. Deut.19:15b says, *"One witness shall not rise up against a man...at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."*

**8:18** **I am one that bear witness of myself, and the Father that sent me beareth witness of me.** Jesus says He has His two witnesses: I and the Father.

1. I am one that bear witness of myself.

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2. the Father that sent me beareth witness of me  
So, are you going to go against that testimony?

**8:19** Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. They are really not taking Jesus' Word for this. The Pharisees wanted the Father to appear. They are asking Jesus to present Him; present your Father. They wanted physical evidence. They wanted Him there so they could see Him witness. Now, if their forefathers had never seen God, what made them think they would! Jesus already knew that they judged by sight and appearance. As I heard someone say, "They don't want that smoke." They couldn't even stand the smoke or His voice on Mt Sinai when God spoke to them. No they don't want what they're asking for. Jesus lets them know that they themselves don't know who Jesus or the Father because if they knew who Jesus was, they would know the Father too.

1. The unbeliever does not know Jesus.
2. The unbeliever does not know the Father.

The Light of the world had come into the world, but they knew Him not. He even spoke their law to them, but they were blinded by their own ideas about God.

**8:20** These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. This great tragedy was spoken in the treasury as Jesus taught. It is the same in our churches today. The "treasury" was where the 13 chests stood where people put their voluntary contributions for the sacrifices and offerings for the temple. The religionists wanted nothing to do with Him. But, Jesus lets us know that His hour had not yet come to suffer and die. That meant God protected Him. No man could lay hands on Him. How many times we've been in an accident and came out unscathed? - Because God protected us!

**8:21** Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. This is brief and to the point whether they understood it or not. The earthshaking point was when Jesus leaves them, no more help is available, and they will die in their sins, and it will be too late, for they can't come where He is.

- When He says I go away, he's not talking about the place He was in in general. He's talking about leaving the world. We have to remember this is not Jesus' home, just like this is not our home. We are not here for eternity. So, if Jesus had to go away, we will have to also. Are we making preparations?
- When He says ye shall seek me, for there will be a time when man resolves that he can't get right on his own. NKJV of 7:34 says, "You will seek Me and not find Me, and where I am you cannot come." To connect with Jesus, we must have that relationship with Him.
- And when He says you shall die in your sins, He means the sin of unbelief, because man's sin is singular. So, as long as man is in a state of disbelief, he dies in that state. How do you know you're in it? Because you haven't fully given your life to the One who knows it and can change it.
- And that leads to when He says whither I go, ye cannot come. 1 Cor.15:50 says "Flesh and Blood cannot enter the Kingdom of Heaven" There was a separation between the Father and Son when our sins were placed upon Him, so there will be a separation of us and Christ if we stay in sin. Wherever Christ is the unbeliever cannot go. This is a tragedy! So, it is expedient that you: Accept Christ today in your life!

**8:22** Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. This is where the carnal mind cannot receive the things of the spirit. The Jews really thought Jesus was going to kill Himself because He said where He's going, they couldn't come. Surely, if He was going to die, they didn't want any part of following Him nor dying. However, it is their unbelief that will keep them from Jesus.

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While some are praying at this time for a world of utopia, that's not going to happen here. Utopia means a world of perfection, provision, possession, comfort, protection, peace, and security. That means freedom from all negative circumstances, freedom from sin and its bondages, freedom from death and freedom from hell. It's not found here in this world. It's only found in the God Man Jesus Christ!

**8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.** Jesus clarifies His statement. He tells them that He was not of this world. He came from above, not beneath. He came from heaven. We're the ones on earth. So, right now they're looking at God and Man—the God Man Jesus Christ, their fulfillment! He is Man through the flesh of His mother Mary who had the Holy Spirit come upon her, and the miraculous power of the Highest overshadowing her! Therefore, Jesus is the eternal preexistent God. God wrapped Himself in human flesh. And He's the Son of God, sent by His power, the Holy Spirit into the world. Therefore, He was originally from above, and His Light in the world will bring man out of darkness. He is fully God and fully Man!

**8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.** Jesus reiterates (repeats) to them again that they will die in their sins if they don't believe that He is the Son of God, the Light of the World. He's even saying it twice in this verse. How many times will we have to hear it before we believe it? They and we have to believe that He is who He says He is.

- He is the God Man.
- He is the Light of the world.
- He is from above.
- He and the Father bear record.

And by believing, then we won't hear those Words: *"I never knew you."*

**8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.** I guess they thought Jesus' story was going to change when they ask, *"Who are you?"* Jesus says that He's the same One He's been claiming to be from the beginning. He introduced Himself as the Light of the World in the beginning. Only liars change their story. The truth is going to be truth all day long.

**8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.** Jh.6: 63 says, *"The Words that I speak unto you, they are spirit, and they are life."* Jesus had many things to say to them, and to judge, but they had to get over the first hump or the first hurdle of who Jesus was, or even who sent Him. Jesus lets them know that He's not speaking on His own. He came to speak to the world those things which He heard of His Father.

**8:27 They understood not that he spake to them of the Father.** And they still misunderstood that He was speaking the things He heard from His Father.

## SYNOPSIS:

**8:28-30** Jesus then gives the illustration of being lifted up on the cross, for that's when they will know that He's who He say He is. And that He's not doing this of Himself, but as His Father has taught Him to speak of. And the One who sent Him is with Him, meaning the Father has not left Him alone. He's the One that's doing the things to please the Father. And many listening to Him speak believed on Him!

**8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;**—Jesus is speaking to the Jews who believed on Him. *"If they continued in His Word."* There is an "IF", meaning if you turn away from believing in His Word, you are not his disciples. Disbelief is a problem! You have to stay with; don't do part-time. *"Continue in His Word, then you are His disciples indeed."*

**8:32 And ye shall know the truth, and the truth shall make you free.** Freedom comes from knowing the truth! *"You will know the truth (of who Jesus is), and the truth will make you free."* Who is Jesus? The <http://www.pitwm.net/pitwm-versebyverse.html>

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Son of God! Truth is and what Jesus' Word says you are, and it frees you to become who God made you to be. The process of change is from the inside out; Him abiding, and extending beyond what you used to do; how you used to think. Now your actions and your thoughts look like the One who made you!. **Set free** is instantly—I open the cage and let you out and there is no change. **Make free** is an inward process of abiding, and the truth of Jesus stays with you throughout the process!

**8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?—**But they said that they were Abraham's seed, and were never slaves to any man, so, what did He mean about being made free? They're thinking that they're already free because they are Abraham's seed..

**8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.** Jesus proceeded to clarify what He meant that everyone who commits acts of sin becomes sin's slave. These Jews thought of themselves as occupying a privileged and secure position as sons within God's household, because they were Abraham's descendants. Jesus now informs them that they were not sons, but slaves. The freedom to believe who Jesus is, is not there yet. Jesus is the only One who can break sin's power! But they don't know that yet. We come into this world with sinful natures.

**8:35 And the servant abideth not in the house for ever: but the Son abideth ever.** In the story of Isaac and Ishmael, the son of the freewoman abideth in the house, but the son of the bondmaid is cast out. The slave does not stay with a family forever, but a son belongs to the family forever and it's privileges. The slave could be sold at any time, but the son can never be replaced no matter how far he goes. He is a part of the household. If you are a slave to sin, you are not a part of the truth of what the Son of God gives.

**8:36 If the Son therefore shall make you free, ye shall be free indeed.** This means that Man is unable to keep himself from sinning no matter how hard he tries, because truth is not operating in him. It has to be the power of the Son abiding within! So, there is a way that the slave of sin can't abide forever. The Son can free the slave of sin and ask the Father to adopt him, and if the Son makes the slave of sin free, the slave of sin is free indeed; you're delivered from the bondage and dominion of sin.

**8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.** Jesus acknowledges that the Jews listening to Him were Abraham's descendants, but only on the physical level. Abraham was a man of faith! They desired to kill Jesus because His Word had no place in them, meaning they're rejecting His teaching. Being the kinship of Abraham would also mean they would know and do the works of Abraham, which Jesus also sees that they are reacting in the flesh, and not in the spirit of Abraham, for they rejected truth! Jesus claimed to be God's Son while the Jews claimed to be Abraham's children.

**8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.** Jesus is speaking just what His Father has shown Him, but they are doing what their father has shown them. Their **conduct** showed that they were not Abraham's true children, but, Jesus' words proved that He was God's true Son!

## SYNOPSIS:

**8:39-43** 39 But the Jews reiterates that Abraham is their father. Jesus proceeded to repeat the difference between them and Abraham. *"If you were Abraham's children, you would do the works of Abraham; you would do what Abraham did."* These Jews were having difficulty believing what Jesus was saying specifically about Himself. They wouldn't acknowledge that God had sent Him. 40 So, Jesus tells them again: *"you are trying to kill me. I'm telling you the truth. I've heard from God: Abraham hasn't done anything like this."* 41 You are doing the deeds

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of your father. They said, "We are not like children who never knew who their father was; we have one Father, even God." **42** Jesus told them, "If God were really your Father, you would love me. I came from God, and now I am here. I didn't come by My own authority. God sent Me. **43** Why don't you understand the things I say? Even because you cannot accept my teaching."

**8:44-47** — Finally Jesus identified the father of these Jews to whom He had been alluding (vv.38, 41). **44** Their attitudes and actions pointed to the devil as their father for two reasons. They wanted to kill Jesus, and Satan was a murderer from the beginning of his career as a fallen angel. Liars not only speak untruth, but they also reject the truth. These Jews rejected Jesus partially because **45** He spoke the truth. Obviously many of Jesus' critics thought He was guilty of committing sin. **46** Jesus asked if any of them could prove Him guilty. This was one of Jesus' clearest claims to being God. Not one of His critics could prove Him guilty because He was not guilty. **47** Jesus again claimed that His hearers did not accept His words because they did not belong to God.

**8:48** Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? — Since the Jews could not refute Jesus' challenge they resorted to verbal abuse—name calling.

- They called Him a Samaritan because He had questioned their ties to Abraham, knowing that the Jews despised the Samaritans. Samaritans believed that they were descendants of the Northern tribes, not technically being Jews, but nevertheless Israelites. Their claim alone made the Jews uneasy for the Israelites didn't want to have anything to do with the Samaritans (4:9). So, calling Jesus a Samaritan was showing that Jesus was not who He claimed to be either; a wanna-be—appearing to be what He was not.
- Then they claimed that Jesus was demon possessed—a devil. Perhaps these superficial believers concluded that only a demon-possessed heretic would accuse them as Jesus did. And maybe for the simple reason that Jesus had just claimed that their father was the devil (8:44), and now they accused Him of being the devil's agent.

**8:49** Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. Jesus soberly denied their charges. His actions resulted from His faithfulness to His Father, not from demonic influence. In dishonoring Jesus, they were dishonoring God! The real demon-possessed evil spirit was seen in those who dishonored Him.

**8:50** And I seek not mine own glory: there is one that seeketh and judgeth. Jesus aimed to honor His Father by faithfully carrying out His Will. The Jews' goal was to disgrace Jesus. They tried to do this by rejecting His testimony that the Father sent Him. Jesus did not try to justify Himself. He sought the Father's glory, not His own. The central purpose of Jesus' mission was not glory for Himself, but glory for His Father through salvation for humankind. Jesus added that there is One who seeks glory for Him, and judges those who dishonor Him (Jesus).

**8:51** Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Now, Jesus has made another claim, and yet it is a promise for believers. And it's a spiritual claim that has just went over their heads. They heard the word "death" and the word "If." The claim/promise has a condition "If" you Keep Jesus' Word! The word "keep" means to watch over, to keep, to obey with diligence; to fix and set one's heart upon the Word of Christ. This is synonymous with believing and trusting Him. Jesus didn't go to the cross for nothing. He died, but got up that we may be free. Abraham nor the prophets could do this! John 5:24 says "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."

*When a man is truly saved, he is never condemned to die, but he is declared righteous and given eternal life.*

*Man is presently in a state of death, that is, man is in the process of dying. Man "must" die and "will" die. He cannot stop the process. But in a flash quicker than lighting or in the blink of an eye, the follower of Christ*

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*passes from this world into the next. He never ceases to experience life and never loses consciousness. One moment he is in this world— the next moment he is in the presence of God Himself!*

**8:52** Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. They believe they finally have Jesus cornered. They judged that only a demoniac would claim that His words were more powerful than the revelations that Abraham and the prophets had received and passed on. *"Tasting death"* meant experiencing death. Heb.2:9b says Jesus was *"crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone"*. This is the very reason we would not see nor taste death. By the grace of God, He tasted death for every man! Jesus paid our price for sin. He experienced our death. The Jews knew that Abraham and the prophets had died, so Jesus must have been claiming to be greater than anyone who had died. Yes, they died, and Abraham and the prophets' words came from God! The Words that Jesus' is speaking to them now are very powerful to prevent spiritual death, but they just couldn't understand because they are stuck on the physical. Yes, we are stuck on what we see. We are stuck in tradition. We are stuck on self. Change comes to change us; not to make us ashamed or go backwards but to go forward.

**8:53** Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?— The Samaritan woman asked a similar question (4:12). Now, the Jews are asking whom He claim to be according to father Abraham who is dead, and the prophets who are dead. So, who did Jesus think He was? Was He greater than those named? *"Whom do You make Yourself out to be?"*

**8:54** Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:— They missed the point that He had been stressing throughout this discourse and throughout His ministry, namely, that He did not exalt Himself at all. He simply did the deeds and said the words that His Father had given Him. Jesus rarely asserted His deity. He did not promote Himself. So, He contested His critics' accusation that He was glorifying Himself. Any glory apart from glory that God bestows amounts to nothing. Rather Jesus said that it was the Father (the one they claimed was their Father) who was glorifying Him.

**8:55** Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Jesus flatly tells them that they don't know the Father, but He does. He lets them know that He's not lying like them because He knows the Father and obeys Him. Point blank, Jesus refused to lie! For us listen carefully- Luke 9:26: *"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."* Jesus is identifying these superficial believers as unbelievers. We can see that today. What was done in the dark is coming to the light. We have to ask ourselves, do we really know Jesus or do we know of Him? They had not yet come to believe that He was the sent One. They probably saw Him as a mere man. They had called Him many names even to the point of lying, but not the right name.

**8:56** Your father Abraham rejoiced to see my day: and he saw it, and was glad. Jesus said that Abraham anticipated His coming day. Jesus was claiming that He fulfilled what Abraham looked forward to. If God could speak and tell Abraham to leave his home and friends, and tell him of his Promised Seed, then clearly God could reveal to Abraham Jesus' day: and he saw it and was glad. Heb.11:13 says *"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them."* When Jesus was born, Abraham was alive in heaven, living in the very presence of God Himself. He saw the Messiah's coming to earth and rejoiced with all of heaven. A great cloud of witnesses!

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**8:57** Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?— The Jews did not understand Jesus' meaning because they disregarded the possibility of His deity. To them it seemed ludicrous that Abraham could have seen Jesus' day in any sense since millennia separated the two men. Jesus was obviously not that old since He began His public ministry when He was about 30 (Lk.3:23), and it only lasted about three and a half years. He wasn't even 50yrs old yet, how could He possibly see Abraham a man who had died hundreds and hundreds of years before?

**8:58** Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. If Jesus had only wanted to claim that He existed before Abraham, He's saying I Am. By saying, "*I am*," He's claiming pre-existence (always existing), and deity. The Jews understood that Jesus was claiming to be God and He existed before Abraham. They could not come to terms with His deity! And considered this a blasphemous claim.

**8:59** Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. They began to pick up stones to throw at Him for making what they considered a blasphemous claim. However, Jesus hid Himself from them, going through the midst of them and departing from the temple because His hour had not yet come. He did not protest or retaliate, which shows another indication of His submission to the Father.

## SUMMARY:

**8:12** Jesus is speaking to the Pharisees and some Jewish leaders in the treasury teaching. He has made a great claim and promise. First of all, Jesus is I Am—and has claimed that He is the Light of the World. When you follow Me you shall not walk in darkness, but shall have the light of life. Apart from Christ man is lost. **8:13** The Pharisees rejected what Jesus has said. They're saying that His record is not true. **8:14** Jesus tells them that He knows Himself better than they do, and His record is true, for He knows where He came from, and where He's going. **8:15** Jesus says, "*I judge no man.*" But they are judging after the flesh. **8:16** But if Jesus did judge, His judgment would be true, for it would be by God's judgment; therefore, Jesus was not alone. The Father was with Him, and the Father sent Him, so what He claimed and did was of the Father. **8:17** Jesus now appeals to the law of man; of the testimony of two men. The law required two witnesses to validate a claim (Deut.19:15b). **8:18** Jesus has His two witnesses: Himself and the Father. "*I am one that bear witness of myself, and the Father that sent me beareth witness of me*" (**8:12-18**).

They are really not taking Jesus' Word for this. **8:19** The Pharisees want the Father to appear. They are asking Jesus to present Him; present your Father. Jesus lets them know that they themselves don't know who Jesus is, or the Father is because if they knew who Jesus was, they would know the Father too. **8:20** This great tragedy was spoken in the treasury as Jesus taught. His hour had not yet come to suffer and die, and therefore, no man could lay hands upon Him. **8:21** But he gave them some profound statements: I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. **8:22** The Jews really thought Jesus was going to kill Himself because He said where He's going, they couldn't come (**8:19-22**).

Jesus clarifies His statement. He tells them that He was not of this world. He came from above, not beneath. He <http://www.pitwm.net/pitwm-versebyverse.html>

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came from heaven. We're the ones on earth. Therefore, He was originally from above. His Light in the world will bring man out of darkness. Jesus reiterates (repeats) to them again that they will die in their sins if they don't believe that He is the Son of God, the Light of the World. They asked Jesus again, *"Who art thou?"* I guess they thought Jesus' story was going to change. Jesus says that He's the same One of whom He's been claiming to be from the beginning. Jesus had many things to say to them, and to judge, but they had to get over the first hump or the first hurdle of who Jesus was or even who sent Him. Jesus lets them know that He's not speaking on His own. He came to speak to the world those things which He heard of His Father. And they still misunderstood that He was speaking the things He heard from His Father (**8:23-27**).

**8:31** Jesus is speaking to the Jews telling them to believe on Him:—*"If they continued in His Word, then they are His disciples indeed"*, **8:32** *"and they will know the truth, the truth will make them free."* **8:33** But they answered that they were Abraham's seed, and were never in bondage to any man. **8:34** Jesus proceeded to clarify what He meant. Everyone who commits acts of sin becomes sin's slave **8:35** for a slave does not stay with a family forever, but a son belongs to the family forever. **8:36** If the "Son" therefore shall make you free, ye shall be free indeed; that is, deliver you from the bondage and dominion of sin. **8:37** Jesus acknowledged that the Jews listening to Him were Abraham's descendants, but only on the physical level. They desired to kill Him because His Word had no place in them, and they rejected His teaching. **8:38** Jesus is speaking just what His Father has shown Him, but they're doing what their father has told them. Their conduct showed, they were not Abraham's true children, but Jesus' words proved that He was God's true Son (**8:31-38**).

**8:39** The Jews reiterates that Abraham is their father. Jesus proceeded to repeat the difference between them and Abraham. *"If you were Abraham's children, you would do the works of Abraham; you would do what Abraham did."* These Jews were having difficulty believing what Jesus was saying specifically about Himself. They wouldn't acknowledge that God had sent Him. **8:40** So, Jesus tells them again: *"you are trying to kill me. I'm telling you the truth. I've heard from God: Abraham hasn't done anything like this."* **8:41** You are doing the deeds of your father. They said, "We are not like children who never knew who their father was; we have one Father, even God." They're being prideful. **8:42** Jesus told them, "If God were really your Father, you would love me. I came from God, and now I am here. I didn't come by My own authority. God sent Me." **8:43** *"Why don't you understand the things I say? It is because you are prevented from doing so (accepting my teaching)." They could have understood if they had the same Father, but they deliberately refused to accept Jesus' teaching!"* **8:44** Their attitudes and actions pointed to the devil as their father for two reasons. (1) They wanted to kill Jesus, and (2) Satan was a murderer from the beginning of his career as a fallen angel. Liars not only speak untruth, but they also reject the truth. These Jews rejected Jesus partially because **8:45** He spoke the truth. Obviously many of Jesus' critics thought He was guilty of committing sin. **8:46** Jesus asked if any of them could prove Him guilty. This was one of Jesus' clearest claims to being God. Not one of His critics could prove Him guilty because He was not guilty. **8:47** Jesus again claimed that His hearers did not accept His words because they did not belong to God (**8:39-47**).

The Jews began to say that Jesus was a Samaritan and had a devil; an evil spirit. However, Jesus answered that He didn't have a devil in Him, but that He honors His Father, and the people are dishonoring Him (Jesus). Jesus aimed to honor His Father by faithfully carrying out His Will, and not by demonic influence. He sought not

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His own glory, but there is One that seeks and judges. Jesus truly states a sure thing: *"if a man keep (obey) His (Jesus') saying, he shall never see death."* Now, the Jews are saying to themselves that they know that Jesus is possessed with a devil now, and they ask Jesus if He's greater than Abraham because Abraham is dead, and the prophets are dead. So, *"Whom do You make Yourself out to be?"* **(8:48-53)**.

They missed the point that He had been stressing throughout this discourse and throughout His ministry, namely, that He did not exalt Himself at all. It is His Father who honors Him, the same One whom the Jews are saying is their God. Jesus points out that they didn't know Him; but He did. So, if Jesus said that He didn't know Him, then He would be lying like them. But Jesus knows Him, and keeps (obeys) His saying. He identified these superficial believers as unbelievers. They had not yet come to believe that He was the sent One. They probably saw Him as a mere man; even lying. Jesus said that Abraham anticipated His day. Jesus was claiming that He fulfilled what Abraham looked forward to. The Jews then said to Him, *"Thou art not yet fifty years old, and hast thou seen Abraham?"* Jesus said unto them, *"Truly,"* I tell you a truth that *"Before Abraham was, I am."* He's claiming that He *"existed"* before Abraham. They could not come to terms with His deity! and considered this a blasphemous claim. They began to pick up stones to throw at Jesus for making such a claim. Jesus hid Himself, going through the midst of them and departing from the temple **(8:54-59)**.

[TOP](#)

**9:1** And as Jesus passed by, he saw a man which was blind from his birth. This was a set-up for the disciples question and Jesus' demonstration to open both the eyes of the man and the understanding of the disciples. <sup>33</sup>The disciples had evidently been taught, through their upbringing in Judaism, that sin and hurt, injury and handicap are linked together; that human hurt is the result of human sin. They saw a problem but Jesus saw a purpose of a miracle. There was a blind man waiting as Jesus passed by. He had been blind since birth. There was something about the man that attracted both Jesus and the disciples.

**9:2** And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?— Apparently, this was a session for the "Teacher" because the disciples needed to be taught. I know the parents probably also wondered why! The disciples came up with the question. As stated before they were taught that man suffered because of sin. So they wanted to know since this man was blind since birth, who sinned, he or the parents? If this man's sin made him blind, how did he sin before his birth? How did he sin in the womb? We first must be born before we can sin; therefore, his blindness was not of himself. Now, they ask about the parents. Jesus begins to open their eyes.

**9:3** Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. Jesus says neither, the blind man nor the parents. He gives this surprising answer that really astonished them all! We live in a fallen world where good is not always rewarded and bad is not always punished. Therefore, innocent people sometimes suffer. Many modes of suffering cannot be traced to any particular transgression and then again some are. God has many purposes unknown to us, but one thing for sure that whatever a person goes through, there is a chance that the works of God; the power of God can be manifested in that person. Jesus begins to move His disciples from thinking of "*who sinned*," to "*the works*" God will manifest in him.

**9:4** I must work the works of him that sent me, while it is day: the night cometh, when no man can work. Do we know the value of our time? It is fleeting and Jesus knew that! Four points to remember:

1. God sent Jesus. Jesus had come into the world on God's mission.
2. It was God's works that had to be done:
  - a. There is the "*work of seeking man*" Jesus takes the initiative with this man, reaching out to help him. It was not the man that reached out for help. In fact, the man was blind. He didn't even know that help was available.
  - b. There is the "*work of caring for man*." God cares that the man is blind.
  - c. There is the "*work of love and compassion*." God loves and has compassion for the man in his blindness and darkness.
  - d. There is the "*work of delivering from darkness to the giving of sight*."
3. There is an urgency stressed in this mission.
  - a. The word "must" (dei) means compulsion and necessity—"*I must work the works of him that sent me*."
  - b. The time for work is limited—"*while it is day: the night cometh, when no man can work*."

<sup>33</sup> <http://www.raystedman.org/new-testament/john/believing-is-seeing>  
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4. Jesus ties us to His mission from the Father. We too are in the world to do the works of God. Our very purpose for being on earth is to proclaim and show forth the works of God. "*I must work the works of him that sent me.*" So include yourself! Sometimes we miss our opportunities to do the works of God, but I'm so thankful He always somehow gives us another chance. Praise God!

Time is drawing near for all of us to live in the purpose God has laid out for us before breath leaves the body.

**9:5 As long as I am in the world, I am the light of the world.** Jesus was called the "*Light of the World*" and He Himself knew His purpose of being the Light of the world. He knew that as long as He was in the world, man had a chance to see. Man had a chance to overcome the darkness in his life. Man had a chance to receive spiritual enlightenment.

**9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,** —Reasons may be assigned for making this clay, and anointing the blind man's eyes with it.

1. <sup>34</sup>One: the Jews regarded spittle as medicinal to the eyes when diseased; however, they forbade the use of medicines on the Sabbath. They regarded the Sabbath so strictly that they considered the preparation and use of medicines as contrary to the law. It was particularly forbidden among them to use spittle on that day to heal diseased eyes. He showed that their interpretation of the law of the Sabbath was contrary to the intention of God, and that his disciples were not bound by their notions of the sacredness of that day.
2. Another reason may have been that it was common for prophets to use some symbolical or expressive action in working miracles.

All that was used was in God's power: The clay in which we are created, the spit from His mouth, and Jesus' point of contact. He touched the man eyes with His hands. He used the clay made moist by His spittle to anoint his eyes. Jesus didn't want the man thinking that it was spittle that cured him.

**9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.** The man now must go beyond clay anointed eyes, to a simple request of obedience by faith, to fully being healed. Here Jesus sends the man on a simple trip to a pool. <sup>35</sup>The significance of this name (pool of Siloam) is two-fold. First of all, throughout this gospel Jesus is referred to as the one whom God has sent (51 times). It is not the mud and the spit that cures the blind man. It is the "*One who has been Sent*" -- namely Jesus. Jesus was sent as the "Word" to reveal the Father, so the blind man will seek to reveal Jesus to the Pharisees.

1. Jesus using the pool of Siloam as a concluding point of action. It may not be about the pool at all but just according to his obedience. When we look at the Messiah who was sent by God to give sight to the world, we are seeing Jesus' response to His Father. He takes action after being sent by God. There is power in being sent! The man has to take the same action as he is being sent by Jesus to go wash in the pool of Siloam which means Sent. It was a simple task, yet difficult for a blind man. Could he get there and would he overcome the religious offences? <sup>36</sup>"The pool of Siloam" is the water that was used for Jewish ritual purification and baptism, including the water ceremony for the Feast of Tabernacles. To wash off mud and spit in it would have been an offence and a challenge to the religious leaders, setting Jesus up for another direct confrontation (2 Kings 5:10-14; Neh. 3:15; Isa. 8:6; 22:9-11; John 7:37-39). A similar story of being sent to wash is of the story of Naaman. He was told to wash in the

<sup>34</sup> [http://www.studylyght.org/com/bnn/view.cgi?book=joh&chapter=009&verse=001#Joh9\\_1](http://www.studylyght.org/com/bnn/view.cgi?book=joh&chapter=009&verse=001#Joh9_1)

<sup>35</sup> <http://www.crossmarks.com/brian/john9x1.htm>

<sup>36</sup> <http://www.intothyword.org/apps/articles/default.asp?articleid=64436&columnid=3803>

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Jordan River (2Kgs.5:10). Naaman didn't want to go. The blind man's response was much better than Naaman's. There is a miracle in obedience no matter how strange it may seem when God speaks it to you!

2. <sup>37</sup>The blind man was told to wash in the pool of Siloam. Even though this man's blindness had nothing to do with sin, still this man was a sinner; and when a person meets God, the greatest benefit is that their sins are taken away. To wash in the pool of Siloam, was symbolic of the fact that because this man had met Jesus, he was now washed and cleansed from all of his sins. The reason that the man was told to go and wash as a part of his healing, was in order to demonstrate that the willingness to obey God is a necessary part of belief. If you are not willing to obey God and to do whatever he tells you to do, then you do not have New Testament belief. When the disciples believed in Jesus, they left their nets and followed Him. When Saul met Jesus on the road to Damascus, Saul said, "Lord, what will you have me to do?"

The man washed and came seeing. He received his sight because he did exactly what Jesus said. The man's eyes were opened and now he can be delivered from the darkness of sin and shame, death and corruption, hell and destruction by coming to Jesus and by obeying Him.

**9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?**— Now, the man is confronted by neighbors and bystanders who had seen him blind for a while, since birth. They even knew he had begged, because of his blindness. There is confusion over the man's identity, yet they had seen him many times, but they still asked: "*Is not this he that sat and begged?*" The miracle had changed the man's appearance.

**9:9 Some said, This is he: others said, He is like him: but he said, I am he.** The people were all speaking different things but not coming to a conclusion. The religious leaders didn't want to face the truth that it was him. Finally the man just says, "*I am he.*"

**9:10 Therefore said they unto him, How were thine eyes opened?**— Well, the next question of course is How? How are you able to see? Nicodemus wanted to know "*How can a man be born when he is old? can he enter the second time into his mother's womb and be born?*"(Jh.3:4). Jesus wants them to get away from "how" to experiencing "who." It wasn't about how it was done but in "*who*" did it (the works of God).

**9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.** The blind man simply says a man called Jesus... The man had simply heard the Savior's voice; he didn't even realize who Jesus was yet. Just Jesus' voice caused faith to arise within the blind man because he certainly couldn't see Him. It was Jesus who opened his eyes physically and spiritually and he didn't even know it! It was Jesus who put clay on his eyes and anointed them and he didn't even know it! It was Jesus who told him to go to the pool of Siloam and wash his eyes there and he didn't even know it! The result of the blind man's obedience is, "*I have received my sight!*" "*Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed*" Jh.21:29. The man could have stopped at any stage and failed in his spiritual journey in knowing personally of Jesus' power and receiving from Him.

**9:12 Then said they unto him, Where is he? He said, I know not.** Now, they have finally turned from "*how*" to "*who*." The neighbors wanted to know where is He? The man had encountered the Savior but didn't know

<sup>37</sup> <http://www.biblegems.com/JOHN8V52.HTM>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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where He was. He didn't know where He could be found. When the man returned from the pool, Jesus was gone.

**9:13 They brought to the Pharisees him that aforetime was blind.** Because the man had been healed on the Sabbath the neighbors took him to the Pharisees. <sup>38</sup>The Pharisees didn't want to know the truth about Jesus. They only wanted to find an excuse to condemn Him, and they wanted to condemn Him as a law-breaker. To make clay on the Sabbath was illegal. Jesus had performed three unlawful works: (1) making the clay with spittle, (2) applying the clay, (3) and healing the man. This had now become a problem. The blind man now stands before the Sanhedrin Council.

**9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.** As said before, this was an act of healing on the Sabbath. <sup>39</sup>These Pharisees and the people who brought him to the Pharisees are so caught up in the letter of the law, that they have overlooked the fact that a fantastic miracle has occurred here; a man blind from birth can now see! They reject the healing and the Healer!

**9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.** The Pharisees really didn't want to know the truth. They only wanted to find an excuse to condemn the law-breaker. But<sup>40</sup>by telling his story over and over again in this text, the blind man doesn't seem to convert anyone -- in fact he seems to have made the Pharisees somewhat angry; but he learns much about his faith through his witness to the doubting questioners.

**9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.** There were some of the religious leaders (the Sanhedrin) that really didn't want to think that the Healer was of God, to do His will and work, because if He was, He would have known better. He wouldn't do such a thing on the Sabbath. That's just not the custom! Then others said, how could a mere ordinary man; a sinner do such miracles? Therefore, there was some division among the Pharisees. In other words, some believed that Jesus was the Messiah, and some did not believe. They were blind and didn't know it; blinded by their own man-made traditions.

**9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.** Since they couldn't make up their mind, they turn around and ask the blind man, what say you? What is your opinion of this man? I know this is not what they were ready for. To the blind man, he no longer sees Jesus just as a man but his spiritual eyes has become clearer, and he boldly declare, He is a prophet! <sup>41</sup>This recognition of Jesus as a prophet carried a strong negative thrust against the Pharisees' charge of Sabbath-breaking. 'Dummelow' pointed out that "*prophets had authority over the sabbath.*" We see that the blind man wasn't afraid to speak up.

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## SYNOPSIS:

**Chapter 9:38-41** Jesus found out that they had cast the man healed of blindness out of the synagogue. Jesus finds the man to talk to him. The man came to believe that Jesus was the Son of God, the Messiah, and

<sup>38</sup> <http://www.biblegems.com/JOHN9V12.HTM>

<sup>39</sup> <http://www.lovetheLord.com/books/john/27.html>

<sup>40</sup> <http://www.crossmarks.com/brian/john9x1.htm>

<sup>41</sup> <http://www.studyLight.org/com/bcc/view.cgi?book=joh&chapter=009>

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began worshipping Him (9:38). Jesus then says, "For judgment I have come into this world, so that the blind will see and those who see will become blind" (9:39). Some Pharisees heard what Jesus said and asked "Are we blind also?" (9:40). "If you were blind, you wouldn't be guilty," Jesus replied. "But you remain guilty because you claim you can see" (9:41). Therefore, Salvation is for those who do not see, but may be given sight and believe. Judgment is for those who see, but don't believe; they will remain blind.

## SUMMARY:

As Jesus was exiting the temple (Jh.8:59), He saw a man who was blind from birth. The question posed by the disciples is whose sin caused this man's blindness; the man's or his parents (9:1-2). Jesus gives them an answer they weren't expecting. He says, "*Neither, but that the works of God should be made manifest in him.*" The opportunity was now for God's works to be manifest; while it's day which indicate there will be a time when He will not be able to. He says, "*As long as I am in the world, I am the Light of the world*" (9:3-5).<sup>42</sup>The Lord's method of healing was unique: spitting on the clay, anointing it on the man's eyes, and then telling him to wash it off in the pool of Siloam (9: 6-7). The neighbors and those who had previously seen the blind man, questioned if he was the one who sat and begged on the street (9:8). As they continued in their confusion, he said, "*I am he*" (9:9). Since his eyes were opened, who did it? He says, "*a man called Jesus*" did it (9: 10-11). They then wanted to know where he had gone and he replied "*I do not know*" (9:12). Because of Jesus compassion and healing of this blind man He soon found Himself in trouble with the Jewish leaders. His act of deliberately healing the man on the Sabbath Day caused the Pharisees great concern. In their eyes He had broken the Law of the Sabbath. And since He had broken the Sabbath, He could not be of God. Others argued that it was impossible for a sinner to perform miracles. Since He did perform a miracle, maybe He was not a sinner (9:13-16). So they asked the man his opinion of Christ. The beggar was not intimidated by the threats of the Pharisees but boldly responded that He is a prophet (9:17). **(9:1-17)**

## APPLICATION:

Don't allow people to down-play the miracles in your life just because they don't understand them. God's purposes always show up for our good. The right time might not be someone else's right time, but it's always God's right time and He establishes what comes first. While it is day, do the works of God instead of works of tradition.

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<sup>42</sup> <http://www.family-times.net/commentary/contentment-in-any-circumstance/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**HISTORY:**

Coming from **Chapter 9**, it illustrates the Light of the World in action as He reaches into the darkness of one man's life, opens his eyes and sets him free. In **Chapter 10**, <sup>43</sup>Jesus describes a sheepfold, which was a circular enclosure, often made of stones. In ordinary practice, sheep were brought into the fold at night so that they would be protected from predators and thieves. During the day, the sheep were taken out of the fold to graze in the pasture. This illustration is spoken to the Jewish leaders who had excommunicated the blind man (9:34).

**10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.** <sup>44</sup>Jesus describes a sheepfold, which was a circular enclosure, often made of stones. In ordinary practice, sheep were brought into the fold at night so that they would be protected from predators and thieves. During the day, the sheep were taken out of the fold to graze in the pasture. This illustration is spoken to the Jewish leaders who had excommunicated the blind man (9:34). This passage begins the great revelation of Jesus as the Shepherd of Life. *Verily, verily* meaning "*truly, truly*"; I tell you the truth! The sheep are those who trust and follow after Him. There is a sheepfold where all the sheep are kept; the place of acceptance by God; the place of safety and security in God's presence. There was only one door and no roof. But, climbing in another way classifies one as a thief and a robber because he had not entered in by the door.

**10:2 But he that entereth in by the door is the shepherd of the sheep.** The sheepfold can be entered only by the door, the only acceptable way to enter. The true leader enters by the door and He is the only Shepherd of the sheep (Jesus Christ). Sheep is a metaphor for God's people.

**10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.** <sup>45</sup>The '*porter*' is the door-keeper or gate-keeper, who fastens and opens the one door into the fold. In the allegory the fold is the Church, the Door is Christ, the sheep are the elect, the shepherds are God's ministers, or in this case Jesus Christ. The porter recognizes the Shepherd and to Him alone does He open the gate symbolizing the Holy Spirit. As we look farther, no one knows the Shepherd except the Father and Spirit. The true Shepherd has a unique relationship with His sheep because they are the ones given to Him by the Father and hearts were opened by the Spirit. He calls His own sheep by name and He leads them out. The sheep respond by hearing His voice, knowing His voice, and following Him. Three things we see of the Shepherd:

1. The Shepherd enters in the fold by the door (10:2).
2. The porter opens the door of the fold for the Shepherd (10:3).
3. The sheep recognize and respond to His voice as He calls and leads (10:3).

**10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.** His purpose is not to steal some sheep from the owner (God) and start a flock of His own. That's how a thief thinks. <sup>46</sup>Jesus was indicating that there were those who are His, assigned to Him by the Father, and they will know His voice and follow Him.

<sup>43</sup> <http://www.enterthebible.org/newtestament.aspx?rid=5>

<sup>44</sup> <http://www.enterthebible.org/newtestament.aspx?rid=5>

<sup>45</sup> <http://www.biblehub.com/commentaries/john/10-3htm>

<sup>46</sup> <http://www.purposequest.com/archives/bible.asp>

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**10:5** And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. We just saw that a man born blind was one of those the Father gave Him, but the leaders of Israel, including the Pharisees, were not among those given to Him. They did not know His voice, but God held them accountable. As the Shepherd leads, the sheep follow because they know His voice. Knowing the Shepherd's voice means they won't follow a stranger. Their reaction to a stranger is totally opposite to that of the Shepherd. They will absolutely flee from the stranger; from the false teacher.

**10:6** This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. The spiritual truth or illustration was beyond the religionists and the false teachers. They couldn't grasp the truth with their natural minds. They could not see themselves as false shepherds, and they couldn't see Jesus as the true Shepherd. They did not understand the parable of the Shepherd and the sheep; or a thief and a robber, or the voice of a stranger.

**10:7** Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. Jesus brings up the door again; the entrance way. "*Verily, verily*" meaning "*truly, truly*"; I tell you the truth which stresses a critical importance of what He was about to say. "*I am the Door of the sheep*"; the only Door. Therefore, if a man wishes to enter where God is, he must enter the Door of Christ. There is no other way in.

**10:8** All that ever came before me are thieves and robbers: but the sheep did not hear them. All others who claimed to be the door are thieves and robbers. They claim to have the way to God:

- They claim to know the right way and to have the newest ideas and the latest truth and knowledge.
- They claim to have the right teaching, religion, works, maturity, philosophy, psychology, ideas, and concepts.
- They claim to be the door that opens into God's presence.

But Jesus says that they are thieves and robbers. "*Thief*" implies deception and trickery; "*robber*" implies violence and destruction. They are out to steal the sheep, both their wool (possessions), and their lives (loyalty). However, the proof that Jesus is the only Door and that all others are false doors is that the sheep didn't hear the other voices. They only hear one voice, the Son of God Himself and no other. The real sheep know the Shepherd's voice and have the ability to discern it.

**10:9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. Jesus, the Door that leads to Salvation. "*Neither is there salvation in any other: for there is no other name, under heaven, given among men, whereby we must be saved*" Acts 4:12. And there is no other door in which men must enter to be saved. Because of Salvation, Jesus sustains all that go in and out the door to find assurance of provision.

- His pasture alone can satisfy the soul.
- His pasture alone can restore the soul.
- His pasture alone can give life and give it forever.
- His pasture alone can feed with knowledge and understanding.

Door and gate are used interchangeably.

**10:10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. Jesus now gives the position of the thief.

- The one who says there is another door is a thief and a robber.
- The one who climbs over to get to the sheep another way is a thief.
- The one who tries to steal the soul of the sheep by leading them away from the restrictiveness of Christ is a thief.
  - He tries it by deception which leads to destruction, and the sheep will be destroyed.

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The thief wants the sheep to never know the true Shepherd. The thieves and robbers refer to the Jewish leaders/ false teachers who are trying to lead Israel while avoiding the door (Christ). In reality we know, the thief to be the devil. He is the father of lies. Satan's mission is to steal, kill, and destroy. Jesus' mission is to bring everlasting life to those who will accept it. The thief takes away life, but Jesus gives life and He gives life more abundantly. "Abundantly" means plentiful and rich nourishment.

**10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.** The word "good" specifies that there are some bad and false shepherds. Jesus claimed to be the Good Shepherd!

1. He is called "*good*" because He risks and sacrifices His life for the sheep (Jh.10:11, 14).
2. He is called "*great*" because He arose from the dead and He perfects the sheep (Heb.13:20-21).
3. He is called the "*shepherd and bishop*" because He welcomes those who wandered off and went astray (1Pt.2:25).
4. He is called "*chief*" because He is to appear and return to earth with great glory and reward the faithful (1Pt.5:4).

A man outside of Jesus Christ only exists because he does not believe. The man in Christ Jesus has life more abundantly and will live eternally with Christ because he believes. It is for this reason that the Son was sent into the world, to show men what life is; the life He is willing to lay down for the sheep!

**10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.** Unlike the Good Shepherd, the hireling has no true love or concern for the welfare of the sheep. He is a false, unfaithful, and irresponsible shepherd. His interest was not a calling, but...

- A job and profession
- a position and prestige
- money and comfort
- authority and esteem

He seeks to benefit self, not the sheep. In the moment of danger, the hireling flees; runs away. This causes the sheep to be in danger and in error. They are exposed to the wolf; the enemy.

- Some of the sheep are ravaged and eaten meaning destroyed.
- The remaining sheep are scattered throughout the wilderness of the world and lost to the Owner (God). It would take a lifetime to recover if they are truly the Lord's sheep.

**10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.** It will come out sooner or later what kind of shepherd is over the sheep. A leopard always has spots. When the sheep are not taken care of, the hireling's spots will show up because he is a hireling.

**10:14 I am the good shepherd, and know my sheep, and am known of mine.** Eight truths of the Good Shepherd:

1. Jesus knows His sheep.
2. The sheep know Jesus.

There is an intimate knowledge and relationship between Jesus and His sheep. He keeps His mind on them, looking after them by His Spirit; caring for their needs through intercession and companionship. The sheep in turn recognizes all that He does. And they thereby believe, trust, follow, and are filled by Him.

**10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

3. The Father knows Jesus.
4. Jesus knows the Father.
5. Jesus will lay down His life for the sheep.

The Father knows and approves of everything Jesus is doing. When Jesus claims to know the Father, He does not mean that He knows God in the same sense as other men may know Him. Jesus knows the Father perfectly because they are one; there is no difference in them. They have the same nature and power and existence. The

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*Father came down from glory wrapped Himself in flesh to die for the sins of man;  
to substitute His life for man's; to give man a new life.*

The emphasis is that the Good Shepherd, not a bad one, is willing to lay down His life for His sheep. Therefore,

- He would face the enemy of the sheep.
- He would not flee from His calling and purpose.
- He would stand and fight the enemy as the Good Shepherd was sent to do and place Himself in front of the sheep so the enemy could not get to the sheep. How awesome is that? That Christ would think our lives are worthy of this cost!

**10:16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. The "other sheep" was a reference to world-wide evangelism. "I have" means close and intimate.

6. Jesus enlarges the fold.

Other sheep are able to come in. He is now stating that His fold will include both Jews and Gentiles (Acts 10:28). A Gentile who follows Jesus is grafted into; adopted as sons into the faith of Jesus Christ. The future sheep were to become sheep of His by hearing His voice. There is to be one flock, not two. There will not be several shepherds; there is only one true shepherd, the Lord Jesus Christ Himself over the church! The very fact that Jesus enlarges the fold is proof that He is the Good Shepherd. He is the Good Shepherd in that He works and labors for both the Owner of the sheep and the sheep. He works to keep the sheep healthy so that they will reproduce and increase the flock. An enlarged and healthy flock, of course, means a pleased Owner (The Father)!

**10:17** Therefore doth my Father love me, because I lay down my life, that I might take it again.

7. The Father loves Him. Why? - Because of Jesus' sacrificial death and resurrection.
- a. Jesus took the sin of man upon Himself to free man from sin.
  - b. Jesus arose from the dead to free man from death.

**10:18** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. The final truth of the Good Shepherd is that ...

8. Jesus follows the Father's command.

His death was the supreme act of obedience. John 6:38 says, "For I came down from heaven not to do mine own will. but the will of Him that sent me." It was voluntary. He willingly died. No man took His life. He sacrificed it Himself. But, He says, this command I received of my Father! The power to take it was His and His alone. It was just in Him to consider what was at stake! This gives a higher meaning to the death of Jesus than just meeting man's need. It means that Jesus did not just die because of sin, but that He wished to glorify and honor God. This was the highest of callings. God had been terribly dishonored by the first man, Adam, and by all those who followed after him. Jesus Christ brought honor to God by showing that at least one man thought more of God's glory than of anything else. Jesus showed us that God's Will; God's command meant more than any personal desire or ambition which man might ever have. You can never receive honor if you don't show honor!

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## SYNOPSIS:

**10:31-42** The Jewish leaders picked up stones to kill Jesus (10:31), but Jesus wanted to know which of the good works He showed them from His Father that they wanted to stone Him for (10:32). They said that it wasn't for the good works, but for blasphemy. He was trying to make Himself God (10:33). Jesus took them to the Law and showed them where the message of God came that "you are gods" (10:34) — (Ps.82:6)

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*called you all gods, sons of the Most High*), so the scripture can't be changed or broken (10:35). So Jesus asks about the One whom the Father has sanctified and sent into the world, *"you're blaspheming because I said I'm the Son of God?"* (10:36). So, Jesus puts it to them that if He doesn't do the works of His Father, don't believe Him (10:37). But, if He do the works, and they don't believe Him, believe the works, so that they may come to know and believe the Father is working in Him and He's in the Father (10:38). The Jews tried to arrest Jesus, but He escaped out of their hands (10:39) and went beyond the Jordan to the place where John the Baptist had first baptize people. And this is where He stayed (10:40). Many people began to come to that place and said John did no miracle, but all the things he said concerning Jesus was true (10:41). And many people at that place believed in Him; came to the decision that He was the Messiah (10:42).

## SUMMARY:

John is the writer where he brings forth the Good Shepherd love. We will see three points developed: 1) The Shepherd comes in by the door; 2) The Shepherd is the door; and 3) Jesus is the Shepherd of the sheep. There were those who pretend to be shepherds, but Jesus is the true Shepherd. Thieves and robbers attempt to enter the sheepfold by climbing over the wall. True leaders enter in by the door. The Shepherd knows His sheep by name and calls them by name. The sheep hear His voice, and therefore, the Shepherd is able to lead them out of the sheepfold. Knowing the Shepherd's voice means they won't follow a stranger. The Pharisees didn't understand this parable of the Shepherd and the sheep (10:1-6).

Jesus expounds: I Am the Door for the sheep (10:7). Those who attempted to come or enter the fold other than the door, before the coming of the only true shepherd (Jesus) were thieves and robbers, and had no authority over the sheep. Therefore the sheep did not hear them (10:8). Only entering into the Shepherd's door, the sheep are saved. Jesus is their entrance and authority when going into and coming out of the pasture (10:9). All those who enter another way, other than by the door, wish to prey upon the flock. There is a thief that steals, kills, and destroys, but Jesus enters in to give life (salvation) and comes to give life and life more abundantly (10:10). (10:7-10).

The mark of the Good Shepherd is that he gives His life for His sheep (10:11). But there is one called a hireling. He cares nothing for the sheep, in fact, he runs away when any danger comes about because he neither owns nor has authority over the sheep. Therefore when he sees danger, he leaves the sheep to be caught by the wolf (the enemy) and the rest to scatter and be lost (10:12). This is what's expected by a hireling. He has no lasting ties to the sheep (10:13). The Lord Jesus knows whom He has chosen and the sheep knows the Good Shepherd (10:14). Of course the Father and the Son know each other because they are One in nature, Spirit, and power. And Jesus adds, *"I lay down my life for the sheep."* The sacrifice of the Good Shepherd goes even as far as death (10:15). Jesus also lets the Jewish leaders know that there are other sheep not in this particular fold; not of the Jewish Church or nation, but they are Gentiles. They will hear the voice of the Good Shepherd. They will come into the fold and be one flock because there will be one Shepherd (10:16). Therefore, the Father loves the Good Shepherd in that He not only laid down His life, but He had the power to take it up again (10:17). No other has this power. This was the commandment that Jesus received of the Father, and therefore honored the Father (10:18). (10:11-18).

## APPLICATION:

Those leaders that follow Christ will hear His voice. As your relationship mature, you will hear and know Jesus' voice. There was only One who laid down His life for you and there was only One who was resurrected.

Therefore follow this Good Shepherd by reading His Word. His Way will lead to Salvation! [TOP](#)

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**11:1** Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. This story begins to tell us that Lazarus was sick. He lived in the town of Bethany with his sisters Mary and Martha.

**11:2** (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)— We find out that this Mary is Lazarus' sister who anoints the Lord's feet with an expensive ointment called spikenard and then wipes His feet with her hair in 12:3. In chapter 12, Jesus said that Mary's anointing pointed toward His burial, that is, His death (12:7). Mary is always at the feet of Jesus, the better or good part (Lk. 10:42).

**11:3** Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. They were all close friends of Jesus, therefore, word had been sent by the sisters that the one Jesus loved was sick.

**11:4** When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Upon hearing this news, this might have seemed strange to everyone of what Jesus said, but truly a miracle was about to take place. Jesus said "*This sickness is not unto death—meaning Lazarus was not going to die. "But (this was) for the glory of God, that the Son of God might be honored through it."* There were seven purposes we can see in this story for Lazarus' sickness. The first purpose was to glorify God and proclaim that Jesus is the Son of God.

**11:5** Now Jesus loved Martha, and her sister, and Lazarus. Each member of the family is mentioned personally. Jesus loved the family which leads to the second purpose of Lazarus' sickness: to show Jesus' great love. The very reason Jesus was sent into the world was because of the Father's love and that same love in Jesus is toward each individual in the world given to Him by the Father.

**11:6** When he had heard therefore that he was sick, he abode two days still in the same place where he was. Jesus did not go readily to see Lazarus. He waits two days before He and His disciples depart toward Bethany. Jesus was nowhere near Lazarus and the sisters. The third purpose of Lazarus's sickness was to show the necessity for waiting upon God in great crises.

Can we truly wait on God?

- Mary and Martha sent for Jesus (11:3).
- Jesus remained in the place He was for two days (11:6).

The point is this: Martha and Mary were learning to wait upon God throughout the whole experience.

- Waiting is just a delay, not an end point.
- While you wait, you should be praying, praising, worshiping, and thanking God for the results? Or are you worried and in anxiety?
- When you are unable to do anything, God is able to do everything because you have invited Him in. But remember He will do things in His way in His time. "*He may not come when you want it, but He always right on time!*"

It had been three days since Jesus had received the news of Lazarus' sickness. We will learn that Lazarus has died and had been buried in the grave for four days.

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**11:7** Then after that saith he to his disciples, Let us go into Judaea again. Going back to Judea was dangerous because in 10:33 the Jews had accused Him of blasphemy. In 10:39 they sought to arrest Him, but He escaped. But Jesus determined the time. He said, "Let's go into Judea again." The time had come for them to see who He truly is.

**11:8** His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?— The disciples knew what had occurred the last time Jesus was in Judea, for they were about to stone Him for His sayings. So, they're pretty much trying to warn Jesus, saying "a short time ago they wanted to kill you. You going again?" The disciples protested Jesus' return there because of the threat to His life. Bethany is north of Judea. But Jesus alludes to the fact that His time on the earth is a final period of time and it cannot be changed. He was to go and do what is right, regardless of the danger. The fourth purpose of Lazarus' sickness was to teach the need to grasp opportunity (11:8-10).

- In the middle of difficulty lies opportunity. We all have an opportunity to give, to teach, and to encourage.

**11:9** Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. So, Jesus gives this scenario of time—12 hours in a day. Whatever we do within the hours of the day is important. Therefore, if a man walks or travels within the daytime, he walks without stumbling because he can see the natural light of the sun. He can do his work while it's day. A person walking in the light of God's Will can't be harmed and won't stumble. When Jesus says to them to go, then the Light of the World's presence will go with them, making it the right opportunity for them!

**11:10** But if a man walk in the night, he stumbleth, because there is no light in him. There's a different feeling in this verse. If a man walks or travels at night, there is darkness all around him, and he stumbles because he lacks light; he can't see God's Will. So, a person walking in the night with no light (darkness) will stumble without God's Light in him; God's Will. They will make unwise decisions and not perceiving the challenges or even where to go.

**11:11** These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. After what Jesus said, He tells the disciples, "Our friend Lazarus sleeps." Jesus is not worried about Himself, but it is an urgency to do His Father's Will. The fifth purpose of Lazarus' sickness was to show Jesus' great power over death. Many picture death as annihilation; as ceasing to exist. However, "Death" is called "sleep" in order to picture the idea that the believer is:

- Resting in the presence and comfort of God.
- Resting from the labor of his service on earth.
- Resting and refreshing himself for a greater service for God.

—Jesus said that Jairus' daughter was sleep (Matt.9:24).

—When Stephen was martyred, he is said to have fallen asleep (Acts 7:60).

—Some of the five hundred witnesses to Jesus' ascension are said to have fallen asleep (1 Cor.15:6).

—Believers already in heaven are said to be asleep in Jesus (1 Thes.4:13).

Lazarus was Jesus' friend, only sleeping waiting for the One who has power over death!

**11:12** Then said his disciples, Lord, if he sleep, he shall do well. Well, the disciples thought Lazarus was physically asleep and assumed that sleep was the best thing for his illness and he will recover.

**11:13** Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. While Jesus

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was speaking of Lazarus' death, the disciples thought Jesus was referring to literal rest and that Lazarus was sleeping, for He had told them earlier that this sickness was not unto death (11:4).

**11:14** Then said Jesus unto them plainly, Lazarus is dead. Since the disciples didn't get it, Jesus had to speak plainly that Lazarus was dead. Wow! That probably shocked them! They knew that Jesus had delayed His going to Lazarus, so this probably shocked them! The scripture in 1st Thessalonians 4, where Paul writes to the Thessalonians, telling them that he didn't want them to be ignorant concerning them that sleep. So, Jesus really had to break it down so they could understand what He really meant.

**11:15** And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Jesus tells them, for their sakes (the disciples), He's glad that He wasn't there when Lazarus died. Why? Because when He raises Lazarus from the dead, they all will be astonished and believe. The sixth purpose of Lazarus' sickness was to help strengthen the disciples' belief.

**11:16** Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. Thomas, called Didymus (Gr "twin"), encourages the disciples to go with Jesus, that they may die with Him. The outlook for safety in Judea looks dim to the disciples and Thomas felt that Jesus would be killed, and as a result they would be killed as well. The seventh purpose of Lazarus' sickness was to stir the disciples' courage and loyalty. Thomas was known as a doubting man, but he took the lead here by showing great courage and loyalty to Jesus which should be demonstrated by every believer.

**11:17** Then when Jesus came, he found that he had lain in the grave four days already. When Jesus arrived, a messenger told Him that Lazarus had already been buried for four days. The fact that Lazarus had been dead that long only gives greater proof of the miracle to come and greater opportunity for people to believe. On the fourth day, decomposition of the body begins to set in. There will be no doubt about Lazarus being dead.

<sup>47</sup>Resurrection after three days of death proved to Jesus' opponents that He truly rose from the dead. Why? According to Jewish tradition, a person's soul/spirit remained with his/her dead body for three days. After three days, the soul/spirit departed. If Jesus' resurrection had occurred on the same day or even the next day, it would have been easier for His enemies to argue He had never truly died. Significantly, Jesus waited several days after Lazarus had died before He came to resurrect Lazarus, so that no one could deny the miracle.

**11:18** Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: The scene was on the outskirts of Bethany. Bethany was a village north of Judea about two miles (NIV) east of Jerusalem. Jesus had His reasons for not readily going into town, for He knew the animosity against Him and not desiring to attract any undue disturbance, especially at this time. He still chose to take His time.

**11:19** And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

There were a tremendously amount of mourners (Jews) who had come to comfort the family.

Back then in the Middle East, the dead were buried within 24hrs of death. Bodies were not embalmed, but were covered with spices and perfumes and wrapped with long lengths of cloth. And professional mourners were hired—at least one wailing woman and two flute players if you were rich. After burial the family, friends, and neighbors came back to the house to mourn with the bereaved for seven days.

<sup>47</sup> <https://www.gotquestions.org/why-three-days.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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**11:20** Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Martha heard Jesus was coming, so, she ran out to meet Him. Jesus was finally close but not quite at the house. Was He too late? We see that there was a contrast between Martha and Mary. Martha was the woman of action and energy; the one loaded with initiative, which kept her busy, and she was the one who went out to meet Jesus. On the other hand, Mary was the meditative and thoughtful one, and she remained in the house to receive the mourners.

**11:21** Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. Martha believed in Jesus. She even believed that if He had been there, Lazarus would not have died. Yet, she was disappointed! The point is:

- She believed but not to the point of resting in faith.
- She believed but it was limited.
- She believed but not fully entrusting the matter completely into the Lord's hands.

A questioning complaining faith is a limited faith. It is a faith that questions Jesus' Lordship. It says to Jesus,

*'If you had been here; if you had acted differently; if you had done this or that, then this trial we're going through would not have happened. You could have prevented this if You had just come. We prayed, we trusted but You didn't come.'*

She might have been a little upset because Jesus didn't come immediately to heal her brother. So, let's look at our faith. We believe in healing for others, but not for our healing. Martha had faith to believe that Jesus had power to heal her brother from his sick bed, but not from the dead. This is called limited faith. You have faith for one thing but not the other. She said, *"if you had been here,"* then.... *'But now that he's dead. Can He do it?'* Faith is faith! Just believe and don't fear of failure because it's always in God's hands; not ours. His plan is bigger than what we ask or think. We are not God, He is!!!

**11:22** But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Martha knew that whatever Jesus asked of God, God would give it to Him. She knew that much. But Jesus' ultimate purpose will now be revealed.

**11:23** Jesus saith unto her, Thy brother shall rise again. This was Jesus encouraging Martha, but He was really speaking about the present, but she had not quite understood. Yes, Jesus could have been there to heal Lazarus, but Jesus is getting her ready to really believe on who He really is; and getting her ready to not doubt about anything; getting her ready to see with her own eyes the miracle that was possible all alone of what she had asked for—her brother to rise from his bed of affliction; his sickness, but this time from the dead.

**11:24** Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Martha believed in the Resurrection. So, she thought Jesus meant that Lazarus would rise in the resurrection at the last day. This is one of the fundamentals of faith for the Christian—The Death, Burial, and Resurrection of Christ. Right then it may have been a little comfort, however, the promise of a future resurrection and reunion is not always the comfort we're looking for when a loved one has departed. Jesus was trying to get her faith into a now faith, a living faith. What was needed was the knowledge that Jesus, the very One who stood before her, is "the Resurrection and the Life."

**11:25** Jesus said unto her, I am the resurrection, and the life:— This is Jesus' fifth I AM statement. Jesus finally and plainly makes this defining declaration to her. There is no doubt about who He is now. The One standing before her is the Resurrection and the Life. Jesus is the very being and essence; the very power and energy of life opening up to her. (1) He can give and sustain life as He wills (2) and He can resurrect and restore life as He Will.

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**11:25b ...he that believeth in me, though he were dead, yet shall he live:—** We just heard the great defining declaration, (His great promise) that all she has to do now is genuinely believe. Two declarations:

1. He that believeth in me (Jesus)
  - a. though he were dead
  - b. yet shall he live

Just as this world exists, another world exists—a spiritual world—a spiritual realm—a world that the Bible calls heaven. It's where God/Jesus, the angels, and other heavenly beings, and all those who have gone on before us (died) now live, that believe in Jesus. The point is: Because Jesus is the Resurrection and Life, Lazarus is therefore able to get up from the grave. This is the now faith purpose in which Jesus has come to bring Martha into.

**11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?—** I now see another reason why Jesus stayed on the outskirts of town, so that Martha's faith could come alive to the Life-giving Savior. Remember she was the first to come out to meet Jesus. And they are not even at the tomb yet, but still on the outskirts of the town. The second declaration:

1. Whosoever liveth and believeth in me (Jesus)
  - a. shall never die
  - b. believe this?

This was the time to SHOUT! Jesus needed to meet Martha, on the outskirts of town so He could have a one-on-one conversation. After He had said all of this to Martha, she had no time to bring doubt into the situation or mull over or ponder it. Either you are in or out; believe or not! Jesus had used the word "believe" 3 times in verses 25-26. He really wanted to unlock all the layers of her heart so she could get it!

Quicker than a believer can blink an eye, he passes from this world into the next world. He is transported and transferred into heaven. The believer never loses a single moment of consciousness. There is only one difference. The idea is that the believer shall never taste death for he is immediately perfected: transformed, made perfect, and more alive than ever before.

The crucial point of receiving eternal life is conditional: a person must believe! This is what Jesus asked Martha: *"Believest thou this?"*

**11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.** Here it is, Martha's greatest confession. Martha confessed that she believed, and acknowledge His deity, calling Jesus "*Lord*." She believed three things about Jesus:

1. Jesus is the Christ, the Messiah, she saw Him as Deliverer.
2. Jesus is the Son of God, she saw His Divinity.
3. Jesus is the Sent by God into the world.

So, knowing that Jesus is the Resurrection and the Life shows us three things:

1. That Jesus is alive, living right before us in the person of the Holy Spirit. He is both in us and all around us. Our faith is living and alive and in constant communion and fellowship with Him.
2. That our loved one is present with Jesus, no longer imperfect in mind and body, but perfect: more conscious, more aware, more alive than he/she was on earth. How do we know this? Jesus is alive in heaven and to be absent from the body is to be present with the Lord (2Corth.5:8).
3. That Jesus is alive, so the resurrection of our glorified bodies is assured (1Corth.15:1-58).

Where Jesus is, the resurrection is present and active. He is the Resurrection of the dead and the Life of the living. He has power over life and power over death.

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**11:28** And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. The profound news struck hope within Martha as she went to get her sister. Her faith and trust was in the Christ, the Son of God who was sent into the world. And Martha hastened to share this glorious news with her secretly, so the whole mourning crowd wouldn't follow or so the danger of the Jewish leaders wouldn't hear that Jesus was there and arrest Him. She shared three things as she called Mary:

1. She called him "Master." "Master" means Teacher; the greatest Teacher among men.
2. She said "the Master is come." Their answer has finally come. The Teacher can meet their need.
3. She said "the Master is come and calls for you." The Teacher summons her.

**11:29** As soon as she heard that, she arose quickly, and came unto him. The Lord was calling her and she responded quickly. We should have the same response in coming to Jesus. There is a song that says *When He calls me, I will answer... I'll be somewhere listening for my name...*

**11:30** Now Jesus was not yet come into the town, but was in that place where Martha met him. The scene was in the same place where Martha met Jesus. You see Jesus had been on the outskirts of Bethany, a suburb of Jerusalem, but when Martha had met Him He was on His way to them, meaning He was coming into the town.

**11:31** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. When the neighbors and friends saw Mary quickly leave, they thought she was going to the tomb to mourn over Lazarus, for some of them were paid mourners. They were with her for one reason: to comfort her. Naturally, they followed her, thinking she needed help in bearing up under her loss.

**11:32** Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. Mary fell down at Jesus' feet giving Him reverence and worship as soon as she saw him. She called Him "Lord", confessing her faith, and echoing what Martha had said "if thou had been here, my brother would not have died" (11:21).

**11:33** When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. Jesus sees how Mary and the Jews were wailing. There were some Jews that wailed and moaned hypocritically and insincere in their sorrow. However, Jesus did not hide his emotions, for He groaned in the spirit and was troubled, causing strong emotions within Him. He was greatly moved with compassion for all who were suffering and hurting. But He also was deeply troubled by the whole scene of sorrow and death. Death held His dear friend Lazarus, but, Jesus came to defeat death.

**11:34** And said, Where have ye laid him? They said unto him, Lord, come and see. At this point, Jesus turns and asks "where is he laid?" "Where have you laid Lazarus?" Of course, Jesus already knew where Lazarus was laid, but He needed to distract the people from their deep wailing and arouse their expectation for something unusual that was about to happen. He's showing them that He is still concerned even after receiving their news, and hearing Martha's confession of faith. The people said "Come and see" the same words as Jesus gave the invitation to Andrew and John (His first disciples) as they saw and followed Him (1:39).

**11:35** Jesus wept. The shortest Scripture in the Bible is *Jesus wept*. and yet the deepest one. Why did He weep, for He already knew the outcome? There are so many speculations, but, it is here that we are reminded of the humanity of Jesus, as He breaks out into tears. He enters into all our experiences and knows how we feel. He <http://www.pitwm.net/pitwm-versebyverse.html>

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sympathizes with us. *"He is a man of sorrows and acquainted with grief"* Is.23:3. And He wants us to have the faith to believe, not of unbelief.

**11:36** Then said the Jews, Behold how he loved him!— The Jews then seeing Jesus weeping with the others, they began to see His love for Lazarus, saying *"Behold how he loved him."*

**11:37** And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?— Then some of the Jews began to debate...

- How much Jesus loved Lazarus because He wept (11:37).
- Others complained because He didn't arrive in time to heal Lazarus.
- And others reasoned that since Jesus opened the eyes of the blind, and caused them to see, this man Lazarus should not have died (11:38).

For generations there have been and still are questions and concerns that if Jesus loved us so much why did He allow this or that to happen? All I know is that there is good and evil in the world and He sends rain on the just and the unjust. If we die in Christ we have another home. This world is not our own. It will decay because of sin. Since He is Creator, He knows our end time and resurrection time. What is out of our hands is still in God's hands!

**11:38** Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Tombs at that time were usually caves carved in the rock of a hillside. A tomb was often large enough for people to walk inside. Several bodies were usually placed in one tomb. After burial, a large stone was rolled across the entrance to the tomb.

Groaning within Himself meant...

- He saw the pain of Mary and Martha and their dear friends (11:37).
- He sensed the terrible dread and bondage that death held over His dear friend Lazarus, and over the whole human race.
- He was keenly conscious of His own terrible death that lay only a few days away.

He felt the emotions of both compassion and anger, sympathy and indignation. He groaned from deep within, sensing an intense love for all who suffer; a holy anger, and a posture of what death would bring. Jesus stood face to face with the grave.

**11:39** Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. I don't think they were expecting Jesus to say *"Take away the stone."* Jesus always has a purpose for the things He does or commands us to do. And we see that Martha still didn't quite understand. This strange request Jesus was giving went right over her head. She had just made a profound declaration (11:27) to Jesus' declaration (11:25-26)! All she knew was Lazarus had been dead for four days, and by now his body was stinking. It looks like she has forgotten their earlier conversation.

**11:40** Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?— Jesus now has to remind Martha of the earlier conversation that they had already had.

- He wanted her to conquer her complaining and lay aside her objections.
- He wanted her to trust Him, and to quit questioning what He did.
- He wanted her to trust...
  - His judgment and Will.
  - His knowledge and understanding.
  - His Words and instructions.

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Very simply, Jesus wanted her to rest in Him, to place an unlimited, resting faith in Him, because the promise was: "if she would believe"— (rest in him), she "would see the glory of God." "The glory of God" meant Jesus' mercy and power and care on the earth, as well as in the next world to come. The person who will step back and let God act as He wills; the person who genuinely believe in God will see the glory of God here and forever. If Martha wanted to see the glory of God, she had to believe. And to believe meant it was time to take action.

**11:41** Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. We all know that Jesus could have rolled that stone away by Himself, but He didn't. The command to take action was given. And the stone was rolled away from Lazarus' tomb by the people. Everyone there gets to learn something. Jesus and the Father are One, and He took the time to lift up His eyes upward toward the Father in a prayer of thanksgiving. Before attempting anything, Jesus acknowledged the Father's help by thanking Him in prayer. The prayer was none other than a Prayer of Thanksgiving, rather than a Prayer of Petition. Thanksgiving came first.

**11:42** And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. Jesus knew the Father had heard Him. He already knew the Will of the Father. He already knew when He was to come to the tomb of Lazarus. He already knew His purpose when He got there. How? - Because He and the Father are in close communion. Now we see and hear what Jesus knew. He says the Father always hears Him. He demonstrates thanks for the purpose of the people standing around. He already Knew, but He wanted the people to Know—

- that they may know His source.
- that they may know that He and the Father are One in communication.
- that they may believe that the Father had sent Him.

He's thanking the Father for the miracle planned; for the miracle that's only possible by Him.

**11:43** And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

1. The power over death came from Jesus alone. He alone has the power to raise the dead.
2. The power over death came with a loud voice.
  - a. It was a "shout" which matched the enormity of the miracle. It stressed the enormous power required to raise the dead.
  - b. It was a "shout" which stressed that the power within Jesus is the power of God Himself.
  - c. The "shout" of Jesus is personal. His great shout of power came forth with the name Lazarus. He only spoke three words: "Lazarus, come forth." Jesus shouted the name of Lazarus. He didn't just shout "Come forth." He shouted "Lazarus come forth." If he hadn't called him by name, He would have emptied the whole graveyard. Jesus knows every believer by name, and He is personally concerned over the death of everyone. The day is coming when "He will 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" 1Thess.4:16-17. ("Come forth") *Praise God!*

**11:44** And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

3. The results of the power over death through Jesus' shout were twofold:
  1. Lazarus who was dead came forth. He came forth immediately, obediently, and visibly. The enemy could hold him no longer when the Son of God spoke and called him forth by name. He who was dead came

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forth bound hand and foot with grave clothes. There was no way he could remain in the grave; no other power could hold him there. His face was even bound about with a napkin.

- In Jesus' day there were at least two separate pieces of clothing on the body.
  - The grave clothes (the wrappings/cloths a dead body is buried in) wrapped around the body.
  - And the napkin upon the face.

When Jesus was buried, He also had a napkin wrapped around His face. It was left folded either by Him or an angel as He was resurrected.

2. Lazarus who was dead had to be "Loosed, and let go." The people witnessed and took part in rolling the stone away—and loosing or the unwrapping the cloths off Lazarus.

The completion of the miracle was to *"loose him and let him go"*, so all could see Jesus' divine power over death. This was certainly a cause for victory!

## SUMMARY:

This story begins to tell us that Lazarus was sick. He lived in the town of Bethany with his sisters Mary and Martha. This was the Mary who had anointed the Lord's feet with ointment and wiped them with her hair. They were all close friends of Jesus. Therefore, word had been sent by the sisters that the one Jesus loved was sick. Upon hearing this news, Jesus says *"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified through it."* This might have seemed strange to everyone, but truly a miracle was about to take place. There were seven purposes we can see in this story for Lazarus' sickness. Jesus loved Martha, Mary, and Lazarus. He heard of Lazarus' sickness, but delayed going to see him for two days. After the 2 days Jesus told His disciples to get ready to go. The disciples protested Jesus' return to Judea because of the threat to His life. The last time He was there they tried to stone Him. Bethany is north of Judea. But Jesus alludes to the fact that His time on the earth is a final period of time and it cannot be changed. A person who walks in the light of God's Will cannot be harmed, but the person who walks at night with no light (darkness) will stumble without God's Light in him. After what Jesus said, He tells them, *"Our friend Lazarus is asleep and I'm going because I must wake him."* Well, the disciples thought Lazarus was asleep physically and assumed that sleep was the best thing for his illness for him to recover. But Jesus had to plainly say that Lazarus was dead (**11:1-14**).

For the sake of the disciples, Jesus tells them that He's glad that He wasn't there when Lazarus died. Why? Because when He raises Lazarus from the dead, they will all be astonished and believe. Thomas, whose called Didymus (Gr "twin"), encourages the disciples to go with Jesus, that they may die with Him. The outlook for safety in Judea looked dim to the disciples and Thomas felt that Jesus would be killed, and as a result they would be killed as well. Thomas was known as a doubting man, but he took the lead here by showing great courage and loyalty to Jesus which should be demonstrated by every believer. Jesus had waited before coming to Bethany after hearing the news of Lazarus' illness. Now He and His disciples have made the decision to come to Bethany where Lazarus, Martha, and Mary lived. Many mourners are there to comfort the family. Martha meets Jesus before He gets there, but Mary stays at home. There is a dialog between Martha and Jesus because His friend and her brother had died. Martha really wanted Jesus to be there before Lazarus had died, *"Lord if you had been here my brother wouldn't have died."* She had some beliefs but not like the beliefs Jesus wanted to teach her. Jesus told her that her brother would rise again, but Martha kind of knew this only occurring in the Resurrection at the last day. And Jesus makes His divine declaration of being the Resurrection and the Life, His great promise: **"believe in me though you were dead, yet shall you live—whosoever live and believe in me shall never die."** This was the comfort Martha needed! As she received this truth, she declared

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that she believed Jesus is the Christ, the Son of God which should come into the world. Martha goes to her sister Mary to deliver this news that *"the Master had come and He calls for her."* Mary arose quickly and goes to see Jesus. Now, Jesus had not yet come into the town, but was at the same place Martha had met Him. But, when the neighbors and friends saw Mary quickly leave, they thought she was going to the tomb to mourn over Lazarus. When Mary saw Jesus, she fell down at Jesus' feet giving Him reverence and worship and saying as well *"if thou had been here, my brother wouldn't have died"* with a different posture. **11:15-32**).

When Jesus saw Martha weeping and the other people wailing with her, He was deeply troubled (**11:33**). He asked where they had put Lazarus, and when they showed Him, He broke into tears. He sympathized with them in their sorrow, for He enters into all our experiences and knows how we feel (**11:34-35**). Here we are reminded of the humanity of Christ and His love and concern for His people. The Jews debated whether or not He could have prevented this tragedy by not allowing him to die (**11:36-37**). Jesus saw the pain of Mary and Martha and their dear friends, and He groaned in Himself coming to the grave. Jesus then commanded the people to take the stone away from the grave. Martha didn't quite understand because she knew the body would be stinking after four days. But, Jesus now has to remind Martha of the earlier conversation they had had already. If she wanted to see the glory of God, she had to believe. And to believe meant it was time to take action, so Jesus commanded them to take away the stone (**11:38-41a**). Jesus lifted up His eyes and prayed thanking the Father that He always hears Him because of their close communion. Jesus wanted the people to believe that the Father had sent Him. The miracle is now seen as Jesus shouted, "Lazarus, come forth" and he came forth bound in graveclothes with the napkin still on his face. If Jesus had not called Lazarus by name when He shouted, the whole cemetery would have been emptied. The completion of the miracle was to "loose him and let him go", so all could see Jesus' divine power over death. This was certainly a cause for victory (**11:41b-44**). (**11:33-44**).

## APPLICATION:

Life does not end for those that believe in Jesus. Death is only the beginning.

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**INTRODUCTION:**

After the response of unbelief and rejection by the high priest Caiaphas, Jesus withdrew from them. The Lord's Spirit does not always strive with men. He walked no more open among the Jews, but concentrated and went to a city called Ephraim drawing closer to His disciples. Passover season was near, and during that time of the Feasts, the leaders were seeking to commit the most heinous crime to get rid of Jesus, meaning by death.

**12:1** Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead whom he raised from the dead. It is six days before Passover and Jesus along with His disciples have come to the town of Bethany where Lazarus is. It's a celebration time for Jesus who has raised Lazarus from the dead, for he is alive.

**12:2** There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. A supper is made in honor of Jesus' coming, and Martha is serving the supper, while Lazarus is sitting at the table with Jesus. In the Book of John, it does not mention whose house they are in. But in Matthew and Mark they are in the house of Simon the Leper. This time Martha is not worried about Mary not helping. She seems content.

**12:3** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Mary, the sister of Lazarus and Martha was always at the feet of Jesus, and at this time she brings out a pound of very costly spikenard ointment, and anoints Jesus' feet, and even wiping His feet with her hair, filling the whole house with its odor. Mary shows an extraordinary devotion that is, astonishing, exceptional, and remarkable devotion. Uncovering her hair in public was not something Jewish women did. She had to have sensed something; a pulling of urgency upon her heart by the Spirit to know the need in Jesus' life. It's just like when we are led to pray for someone; a need of urgency to pray at that moment. It is by God's power and urging of the Holy Spirit that we do this. Mary's devotion of love:

- Mary's love took the most precious thing that she had.
- Mary's love was selfless and costly.
- Mary's love meant that in her eyes, Jesus was the most important guest there.

**12:4** Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,— One of Jesus' disciples who is called Judas Iscariot, Simon's son, didn't like how Mary used the expensive ointment she had. Judas was the one who would betray Jesus.

- Mary's love chose the right opportunity.
- Mary's love was faithful to the end.

Opportunities come and go. Once they are gone, they are gone, therefore, make right choices.

**12:5** Why was not this ointment sold for three hundred pence, and given to the poor?— Judas wants to know why this expensive ointment was used when it could have been sold for 300 pence, and the proceeds could have been given to the poor. Judas didn't think Jesus was even worthy of the oil used upon Him. He considered it a waste. He was angry at Mary for using it, and possibly angry at Jesus for allowing such

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wastefulness. In that time, people poured expensive perfume over a dead body before they put the body in a grave. Our love is shown by our actions.

- Mary's love was questioned and murmured against.

Jesus said that they would have "*the poor with them always, but He will not be there always*" (v.8). However, Mary took advantage of this opportunity while He was still with them.

**12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.** At this particular time Judas was not really caring about the poor. He was the one who carried the money purse, and was a thief as well. He wanted the money. Judas had a duplicitous objection, that is, a devious, deceitful, and underhanded motive. In his objection.

- Mary's love was pure, Judas' motive was impure.
- Mary's love was toward Jesus, Judas' concern was not.

**12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.** Jesus interrupts his dialogue and says "*leave her alone.*" What Mary had done for Jesus (the anointing of His body) pointed toward His burial, that is, His death in which He had been telling them several times before would happen.

- Mary's love and faith and her gift and her anointing were a witness of anticipation.
- Mary's love was rewarded by Jesus' approval.

**12:8 For the poor always ye have with you; but me ye have not always.** The poor would always be present for the believer to help, but the privilege of ministering to Jesus would not always be available. The servant of the Lord must love and act "*while it's still day, for when night comes, no man can work*" (John 9:4). "*Redeeming the time, because the days are evil*" (Ephesians 5:16).

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**12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,—** Well, the next day, crowds of people; a multitude gathered for the great Passover Feast when they heard that Jesus was coming to Jerusalem. From all over the world they flooded into Jerusalem, for this was a festive and exciting time for the Jews!

**12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.** The people took palm branches and went out to meet Jesus. These "*Palm Branches*" symbolized victory and triumph; joy and salvation. The point is: the people were welcoming Jesus as the great Conqueror and Mighty Deliverer. "They went out to meet Jesus, crying with Joy: "*Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*" Hosanna means **save now, or save, we pray. Save us from what?** Well, of course from Roman oppression. This reminded me of blind Bartimaeus crying for Jesus to heal him. Here, all the people were shouting Hosanna (save now), and they wouldn't be quiet, just like Bartimaeus who cried out to Jesus and wouldn't stop until Jesus heard him (heal me). At this point the people are shouting now with the palm branches crying out Hosanna, not understanding how God would answer their prayers, for in a few days, they would be shouting a different refrain. The shout of "*Hosanna*" was a shout of exaltation, equivalent to "*Salvation.*" As long as Jesus held this expectation for the people; the expectation of salvation from Roman oppression, the crowd would receive Him with shouts of jubilation.

**12:14 And Jesus, when he had found a young ass, sat thereon; as it is written,—** Though Jesus has walked everywhere in His ministry, He chooses another mode of transportation in preparation of His "Triumphal Entry" which is called "Holy Week." Jesus was deliberately fulfilling the prophecy of Zech.9:9. The prophet <http://www.pitwm.net/pitwm-versebyverse.html>

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Zechariah had prophesied that their king would come to them in this way. In Matthew, Mark, and Luke Jesus actually sent disciples to get the colt of an ass, and told them where it would be tied.

**12:15** Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. This is saying don't be afraid of your King, daughter of Sion, meaning Jerusalem. Look how He's coming to us. The perspective of how the King came was in humility and peace because He came not on a stately stallion, but He on an ass's colt which represented His intentions of peace and humility. He came to serve, not to be served. And in other scriptures, we know that this colt had never been ridden on, which represented the sacredness of the occasion.

**12:16** These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The disciples may not have understood the big picture at first, but later they would. It wasn't till Jesus returned to His glory in heaven ascension, and the coming of the Holy Spirit, who called these things to their remembrance, that they noticed how many prophesies of Scripture had come true before their eyes.

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**12:23** And Jesus answered them saying, The hour is come, that the Son of man should be glorified. Jesus answers Andrew and Philip with the hour is come that the Son of man should be glorified, meaning to return to His glory in heaven. In order to return He had to die first. Therefore, the hour referred to His death. The hour is a set, fixed time in the purpose of God. And this is how we have to look at our hour also—set and fixed time in the purpose of God to be upon this earth. But, Jesus' glory would not be like how we would see the glory of an earthly king or emperor. Jesus' glory would be the glory of the cross. God would exalt Him as King for his kingdom is in heaven. He had done exactly what God told Him to do—dying for the sins of the whole world. The point: before glory—death is a necessity.

**12:24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Truly, truly Jesus says and gives a picture of His death: a corn of wheat has to fall into the ground and die. In order for it to die, it has to abide alone in the earth before rising, which then is able to bring forth much fruit (many believers). If there is no resurrection, man would still be dead in his sins. Jesus would have died for nothing. He would not be the Son of the Father who raises Him from the dead. Resurrection had to come for us to have eternal life. This is a beautiful picture of the necessary sacrifice of Jesus. Before fruit—death is a necessity. This also goes for anyone who's looking to gain the ladder of success.

**12:25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. The man who loves his life (in this world) shall lose it, which means the man who loves himself is lost. Loving this world and the things of this world will cause us to lose eternal life, for it causes you to be an enemy of God. And the man who hates his life (in this world) shall keep it and gain eternal life which means the man who is an enemy to his own life shall save his life. Jesus tells them that man must lose his life to gain eternal life.

**12:26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. If a man is ready to serve Jesus, let him follow Jesus, because where Jesus is, there will His servant be, for the servant goes wherever He goes. And if a man is ready to serve Jesus, His Father will honor him.

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## SUMMARY:

<sup>1</sup>It is six days before Passover and Jesus along with His disciples have come to the town of Bethany where Lazarus is. It's a celebration time for Jesus who has raised Lazarus from the dead, for he is alive. <sup>2</sup>A supper is made in honor of Jesus' coming, and Martha is serving the supper, while Lazarus is sitting at the table with Jesus. In the Book of John, it does not mention whose house they are in. But in Matthew and Mark they are in the house of Simon the Leper. <sup>3</sup>Mary, the sister of Lazarus and Martha was always at the feet of Jesus, and at this time she brings in a pound of very costly spikenard ointment, and anoints the feet of Jesus, even wiping His feet with her hair that filled the whole house with its odor (**12:1-3**).

<sup>4</sup>One of Jesus' disciples who is called Judas Iscariot, Simon's son. Judas would be the one to betray Jesus. <sup>5</sup>Judas wants to know why this expensive ointment was used when it could have been sold for 300 pence, and the proceeds could have been given to the poor. Judas didn't think Jesus was even worthy of the oil used upon Him. He considered it a waste. He was angry at Mary for using it and angry at Jesus for allowing such wastefulness. Our love is shown by our actions. Jesus said that they would have "*the poor with them always, but **He will not be there always***" (v.8). This is where Mary took advantage of this opportunity while Jesus was still with them. <sup>6</sup>At this particular time Judas was not really caring about the poor. He was the one who carried the money purse and was a thief as well. <sup>7</sup>Jesus interrupts this dialogue and says leave her alone. What Mary had done for Jesus (the anointing of His body) pointed toward His burial, that is, His death in which He had told them several times before would happen. <sup>8</sup>The poor would always be present for the believer to help, but the privilege of ministering to Jesus would not always be available. The servant of the Lord must love and act "*while it's still day, for when night comes, no man can work*" (John 9:4) (**12:4-8**).

<sup>12</sup>Crowds of people; a multitude gathered the next day for the great Passover Feast when they heard that Jesus was coming to Jerusalem. <sup>13</sup>They took branches of palm trees, and went out to meet Him crying, "*Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*" <sup>14</sup>When Jesus had found a young ass, He sat on it, for as it was written. <sup>15</sup>"*Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*" <sup>16</sup>Jesus' disciples didn't even understand these things at the first until Jesus was glorified. Then they remembered the Scriptures that were written of Him, and realized that everything had happened exactly as the Scriptures said! (**12:12-16**).

<sup>23</sup>Jesus answers Andrew and Philip with the hour is come that the Son of man should be glorified, meaning to return to His glory in heaven. The hour is a set, fixed time in the purpose of God. <sup>24</sup>Truly, truly Jesus says and gives a picture of His death: a corn of wheat has to fall into the ground and die. In order for it to die, it has to abide alone which then is able to bring forth much fruit. This was a beautiful picture of the necessary sacrifice of Jesus. <sup>25</sup>The man who loves his life (in **this** world) shall lose it, which means the man who loves himself is lost. And the man who hates his life in **this** world shall keep it and gain eternal life which means the man who is an enemy to his own life shall save his life. <sup>26</sup> If a man is ready to serve Jesus, let him follow Jesus, because where Jesus is, there will His servant be, for the servant goes wherever He goes. And if a man is ready to serve Jesus, His Father will honor him (**12:23-26**). [TOP](#)

**13:12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?— Jesus and His disciples are in the upper room right before the Passover, and the supper has ended. Jesus came to the earth realm as a baby in humility. And as He continued in life, that same humility followed Him, for now He humbles Himself by washing the feet of His disciples. He has taken His garments (that is, put on His outer garments) and sits down saying, "Do you know what I have just done to you?" Well, Jesus is showing His disciples how to be servants to others.

**13:13** Ye call me Master and Lord: and ye say well; for so I am. Jesus lets the disciples know that what they've said was right (13:6, 9; 11:28), that they've called Him, "Master and Lord." Service looks like this...

1. The servant of Jesus must serve Jesus. Service is willingly and lovingly rendered.

**13:14** If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. Even though Jesus is their Master and Lord, He's teaching them how to humble themselves. If Jesus is Master and Lord and have washed their feet, then they should be willing to wash one another's feet.

2. The servant of Jesus must serve other believers.

Then the question is "who are we willing to serve?" The ones we like, or can we serve the ones we don't like? I know God is still working on us about the second one. But we have to remember He washed Judas' feet.

**13:15** For I have given you an example, that ye should do as I have done to you. Service is threefold.

1. A believer is to serve because of Jesus' example.

Jesus says that He is their example. This is not an ordinance or command of foot-washing, but just to do as He had done in showing and performing with an act or example of humility, service, and love to others.

**13:16** Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

2. A believer is to serve because believers are not as great as the Lord.
  - In person and position      Or      • In mission and work.

Jesus wants all of us to remember that truly, truly the servant is not greater than his Lord, neither of the One who sent the Lord.

**13:17** If ye know these things, happy are ye if ye do them.

3. A believer is to serve because of the resulting joy received.

Jesus has shown them what service is; He's given them an example; He's let them know that they are not greater than the Lord or the One that sent Him, then if the disciples know these things, and do these things willingly, then they will be happy to continuously do them (that is serving with humility out of love).

## SUMMARY: JOHN 13:12-17

12 Jesus and his disciples are in the upper room right before the Passover, and the supper has ended. Jesus is showing His disciples how to be servants to others, so He washed the feet of His disciples. He has taken His garments and again He

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sits down saying, "Do you know what I have just done to you?" 13Jesus says you call me "Master and Lord." He lets the disciples know that what they have said is right, because He is. 14Even though Jesus is their Master and Lord, He's teaching them how to humble themselves. And if He's Master and Lord and have washed their feet, then they should be willing to wash one another's feet. 15Jesus says that He is their example, and that they should do as He has done in showing and performing with an act or example of humility, service, and love to others. 16The disciples are to remember that truly, truly the servant is not greater than his Lord, neither are they greater of the One who sent the Lord. 17Jesus has shown them that if the disciples know these things, and do these things, then they will be happy to continuously do them (that is humbly serving out of love).

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## SYNOPSIS:

**Chapter 13:31-38** <sup>48</sup>From a human perspective, the death of Christ was a terrible thing that involved unspeakable suffering and humiliation; but from a heavenly perspective it was the revelation of the love of God. "The hour is come that the Son of man should be glorified" (Jh.12:23). With the exit of Judas, the stage was set for that series of events that would bring glory to both the Father and the Son (**13:31-32**). He was only about 40 hours from His death and 40 days from His ascension when He would be with the Father. Jesus speaks with the tenderness and affection of a father when He says, "Little Children" (**13:33**). This is the only time this phrase is used in the Gospels. He didn't have much time left and anything they wanted to know they would need to learn quickly.

Our Lord was speaking to His disciples for the last time before He went to the cross. He was giving them His last message and that message was, "Love one another." Under the law they had been commanded to "love thy neighbor as thyself" (Leviticus 19:18) but now Jesus was giving them a newer and higher standard. He commanded His disciples to love one another "even as I have loved you" (**13:34-35**). At this point Peter is still a little confused. Peter seems to have thought, that Christ, being rejected by the Jews, would go to some other part of the earth to erect His throne, where he might reign without disturbance. But Christ tells him that where He's going he couldn't follow. Peter asks why, because he's ready to lay down his life for Christ? He's very impulsive. In fact, the truth is the reverse of what Peter thinks. Jesus is the one who will lay down His life for Peter. Jesus answered and predicted just the opposite telling Peter that he himself will deny the Lord Jesus three times before the rooster crows (**13:36-38**). Jesus already knew what was in Peter's heart. His spirit was willing but his flesh was weak.

There is a close connection between the events of Chapter 13 and the promises of Chapter 14. In Chapter 13 the disciples had been rebuked for their lack of humility. They were instructed that Christ would soon leave them. They were told that one of them would betray the Master, and Peter had to be rebuked. To offset the depression produced by this startling revelation, Christ brought a message of hope and encouragement in Chapter 14.

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<sup>48</sup> <http://www.family-times.net/commentary/christs-farewell-sermon-to-his-disciples/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

There is a close connection between the events of Chapter 13 and the promises of Chapter 14. In Chapter 13 Jesus gave examples of humility to serve others. They were instructed that Christ would soon leave them. They were told that one of them would betray the Master, and Peter would be rebuked. To balance the teachings produced by the startling revelations, Christ brings a message of hope and encouragement in Chapter 14.

**14:1 Let not your heart be troubled: ye believe in God, believe also in me.** This text is spoken at many funerals to comfort the loved ones of the family members. In this setting Jesus had already spoken to His disciples in telling them that one of them would betray Him (13:21). The disciples were greatly "*troubled*" (*tarassetho*): disturbed, agitated, perplexed, worried, tossed about, confused, distressed. The disciples needed to settle down, so some sense of peace can be given. Therefore, Jesus begins to comfort them with these words: "Let not your heart be troubled." Jesus would no longer be with them physically. And He's letting the disciples know that deliverance from troubled and worried hearts will come through their believing in God as well as in Jesus. This would be their first step of faith.

**14:2 In my Father's house are many mansions:—** Jesus gives a picture of hope by showing the disciples a glimpse of what Heaven will be like. In Heaven there will be many large and stately rooms in His Father's house. Heaven is the spiritual world or dimension of being; the home of God where the mansions for believers exist. The word "*mansion*" (*monai*) means abiding place. It means places, residences, rooms, dwellings, areas, spaces for living. Just as we have dwellings and homes here on earth, so Jesus promises us dwellings and homes (mansions) in heaven. There will be no shortage there; there will be many mansions!

**14:2b ...if it were not so, I would have told you. I go to prepare a place for you.** Jesus is speaking from firsthand knowledge. This is not a lie, but He only speaks the truth, and the disciples should be comforted by the fact that Christ is going to personally prepare a place for them. We're not only placed in Jesus, but He has a prepared place! It's not only for them, but for us also that believe in Him.

**14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.** When the Father says the time is right, Jesus will come back for us and take us home with Him. He lets the disciples know that wherever He is, they will be there also. We shall be with Him, and being with Jesus is being in a secured place where no power or foe can withstand. That's that secret place of Psalm 91.

**14:4 And whither I go ye know, and the way ye know.** Jesus continues to tell them time and time again of His departure from this world, so they would be prepared.

- "*whither I go ye know*": It's the place He's from; His Father's House where many mansions are being prepared.
- "*the way ye know*": It will be through the process of death on the cross. Several times Jesus has told them. *John 12:24 "Verily, verily, I say unto you Except a corn or wheat fall into the ground and die, it abideth alone but if it die, it brings forth much fruit."*

Jesus has kept no secrets that He came from heaven, and would return to heaven. He's giving them a reminder.

**14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the**

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**way?**— Their confusion led to a question they had only interpreted with minimal understanding. But isn't this the same Thomas that said "*unto his fellow disciples? Let us go that we may die with him*"(11:16). Oh yes, they were returning to Judea where they tried to stone Jesus, going into Bethany where Lazarus was buried. However, this was something deeper Thomas didn't quite take hold of and had to question Jesus to get the understanding where He was going and the way He was going.

**14:6 Jesus saith unto him, I am the way,** — There is a difference between pointing the way, and taking someone by the hand and leading him there. I heard someone say that they were praying for strength. Well, let's change that and say Lord Jesus be my strength. He's your Shepherd, so, the person who guides a person to their destination literally becomes the way himself. Jesus Christ not only points out, and tells a person how to walk through life, and how to reach God the Father, but He is also the Way to carry you to the Father! Ask the Lord to be your Way!

**...the truth,** — There is a difference between telling someone the truth and living truth before them. Time and time again His Word had been spoken and proven. *The Word was sent* (Ps.107:20) into the world, and Truth was embodied in the Person of Jesus Christ. In John18:38 Pilate asked Jesus, *What is Truth?* Truth was standing before him, and he didn't even know it. As disciples of truth, we will know the truth and the truth will make us free (Jh.8:32); and we will know *thy Word is Truth!* (Jh.17:17b) So, unlock and break chains off and let Jesus be your Truth!

**...and the life:** — There is a difference between telling someone about life and actually living life. Jesus Christ is the very embodiment, energy, force, and source of life itself. He lived life perfectly by becoming a man; our example. Therefore, we possess He life perfectly when breath leaves the body, we still have life eternally. He is allowing His life to live in us eternally.

**...no man cometh unto the Father, but by me. HE IS THE ONLY WAY TO GOD!** Jesus is the Way to the Father; Jesus is the Truth to the Father; Jesus is the Life to the Father. If you think about it, the believer's primary objective is to go to the Father Himself, not to heaven. The believer's aim is to live in the Father's presence forever in heaven. You can't even get there on good deeds or works. It's only through the Person of Jesus Christ.

**14:7 If ye had known me, ye should have known my Father also:**— Jesus is telling the disciples that He Himself is the perfect revelation of God. If a man wishes to see exactly who God is and what God is like, he must look at Jesus Christ. The supreme revelation of Jesus Christ is that God is love (Jh.3:16).

—A God of love is bound to reveal and...

- show man The Way to Himself
  - show man The Truth about Himself
  - show man The Life of Himself
- in the most perfect picture possible (through Jesus Christ).

—A God of love would never leave a man in the dark, ever seeking, and never able to find and to know.

—A God of love is bound by absolute love. It takes spiritual eyes of understanding to get what Jesus is speaking.

**14:7b ... and from henceforth ye know him, and have seen him.** It means when you have interacted with Jesus, you have interacted with the Father. The same love is expressed. We can be around people and not know them, because we have no interaction with them; no friendship with them; no relationship with them. To know them is to see them! In other words, 'All you have to do is learn of Me to know me. If you had just observed Me, you would have understood and known what the Father is like. Then, you would have seen the Father because We are One!' Knowing Jesus, you know the Father because He is seen in Jesus.

**14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.** Now, another disciple comes

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forward saying something that seems to be already answered. He wants Jesus to show them the Father, for then they would be satisfied. They didn't quite understand the answer Jesus had just explained. They want a visible, a tangible display of God. I guess that would better calm their fears. That's really saying '*Jesus, You're not enough; more is needed.*'

**14:9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?—<sup>49</sup>Jesus had been revealing the Father and the Father's "Will" ever since He came to the earth and it's astounding that they still didn't know. If we could put it another way, He's saying to Philip, '*have I given you such a shallow view of the Father in me, that you do not yet see the Father in me?*'

**14:9b** ... he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?— Jesus is still saying, '*You already know what God is like, what He wants, and how He feels about you. I've been telling you.* John 6:38 says "*For I came down from heaven, not to do mine own will, but the will of him that sent me.*" *You know that because you know Me!*

**14:10** **Believest thou not that I am in the Father, and the Father in me?**— Jesus might have expected the ones on the outside looking in to not believe, but these are the ones close to Him asking, questioning, and needing more evidence. Now it really comes down to what they believed, and what we believe as believers of Jesus Christ. The clear evidence that Jesus was the embodiment of God is threefold.

1. The Father's presence in Jesus was proof that Jesus was the embodiment of the Father on earth. Each has the nature and being, the Spirit and Mind of the other. God was in Jesus, and Jesus was in God. This simply means that God's presence is not only with Him; God's presence is in Him. He Himself is God. "*I and my Father are one*" Jh.10:30.

**14:10b** ...the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,

2. The Father's' words spoken by Jesus was proof that He was the embodiment of the Father. When Jesus spoke, "*...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...*", it was the Father speaking through Him. He didn't say anything the Father didn't intend Him to say. Nicodemus, a ruler of the Jews could see that He was at least a teacher sent from God (Jh.3:2). And in Jh.3:34, "*For he whom God hath sent speaketh the words of God...*"

**14:10c** ...he doeth the works.

3. The Father's works seen by multitudes was proof that Jesus was the embodiment of the Father on earth which will be explained in the next verse.

**14:11** **Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.** The disciples were weak in their faith. However, there were two grounds on which they might believe; one was His own testimony, the other was His works. The Lord's miracles were undeniable and spectacular. He healed hopeless lepers, cripples, and one blind from birth. And we must not forget that He raised some from the dead! The works themselves spoke for themselves and all the other actions and teachings He did and gave was proof that Jesus was the embodiment of the Father on earth. It all boiled down to Believe Me or the Works!

**14:12** **Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.** Jesus gives a surprisingly great

<sup>49</sup> <http://www.lovetheLord.com/books/john/39.html>  
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promise. You must be a believer to receive this promise. The believer shall do the very same works that Jesus did and do ever greater works. Three facts:

1. The genuine believer will do the same kind of works that Jesus did:
  - a. Loving and caring.
  - b. Ministering and healing.
  - c. Proclaiming and teaching.
  - d. Witnessing and testifying.
  - e. Sharing and discipling.
  - f. Helping and performing miracles.
2. The genuine believer will work hard for the very same purpose as Jesus. He will work...
  - a. to show men the love and justice of God.
  - b. to help men in all their need.
  - c. to lead men to believe on the Son of God that they might be saved and delivered from sin, death, and hell.
3. The genuine believer will do even greater works than Jesus. This means that the true servant of God will reach more people and have broader results than Jesus did. While Jesus was here on earth the fullness of God was available to man only in one human body, in the body of Jesus. Greater works are possible only through Jesus, only because He has gone to His Father and is sitting at the right hand of the Father and the Father sends the power of the Holy Spirit to live within us. The whole world would eventually hear, and an impact would be made upon many societies and nations as a whole.

Jesus has proclaimed this to His disciples and to us as believers.

**14:13** And whatsoever ye shall ask in my name, that will I do, — The verse is in connection with the above verse in doing greater works. The *"whatsoever"* is confined to prayer in Jesus' name where the believer asks only those things that will bring honor, praise and glory (*"that the Father may be glorified in the Son"*). The Christian is given the power of attorney to use the name of Jesus. In *"Jesus' name"* there is *"His authority."* You have to be in accordance with His Word; praying in agreement with His desires. This does not give believers authority to ask anything that detracts, lower, or lead away from the Father and the Son. Effective prayer is the *"Will"* of God to be done. Believers would need to pray in Jesus' name to do greater works. Jesus says: *"that will I do,"* because it's in His name and in His Will.

- The only acceptance to God is in Jesus.
- The only Mediator between God and men is Jesus.
- The only Intercessor before God, the only Person asking God to accept man is Jesus.
- The only name that is perfect enough to approach God is Jesus.

**14:13b** ...that the Father may be glorified in the Son. The result of prayer is the glorification of the Father in the Son, not self-glorification. The believer seeks to glorify the Father as we pray through the Son. When Jesus answers prayer, the Father is glorified, and so is Jesus.

**14:14** If ye shall ask any thing in my name, I will do it. Therefore, when the believer prays and receives what he asked for...

- his attention is upon both the Father and the Son.
- his praise and thanksgiving are heaped upon both the Father and the Son.
- his loyalty and surrender to both the Father and the Son are deeper and more mature.

The condition to Jesus doing what you ask is in His name. The extent is to ask within the realm and scope of His work and His character. Therefore, it's not in our will but it's bowing to His *"Will"* and His perfect *"Will"* will be done, in Jesus' name. <sup>50</sup>We must come with a spirit of complete submission to the Father's *"Will"*, feeling that His *"Will"* is best, and saying in our hearts, *"Thy will be done."*

<sup>50</sup> <http://www.studylight.org/com/pnt/view.cgi?book=joh&chapter=014>  
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**14:15** **If ye love me, keep my commandments.** Plain and simple, to the believer, it is not optional: if you love Jesus, keep His commandments.

1. Obedience is not optional for believers. In this the believer is not claiming perfection, but he is claiming to love Jesus and seeks to please Him in all that he does by being obedient.
2. To love Jesus is not an emotional thing. It involves emotions, but it is not based upon emotions. This kind of love does not fluctuate—go up and down.
3. To love Jesus is not a rational or mental commitment. Of course it involves the mind, not a matter of disciplining one's life to keep the law and its rules and regulations.
4. To love Jesus is a matter of the heart and of the spirit: a matter of man's most vital part, man's innermost being, all that a man is. The heart is the seat of man's affection and Will (devotion). The heart attaches and focuses our affection and Will and devotion to an object or a person. The heart causes a man *'to will'* to give himself either to good or bad. To love Jesus means that a man
  - a. gives his affection
  - b. focuses his heart and affection and Will (devotion)
  - c. freely accepts Jesus
  - d. cherishes and attaches himself to Jesus
  - e. sacrificially gives all he is and has to Jesus
  - f. commits all he is and has to serve Jesus and His cause...

**14:16** **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;—** Two things to note before getting to the verse:

- 1) The Holy Spirit is the Comforter, the other Helper. The Comforter is one called in; one called to the side of another to help in any way possible.
- 2) The receiving of the Holy Spirit is conditional.

Three other points in this scripture:

1. **And I will pray the Father...** Jesus prays for us. He is our intercessor, the One who pleads our case. It is not that God is unwilling to give the Holy Spirit. The person who truly loves Jesus he is given the Holy Spirit.
2. **...and he shall give you another Comforter...** The source of the Holy Spirit is the Father. It is the Father who gave the Son and it is the Father who gives the Holy Spirit to those who love His only Son.
3. **...that he may abide with you for ever...** The Holy Spirit abides forever with the believer. His presence continues and never ends.

**14:17** **Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.** Three points in this scripture:

1. The Holy Spirit is the Spirit of Truth.
2. The **world cannot receive** the Holy Spirit, meaning impossible. Why? Because the world of unbelievers does not *"see or know" the Holy Spirit*. The world lives only for what it can see and know; only for the physical and material; only for what it can touch and feel, taste and consume, think and use. The point is this: unbelievers reject Jesus. They do not love Him and they care little if anything about Him. They are not interested in seeing or knowing Jesus.
3. The **believer does know** the Holy Spirit; knows the Spirit both by experience and by His presence.
  - a. The Holy Spirit dwells with the believer: giving assurance, looking after, caring, guiding, and teaching.
  - b. The Holy Spirit is in the believer: communing, fellowshiping, sharing, and conforming the believer to the image of Christ.

**14:18** **I will not leave you comfortless: I will come to you.** The Holy Spirit is the personal presence of Christ.

1. Jesus said *He would not leave us comfortless*. The word *"comfortless"* means to be orphaned, to be

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without parental help, to be helpless. Jesus will not leave us to struggle through the trials of life alone. Now, this presence with His followers begins at His resurrection and with the coming of the Holy Spirit. Jesus was saying that He would come to the believer in person of the Holy Spirit. Jesus said *He will come to us*. He would return after He had gone away (after death). He would come back to give believers His personal presence.

## **14:19 Yet a little while, and the world seeth me no more; but ye see me:**

2. The world lost its opportunity to see Jesus. Jesus said that He would be present for only a short time longer, then the world would see Him *"no more."* The next time the world sees Him will be coming in judgment.

**14:19b...because I live, ye shall live also.** The presence of Jesus is a living, eternal presence. Therefore, the believer becomes eternal; he is made eternal by the eternal presence of Christ within him. When Jesus says I live, He means He lives abundantly and eternally; He lives life within the believer; He imparts the same kind of life to the believer—a life that is both abundant and eternal.

**14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.** The presence of Christ is a living union, a mutual indwelling between God, Christ, and the believer. *"At that day"* refers to after Jesus' resurrection and the coming of the Holy Spirit the disciples would really understand what this meant. He's saying that 'we are in Him' and 'He's in us.' We live in Him by means of our faith. Galatians 2:20 says, *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."* And because the Holy Spirit lives in us, we have Jesus with us always. Jesus was bound to live forever and was bound to arise from the dead being in God, the Father.

**14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.** The believer who has Jesus' commandments, keeps them because of the love he has for Jesus. He keeps Jesus' commandments in his heart. And he that loves Jesus loves the Father and Jesus in turn loves the believer. The word "manifest" when used usually suggests a new thing has come to light; something never known or discovered. In this since it means that Jesus' presence is revealed (brought to light), illuminated, quickened in the life of the believer. It means that He manifests Himself to His disciples in a very special way. He discloses His person, His nature, His goodness. He illuminates Himself within their hearts and lives.

**14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?—** This Judas was possibly a disciple of Jesus, but not of the twelve. Those who disciplined themselves and followed Jesus were disciples, but not necessarily of the twelve. This is certainly a legitimate question. Why is Jesus revealing Himself only to the disciples and not to the world? Because Jesus saves the deepest revelations of Himself for those who love and obey Him as we see in the next verse.

**14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.** The person who really loves Jesus will want to help Jesus by doing what He asks. Therefore, love and obedience are tied together so tightly that a person cannot love and not obey. A person's love is proven and is clearly seen in his obedience. Both the Father and Christ come to abide in the believer in the person of the Holy Spirit. Through the Spirit, both the Father and the Son will make their home in the believer.

**14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the**  
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**Father's which sent me.** If one doesn't love Jesus, he doesn't do what He says. Disobedience to Jesus' Word is also rejection of the Father's Word because that's all that Jesus speaks of. The Word we hear Him speak comes from the Father who sent Him!

**14:25** **These things have I spoken unto you, being yet present with you.** While Jesus was present with the disciples He gives them insight into many things. But there will be a time when He will not be physically with them.

**14:26** **But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.** But the Comforter, the Holy Ghost whom the Father will send in Jesus' Name would teach them all things. The Spirit would cause them to remember whatsoever He had said. Therefore, the purpose of the Holy Spirit is to teach all things and to help bring remembrance of all things that's been taught by Jesus and even more.

## SYNOPSIS:

**14:27-31** In the hour of sorrow, Jesus leaves with them His peace; a unique kind of peace, which is different from the world's peace. This peace would calm troubled and fearful hearts. He tells them again "Let not your heart be troubled, neither let it be afraid." He again reminds them that He has to go away and come again. Therefore, the disciples should be glad; should rejoice that He's going back to His Father, "*for the Father is greater than He.*" Why? - Because while Jesus was upon earth, He was limited physically in doing many things. He could only be in one place at one particular time.<sup>51</sup> But the Father does not have limits of time or space. So, in this way, the Father was greater than Jesus was. Jesus told them about these events, in that when they happen, they would believe; their faith would increase. Now, from this time, Jesus would not continue to teach them, for the "*prince of this world*" (Satan) comes through the behavior of Judas, but, Satan, the devil could have no authority over Jesus, for Jesus who is pure and sinless (never sinned). When we trust and obey Jesus, the enemy is not allowed to get a foothold over us. Jesus wants the world to know that He loves the Father. Whatever commandment the Father gives Jesus will do. Therefore, He is ready and willing to die; He will not resist! Jesus tells His disciples to "*Arise and let's go.*" The hour has arrived to go to the cross. He voluntarily goes forward to meet His death.

## SUMMARY:

Immediately after predicting Peter's denial Jesus said to the disciples, "*Do not let your hearts be troubled!*" Deliverance from worry is to believe in Jesus as you believe in God. There are many mansions Jesus will be preparing in His Father's house. That means He has to go away; back to His throne in heaven. Wherever Jesus is, we will be there also. (14:1-3).<sup>52</sup> Thomas still does not understand the meaning of Christ's statement, so he asks a question. In simple terms he says, "*I don't know where you are going, so how could I possibly know how to get there?*" (14:4-5). Jesus makes it clear that He was going to the Father and that He was the only way to the Father. Jesus' statement that "*no man cometh unto the Father but by Me,*" erases the possibility of going to heaven through good deeds, religious ceremonies, giving money, etc (14:6). Knowing Jesus, you know the Father because He is seen in Jesus. Now Philip wants to be satisfied with seeing the Father face to face. '*Show Him to us!*' (14:7-8). The revelation that Jesus is the full embodiment of God is not seen to them. They are not believing the Father is dwelling in Jesus and doing the works. The clear challenge is to believe Jesus for the very miracles He has done (14:9-11). Now, the clear promise is that the works that they have seen Him

<sup>51</sup> <https://www.easyenglish.bible/bible-commentary/john-ma-lbw.htm>

<sup>52</sup> <http://www.family-times.net/commentary/jesus-encourages-the-troubled-disciples/>  
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do, they will do greater works, with condition: they must believe Jesus. That's going to take faith. Faith and works always go together. As He goes to the Father, whatever we pray or ask for, it's in Jesus' name that the Father may be glorified in the Son. He said "*I will do it*" (**14:12-14**). (**14:1-14**).

Jesus states that if you love Him, you will obey Him, meaning you will follow Him. And to follow Him, you will need a Helper. The Helper will be your Comforter, who is the Holy Spirit, who will never leave you. He is the Spirit who leads you into all truth. The world cannot receive Him, for the world can't even recognize Him because He only lives with the believers and in the believers. He teaches us; He reminds us of Jesus' Word; He makes us aware of sin and shows us God's available goodness. The Holy Spirit is a powerful Person who is on our side working on the inside; working for and with us (**14:15-17**).

The Spirit of God will not abandon us or leave us as orphans. Just because Jesus will be gone from the earth, He will still be present, for He lives again and so will His saints. Then, there will be no doubt that Jesus is in union with and in the Father and with and in us. Obedience comes because of your love for Jesus. The Father will see and love you, just as Jesus will see and love you, for then Jesus is able to reveal Himself to you. Judas, not Judas Iscariot wanted to know why Jesus was only revealing Himself to the disciples, and not the world. And Jesus sums it up to let us know that it's all about those who love and obey Him! One is not without the other! For the Father will love us, come to us, and live with us also. You can tell the ones who don't love Him, they don't obey! This truth comes from the Father who sent Jesus (**14:18-24**).

Loving Jesus is keeping His sayings, which really comes from the Father. Therefore, Jesus tells these truths while He's still with His disciples, but they are still truths for us today! The Father will send the Comforter—the Holy Spirit in Jesus' Name who will teach you all things, and bring all things to your remembrance of what was said by Jesus. You won't be at a lost. Trust and Obey Him because He is our truest Advocate (**14:25-26**)!

## APPLICATION:

The way has been made for us. The truth is given in His Word. The Life is produced throughout eternity. Your belief in Jesus will take on a greater meaning and direction in life as you allow Jesus to lead. He causes His Word to reveal the right path leading to Jesus' eternal life.

[TOP](#)

**15:1 I am the true vine, and my Father is the husbandman.** As we see a vine in its physical domain, it is strong and nourishment comes from it. But we are not looking at a plant, but at a Person (Jesus) in the spiritual. From the very beginning of this verse Jesus makes known as to who He is—"I AM." But, as we go back into the Gospel of John, He says "I AM." throughout the Book of the Gospel of John:

1. I AM THE BREAD OF LIFE—Jh.6:35.
2. I AM THE LIGHT OF THE WORLD—Jh.8:12.
3. I AM THE DOOR OF THE SHEEP—Jh.10:7, 9.
4. I AM THE GOOD SHEPHERD—Jh.10:11, 14.
5. I AM THE RESSURECTION AND THE LIFE—Jh.11:25.
6. I AM THE WAY THE TRUTH AND THE LIFE—Jh.14:6.
7. I AM THE TRUE VINE—Jh.15:1.

This verse speaks completion. Jesus is not just any vine, but (1.) He is the true vine; the genuine vine, not false or counterfeit. In the physical, a vine is strong and nourishment comes from it. By Jesus being our true vine, He proves to be our real strength and real nourishment unifying all believers. And the Father is (2.) the husbandman or vinedresser and gardener who takes care of; looks after, watches over; prunes (cuts back), cultivates, cleans and protects what grows on the Vine. We will be known by our fruit!

**15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. (3.) "Man or Believers" are the Branches.** The branches growing from the Vine represent believers, for the purpose of bearing fruit.

The branch growing from the Vine represent believers for the purpose of bearing fruit. However, the branch that doesn't bear fruit shall be removed. They have a problem bearing fruit. At a point they may began to bud and sprout, but no fruit appeared (like the fig tree that only had leaves and Jesus cursed it).

- Unfruitful branches didn't relate enough to Christ; didn't draw enough nourishment from Him.
- Unfruitful branches are not genuine enough to bear fruit.

However, the branch that bears fruit will be purged (cleansed or purified or pruned) by eliminating what is fruitless in order to promote or bring forth more growth/fruit.

**15:3 Now ye are clean through the word which I have spoken unto you. There are three ways fruitful branches are pruned or purged and cleansed.** Since the above verse talked about fruit, there are three ways fruitful branches are pruned or purged and cleansed.

1. Branches are cleansed by the Words Jesus had spoken to them, by the Word of the Lord Himself. When a man comes to the Word of God sincerely, the Word of God shows...
  - a. what he is doing and what he is not doing.
  - b. where he fails and how he fails.
  - c. the sin of commission and of omission.
2. Branches are cleansed by the mirror of the Word of God. When a man looks into the Word of God, he reflects both himself in his shortcomings, and he sees Christ in His perfection. The Word of God forces man to measure himself against Christ.
3. Branches are cleansed by abiding in Jesus. It can mean a promise or a command.

**15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye,**  
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except ye abide in me.

1. Abiding in Jesus, the Word means the Branches are bearing fruit.

**"Abiding"** means to dwell, continue, stay, sojourn, rest in or upon. The more the branch abides in the vine, the more nourishment a branch draws from the vine, and the more fruit it bears. Jesus is saying there is no I without Me. You can't be unattached, if you are, you're not abiding in Christ, the Vine. Just as a branch is lying on the ground without any attachment to the vine, it is lifeless and meaningless in the physical, so it is also with man on the earth without Christ. He is lifeless and meaningless in the spiritual. Those who seek life and meaning someplace other than in Christ are doomed to failure. Jesus commands us to abide in Him and He will abide in us.

**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.**

2. Abiding in Jesus, the Word means branches bear much fruit.

Again Jesus says He is the Vine and the believers are the branches. No fruit can be produced without us abiding in Christ and He in us. In verse 2 it says we will bring forth more fruit as we are purged, and in this verse it says we will bring forth much fruit as we abide in Him, and He in us. Nothing is to be done without Jesus.

**15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.** When the believer fails to abide in Christ, nor have a relationship in Him, he withers, dries up and is cast forth like a branch. His fruit or works will be judged by fire, and burned up. Dried branches are easy to burn up. This will lead into loss of rewards.

- *"Cast forth"*—to be plucked off and cast out thrown away, discarded...
- *"Withered"*—to be dried up, wrinkled, peeled off and cast out...
- *"Gathered"*—the Day of Judgment arrives.
- *"Cast into the fire and burned"*

**15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.** Abiding in Christ also means constant fellowship and prayer with the Lord. The Word of God must abide in the believer. This promise assures that the believer can ask what he will and it shall be done unto him.

**15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.**

3. Abiding in Jesus means the believers glorifies the Father, for they are believers bearing much fruit.

This is how the Father will be glorified: by believers bearing much fruit. When men see fruit in the life of a believer...

- we see men have begun asking God for help.
- we see men have turned their minds to God.
- we see men wanting to accept God for themselves.
- we see men have desired God to save them.
- we see men acknowledging that only God's power could do such.

The bottom line is that the attached branch proves he is a disciple by bearing fruit because he is attached to the vine—and that is also touching the lives of others.

**15:9 As the Father hath loved me, so have I loved you: continue ye in my love.** Jesus knows this, that there is such a love between the Father and Son. And we have to know that Jesus loves us that much also. That's why He's encouraging the disciples to continue and don't give up; don't break fellowship or turn back to the world and old worldly friends. Continuing in His love means His love covers us, to grow stronger, become and be called His disciples by doing all He does.

**15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's**

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commandments, and abide in his love.

## 4. Abiding in Jesus means to continue in His love.

There is such an obedient Spirit in the Son. It is because of the love He has for the Father. He kept the Father's commandments. That's why Jesus encourages the disciples to abide in His love. He's showing them how to be obedient; how it was that He was able to do what they saw Him do. It's because He was not defiant, but always doing good because He abided in the love of the Father. Their bond is so strong that He knew the Father will not lead Him wrongly. The verse says, **If**. This means it's up to the individual to choose to continue to abide in Jesus' love. Jesus gave Himself as the example we can follow—*"Not my Will but yours be done."*

**15:11** **These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.** Christ's purpose speaks great volume that His joy will remain in them, for that was His joy to do the Will of His Father. Therefore the joy and glory of the disciples or believers is to do the Will of the Son. You have to go through the Son to get to the Father's good pleasure. The joy is produced in us while studying God's Word, and fulfilled through the promises made and commandments followed. Joy is that inner gladness that comes from a divine source; that springs forth from our faith that will have future rewards. Our source of joy comes through...

- The fellowship of the Father and His Son brings joy.
- Victory over sin, death, and hell brings joy.
- Repentance brings joy.
- The hope of glory brings joy.
- The Lord's Word, the revelations, commandments, and promises which He made brings joy.
- The commandments of Christ and the Will of God brings joy.
- Prayer brings joy.
- The presence and fellowship of believers brings joy.
- Converts brings joy.
- Hearing that others walk in the truth brings joy.
- Giving brings joy.
- Knowing our loved ones are saved brings joy.

**15:12** **This is my commandment, That ye love one another, as I have loved you.** The Lord's key in the whole chapter is His supreme commandment concerning love, especially the manifestation of us loving one another. Division will destroy a body of people quicker than any other single thing. It destroys our fellowship, our witness to the unsaved, and it destroys a human soul seeking God. Too many believers are known more for their grumbling, griping, complaining, murmuring, and division than for anything else. Nothing cuts the heart of Jesus more than such self-centered and divisive behavior.

**15:13** **Greater love hath no man than this, that a man lay down his life for his friends.** This kind of love is not an emotional feeling, but it is the act of giving. This kind of love is giving sacrificially for others. That's why Jesus' commandment says *"love ye one another, as I have loved you."* Jesus set the example. He set the bar! He paid the ultimate and supreme price of love. He died and sacrificed Himself for His friends. No one can show this kind of love. It is a greater love, for it takes one laying down his life for his friends. And for us, it cannot be done without Christ.

**15:14** **Ye are my friends, if ye do whatsoever I command you.** There is a condition to being a friend in this verse, and that is doing whatsoever Jesus commands and not doing our own thing. So, one has to know Jesus' Word in order to realize that whatever He commands, it's out of love; His love for us. Therefore, whatsoever He commands, His friends follow. It is in His Word that tells men about Him; who He is. It is His roadmap; His truth that friends follow.

**15:15** **Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.** The life of an earthly slave is very hard, but <http://www.pitwm.net/pitwm-versebyverse.html>

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the life of a servant grows out of love.

“Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as slaves of Christ, doing the will of God from the heart.” — Ephesians 6:5-6.

Servants and slaves are used interchangeably, and now speaks of a transition from a servant to a friend. Jesus is not calling them servants anymore but friends (v.14, 15). And now whatever the Father has made known to Him, He will make known to His friends. The point is that friends relate and commune with each other, share and respond to the word of each other, rejoicing in that word or conversation they've heard, and help upon request.

**15:16** **Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.** We didn't choose the Lord, but He has chosen us. It was His choice. He ordained us to go forth to bear fruit and not be stagnant, but that our fruit would remain, continue, and endure. If we remain in the work of the Lord of bearing fruit, we can ask the Father whatsoever asked in Jesus' name. Why? Because **first**, the Father has to hear you ask. **Second**, you have to **ask in Jesus' name**. **Third**, that He may give it to you. God wants to give to those bearing fruit that you will have more fruit and much fruit. And others will see that He has chosen you and ordained you for such. They will see that your fruit is plenteous and your fruit remains.

**15:17** **These things I command you, that ye love one another.** Love is the conclusion of the matter. It is Jesus' command He leaves us with—love one another. It is not an option.

## SUMMARY:

Jesus is the true vine. He proves to be our real strength and real nourishment unifying all believers. The Father is the husbandman or vinedresser and gardener who takes care of; looks after, watches over; prunes (cuts back), cultivates, cleans and protects what grows on the Vine (**15:1**). The Branch growing from the Vine represents Believers for the purpose of bearing fruit. The branch that doesn't bear fruit shall be removed. However, the branch that bears fruit will be purged (cleansed, purified, or pruned) in order to promote more growth; to bring forth more fruit (**15:2**). The Word the Lord had spoken to the disciples will make them clean (**15:3**). Jesus desires for them to abide in Him and He in them. Except the branch abide in the vine, it could not bear fruit on its own (**15:4**). The Vine and the branches are to abide in each other to bring forth more fruit (**15:5**). Not abiding causes withering, and it is then cast into the fire to be burned (**15:6**). But, when the branch abides in the Vine to where God's Words abide also, the believer can ask what they will and it shall be done for them (**15:7**). This is where you will see the glory of God the Father and will begin to bear much fruit becoming Christ's disciples. The bottom line is that the attached branch proves he is a disciple by bearing fruit because he is attached to the vine—touching the lives of others (**15:8**). As the Father has loved Jesus so has He loved the disciples. And they are to continue and remain in His love. (**15:9**). Living in Jesus' love will cause us to obey God's Commandments just as Jesus did (**15:10**). Christ has spoken these things to His disciples that His joy will remain in them and they continue to be full, for that was Christ's joy, to do the Will of His Father (**15:11**). Jesus' second commandment was for all to love one another as He has loved them (**15:12**). The greater love is laying down his life for his friends. Jesus has already set the example (**15:13**). Jesus has left a roadmap for us to follow. His Word is His truth, therefore, He is willing to give His commandments to His friends (**15:14**). He no longer calls them servants, but now that they obey His commandments, they are known as friends, for they know what the Lord does; all the Father has made known unto Him He makes known to His friends (**15:15**). God chose us and ordained us that we should go and bring forth fruit and that their fruit would remain. Whatever we ask of the Father in Jesus' name, He may give it (**15:16**). Again the commandment is to love one another (**15:17**). (**15:1-17**). [TOP](#)

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**HISTORY:**

**Chapter 16** shows Jesus' continuation to prepare the disciples for His departure. The chapter is divided into three parts. First, in verses 1-4, there is a reminder of PERSECUTION. In verses 5-15, there is a reminder of PROVISION for that persecution. And in verses 16-23, we have a readjustment of PERSPECTIVE.

**Jesus Warns of Persecution**

**16:1** **These things have I spoken unto you, that ye should not be offended.** Jesus had forewarned the disciples about the hatred they would encounter in the world. He tells them that as they were loving one another and bearing fruit, the world would hate them. When you are bearing witness of Jesus Christ, one of two reactions will occur: people will accept Jesus, or people will reject Him. There is no middle ground. Jesus said, *Matt. 12:30 "He who is not with Me is against Me..."* Persecution involves such things as:

- Having one's faith, position, and ministry questioned.
- Being accused, abused, talked about, and plotted against.
- Being denied rights.
- Being silenced, not allowed to worship or serve.
- Being removed from service.
- Being tried and imprisoned; tortured and killed.

What was ahead for them was persecution.

**16:2** **They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.** The Jews, zealous for the law of God, would vehemently oppose and oppress Christians. Remember the apostle Paul testified of his life as a Pharisee (Acts 26:9-11). They were killing Christians, honestly believing that they were doing God's work. But they were deceived because they didn't truly know God.

**POINT:**

*Unbelieving Jewish people would think they were doing God a favor by kicking Christian believers out of the synagogues and even killing them. The whole reason Jesus told them in advance is so that they would be kept from stumbling. On this earth, God's house is full of people who have not really committed their lives to God. They do not know Him personally—not in a real intimate way. Therefore, the believer who truly takes a stand for God and His righteousness is sometimes opposed and persecuted by those within the church. It is a terrible tragedy when persecution takes place in the walls of God's house.*

**16:3** **And these things will they do unto you, because they have not known the Father, nor me.** Jesus gives one reason that underlines all other reasons for persecution—they have not known the Father nor Jesus; and people reject what they don't know about. They may claim to know God, but it's their own idea of God, not who He really is. Religionists are deceived in their concept of God and in their understanding of Christ. They reject Christ; rejecting His claim to be the Son of God, the One who has existed by the side of God throughout all eternity. They look upon Christ only as a man, a good man, yes, but only a man. The problem

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is that they want no God; they want no Lord that demands total self-denial and allegiance—no God other than themselves and their own imaginations. They want the right and freedom to seek their own desires instead of the demands of the supreme Lord.

**16:4** But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. The believer must expect persecution (these things) for it was foretold; maybe not at their first beginning together. There was no need because Jesus was there with them to protect them. But there will come a time when one must remember what Jesus said: that He would be persecuted. Remembering keeps the believer from being caught off guard and stumbling. Even when they couldn't sort it all out that night, they would remember what He said when the events are happening. As we saw in John 14, the Spirit also helps by teaching us and bringing the Word of God to our remembrance.

**16:5** But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?— So Jesus repeated that He was going back to the Father, who had sent Him. Each of them were so absorbed in their own sorrow and confusion, that no one asked where He was going.

**16:6** But because I have said these things unto you, sorrow hath filled your heart. Knowing of His departure certainly caused the disciples grief. The believer is not to wallow around in self-pity and sorrow, moaning over being persecuted. His mind and thoughts are to be on God and heaven.

**16:7** Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Jesus was leaving, but He was sending them the Comforter, the Holy Spirit. How many times did your parents tell you they were doing something for your own good when it hurt you? This was the same kind of situation for the disciples. When Jesus went away, He would send the Comforter, the Holy Spirit, which would be better for them—for He would be in each of them at the same time. The Holy Spirit can be everywhere at once, while Jesus was limited to wherever His body was. Jesus lets them know that they will have a Helper when He departs. The sorrow they were experiencing shall turn into joy for the ministry of the Spirit will go farther!

## <sup>53</sup>Helper

First of all, the Spirit is sent as a Helper. How does He help us? Rom. 8:26-27 tells us...The Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for {us} with groanings too deep for words and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. Second, the Spirit helps by interceding in prayer for us, because we don't always know the Will of God.

It was expedient for Jesus to leave—so the Comforter could come:

1. Since Jesus departed, we now have a glorified and exalted Lord.
2. Since Jesus departed, we now have an Intercessor before the throne of God.
3. Since Jesus departed, we now have the presence of the Holy Spirit with us at all times.
4. Since Jesus departed, we now have a real gospel to proclaim.
5. Since Jesus departed, we now have the world-wide work of the Holy Spirit;
  - Convicting and convincing (Jh.16:8-11); helping and guiding believers (Jh.16:12-13); glorifying Christ (Jh.16:14-15)

<sup>53</sup> <http://www.rondaniel.com/library/43-John/John1601.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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## **16:8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:—

Jesus explains the three-fold conviction of the Spirit: 1) of sin, 2) of righteousness, and 3) of judgment. The Spirit is the prosecuting attorney in God's courtroom, charged with showing unsaved human beings their lost condition. To "**convict**" means to show, to expose, and to unmask.

## **16:9** Of sin, because they believe not on me;— Convictor Of Sin

The Spirit convicts the world concerning sin. In Hebrews 3:7-8 therefore, just as the Holy Spirit says, TODAY IF YOU HEAR MY VOICE, DO NOT HARDEN YOUR HEARTS... The Holy Spirit's main job in the world is to convict people in the world of sin. Do I mean sins like drinking, smoking, cussing, etc.? Yes and No. While the Holy Spirit does convict believers of sins from the inside out, the Holy Spirit's conviction of the world's sin is one sin:

- John 16:9 truth concerning sin: because they do not believe in Me; The Holy Spirit convicts people of this one sin—their unbelief in Jesus Christ. We get so caught up trying to show the drunkard his sin in drinking, the adulteress her sin in adultery. We try to legislate morality so that people will somehow realize that, "Hey, what you're doing is sin! You shouldn't do this anymore." But that is completely backwards! The Spirit convicts; does the work in the unbelievers in the world of a single sin: the rejection of Jesus Christ!
- Mark 3:28-29 "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin." All sins except one will be forgiven. There's really only one sin that the unbelieving world has to contend with: the blasphemy of the Holy Spirit when He convicts the world of their unbelief in Jesus.
- Matthew 12:32 "And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him... God didn't say, "Okay, that's it. I've had enough of a person, burn him!" No, He continued to have His Spirit work on that person, convicting him of the sin of rejecting Jesus Christ. This is why blasphemy of the Spirit is the only unforgivable sin - because when you ultimately reject His constant conviction of sin, you are rejecting your need for a Savior from the penalty of sin. And when you die without ever having repented from your sin and receiving Jesus Christ, you're doomed to eternal separation from God into outer darkness.

## **16:10** Of righteousness, because I go to my Father, and ye see me no more;—Convictor Of Righteousness

Not only does the Spirit convict the world of the sin of rejecting Jesus Christ, but He is also the Convictor of Righteousness. Jesus says,

- *John 16:10 and concerning righteousness, because I go to the Father, and you no longer behold Me; Jesus was the living example of righteousness in the world while He was in the world. But now it is the Holy Spirit's job. Paul said to the Thessalonians that the Spirit was restraining evil in the world. He continues to convict the world of righteousness. How does He do it? He does it as He works through the church - we live righteously, shining the light of godliness, holiness, and righteousness in the world.*
- *Matt. 5:14-16 "You are the light of the world. A city set on a hill cannot be hidden. Nor do {men} light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."* The Holy Spirit, working through us, convicts the world of righteousness. They no longer see Jesus walking the earth, because he went to His Father, but they see us, walking in the Spirit, living righteously.

## **16:11** Of judgment, because the prince of this world is judged— Convictor Of Judgment

Thirdly, the Spirit is the Convictor of Judgment. As He, the Spirit of Truth is convicting the world of the sin of unbelief in Jesus and convicting the world of righteousness by demonstrating it through us, and He is also convicting the world that the devil, the prince of this world they're following has a sure eternal place in the lake <http://www.pitwm.net/pitwm-versebyverse.html>

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of fire. The devil speaks lies to the minds of people in the world; while the Spirit speaks truth to convict the hearts of judgment. If you're a child of the devil, you're going to spend eternity in the same place the devil is going. *"Have you ever wondered why so many people are looking forward to hell? Oh yeah, you're saying, hell's gonna be one big party with all my buddies. We're gonna surf the waves on the lake of fire."* It's not like they haven't thought about hell - it's that they've completely hardened their hearts against the Spirit convicting them of the judgment that's coming. If they continue on this path Zechariah wrote,

- Zech. 7:11-12 *"But they refused to pay attention, and turned a stubborn shoulder and stopped their ears from hearing. And they made their hearts {like} flint so that they could not hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets; therefore great wrath came from the LORD of hosts."*

The Spirit convicts, and people either choose to receive Jesus Christ, or they harden their hearts into flint.

**16:12** **I have yet many things to say unto you, but ye cannot bear them now.** After describing the Spirit's work in the world, Jesus now elaborates on the Spirit's work with regard to the disciples--believers. Jesus had just an hour or two left before He would be arrested. He's dropping all this stuff into their laps, hoping that they'll receive it and not be overwhelmed by it. But there's so much to say, so little time, and such weak faith in these disciples. So He says, *"I can't tell you everything now - you'd just freak out. So I'll let the Holy Spirit teach you and guide you into all this truth."*

The disciples were not ready spiritually to accept all Jesus wanted to tell them. It would be shared later.

**16:13** **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.** The Spirit of Truth would guide (lead) them into a complete knowledge of all truth. What the Spirit hears, He will speak.

1. The Holy Spirit will come!
2. The Holy Spirit guides by leading into all truth. He does not speak of Himself only the truth He hears. ***The church must be built on this proclamation: the rock-solid foundation of Jesus Christ, the Son of God. The true test of a Spirit-filled church is this: Is Jesus the main focus? Is Jesus the main attraction? Is Jesus the main event? When the Spirit is truly moving and working, He is not the focus, Jesus is!***
3. The Holy Spirit guides by speaking the truth. Jesus would share with them later through the Holy Spirit. Jesus is the One who knows the infirmities and the needs of men. He knows by personal experience. Therefore, He is the One who is appointed by God to instruct the Spirit in His guiding ministry.
4. The Holy Spirit will show us things to come. The Spirit also discloses to us what is to come. We have the sure Word of Prophecy in the Scriptures.
  - 2Pet. 1:21 *...men, moved by the Holy Spirit, spoke from God.* We also have seen the Spirit speak through prophecy to disclose future events, such as happened in the Book of Acts
  - Acts 11:27-28 *...some prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and {began} to indicate by the Spirit that there would certainly be a great famine all over the world...* The Spirit has also warned us what will happen in these last days:
  - 1Tim. 4:1 *But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.* So the Spirit's ministry includes disclosing things to come.

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## 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

5. The Holy Spirit glorifies Jesus. When people think of the Holy Spirit working in believer's lives, they usually think of the paranormal: people speaking in tongues, prophesying, miraculous happenings. But He is first and foremost the Spirit of Truth. John tells us,

- 1John 5:6 "*And it is the Spirit who bears witness, because the Spirit is the truth.*" The Spirit is not weird and wacky. He's not out of control like some radioactive cloud falling on people and making them quake and shake. He's the Spirit of Truth. He bears witness of all truth. Now maybe you've been to churches where the Spirit is the main focus, the main attraction, the main thing. But Jesus says,

- John 16:14 "*He shall glorify Me...*"
- John 14:26 "*(He will) bring to your remembrance all that I said to you.*"
- John 15:26 "*...He will bear witness of Me.*"

**The Holy Spirit glorifies Christ and only Christ.** He receives of Christ and shows (declares) it to believers. This means He receives and declares only what Christ is; only what Christ did; and only what Christ said. The Holy Spirit was sent in Jesus' Name to proclaim Jesus alone. A Spirit-filled church is a **Jesus-focused** church.

**16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.** Jesus lets us know that all things that the Father have are His and the Father shall take what's His and show it to the believers.

## SYNOPSIS:

**Chapter 16:16-18** <sup>54</sup>Jesus knew that, a few hours after this conversation, he would die. Then, the disciples would not be able to see him. But, three days later, he would show himself to the disciples. He would be alive again and they would see him. Jesus predicted **His death** and **His resurrection**. Resurrection does puzzle and perplex people. It always has and always will. Well, the prediction certainly puzzled the disciples, and they began to ask among themselves what did Jesus mean? And Jesus knew of their perplexity. Jesus knows exactly what we need before we say a word.

A Puzzle about  
His death

- Some out rightly deny.
- Some say maybe and maybe not.
- Some say it can be and Jesus probably did arise, but it has no meaning.
- The Resurrection brings joy—irrepressible joy.

A Fact about His  
Return

- The Resurrection gives open access into God's presence.
- The Resurrection reveals all about the Father

In their sorrow Jesus pledged that He would return after His temporary departure. The disciples continued to ask among themselves; still being puzzled.

**16:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?—** Nobody can answer our questions but Jesus. And He knew they were eager to ask Him. "*Are you questioning among yourselves what you need from me? A little while, and ye shall not see me: and again, a little while, and ye shall see me?*" Jesus knows everything you want to say or ask and is intend on showing us, so it is more than right that we can ask Him everything!

<sup>54</sup> <https://www.easyenglish.bible/bible-commentary/john-ma-lbw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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**16:20** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. Jesus explains that the disciples would weep at His death thinking they were finished with Christ, however, the sorrow of the disciples would be turned to joy through the resurrection, the coming of the Holy Spirit, and the return of Christ (a future event that was unknown to them). But then He also says that the world would rejoice at His death. The world's joy is different from the Saint's joy. Why? - Because to the world, death would prove that He was not the Son of God. It would prove that He was a self-proclaimed savior who was now dead; and proved Him false. But we know that's not true for the Saints of God. The Lord's emphasis is strictly upon what is coming at the end—the joy is that He rises from the grave. Those who believe Him to be the Savior of the world would have a true and joyous relationship.

**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. Jesus gives a visible illustration of a woman giving birth. She literally groans and grasps in desperation for the new life to begin. The mother in labor is in much pain because her time has come, but when the baby is born, she forgets her pain, for the joy and love of her newborn child overwhelms her. In other words, the same thing that caused the sorrow would later be the cause of the joy. The resurrection and the presence of Jesus again brings joy just as a newborn baby brings joy to a woman in travail.

**16:22** And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Jesus here is telling them of the sorrow and joy they will experience over the next three days. Jesus told the disciples that He understood their sorrow. The greatest word that could ever be said to a person in sorrow would be the promise that his sorrow will be temporary. That is a very important lesson to learn. If you've been saying to the Lord, "How long do I have to go through this?" the Word says, "*Weeping may endure for a night, but joy cometh in the morning*" Psalm 30:5. Sorrow comes into our lives mainly for two reasons:

- The testing of our faith. If you endure the test and become stronger as a result of it, that's a cause for joy.
- God chastising us. When God disciplines us, He lets us know that we are His children who He wants to go in the right path to give us an overall joy in the end.

Jesus tells the disciples, "*When I die and am no longer with you, you'll be lonely and experience sorrow. But trust "Me" that out of your sorrow will come the greatest possible joy.*" He alleviates the disciples' sorrow with a promise— **your joy no man taketh from you**, Isn't that wonderful? This is a great revelation of one of the ways by which our Lord works in our lives. He takes the very thing that causes us heartache and sorrow and turns it into a cause of joy. What was it that was about to give the disciples great sorrow?—The cross. But after Christ's death and resurrection, the cross became the source of their joy. The disciples had to wait until after the purpose of the cross, for their sorrow to turn into joy. This joy would remain in them in spite of the persecution that Jesus had predicted they would encounter. No one could take this type of joy from them

**16:23** And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. No doubt they had asked Him many, many questions. But the Lord Jesus says, "*In that day*" you're not going to be asking Him questions. "**Ask me nothing!**" The word "*day*" can be used to refer to an era. So, in that day, after the resurrection and ascension or age of the Spirit, beginning at Pentecost...

1. The disciples would no longer ask Jesus questions because He would be bodily absent from them.

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Previously, the disciples had relied on Jesus' physical presence.

2. The disciples would no longer ask Jesus questions because now, they will ask the Father in Jesus' Name! "*Whatsoever ye shall ask the Father in my name, He will give it you.*" The Resurrection gave open access into the Father's presence. "*We can now come boldly to the throne of grace*" Hebrew 4:16.
3. They will have no need to ask Jesus anything anymore, also because the Paraclete, the Holy Spirit, will be residing in them permanently, and "He" will give the disciples full understanding. With the permanent indwelling presence of the Holy Spirit, they will be so intimately acquainted with the Father Himself, that they will be able to ask Him directly and expect an answer.

**16:24** **Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.** Christ was saying that up to this time, the disciples hadn't prayed in His Name. Prayer had been made to God, for He had taught them to pray to the Father (Our Father), but they hadn't considered the magnitude of His Name. Now, they were to pray in the merits of the finished work of Jesus. Now, the order was to ask—receive—that your joy may be full. They were about to enter into a new relationship order. So how can we know full joy? By asking the Father for things and receiving them (answered prayer) our joy is full and complete. Also, by asking the Father in Jesus' Name (pray to the Father, having the right and authority to enter into His throne room) will make our joy full and complete. And by recognizing one does not work without the other.

**16:25** **These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.** Jesus had spoken to His disciples, in proverbs (short sayings expressing an obvious truth), because He could not because He knew that the disciples would not understand. But, the time comes, that is, after His death and resurrection, when He shall no longer speak to them in proverbs, but show or reveal the Father plainly when the Spirit comes. An event was coming and could only be explained after the event. The cross could only be understood after the resurrection, for you could not understand one without the other.

**16:26** **At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:—** God's justice fell onto the Son He loves, bringing us to Himself, so, in the day of Resurrection and the coming of the Holy Spirit, He's now telling them that in their time of prayer, they will approach the Father and ask in Jesus' Name. Jesus had been with them, but He will no longer be with them. Therefore, He's implementing that they recognize that they can go to the Father for themselves. Remember all things come from the Father, but Jesus is saying ask in My Name! The Name of Jesus has resolved any division, for the Father recognizes the finished work of the Son and hears the believer when they ask in Jesus' Name. He lets them know that He does not have to pray the prayer for them.

**16:27** **For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.** Jesus says because the disciples loves Him and believed that Jesus came forth from the Father, the Father Himself loves these disciples; also loves any believer.

**16:28** **I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.** Jesus' phenomenal claim was that: from the Father He came, then to the Father He returns.

1. Jesus says I came forth from the Father and came into the world.
2. Jesus says I leave the world, and go back to the Father

**16:29** **His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.** The

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disciples told Jesus that **now** He's speaking plainly and not speaking anymore proverbs.

**16:30** Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Something that Jesus said struck the disciples hearts. They made a great declaration. The disciples told Jesus that they realized that He knows all things and no man needed to ask Him any questions. And by this they believed that Jesus came forth from God. Their belief was only the first step toward the great faith they would experience when the Holy Spirit came to dwell in them.

**16:31** Jesus answered them, Do ye now believe?— And Jesus answers back, Do ye now believe?

**16:32** Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. But Jesus let the disciples know that the hour comes and is now here that all of them will scatter, every man to his own home and leaving Jesus alone. Yet, Jesus says He is not alone because the Father is with Him.

**16:33** These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. Jesus tells them that He speaks these things that they might have peace. The peace that's in Jesus Christ is lasting. It is an overcoming peace. But remember there is tribulation; trouble in the world. No matter who the person is, trials and tribulations come. "*But be of good cheer; I have overcome the world.*" The ultimate victory has been won!

## SUMMARY:

Jesus spoke many things to His disciples, but not of persecution in the beginning, because He was with them and there was no cause for them to be alarmed. But there were certain things He wanted them to remember when the right time came. Now Jesus had to go away to the One who sent Him. No one asked where He was going, but He saw the sorrow all over their faces, and filling their hearts. However, He has to tell them the truth. It was beneficial for them that He went away because if He didn't, the Comforter couldn't come. He had to depart for a higher reason; for when He comes He has a job to do: reprove the world of sin; of righteousness; and of judgment. People didn't believe in Jesus. People wouldn't see Him anymore because He went back to the Father, but their way of righteousness would be exposed; conviction would occur. And people believing in the prince of this world, the devil, would come to their judgment just as he is to come. The Comforter, the Holy Spirit will do the work here on earth to convict the world of sin (**16:4-11**).

Now everywhere a man goes the *Holy Spirit* is with him.

1. The *Holy Spirit* will convict men of sin (v.9).
2. The *Holy Spirit* will convince men of righteousness (v.10).
3. The *Holy Spirit* will convict men of judgment (v.11).

Jesus still had many things to communicate to them but He knew they couldn't tolerate them now. But He knew that the Comforter is Spirit of Truth and He will come. He knew that the Spirit of Truth would guide them in all truth. He knew that the Spirit of Truth would not speak of Himself, but whatever He hears from Jesus. He knew the Spirit of Truth would show us future things to come. And He knew the Spirit of Truth would glorify Jesus, for whatever He received from Jesus, He would show us. His great work is to bring God's truth to all men. It is our job to witness; it is the *Spirit's* job to convict (**16:12-15**).

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# PITWM VERSE BY VERSE

19 A question the disciples asked among themselves needed to be asked, and only Jesus could. *"A little while, and ye shall not see me: and again, a little while, and ye shall see me?"* 20 Verily, verily, the disciples will weep and lament and be sorrowful, but the disciple's sorrow shall turn into joy, but the world shall rejoice: (over His death). 21 Jesus gives a visible illustration of a woman giving birth. The mother in labor is in much pain because her time has come, but when the baby is born, she forgets her pain, for the joy and love of her newborn child overwhelms her. 22 Jesus here is telling them of the sorrow and joy that they will experience over the next three days. He takes the very thing that causes us heartache and sorrow and turns it into a cause of joy. No one could take this type of joy from them (**16:19-22**).

23 Jesus says "In that day" you're not going to be asking Him questions." Ask me nothing! Because He would be bodily absent from them. And because now, they will ask the Father in Jesus' Name! 24 Christ was saying that up to this time, the disciples hadn't prayed in His Name. Until then, prayer had been made directly to God. Now, they were to pray in the merits of the finished work of Christ. Now the order is ask—receive—that your joy may be full. They were about to enter into a new relationship. 25 Jesus had spoken to His disciples in short wise sayings, for He could not speak openly because He knew that the disciples would not understand. But Christ would reveal the Father plainly. 26 He's now telling them that in their time of prayer, they will approach the Father and ask in Jesus' Name. Jesus had been with them, but He will no longer be with them. The Father recognizes the finished work of the Son and hears the believer when they ask in Jesus' Name. He lets them know that He does not have to pray the prayer for them. 27 For the Father Himself loves them, because they have loved Jesus, and have believed that Jesus came from God. 28 Jesus' phenomenal claim: from the Father He came, then to the Father He's returns (**16:23-28**).

29 The disciples told Jesus that they realized that He knows all things and no man needed to ask Him any questions. 31 And Jesus answers back, **Do ye now believe?** 32 The hour comes and is now here that all of the disciples will scatter every man to his own home, leaving Jesus alone. Yet, Jesus says He is not alone because the Father is with Him. 33 Jesus tells them that He speaks these things that they might have peace. *"But be of good cheer; I have overcome the world."* The ultimate victory has been won! (**16:29-33**).

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**INTRODUCTION:**

The entire chapter is Jesus' prayer. His earthly mission is about to end, but before He departs, prayer is needed. He prays first for Himself (vv.1-5), then for His disciples (17:6-19), and finally for future believers (17:20-26).

**17:1** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:— This was a prayer for Himself. As He lifted up His eyes to heaven, He called on His Father saying that His hour had come, meaning the time of His death had come. The hour is the particular time that Jesus' mission is coming to an end starting with an arrest. Many types and symbols for hundreds and thousands of years had pointed toward this time. In this He was claiming to know God intimately; to be the very Son of God. The first thing that Jesus asked was for the Father to glorify Him—and "that His Father in turn be glorified." Cause you see they are really one and the same. If one is glorified, the other is glorified.

- ...glorify thy Son...that thy Son also may glorify thee— How?
  - In the Son's obedience to what the Father sent Him to do, glorifies the Father.
  - In the Son always saying that the Father sent me, glorifies the Father.
  - In the Son's character of love that is shared, displays the Father's character, glorifies the Father.
  - In the Son's completion of the mission, glorifies the Father.
  - In the Son's endurance of the cross, glorifies the Father.

So, God's glory and Jesus' glory are found in the completion of the great work of salvation; And the great work of salvation leads to man receiving eternal life. And the only way a person can glorify God is to receive the Son and do what God says.

**17:2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. The Father has given Jesus power and authority over all living beings; flesh. And this authority enables Him to give eternal life (live forever) to as many as was given Him (the disciples and *those who seek to know God, the Father through Christ Jesus*). He had finished the work God had given Him to do, thereby glorifying God

**17:3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. "Eternal life" means to live forever, but more exactly, it is the quality of life. To possess this quality of eternal life means to know the only true God and to know who has sent Jesus Christ.

**17:4** I have glorified thee on the earth: I have finished the work which thou gavest me to do. Jesus has brought glory to the Father by fulfilling His Will and completing His task He had been given to do.

**17:5** And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. The second thing Jesus asked in prayer was to be restored to His former glory in which He had before the world began.

**17:6** I have manifested thy name unto the men which thou gavest me out of the world: thine they

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# PITWM VERSE BY VERSE

were, and thou gavest them me; and they have kept thy word. God gave Jesus men from out of the world and Jesus taught and made God's Name known. God stirred and led these men, (the first believers) from the world's standard of thinking to receive and follow Jesus, and be shown the revelation of God! You have to remember, "No man can come to me, except the Father which hath sent me draw him..." Jh.6:44a. The first believers belonged to God, and He drew them to His Son by His sovereignty and power and foreknowledge. Jesus was speaking to His Father about them, letting Him know that they have kept His Word!

**F**  
**A**  
**I**  
**T**  
**H**  
**F**  
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**L**  
**17:7** Now they have known that all things whatsoever thou hast given me are of thee. Their listening to Jesus, which brought them to know that all things given to Jesus was from God; whatsoever Jesus commanded was from God the Father.

**17:8** For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. Those given to Jesus by the Father now know that Jesus was the Son of God. They know that He was the embodiment and revelation of God. Three things occurred in this verse.

1. They had received the Words, the very Words of God.
2. They now know Jesus' origin. He had come from God.
3. They now believed who sent Jesus. God hath sent Him.

**17:9** I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. What Jesus prayed for is meaningful for believers. I found seven reasons why Jesus was praying only for His disciples: (1) Jesus prayed for the ones God has given Him and not for the world. It was not because the world didn't need prayer, for they did. But He considered those the Father gave Him to be the ones marked for a special duty. They were given to Him for a reason, and He was responsible for their welfare; their knowing; they were entrusted into His hands by the Father. It's the same as those in your household. You are responsible to pray for them. You want the best for them.

**17:10** And all mine are thine, and thine are mine; and I am glorified in them. The disciples belonged to the Father, as well as the Son. This was mutual possession, claiming deity and oneness with God. God could count on Jesus for hearing and answering Him. (2) Therefore, Jesus prayed for the disciples because He was glorified in the disciples.

- The disciples lived for Him by obeying His Word and working with Him.
- The disciples showed loyalty and allegiance to Jesus.
- The disciples lifted Jesus up to the world and proclaimed Him to be the Savior of the world and Lord of the universe.

They would become strong in their continued witnessing to glorify Jesus.

**P**  
**R**  
**O**  
**T**  
**E**  
**C**  
**T**  
**E**  
**D**  
**17:11** And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Jesus already sees the end and speaks His existence as not in the world. (3) Jesus prayed that the Father keep the disciples through His own name, those whom He had given Him in the world. Those He would leave in the world, would be the ones to carry the Gospel after His departure. Jesus was faithful to God's Name, faithful to revealing God and lifting His Name up to the disciples. Why?- Because God would be faithful to keep them. This keeping power of God means that God delivers believers through the trials of this world, for the Word says "*In the world ye shall have tribulation: but be of good cheer; I have overcome the world*" (Jh.16:33). God will allow absolutely nothing to separate Christian believers from His Son! Therefore, the disciples being in a divisive world and Jesus having to leave, (4) Jesus' prayed for the disciples that they be one, just as Jesus and the Father are one. Divisiveness

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# PITWM VERSE BY VERSE

comes from the depraved nature of man, but the nature of Christ came to change and convert to love. Believers are to be unified, just as Jesus and the Father are one. We are to also be one in...

—nature: been born-again; made into a new creature; become a partaker of the divine nature, etc.

—character: godly and holy, denying the works of the flesh and living pure lives as Jesus and the Father; bearing the fruit of the Spirit.

—and purpose: surrendering and giving all to minister and proclaim the message of salvation to a lost and dying world.

**17:12** While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. Jesus kept the disciples while He was in the world. He also kept them covered in the Father's Name! He lost none except Judas, for Judas' betrayal was to fulfill Scripture. "Perdition" means Hell or eternal punishment and damnation into which a sinful and unrepentant person (their soul) passes after death, and is utterly loss.

**17:13** And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. (5) Jesus prayed for the disciples that they would have His joy in all its fullness. The joy of Christ is the depth of assurance and confidence that ignites a cheerful heart. And it is that cheerful heart that leads to cheerful behavior. And from that, we know that:

- Joy is divine.
- Joy does not depend upon circumstances or happiness.

The key to joy is living in close contact with Jesus, the source of all joy! So...

- Knowing that God loves you brings joy.
- The fellowship of the Father and the Son brings joy
- Victory over sin, death, and hell brings joy.
- Repentance brings joy.
- The hope of glory brings joy.
- The Lord's Word, the revelations, commandments, and promises which He made brings joy.
- The commandments of Christ and the Will of God brings joy.
- Prayer brings joy.
- The presence and fellowship of believers brings joy.
- Converts bring joy.
- Hearing that others walk in the truth brings joy.
- Giving brings joy.
- There is a future reward.

**17:14** I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. Because Christians have the Word within them, the world hates them. The disciples received God's Word and went through many hardships in the world. Just as Christ was not of the world, they also were not of the world and were hated.

**17:15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. There was a need for the disciples to be in the world and not be taken out of the world, for they had God's Word to give to others. (6) Jesus prayed for the disciples that they be kept from the evil one.

**17:16** They are not of the world, even as I am not of the world. Those that are "not of this world" would mean that they have an entirely different nature, including different heart desires, different fundamental goals, and ultimately a different God.

- Jesus came from God out of heaven.

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# PITWM VERSE BY VERSE

- The disciples and other believers were born again by the Spirit of God and given the very nature of God.

The world and the devil want nothing to do with the selfless and sacrificial nature that are giving the Word to others. God's mission to save the world depended upon the disciples' loyalty and faithfulness. Therefore, Jesus prayed for their joy and preservation.

- The disciples were now of the same nature as Jesus.

**H O L Y** **17:17 Sanctify them through thy truth: thy word is truth. (7) Jesus prayed for the disciples that the Father sanctify them through His truth** (v.17, 19). "*Sanctify them*" means set apart, be separated, consecrate, dedicate, holy, purify. We are sanctified unto God, but through His truth we are made holy. God's truth is said to God's Word (*both living and spoken Word*). The sanctification of Christians is a lifelong process, but come in three stages:

1. There is the initial or positional sanctification—when a person believes in Jesus Christ, he is immediately set apart for God permanently, once-for-all (Heb.3:1. 10:10).
2. There is progressive sanctification—when the true believer makes a determined and disciplined effort to allow the Spirit of God to set him apart day by day as the believer walks upon this earth Jh.17:17, 2Cor.3:18; Eph.5:25-26; 1Th.5:23-24).
3. There is eternal sanctification—the day is coming when the believer will be perfectly set apart unto God and His service—without any sin or failure whatsoever; the day of the believer's eternal redemption (Eph.5:27; 1Jh.3:2).

The process of holiness is only accomplished through the Word of God. "*Be ye holy for I am holy*" 1Pt.1:16.

**17:18 As thou hast sent me into the world, even so have I also sent them into the world.** We have the same assignment as Jesus because we are also disciples. The disciples were to be sent into the world just as Jesus was sent into the world to bring men back to God through reconciliation. And the disciples had to be set apart to God to this same task.

**17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.** This means that Jesus was totally set apart for the Father's Will. He did that in order for believers to be set apart to God by the truth He brought.

**17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;**— This part of the prayer is for future believers; those who will believe on Him through the Word they will teach from that moment to the end of the world.

**17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.** The prayer is always for unity; that all Disciples of Christ be one. Jesus and His Father are one—the Father in Him and He in the Father. Now, the disciples are to be one in the Father and Son. Why?— That the world may believe that the Father had sent Jesus. This was very important for all to know who sent Jesus! It established credibility. There are many voices proclaiming so many different messages. This one message has to stand out as the truth!

- There is only one central message: that God sent Jesus out of heaven into the world.
- There is only one request of men: to believe that God did send Jesus into the world.
- There is only one mission: that men be one (unified), in proclaiming the message of the glorious gospel!

## SUMMARY:

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# PITWM VERSE BY VERSE

1 Jesus prayed and lifted up His eyes to heaven, and said, "*Father, the hour is come*", meaning the time of His death had come. The first thing that Jesus asked for is for the Father to glorify Him— and "*that His Father in turn be glorified.*" 2 God has given Jesus power over all flesh, that He should give eternal life to as many as God has given Him. 3 This is life eternal, that they might know God, the only true God, and Jesus Christ, whom God has sent. 4 Jesus says that He has brought glory to the Father by fulfilling His Will and completing His task He was given to do. 5 The second thing Jesus asked in prayer was to be restored to His former glory in which He had before the world began (**17:1-5**).

6 God gave Jesus men from out of the world and Jesus taught and made God's Name known. 7 Now, the disciples know that all the things that was given Jesus was from the Father, 8 for Jesus has given them the words which the Father gave Him; and they have received them, and know surely that Jesus came from the Father, and they believe that the Father did send Jesus. 9 Jesus says that He's praying for those He's been given, but not for the world, for those in which the Father had given Him are marked for a special duty. They were given to Him for a specific reason. 10 All those Jesus had were the Father's, and those that were the Father's were Jesus' and Jesus is glorified in them (**17:6-10**).

11 He knows that He will leave them behind as He leaves this world to go back to the Father, and He prays for their unity; their oneness, and protection. 12 While Jesus was with them, He was able to preserve, guard, and watch over them in God's Name, and none were lost, except Judas, the son of perdition, that the scripture might be fulfilled (**17:11-12**).

13 He tells the Father that He is coming to Him after speaking to the disciples about many things. He wants them to be filled with His joy. 14 The Word has been given to the disciples, and the world hated them because they were not of the world, just as Jesus was not. 15 Jesus prayed that they shouldn't be taken out of the world, but that the Father would protect them from Satan's power. 16 They were not of the world, but were needed in the world (**17:13-16**).

17 Jesus asked the Father to sanctify them through the truth, which His Word. 18 Just as Jesus was sent into the world, He also sent the disciples into the world, 19 and for their sakes they needed to be sanctified through His truth (**17:17-19**).

20 Jesus is not only praying for the disciples alone, but for future believers who will come to Jesus because of the disciples' Word. 21 Also, that they all be one, as the Father and Jesus are one; and that these disciples be one heart, and mind in the Father and Jesus. This would bring about the world believing that the Father sent Jesus (**17:20-21**).

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**18:1** When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples. After Jesus had finished His prayer, He takes His disciples over the "*Brook Cedron or Kidron*", which runs along the east side of Jerusalem where the garden that has olives, the "*Garden of Gethsemane*."

**18:2** And Judas also, which betrayed him, knew the place oftimes resorted thither with his disciples. Jesus had gone to the garden (His special place with the Father) many times before to get away from the crowds with His disciples. Jesus teaches that we need a special place for just He and I. We need no outside noises, no other sounds. Let us abide under the shadow of the Almighty where no power or foe can withstand or penetrate. Jesus' Holy Ghost power can reach through the walls of our inner man to keep us protected. Now, the plot of Judas unfolds, and he also knows about this place and had agreed to betray Jesus.

**18:3** Judas then, having received a band of men and officers from with the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. So, Judas takes with him a large crowd (some have estimated six hundred Roman soldiers) of a band of men and officers (temple police) from with the chief priests and Pharisees had come to arrest Jesus. They came with lanterns and torches to take the "*Light of the World*", and they came with weapons to arrest the "*Prince of Peace!*"

**18:4** Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, **Whom seek ye?** Because Jesus was completely aware of Judas' plan, and knew what was happening, He went out to meet them. He was doing God's Will and asked them "*Whom seek ye?*" Jesus knew He was to bear the sins of the world upon the cross. He could have fled. He could have blown them away with His breath, but He didn't! Now tell me whom you're seeking! Say my Name!

**18:5** They answered him, **Jesus of Nazareth.** Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. The soldiers called out His Name "*Jesus of Nazareth*" and Jesus' response is "*I am he.*" It was at this point in Matthew, Mark, and Luke that Judas, in his act of betrayal; deceit; and treachery, he kissed the Lord (Matthew 26:49).

**18:6** As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Wow! As soon as He said and confirmed His Name with "*I Am He*", the magnitude of power within Him caused all the soldiers to go backward and fall to the ground. The authority, power, and presence of God embodied Jesus, where the others' authority and power could not withstand against Him. They had no power to take Him unless He allowed them. They had to fall before Him! He voluntarily laid down His life. The crowd was caught off guard by this unusual behavior of Jesus as He calmly faced them, identified Himself, and made no effort to escape. They became afraid of Him!

**18:7** Then asked he them again, **Whom seek ye?** And they said, **Jesus of Nazareth.** So, Jesus waited till they got themselves together and asks the soldier again "*Whom seek ye?*" Again they said, "*Jesus of Nazareth.*" Jesus' answer didn't change.

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**18:8** Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:— *"I Am He"* is displayed in this passage at least 3times (vv.5, 6, 8). And in this moment of personal crisis, Jesus requests that if you're seeking me, then let the disciples go free.

1. Jesus voluntarily accepts that He must go.
2. Jesus courageously confesses and claims *"I Am He."*
3. Jesus' miraculous blast of His Words *"I Am He"* brought them to their knees.

At this moment, He took His disciples' place. He took the lead by offering Himself in their place.

**18:9** That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. The glorious security of the believer is that Jesus will lose no one whom the Father has given Him.

**18:10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Peter, wanting to show his devotion to Jesus, quickly drew out a sword and started to fight. Peter took his stand in the flesh and proceeded to cut off the ear of the high priest's servant called Malchus. Jesus did not need Peter's protection. He could have summoned more than twelve legions of angels if it had been His desire to be delivered (Matthew 26:32b).

**18:11** Then said Jesus unto Peter, Put up thy sword into the sheath:— Jesus rebukes Peter by telling him to put his sword back into his sheath, for Jesus was deliberately giving Himself over to His enemies. Can you see where Peter might have felt shame because He really thought he was helping, but really he was hindering the plan of God? Can you see why later on, the shame and fear took hold of Peter because he knew what he did was wrong, but couldn't seem to get it right until he talked to Jesus, the one he needed the forgiveness of?

**18:11b** ...the cup which my Father hath given me, shall I not drink it?— Jesus is asking Peter a question about the cup that He must endure, but He's not asking permission to drink it, for He has every right and authority to drink it. Jesus prayed about this cup twice in Matthew 26:39, *"If it was possible, He wanted the cup to pass from Him. Then He said Nevertheless, not my will, but as thou wilt!"* 42<sup>nd</sup> verse *"If the cup may not pass from Him, except He drink it, thy will be done!"* Peter has no right to not allow Him to drink it. It was given to Him by His Father. He's painting the picture of what His Father's plan is; what His Father has told Him to do. The "cup" symbolized many things: suffering, separation, death, and God's wrath!

- Yes, He will suffer, for His blood is shed for many.
- Separation from the Father while on the cross when He cries out *"Father why have thou forsaken me?"*
- Death was in the cup, and Jesus asks, "shall I not drink it?" Jesus had been preparing His disciples for His death from the very beginning.
- And the great cup or trial Jesus was facing was the great *"Wrath of God."* God had to judge sin. Sin had to be atoned through only One, and that is, Jesus Christ alone. He is the *"sacrificial Lamb of God who takes away the sins of the world"* (John 1:29).

Scripture says in Romans 1:18 *"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."*

1 Thessalonians 1:10 says *"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."*

The moment Jesus died on the cross, the payment of sin was satisfied. Hebrews 9:12 says *"He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption."*

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# PITWM VERSE BY VERSE

**18:12** Then the band and the captain and officers of the Jews took Jesus, and bound him,— The band and the captain and officers (temple police) of the Jews arrested Jesus and bound Him.

**18:13** And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. And they lead Him away to the house of Annas first, for he was the father-in-law of Caiaphas in that same year. <sup>55</sup>Annas had been the High Priest before Caiaphas. So many Jews considered that he had the same authority still as a High Priest.

**18:14** And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews, Behold your King!— Caiaphas is the one who gave counsel to the Jews that it was expedient that one man should die for the people

**18:15** And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. Jesus knew His rights, but He did not insist on them. <sup>56</sup>It is evident that two of Jesus' disciples had followed the Lord and His enemies across the Kidron Valley into the city of Jerusalem and into the courtyard of the High Priest. One of these disciples was Simon Peter and the other one is (probably John whom Jesus loved). This is the only mention of John out of all the four Gospels. There is always a mention of Peter in the courtyard but not John. John here was known unto the high priest, and went in with Jesus into the Palace of the high priest.

**18:16** But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. But Peter didn't follow the other disciple all the way in, he stood outside the door. Note: (In chapter 20 we will see Peter going all the way into the sepulchre, while John stoops down to look in and then later goes in after Peter). But, as the other disciple (John) spoke to the one that kept watch or guarded the door, he made arrangements that allowed Peter to enter in. You have to give it to Peter, he stayed close. But the thing is— you have to be around people so we could see the denial. This is a setup, Peter.

**18:17** Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. It didn't take long. Right after Peter was brought into the courtyard palace, the damsel that kept the door recognized Peter and asked: "Aren't you also one of this man's disciples?" Peter immediately said, "I am not." Well, she had already known John was one of Jesus' disciples, but Peter must be too. But, Peter wouldn't admit that he was too. This is the first time Peter denied knowing Jesus.

**18:18** And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. Peter then stands with the servants and officers over a fire of coals in the cold to warm himself.

**18:19** The high priest then asked Jesus of his disciples, and of his doctrine. Annas had served as high priest, but was thrown out of office by the Romans, and now his son-in-law Caiaphas was the high priest. This means that the trial before Annas was illegal, and it proved to be very brutal. However, Annas was looking for something for which to convict Jesus. He questioned Him as to His doctrine; what He taught.

**18:20** Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the

<sup>55</sup> <https://www.easyenglish.bible/bible-commentary/john-ma-lbw.htm>

<sup>56</sup> <http://www.family-times.net/commentary/trial-before-annas/>

<http://www.pitwm.net/pitwm-versebyverse.html>

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temple, whither the Jews always resort, and in secret have I said nothing. Jesus responded that He had nothing to hide and that He had taught publicly in the synagogues and in public places.

**18:21** Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said. Jesus refused to be a witness against Himself, and instead He asked Annas to produce witnesses who could testify as to His teaching. *"Look they know what I said!"*

**18:22** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying Answerest thou the high priest so?— Jewish law demanded that witnesses be called before a prisoner was questioned. Annas defied this law, which made the trial illegal. While Jesus was still tied up, one of the Temple police standing there, struck Jesus, and hollered out: *"Is that any way to answer the High Priest?"* He didn't like Jesus' answer and they weren't going to call any witnesses even though there were some.

**18:23** Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smites thou me?— Jesus' rebuttal to the officer was that *"if He has spoken a lie then prove it. Should you hit a man that's telling the truth?"*

**18:24** Now Annas had sent him bound unto Caiaphas the high priest. Since Annas could prove no wrong in Jesus, He sent Jesus bound to Caiaphas the High Priest.

**18:25** And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. It was only a short time until Peter denied his Lord—the second time.

**18:26** One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?— *"One of the servants of the high priest, was kin to the one whose ear Peter cut off, saith, Did not I see thee in the garden with him?"* Now here is the third time Peter denied he knew the Messiah. I guess Peter had a face that they'll never forget. If Jesus wants you known, He'll surely make you shown to others.

**18:27** Peter then denied again: and immediately the cock crew. The prediction Jesus gave to Peter was that Peter would deny Jesus three times before the cock crows. The cock crowed just as Jesus predicted. Peter had been recognized by three different people at three different times. Jesus already knew this would happen. However, Peter never thought this would happen to him. If we are marked by the Lord, we will stand out! And when we mess up, the Lord will set us right in directing our heart.

The significant difference between Peter and Judas was that Peter wept over his sins and repented, while Judas admitted his sins but never really repented. Judas repented himself, meaning an expression of remorse and regret, not repentance of sin that leads to a change of mind and action. There is godly sorrow that leads to repentance, and there is worldly sorrow; fleshly sorrow—sorry I got caught, that leads to death.

**18:28** Then led they Jesus from Caiaphas unto the hall of judgment: — Three trials occurred:

1. The first trial was before Annas, former high priest (18:12-14, 19-23).
2. The second trial was before Caiaphas, current high priest (18:24).
3. The third trial was before, Pilate, the Roman governor (18:28-32).

Now we are in the Roman governor's palace of residence.

**18:28b** ...and it was early; — Early morning probably means shortly after sunrise when the Sanhedrin

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met in formal session and pronounced its verdict on Jesus.

**18:28c ...and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.** — The Jews refused to enter Pilate's palace. They would not enter Gentile quarters because they didn't want to defile themselves. To enter the judgment hall would have polluted and contaminated them ceremonially and they would have been disallowed from participating in the Passover. Look at the religious leaders who had arrested an innocent man and had already broken a number of their own laws were more interested in ceremonial purity or cleanness than seeing to Jesus' innocence.

**18:29 Pilate then went out unto them, and said,—** The Jews despised Pilate for many reasons, yet they had to come to him for this matter. On many occasions they threatened to exercise their right to report Pilate to the emperor (even higher than Pilate). And Pilate despised the Jews in particular for their intense practice of religion, and since Pilate didn't live in Jerusalem, he had to come there by order of the Emperor Tiberius Caesar Augustus because of Passover to deal with any disturbance of Roman peace or rule. So, to accommodate the Jewish leaders, Pilate goes out to them, being sensitive to keep the peace during Passover, since the city was flooded with Jewish pilgrims.

He asks the question: **18:29b ...What accusation bring ye against this man?** — This was a logical question; however, the Jews had not prepared a formal indictment. All they wanted to do was bring Jesus before the Romans, so they could find Him guilty because the Jews had no power to execute. That was the Romans job. Therefore, according to Scripture, all this had to take place. Jesus had to be delivered to the Gentiles.

**18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.** They wanted Pilate to accept the fact that they would not bring a person to him if he were not a malefactor (an evildoer or criminal). This is how the Jews wanted the Romans to see Jesus; not as innocent, but as a criminal.

**18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:** — I assume that Pilate knew what was going on with Jesus and the Jews, but really didn't want to get involved. He found out for sure that the Jews really wanted to go as far as death. They wanted the Romans to judge the case and pass sentence according to Roman law because they, the Jews couldn't legally execute anyone, especially on the Sabbath or on feast days. Therefore, they wanted Pilate to pass sentence on Jesus. Normally, the Jewish leaders would have stayed clear of Pilate, but he was their only hope of carrying out the death penalty on Jesus. This is how bad they wanted this done, and how far they were willing to go.

**18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.** Jesus had told His disciples many times of what would happen to Him; regarding His death. The Jews used the method of stoning to execute criminals. If Pilate were to authorize death, it would be by means of crucifixion. The Roman's method of execution had been prophesized by Jesus. Jesus specifically said they would "*crucify*" Him in Matthew.

**18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?** — The judgment hall was inside where Jesus was kept while he talked to the Jewish leaders outside. Pilate was able to question Jesus without the interference of the Jewish leaders. He would not examine Jesus in the crowd. <sup>57</sup>His question to Jesus is not have you committed a crime, but "are you

<sup>57</sup> <http://www.lovetheLord.com/books/john/49.html>  
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*king of the Jews?*<sup>57</sup> John skips this part- (*but Pilate's wife had warned him of a dream she had about Jesus. She told Pilate to have nothing to do with this*).<sup>58</sup> Pilate's question revealed doubt. He asked it because Jesus didn't look like a revolutionary or a criminal.

**18:34** Jesus answered him, **Sayest thou this thing of thyself, or did others tell it thee of me?** — It was to say, "*Are you speaking for yourself or are you speaking on hearsay by My accusers?*" Jesus desired to know whether Pilate was asking this question for the Jews or for himself. Jesus answers by asking a question, not by giving the answer to Pilate's question. Jesus challenges Pilate to think through the issue for himself, so he could make a real decision. So, if you're going to judge Jesus, a person is responsible for his own answer, not someone else's.

**18:35** Pilate answered, **Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?** – Pilate arrogantly speaks back by saying: (*I'm going to paraphrase*): '*Am not Jew? Cause this is not my fight. Do you know who I am? This is between you and the Jews; your own nation and chief priests. They're the ones that delivered you to me.*' Jesus was before Pilate for some reason and Pilate now wants to simply know what He has done, never mind if He is king or not; never mind about His kingship!

**18:36** Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.** Jesus now gives clarity of His kingdom. He's really saying '*yes I am a king*, because there is no kingdom without having a king; '*but my kingdom is not of this world.*' To the Romans, "*king*" meant a political rival. Though Jesus was a King, He was not a political rival in the sense Pilate thought. As far as Pilate could see, because Jesus told him that there were no servants fighting to prevent Him from being delivered to the Jews or anyone using force against the Jews or Romans, so Jesus' kingdom was not from here.

<sup>59</sup>Pilate may have been relieved at Jesus' answer that His kingdom was not of this world or not from here, because he didn't know which is the stronger of the two kingdoms.

[The eternal King who rules over the souls of men is mightier than an external foe with powerful armies. Rome is gone, Napoleon is gone, Hitler is gone, but the Kingdom of Jesus marches on].

We know that Jesus was speaking of a spiritual kingdom in which Pilate or the Jewish leaders could not understand, but Pilate wanted Jesus to come right out and say He is a King, from the very beginning when he asked in verse 33.

**18:37** Pilate therefore said unto him, **Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.** Now Pilate is still confused. That's why he asking again. He just wanted Jesus to admit that He is a king. With Jesus' answer, He didn't want Pilate to get hung up on kingship. But He takes time to tell Pilate about what He was born to do and why He came into the world. "To this end was I born"—not for political gain, but it shows His humanity. "...for this cause came I into the world"—means that He existed before His birth in Bethlehem, therefore indicating His deity. "...that I should bear witness unto the truth"—He's speaking of His ministry to testify to the truth. "Every one that is of the truth heareth my voice"—His was a spiritual kingdom of truth, and He won people to His cause not through force, but through the conviction of the Him speaking God's Word (TRUTH). Jesus says, '*all I have done is tell the truth. Those who recognize the truth hear me.*' That really had gotten Pilate's attention.

<sup>58</sup> [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=7950&commInfo=31&topic=John](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7950&commInfo=31&topic=John)  
<sup>59</sup> [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=7950&commInfo=31&topic=John](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7950&commInfo=31&topic=John)

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**18:38a** Pilate saith unto him, **What is truth?** All the while Jesus was speaking truth, Pilate still didn't understand. He didn't understand about Jesus being King so how is he going to know truth at this particular time? He wanted Jesus's version of or about truth, but Jesus doesn't answer. Jesus set the challenge up so Pilate could think through the issue for himself. Again, we are responsible to seek Jesus for ourselves. Then, and only then can we know "**Every one that is of the truth heareth my voice.**" in salvation is, **you** will make the choice and truly confess. John 17:17 says "**...thy Word is truth.**" John 14:6 says "I Am the Way, **the Truth**, and the Life..." **Therefore, truth is a Person!** —"**What is truth?**" **He is The Word!**

**18:38b** ...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. So, Pilate goes back out to the people to see if their answer has changed by what he says next. He went back out again to the Jews who were standing and waiting on Pilate's answer. Pilate says to them, "**I find in him no fault at all.**"

**18:39** But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?— But in order to please the Jews, he says there is a custom Pilate puts before them. At the Passover he could release one criminal. Now it is their choice to choose. He puts it back into their hands, and takes it out of his hands. "**Do you want me to release the King of the Jews to you?**"

**18:40** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. These Jews were adamant, for they all cried "**Not this man, but (give us) Barabbas** " The majority wanted a robber, a bandit, an outlaw. That's what they preferred instead of Jesus. Their King whom they earlier hailed Hosanna —Blessed be the King that cometh—all in the Name of the Lord. The people just outright rejected Pilate's offer of Jesus.

## SUMMARY:

<sup>60</sup>After Jesus had finished His prayer, He takes His disciples to the Garden of Gethsemane (18:1). He had taken His disciples there many times before to get away from the crowds. Soon Judas came with a large crowd (some have estimated six hundred soldiers) to arrest Jesus (18:2-3). Because Jesus was completely aware of Judas' plan, He went out to meet them (18:4-6). It was at this point that Judas, in his act of betrayal, kissed the Lord (Matthew 26:49). The crowd was caught off guard by this unusual behavior of Jesus as He calmly faced them, identified Himself, and made no effort to escape. In this moment of personal crisis, He requested that they let the disciples go free (18:7-9). Peter, wanting to show his devotion to Christ, quickly drew out a sword and started to fight. Jesus did not need Peter's protection. He could have summoned legions of angels if it had been His desire to be delivered. Peter proceeded to cut off the ear of one of the servants (18:10-11). Jesus rebukes Peter and deliberately gives Himself over to His enemies. They bind Him and lead Him to the house of Annas (father-in-law of Caiaphas) for a sort of preliminary exam before going before Caiaphas, the high priest. Now Caiaphas was the one who gave counsel to the Jews, that it was expedient that one man should die for the people (18:12-14). (18:1-14).

15Simon Peter and the other disciple (John) who was known unto the high priest went in with Jesus into the palace of the high priest. 16But, Peter didn't follow the other disciple all the way in, he stood outside the door. 17After bringing Peter in, the damsel that kept the door recognized Peter and asked: "**Aren't you also one of**

<sup>60</sup> <http://www.family-times.net/commentary/jesus-betrayal-by-judas/>  
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*this man's disciples?" Peter immediately said, "I am not." This is his first time denying the Lord. 18Peter then stands with the servants and officers over a fire of coals in the cold to warm himself **(18:15-18)**.*

19Caiaphas was the high priest and asked Jesus of His disciples, and of His doctrine. 20Jesus responded that He had nothing to hide and that He had taught publicly in the synagogues and in public places. 21Jesus refused to be a witness against Himself and instead He asked Annas to produce witnesses who could testify as to His teaching. *"Look they know what I said!"* 22When Jesus had gotten through speaking, one of the officers standing by struck Jesus with the palm of his hand, saying "Is that any way to answer the High Priest?" 23Jesus' rebuttal to the officer was that *"if He has spoken a lie then prove it. Should you hit a man that telling the truth?"* 24Since Annas could prove no wrong in Jesus, He sent him to Caiaphas the High Priest. 25Simon Peter stood and warmed himself by the fire, and those standing by asked, *"Art not thou also one of his disciples? Peter denied it, and said, I am not."* This is his second time denying the Lord. 26One of the servants of the high priest was kin to the one whose ear Peter cut off, said, *"Did not I see you in the garden with Him?"* 27After Peter had denied Jesus again, immediately the cock crowed. This is the third time Peter denies Jesus **(18:19-27)**.

<sup>61</sup>We need to understand that long before the Jewish leaders arrested Jesus in the garden, they had planned to kill Him (John 11:47-51). However, these Jews did not have the right to execute anyone; so it was necessary to get the approval of Rome. This is why Jesus is brought into the Judgment Hall before Pilate **(18:28)**. It is interesting to note that the Jewish leaders did not hesitate to condemn an innocent man and yet they were careful not to defile themselves by walking into a Gentile house (the Governor's Palace). They were more interested in ceremonial purity than in justice **(18:28)**.

Pilate was not anxious to get involved in a Jewish court case, especially at Passover time, so he had tried to evade the issue. After all, if the prisoner was creating problems for the Jews, let them try Him under their own law. Pilate asks these Jews for a formal accusation that they have against Jesus and they did not have one **(18:29)**. They just wanted Pilate to accept the fact that they would not bring anyone to him unless he was a criminal **(18:30)**. Pilate, unaware that they wanted to kill Jesus, asked them why they didn't pass sentence on Him according to their own law **(18:31)**. The Jews could use only the method of stoning to execute criminals and if Pilate were to authorize death it would mean crucifixion **(18:32)**. Crucifixion was the method that had been predicted by Jesus (Matthew 20:17-19). Pilate has a private interview with Jesus and asks Him if He is *"King of the Jews"* **(18:33)**. Jesus wants to know why Pilate was asking this question **(18:34)**. Pilate avoids the question and instead asks *"what hast thou done?"***(18:35)**. Jesus answers that, He had no political motives in mind, but instead His kingdom is a spiritual one **(18:36-37)**. **(18:29-37)**.

Pilate wanted Jesus' idea on truth—*"What is truth?"* But Jesus doesn't answer. So, Pilate goes back out to the people and tells them, *"I find in him no fault at all."* There is a custom that Pilate puts before them. He could release one at Passover. *"Do you want me to release the King of the Jews to you?"* The Jews all cried *"Not this man, but (give us) Barabbas "* They wanted a robber **(18:38-40)**.

## APPLICATION:

When truth is told some can't take it and can't understand it. Jesus' purpose was clear to Him but not to those around Him. Therefore, when you begin to tell others what the Lord told you, don't get upset when they don't want to understand it, just follow God. As you apply this lesson, know that there will be accusers, but there is still exaltation by God!

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<sup>61</sup> <http://www.family-times.net/commentary/jesus-is-innocent-before-pilate/>  
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## SYNOPSIS:

**CHAPTER 19:1-15** **1**So, Pilate ordered his soldiers to whip Jesus. **2**It was brutal. They made a crown of thorns and placed it upon His head, and placed a purple robe on Him, **3**yelling "Hail, King of the Jews!" And hit him with their hands. **4**Pilate went outside again to talk to the Jews. He told the crowd, "*I will bring Jesus out to you again so you will understand that I find no fault in Him.*" **5**Jesus came out wearing the crown of thorns that had sharp points and wearing a purple robe. Pilate said to the crowd, "*Behold the man!*" **6**The chief priests and guards from the Temple saw him and shouted, "*Crucify Him! Crucify Him!*" Pilate said to them, "*Then take Him! and Crucify him! for I find no fault in Him.*" **7**The Jewish leaders claimed that Jesus did not obey their Jewish Law and by their law, He should die because He made Himself the Son of God. **8**Pilate heard this, and became even more afraid, **9**and went back inside the Judgment Hall, asking Jesus, where he was from. But Jesus didn't answer. **10**So Pilate said, "*You are refusing to speak to me! I have the authority to let you go free. But I also have the authority to order people to "crucify you."* **11**Jesus answered, "*You have no power over me except it was given to you from above, so the man who handed me over to you is guilty of a worse sin.*" **12**Now, Pilate, really wanted to let Jesus go free after hearing this, but the Jewish leaders continued to shout louder. They told Pilate, "*If you free this man, you cannot be Caesar's friend! Anybody who calls himself a king is speaking against Caesar!*" **13**Pilate heard what they said and brought Jesus out and Pilate sat in the judgement seat in a place that's called the (Stone) "*Pavement*", but in Hebrew it is "*Gabbatha*." **14**It was the preparation of the "*Passover*", about the 6th hour, and Pilate said to the crowd, "*Behold your king.*" **15**They cried out "*Away with Him! Crucify Him!*" Pilate said, "*Shall I crucify your king?*" The chief priests answered, "*Caesar is our only king!*"

Now we get to our lesson about the crucifixion of Jesus—Crucifixion and Death. This is the most significant event in history is the crucifixion of Jesus Christ! We are saved by His death, and raised to new life by His Resurrection. However, there is a condition. WE MUST BELIEVE IN JESUS AND THAT GOD RAISED HIM FROM THE DEAD!

**19:16** **Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. Pilate delivered Jesus unto the soldiers to be crucified, and the soldiers took Him and led Him away. There was no more that Pilate could do for he had washed his hands of the matter and released Barabbas, the people's choice.**

Crucifixion was the Roman form of punishment. It was a hideous slow and painful death.

<sup>1</sup>Jesus was made to lie on the ground on an old rugged cross while His arms were stretched out and nailed to the horizontal beam that He carried. The beam (cross) was then hoisted up, along with the victim, and fastened to the vertical beam. His feet were nailed to the vertical beam to which sometimes was attached to a piece of wood that served as a kind of seat that partially supported the weight of the body. The latter was designed to prolong and increase the agony, not relieve it. Having been stripped naked and beaten, Jesus could hang in the hot sun for hours if not days. To breathe, it was necessary to push with the legs and pull the arms, creating excruciating pain. Terrible muscle spasms wracked the entire body; but since collapse meant asphyxiation, the struggle for life continued (<sup>1</sup>From MacArthur Study Bible). This is suffocation because the weight of the body made breathing difficult as the victim lost strength.

**19:17** **And he bearing his cross went forth into a place of a skull, which is called in the Hebrew Golgotha:— The first event of the cross was that of Jesus bearing His cross. He willingly went forth to a place**

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of a skull, which is called in the Hebrew Golgotha, not as a victim, but as the victor. He was bearing the cross and going forth for a specific purpose, and that is to save mankind. John 3:14-15 says, "*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.*" This was His purpose!

**19:18** Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

The second event of the cross was Jesus being crucified between two sinners; two unjust thieves.

1. It is a picture of the preeminence (meaning the superiority; power) of His sacrifice. He was surrounded by a world of unjust men, and this was the superiority and power of the Father's Way—His way was The Way of the Cross, to die for the world.
2. It is a picture of preeminent (meaning outstanding) guilt. Jesus Christ was being counted as the King of Sinners. The Scripture says "*For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him*" 2Corinthians 5:21.

Pilate delivered Him—the people forsook Him—and now He's between two thieves which depicted Him as one.

**19:19** And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH

**THE KING OF THE JEWS.** The third event of the cross was the title on the cross. The customs in such executions were to place a placard or tablet around the neck of the victim as he made his way to execution. The tablet would then be nailed to the victim's cross. Pilate used this opportunity for mocking revenge on the Jews which so intimidated him into this execution. This sign was meant to be ironic: A king stripped naked and executed in public view, had obviously lost His kingdom forever. But Jesus who turns the world's wisdom upside down was just coming into His Kingdom. His death and resurrection would strike a deathblow to Satan's rule and would establish his eternal authority over the earth. Few people reading the sign that bleak afternoon understood its real meaning, but the sign was actually true. All was not lost. Jesus was King of the Jews and Gentiles, the whole universe!

**19:20** This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. This signboard that hung over Jesus was written in three languages: Hebrew, and Greek, and Latin for the Romans in the area and Greek foreigners, and Jews visiting from other lands.

Aramaic (some translations) was the language most widely understood by the Jewish population of Palestine. Latin was the official language of the Romans occupying force.

Greek was the international language of the empire, understood by both Jew and Gentiles

**19:21** Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. The religionists objected to the title. However, they didn't ask that it be removed. They asked that the wording be changed to read "He said", I am the King of the Jews. Their unbelief was foul and obstinate, meaning adamant, and stubborn.

**19:22** Pilate answered, What I have written I have written. Pilate was being obstinate also. I guess he was saying I'm not giving into you a second time. You got what you wanted, and I'm not changing what I wrote.

**19:23** Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. The fourth event of the cross was the soldiers gambling His clothes. By custom, the clothes of the condemned person were property of the executioner. The division of the garments suggests that of the condemned person were property of the executioner. The division of the garments suggests that the execution squad was made up of four

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soldiers—for they took His garments and made four parts to every soldier a part. But the seamless coat was one piece of cloth, woven from the top to the bottom. The coat was identical to the robe of the High Priest. It symbolized Christ, the Mediator, the Pontifex, which in Latin mean "the bridge-builder" between God and man. This event fulfilled Scripture (Psalm 22:18).

**19:24** They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Psalm 22:1 (CSB) says "*They part my garments among them, and cast lots upon my vesture.*" The soldiers were gambling for Jesus' clothes, all according to God's plan. They were fulfilling scripture and didn't even know it.

**19:25** Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. The fifth event of the cross was Jesus' great love for His mother. Two scenes that get our attention: (1) The women stood at the foot of the cross. It was Mary the mother of Jesus—the sister of the mother—Mary, wife of Cleophas—and Mary Magdalene. They took a risk standing at the cross, because any supporter of Jesus ran the risk of ridicule and arrest. Nevertheless, the women stood there. Why? - Because they loved Him.

**19:26** When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son!— (2) Jesus' care of His mother. He was touched with the feelings of Mary's hurt and pain. In the last moments of His life upon earth, He made arrangements for her care. The disciple whom Jesus loved referred to John. He's standing there with Jesus' mother and Jesus tells her "Woman, behold thy Son!" meaning this is your son now (talking about John).

**19:27** Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. Then Jesus looks at the disciple John and says Behold thy mother! In this conversation to John, Jesus tells him to take His mother into his home and take care of her. This is an even exchange; His death for their life. Mother behold your son; My friend/son behold your mother. I know there is somebody you have gotten close to that is not family and you check on them, and if possible would like to move them into your home.

**19:28** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled saith, I thirst. The sixth event of the cross was Jesus' agonizing thirst and deliberate effort to fulfill Scripture. It had been hours since Jesus had had a drink of water. Psalm 69:21 says "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" which continues to fulfill Scripture.

**19:29** Now there was set a vessel full of vinegar, and put it upon hyssop, and put it to his mouth. Psalm 69:21 also show us the purpose of this vinegar and hyssop. The vinegar was to prolong life and increase the torture and pain. It was cheap sour wine used by the soldiers. "Hyssop" symbolizes an outward means of purification.

**19:30** When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the ghost. The seventh event of the cross was Jesus' great shout of victory. After the soldiers tried to give Him the sour vinegar, Jesus cried out "It is finished!" This was a shout of victory. Salvation and reconciliation were now possible for mankind. Jesus had completed His work, His mission, and

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His task completed! It was not a cry of a defeated martyr, but a cry of a victorious conqueror. In this ultimate sacrifice He paid our sin debt in full! And "He bowed His head and gave up the ghost!" This meant that He gave up His Spirit unto death. One translation says "He dismissed His Spirit."

He had to go through the Crucifixion to get to Death. He had to go through Death to Rise Again. He's showing us as disciples that we have to go through something to get to where He is. There are no shortcuts.

## SUMMARY:

16Pilate delivered Jesus unto the soldiers to be crucified, and the soldiers took Him and led Him away. 17Jesus bearing His cross and willingly went forth to a place of a skull, which is called in the Hebrew Golgotha. 18He was being crucified between two thieves; one on one side, the other on the other side, and Jesus in the middle. 19And Pilate wrote a title, and put it above the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. 20The signboard place where Jesus was crucified was written in three languages: Hebrew, and Greek, and Latin. 21The religionists objected to the title and wanted the wording changed to read "He said", I am the King of the Jews. 22 Pilate answered, "*What I have written I have written*" (**19:16-22**).

23While Jesus was being crucified, the soldiers 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. 24They said 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. 25The women that stood at the foot of the cross were: Mary, the mother of Jesus—the sister of the mother, Mary, wife of Cleophas—and Mary Magdalene. 26Jesus seeing His mother, and the disciple standing by her whom he loved, He said unto his mother, "Woman, behold thy Son!" 27Then Jesus to the disciple said, "Behold thy mother!" And from that hour that disciple took her unto his own home (**19:23-27**).

28After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled said, "*I thirst.*" 29Now there was set a vessel full of vinegar, and put it upon hyssop, and the soldier put it to His mouth. 30When Jesus therefore had received the vinegar, He said, "**It is finished**" and "He bowed His head, and gave up the ghost" (**19:28-30**).

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**19:38-42** <sup>62</sup>When the soldiers were through with their gruesome work God had prepared two high ranking men to prepare Jesus body for burial and to place it in a proper tomb. After a crucifixion, the Romans usually left the dead body hanging for the beasts of prey to come and get. However, the Jews removed exposed bodies. Joseph of Arimathea and Nicodemus, who were secret disciples, came to prepare Jesus for burial (**19:38-39**). Both men were wealthy and members of the Sanhedrin. These men were changed more by Jesus death than by His life.

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<sup>62</sup> <http://www.family-times.net/commentary/the-burial-of-jesus/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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Because it was almost the Sabbath (which began at sundown) it was necessary for the burial to take place quickly. Joseph got permission from Pilate to bury Jesus' body. Jewish burial customs included washing the body and covering it with cloth and oils or spices (19:40). This is why the hundred pounds of myrrh and aloes were used. It seems evident that Joseph and Nicodemus had carefully planned their activities during the crucifixion. It would have been very hard to secure a tomb at the last minute and they would not have been able to purchase 100 pounds of costly spices so quickly.

As soon as these two men had Jesus' body prepared for burial they took it and placed it in a new tomb near the place of the crucifixion (19:41-42). Matthew records that this was Joseph's own tomb that he had cut out of the rock (Matt. 27:60). This fulfills Isaiah's prophecy that the Messiah, though despised and rejected by men, would be with the rich in His death (Isaiah 53:9).

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**20:1** **The first day of the week cometh Mary Magdalene early,**— Other gospels tell us that Mary came with several of the women, but here in the Gospel of John we're focusing on Mary Magdalene. Mary Magdalene stands out as the most prominent of the women witnessing the resurrection of the Lord. Her love and devotion was very deep, for Jesus cast seven devils out of her Mk.16:9. Mary displayed a special quality of devotion. It was "*the first day of the week.*" In Matthew, it actually says that Mary Magdalene's visit to the tomb was at "*the end of the sabbath*" (when the Sabbath was completely finished). In John, "*the first day of the week*" was significant:

1. This was significant to the early Christian believers, because they broke away from the common division of the week which began with the Sabbath or Saturday. They began to count their days beginning with Sunday, the day of the resurrection of their Lord.
2. This also meant that Jesus had been in the grave for three days just as He had said.
3. Also that Jesus was in the grave on the Sabbath unable to observe the laws governing the great season of the Passover and the Sabbath. He was dead. Therefore, the law and its observances had no authority over Him. This is symbolic of the identification Believers gain in Christ. In Christ's death believers become dead to the law. Read Romans 8.

**20:1b** **...when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.** It was early in the morning, yet it was dark and Mary comes and sees the stone is already taken away or rolled away from the entrance of the sepulcher which is the tomb. In Jesus' day, tombs were closed by rolling a huge cartwheel-like stone in front of the entrance. They were almost impossible to remove. The stone usually weighed several tons and further secured by being sealed. In the case of Jesus' tomb, further precautions were taken by placing a patrol to guard against any foul play. This guard consisted of a large number of men (Matt.28:4, 11). Mary would have had trouble removing the stone, but now there was something worse...

**20:2** **Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him.** Can you see Mary running after what she witnessed? Evidently, the Gospel of John doesn't mention that Mary went into the open tomb or seeing any angels. She ran, and found Simon Peter, and the other disciple, whom Jesus loved (John), and saith, "*They have taken away the LORD out of the sepulchre, and we know not where they have laid him.*"

**20:3** **Peter therefore went forth, and that other disciple, and came to the sepulchre.** There was a race to the tomb to see what Mary was talking about; to see if she was hallucinating.

**20:4** **So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.** As the race continued John outran Peter.

**20:5** **And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.** When John arrived at the tomb, he just glanced in and noticed the linen clothes called grave clothes and Jesus was not within the clothes.

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**20:6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, —The impulsive Peter does not just stop outside the tomb, he goes directly inside. If the body had been removed by the authorities or stolen by someone, the linen clothes would have been taken with the body or left in a disheveled mess, thrown someplace on the floor. He sees and observes that the linens were still in there fold, and wrapped just like they would be wrapped around a body, not disheveled and disarranged and scattered. It was as if the body had just evaporated.

**20:7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Two things found in the tomb, but no body. The napkin was neatly folded that covered Jesus' head or face and the linen clothes wrapped together in its place. <sup>63</sup>According to Jewish Tradition, as long as the Napkin was folded on the Table the Master of the House was not done. Apparently Jesus left a Message that morning with the *Napkin that was Folded*. "I am not done Yet!" I know His last words on the cross before He rendered His Spirit was, "It is Finished!"

- It told me that He had to ascend back to the Father to send the Holy Ghost back. And the Holy Ghost would still be working within the hearts of the sinners, so He was not done yet!
- It told me that many more would be saved, healed, and delivered through the work of His disciples, so I have good news for you, He is not done yet!!!!

**The point is:** they had to see Him again, before ascending to His Father. There had to be witnesses that Jesus arose from the dead; He was still alive, so He was not done yet!

**20:8** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. After seeing Peter go in, John now enters into the sepulcher.

- Peter had gone in and saw the linen clothes and the napkin (v.6) and he's still trying to wrap his head around what he sees.
- But here, John sees the same things, but after seeing, he believes! What did he believe? Could John have just believed what Mary had said is true? Or could John have realized that Jesus had gone to the Father? He saw the grave clothes untouched and neatly in their place. He could have remembered what Jesus said. Jh.16:16-"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father " Well the next verse says they didn't know the scripture.

**20:9** For as yet they knew not the scripture, that he must rise again from the dead. We have two degrees of men with two perceptions in their actions of behavior. John, who leaned on Jesus' breast, and Peter, who was so inquisitive and desirous of knowing our Lord's meaning in everything, did not understand the sense of His words yet, nor of those places of Scripture He had reference to. 'I will rise again' was never mentioned in John's Gospel until now. They knew about Jesus being the Resurrection and Life, when Jesus told Martha to believe about Lazarus; "...he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die..." (Jh.11:24-26). The disciples were there and heard it. And there is the scripture: "...and be killed, and on the third day be raised" in Matt.16:21; Lk.24:7, 46 NKJV; The words "Rise again" is also mentioned in Matt., Mk., and Lk. Why they didn't remember is not explained. But as I look at TLB translation—vv.8-9 "Then I went in too, and saw, and believed (that he had risen) for until then we hadn't realized that the Scriptures said he would come to life again!" This translation tends to say that it hadn't really crossed the disciple's minds that He would come to life again.

**20:10** Then the disciples went away again unto their own home. This was a strange thing to even

<sup>63</sup> <http://www.sermoncentral.com/sermons/things-i-found-in-an-empty-tomb-ray-napier-sermon-on-easter-resurrection-145817.asp>  
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witness, so they only thought of returning to their own home; the place where they were temporarily residing.

## SYNOPSIS:

**20:11-14** This section is about our Lord's first appearance after His resurrection. It was the appearance of Mary Magdalene\*, one who loved Jesus with the deepest of loves because of what He had done for her. Not knowing what else to do, Peter and John had returned home. Mary probably returned to the tomb after they left. She stood alone crying loudly with grief, looking into the sepulcher, wondering where the body of Jesus was, for the stone had been rolled away. She saw two angels\*\* in white, one at the head, one at the feet, where the body had been.

## NOTE:

\*Mary Magdalene was an early follower of Jesus and certainly deserves to be called a disciple. Her life was miraculous freed by Jesus. He cast seven demons out of her. After Jesus' death, her intention was to give His body every respect. She was more eager to believe and obey than to understand everything. Jesus honored her childlike faith by granting her to see His first resurrection appearance and by entrusting her with the first message of His resurrection.

\*\*Angels are messengers of God. They are the ministering spirits of God, servants sent from heaven to carry out His will. On this particular occasion, they were sent for the purpose to comfort Mary in her grief and to declare the good news of the resurrection.

How did Mary know where the feet and head of Jesus was lain? There were two possible ways.

1. She was probably one of the women who had followed Joseph of Arimathaea and Nicodemus when they buried Jesus.
2. She could see the linen clothes lying, *"in their fold,"* just as they had been when they were wrapped around Jesus.

## POINT:

*Mary was seeking a dead Savior, a Savior who was as all other men are, frail and powerless to do anything about life and death, eternity and heaven, so she thought. Her whole being was focused upon a grave where her dead Savior was lying.*

The angels then said, *"Woman why weepst thou?"* Thinking that someone had taken the body of Jesus, she was very disturbed. In the face of this grief the angels do not bombard her with good news but rather ask the question that can lead to the healing word: *"Woman why weepst thou?"* <sup>64</sup>Mary's answer shows that she is totally focused on the fact that Jesus' body is missing. He is still her Lord even though He is dead; her loyalty is still fixed on Him. There is a message here for everyone. We need to fix our eyes upon Jesus in confronting death. Too often, we see the dead and become so wrapped up in grief that we forget the risen Lord and the great hope he gives us. Weep and grieve, yes, but there is a limit.

They are interrupted by the appearance of the Lord Himself. Mary doesn't recognize Jesus' appearance. Is it because her eyes are so flooded with tears that she is seeing through a blur? Mary turns to see Jesus (20:14). Perhaps she heard Him or simply sensed a presence behind her. She saw Him, but she did not realize that it was Jesus. Now she sees the very object of her concern, but she is unable to recognize Him. Such can be the blinding effect of profound emotions. Jesus is well aware of her condition, and He comes to her with great love and gentleness. The good news is not just that Jesus arose, but that the character of God is revealed in Jesus. For if Christ had not risen from the tomb, then we would still be in our sins. For, if Christ had not risen from the tomb, it would have meant that He was not successful in paying for our sins. The equivalent of an eternity in Hell, was something that the devil had hoped for, when he entered Judas Iscariot to betray the Lord Jesus to the leaders of the Jews.

<sup>64</sup> <http://www.biblegateway.com/resources/commentaries/IVP-NT/John/Mary-Magdalene-Two-Disciples>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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**20:15-16** He asks the same question asked by the angels, "*Woman, . . . why are you crying?*" But immediately He focuses it further: "*Who is it you are looking for?*" Mary does not answer the question but assumes that Jesus is Joseph's gardener and that He knows who she is looking for. His appearance has given her hope; hope that she can now find Jesus' dead body. But when Jesus calls her name, she knows His voice, for she is a true sheep (Jh.10:3-4).

- Mary recognized Jesus not by sight, but by His voice speaking her name.
- Jesus called Mary by name; she was one of His sheep. He knows His sheep by name and His sheep know the sound of His voice (His Word).
- Mary called Jesus Rabboni, "*My Master*", not Rabbi (Master or Teacher)

These two words expressed, meant everything: Mary and Rabboni. "Rabboni" could mean "my dear teacher," and such endearment would be in keeping with Mary's attachment to Jesus. It was a title of more respect and honor than just Rabbi. Jesus was one who was due all her honor and respect, loyalty and allegiance.

**20:17-18** Jesus told Mary to not touch Him because by doing so, she could not keep the Lord there with her. His bodily ascension after the resurrection had not yet occurred. He remained on earth for forty days after the resurrection. His destination was to go to the Father. He calls the disciples brethren implying a personal relationship, and told Mary to go tell His brethren that He ascend to His Father. Mary did what He said and told the disciples that she had seen the Lord and that He had spoken these things to her.

**20:19** Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. It is still the first day of the week when Mary goes to the tomb but now evening has come and the disciples are assembled behind closed doors for fear of the Jews. In **verse 18** Mary goes back to them to give them Good News: she had seen the Lord and The Living Word sends this message— "*I ascend unto my Father and your Father; and to my God, and your God*" **verse 17**. They knew where to go according to (Matt., Mk., and Lk.) to meet in Galilee as told to them by the women. Now, they are assembled there in the upper room waiting for Jesus. Mind you, these doors were locked doors for a reason. They thought they would be next to be killed, but here is Jesus suddenly standing in the midst of them speaking a word of Peace! They didn't open the door for Him, He just appeared; manifested Himself in their midst. Yes, that also frightened them! Jesus says to them, "*Peace be with you*," because He knew they were afraid and troubled, so He brings a greeting and a message of peace.

**20:20** And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. In Luke 24:39 He says, "*Behold my hands and feet, that it is I myself: handle me and see...*" They thought they were looking at a ghost. The two things that Jesus did to assure them and prove that it was really He in the Gospel of John was...

1. He used the simple day to day greeting among the Jews: "*Peace be unto you*" (v19). This had to give some indication that it was Him.
2. He showed them His wounds: hands and side. They had to know for sure, this was He.

They had to believe by now. Yes they were so glad because now Jesus was before them all and giving proof. This was not a second-hand witness; this was a firsthand witness of Jesus by them. It is truly the dawn of a new day in every life that believes in Jesus! They literally saw with their own eyes and understood that when He said He was going to die, He meant He was going to die. And when He said that He was going to arise, He meant that He was going to arise. They saw with understanding. Jesus had a real body; His body had been resurrected (not just His Spirit), and the nail prints proved that He was Jesus and not someone else.

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**20:21** Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. Jesus again speaks "*Peace be unto you.*" This time it implies a commission—the Father had commissioned Jesus, so Jesus is commissioning them. He passes the baton! The great word "*sent*" (*apestalken*) and "*send*" (*pempo*) are different in the Greek. The Father sending Jesus is *apostello*, which means first of all, a setting apart and sending forth with delegated authority. Jesus sending the believer is *pempo*, which never means delegated authority. It always means to dispatch under authority. God, the Father sent Jesus and delegated all authority to Him. Jesus delegates no authority to the believer; He dispatches messengers under His authority. What is the mission? It is the very same mission as Jesus was sent to do. A disciple is the prophet and witness of the living Lord.

- Christ is the Way; the disciple points the Way!
- Christ is the Truth; the disciple proclaims the Truth!
- Christ is the life; the disciple shares the Life

**20:22** And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:— Jesus had commissioned disciples and now gives them power to carry out His orders. Man was created, but did not come alive until God breathed into him the breath of life (Gen.2:7). There is life in the breath of God! Jesus breathing on the disciples brought a spiritual quickening; imparting the Holy Spirit's power upon them would change many lives. It was both a symbolic and spiritual preparation for the Spirit's coming in the time of Pentecost (Acts 2). Jesus was showing His followers that the Spirit's very special presence and power was to indwell in both believers and the church as the Temple of God. They were to receive ye the Holy Ghost, as a foretaste, He came with power to help them do God's Will on earth!

**20:23** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. This gift of the Holy Spirit is connected with the action of forgiving or retaining sins. It was not the work of the disciples to forgive sins, but the work of the Holy Spirit through the disciples as they fulfilled the Great Commission. Christ gave the disciples authority to state; to proclaim the gospel message that forgiveness of sins was possible. It proclaims that those who believe in Jesus have their sins forgiven, and that those who do not believe in Him do not have their sins forgiven.

## SYNOPSIS:

**20:24-25** Thomas (Aramaic for twin), one of the twelve disciples called Didymus (his Greek name) had not been with the disciples when Jesus first appeared to them. He had staunchly refused to believe that Jesus had actually risen. Yes, the one who had been with and walked with Jesus but he did not really know (believe) Jesus. When the others told him that they had seen Jesus, he replied, "*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.*" Why did the disciples think that they could convince Thomas, when he couldn't even take Jesus at His Word? Are we believing Jesus at His Word, that we will be with Him when we die? Thomas had withdrawn from the disciples. Sometimes death will do that to a person; have you doubting even as a believer; have you removing yourself from others. But as a believer in Christ, we are to cast every care upon Him, for He cares for us. We are able to walk through the shadow of death because of Christ, for He will be with us. The thing that's working for our good is Christ.

**20:26-27** Now, eight days later Thomas is with the disciples behind closed and locked doors, and Jesus immediately appears, not at the door, but in the midst of the room speaking Peace to them where all of them could see Him. Jesus knows every man's heart and so He speaks directly to Thomas, that he be not faithless any longer. To be faithless is to be Christless, "*without Christ, having no hope, and without God in the world*"

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(Eph.2:12). Jesus tells him to reach in and put his finger into His hand, and put his hand into His side, the same words Thomas had demanded.

**20:28-29** And after doing this, Thomas spoke a strong confession of faith—*"My Lord and my God!"* He now knew five things:

1. That Jesus was truly the risen lord.
2. That Jesus is both Lord and God, the Sovereign majesty of the universe.
3. That Jesus is the One who has come to truly reveal God; He is the mediator between God and man.
4. That Jesus accepts no half-way commitment.
5. That Jesus expected an open and public confession of His as Lord and God.

Some people think they would believe Jesus if they could see a definite sign or miracle, but Jesus tells Thomas and all of us that we are blessed if we can believe without seeing. When a man truly sees what Jesus has done for him, or when a man is rebuked by the Spirit of Christ, he must cease his unbelief, he must turn to Christ, for the Lord's Spirit will not always strive with men.

**20:30-31** We find out that John did not include many other signs Jesus did in the presence of the disciples to be written in the Book. But, we do know Jesus did them openly and publicly because it says "in the presence of his disciples." The greatest sign John purposely selected is the sign of the resurrection. It was selected to lead men to "believe that Jesus is the Christ, the Son of God, and that through believing, they might have life through his Name." The great result is life through Jesus' Name!

## SUMMARY:

Jesus had been crucified on Friday (or Thursday, as some believe). His body was in the tomb until the resurrection, which certainly took place before dawn on Sunday morning. Mary Magdalene arrives at the tomb on the first day of the week, early while it is still dark because she had a concern, that is, to take care of our Lord's body. She finds the stone rolled from the tomb and now her biggest concern is: who has taken the body for the body of Jesus is missing. She runs back to tell Peter and John that Jesus is not in the tomb (**20:1-2**).

They take off; John gets there first, stoops and glances in while Peter barges pass John and goes inside the tomb. Yes Mary is right, no Jesus inside the tomb; no body, just His grave clothes all neatly in place. Peter sees and wonders while John sees and believes. For as yet they knew not the scripture, that He must rise again from the dead. There was nothing else to do so they went home (**20:3-10**).

By evening we really find out the truth of the matter. As the disciples and all that are shut-up behind closed and locked doors, Jesus suddenly appearing in the midst them, and says *"Peace be unto you"* and then shows them the wounds in His hands and side. By now the disciples are overjoyed for now they have seen the Lord with their own eyes. By now the disciples are overjoyed for now they have seen the Lord with their own eyes. Then, again Jesus said, *"Peace be unto you. Just as the Father sent Me, I send you."* Having said this, *"He breathed on them and said to them, Receive the Holy Spirit." If you forgive anyone's sins of, they are forgiven them; if you refuse to forgive they, they are unforgiven"* (**20:19-23**).

## APPLICATION:

What has Jesus told us in scripture that we have not quite believed? We don't have to wonder about where Jesus is. We know that He is on the right hand of the Father and we have God's Holy Spirit who is with us and in us at all times to teach us truth. He appears in the most awesome ways to get our attention. Put Him first in your life.

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**21:1** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. After the unbelief of Thomas and the appearance of Jesus before all the disciples, Jesus showed Himself again to them, this time at the Sea of Tiberias which is the Sea of Galilee where many of Jesus' miracles took place.

**21:2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. There are seven of the disciples who have gathered together at the Sea of Tiberias whose names were Peter, Thomas, Nathaniel, the sons of Zebedee are named James and John, and then there are two other unnamed disciples.

**21:3a** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. Simon Peter speaks out and tells all of them that he's going fishing. And of course by them being fishermen, they all wanted to also go.

**21:3b** ...They went forth, and entered into a ship immediately; and that night they caught nothing. It seems like at Peter's word they immediately got on the ship. They fished at night because that was the best time to catch fish, but that night they still had not caught anything.

**21:4** But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Now its morning and Jesus is standing on the shore, but somehow the disciples didn't know that it was He. Suddenly and unexpectedly His bodily presence was standing on the shore. So, therefore they saw a person standing on the seashore and thought nothing of it. They didn't recognize it was Jesus.

**21:5** Then Jesus saith unto them, Children, have ye any meat? They answered him, No. So, Jesus approaches them first by asking them if they had any meat, and they answered, No.

**21:6** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. The disciples considered the person on the shore speaking to them was a stranger. But, Jesus tells the disciples to cast their net on the right side of the ship, and that they would find. However, it was something compelling about the stranger's voice that really caused them to obey without any objection. And they did just that, and could hardly draw in the net because of the weight of the fish. There were so many fish in the net.

**21:7** Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. Now, John finally recognizes Jesus and tells Peter, *"It is the Lord."* And when Peter hears this, he readily girts his fisher's coat (tunic), meaning clothing himself for he was naked; stripped to the waist, and he jumped into the sea to swim to the shore.

**21:8** And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. While Peter swims to the shore, the other disciples came in a small ship because they weren't far from land and they were dragging the net with fish.

**21:9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. We know

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Peter had already reached Jesus, and the other disciples came afterwards onto land seeing a fire of coals with fish laid on it, and bread to eat. Jesus had laid out a feast for them. He was not a figment of their imagination, not a vision, and not a spirit. But, He was in a body just like the body they had always known.

**21:10** Jesus saith unto them, **Bring of the fish which ye have now caught.** Jesus tells them to bring some of the fish they had caught. He is proving that He could see, speak, hear, and feel, instructing them to gather in some fish.

**21:11** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus' instruction was obeyed. Peter went out and dragged the net to land, that was full of fish, and even to the point of counting the fish, discovering it held 153 fish. As many fish as it was, the net was not broken.

**21:12** Jesus saith unto them, **Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.** Jesus invited them to come and dine with Him, yet no one dared ask Him who He was, for they knew it was the Lord. He was the One who had walked with them and lived with them. The only difference being that He had risen from the dead in a perfected and glorified body.

**21:13** Jesus then cometh, and taketh bread, and giveth them, and fish likewise. Jesus went around serving the bread and the fish.

**21:14** This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. Jesus has now appeared before the disciples for the third time since He had risen from the dead.

**21:15** So when they had dined, Jesus saith to Simon Peter, **Simon, son of Jonas,**— It's important not to skip over this. Do you notice that Jesus tended to Peter and the disciples physical need of hunger before the spiritual? Yes, the spiritual need is more important, but in order to connect with a person, their physical need must be dealt with first, for it prepares the way for the spiritual. According to 1 Corinthians 15:4-5 Jesus had already met with Cephas (Peter) all alone in a private session to discuss Peter's denial which dealt with his sin, and to make sure he was fully restored; then He was seen of the twelve. So, now, the scripture lets us know that the meal was finished and Jesus and the other disciples are sitting around talking and sharing together. Jesus turned and focused on Peter. Jesus has to make sure that Peter would never deny him, nor fall back from his mission again. Jesus needed to teach the disciples the one basic essential for ministry.

None of them, not even a charismatic leader such as Peter could ever minister and bear godly fruit unless he loved the flock of God. A man may be the most gifted person in the world, but he is nothing and can do nothing of value in God's eyes unless he first Love (1 Corinthians 13:1-3).

Jesus called him "**Simon, son of Jonas**" by going back to a time in which he was most humbled in professing whom Jesus was. He had asked the disciples who do you say I am? It was only revealed to Peter by the Father in heaven, that Jesus was the Christ, the Son of the living God. And Jesus' response was "**Blessed art thou Simon Barjona**" (Matthew 16:16-17). "**Bar**" is Aramaic meaning "**son**" or "**son of.**" That was an intimate time, now comes another sincere and intimate question.

**21:15b** ...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.** And so we come to the questions. Do you see that Peter had denied Jesus three times and Jesus asks Peter three times about his love, even calling him by name Simon, son of Jonas? Jesus ask Peter, "**Do you love Me more than these**" (it's either the other disciples or the fishing he went back to)? Why would Jesus ask this, but of course Peter readily answer "**yes, You know I do**" [*Of course*]. But, Jesus always has a purpose. Peter had

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boasted of his loyalty before: John 13:37b *"I will lay down my life for thy sake."* Or Matthew 26:33 *"Though all men shall be offended because of thee, yet will I never be offended."* So this test comes around again when Jesus asks about His love for Him and says *"Feed my lambs."*

A lamb is a young sheep. Jesus is also called the "Lamb of God." A young lamb or sheep is used as offerings in the Jewish sacrificial system. Jesus is our sacrificial Lamb in the sense that He died as a sacrifice in our place.

So, Peter is confronted with his love for Jesus more than going fishing, or more than just being around the disciples or more than anything that may come his way, because Jesus' passion is about the sheep. Jesus is asking Peter if he is fully in love with Him. If so, he's going to love His (Jesus') lambs enough to feed them. *"The lambs"* are those who are just beginning in the faith walk; those who are immature and are going to make bad decisions: children, young converts, or those needing special attention. Peter had been through it. He can tell them how boastful he's been and had to repent when he denied and left Jesus. Now, Peter is to guard himself and be faithful to feed lambs gently.

Lambs signify beginners in the faith; sheep, those that are more mature. Therefore, he who loves Christ, and has charge of both lambs and sheep, will feed the lambs, meaning, provide them simple, gentle care suitable for beginners, and will tend the sheep, meaning, apply stricter care for those more mature in faith. But even the more advanced sometimes need gentle care as well, so the Lord instructs His pastors to feed the sheep also.

**21:16** He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. Now comes the second time that Jesus questions Peter's love. *"Simon, son of Jonas, do you love me?"* And of course Peter says *"yes Lord, You know I do."* And now, Jesus says *"Feed my sheep."* The sheep are mature believers; believers who have walked and grown in the Lord for a long time. Peter is growing, and now, he's becoming a shepherd to feed sheep. Lambs become sheep, meaning they grow, mature and advanced. And shepherds feed sheep; keep and hold them together.

**21:17** He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Now it is the third time that Jesus questions Peter's love. *"Simon, son of Jonas, do you love me?"* This time upon hearing this question the third time from the Lord, he became grieved. But, he said *"Lord, You know all things, You know I love You."* And Jesus continues to say *"Feed my sheep."* I think this third time Jesus was more pleased with the true answer Peter gave because Jesus does know all things. And now that Peter said it, Jesus is able to calm and regulate Peter's heart.

**21:18** Verily, verily, I say unto thee, When thou wast young, thou girdest 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. Jesus wants Peter to really get this by giving him this illustration to let him know that his life will not be the same after this. He's saying *"Peter, truly, truly, when you're young you were able to do what you liked: dress yourself and walk where you wanted to go (that is, pick yourself up and do these things)."* Spiritually, you can say this was before Peter knew Christ.

- He ran his life as he willed.
- Did what he wanted.
- Went where he wished.
- Talked as he willed.
- Chose the pleasures he desired.
- Chose the profession he wanted.

But, when Peter gets old, Peter can no longer live as he wished. He's gonna stretch forth his hands, and another will gird him, dress him, and carry him where he wants to go. So, spiritually, Jesus Christ, his Savior and Lord was now in control of his life. The Holy Spirit would teach him, pick him up, dress him, that is clothe him spiritually, and carry him places he would not choose or will to go. Since Peter was accepting the call of Christ to

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feed Jesus' sheep, Peter would have to:

- Live his life as the Spirit willed.
- Do what the Spirit wanted
- Choose the profession the Spirit willed
- Go where the Spirit willed.

Total commitment demands that we follow the leadership of the Holy Spirit. He will keep us till death in these bodies. And therefore, Jesus is prophesying that Peter's freedom will cease.

**21:19** **This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.** At first I thought this was Peter speaking, but this is Jesus speaking to let Peter know what kind of death that would glorify God. In fact He's allowing him to see that his hands will be stretched out and fastened to a cross which is what Jesus' crucifixion will do to glorify God. However, later it was said that Peter asked to be crucified upside down because he felt unworthy to die the same way as Jesus. After telling Peter about his death, still, Jesus commanded him to follow Him. That is, follow Me till death!

**21:20** **Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?**—We have gotten familiar with these phrases: *the disciple whom Jesus loved... which also leaned on his breast at supper...* Of course, the person it's referring to is John. John was the youngest of the disciples. He is the writer of this Book; an eyewitness to the events and teachings he wrote about. He was a fisherman like Peter. He was one of the Inner Circle of the three disciples of Jesus. John was called the beloved disciple. He was the one Jesus asked to take care of His other after His death. He alone with his brother were known as the "*Sons of Thunder.*" Next to Paul, John wrote more New Testament Books than anyone else. John was a "*bad*" (slang) man!

**21:21** **Peter seeing him saith to Jesus, Lord, and what shall this man do?**—Now, Peter having been told about his future: to feed my sheep, and about his death, and then told to follow Me, why would Peter take his eyes off all of that conversation, and place his eyes on John's future, and ask what Jesus has in store for him? You know how we do: start following and then begin to look at what others are doing, instead of being our best at what God told us to do. That clearly means that Peter has taken his eyes off of Jesus as he has done before.

- Walking on the raging sea to meet Jesus, he took his eyes off of Jesus and looked at the raging storm.
- Running away while Jesus was taken from the garden by the soldiers, he took his eyes off of Jesus and looked at the soldiers that would capture him.

In both instances fear took over rather than Jesus' Words of Wisdom or Peace.

**21:22** **Jesus saith unto him, If I will that he tarry till I come, what is that to thee?** —Now, Jesus rebukes Peter. Jesus lays it on the line to say that the future of John was not Peter's business, even if He wanted John to live until He comes back. John's task was not Peter's concern. This is to say that we are not to look at another man's call and ministry because you will

- be distracted;
- wishing you had their ministry;
- or desiring some other ministry
- or just plain meddling.

**21:22b** **...follow thou me.**

- Concentrate on your own call and task.
- Focus your attention, will, energy, and efforts upon your own call and task.
- Realize that God knows where you can best serve, and that He calls you to that task.

**21:23** **Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?**—A story went out abroad among the

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brethren about what Jesus had said to Peter. Their story was that that certain disciple, who was John, would not die. Well, the conclusion of the matter all comes down to this, John clears up this error for us by simply stating in his Book that this story spread by the brethren was not what Jesus said. What is that saying the young people have out now? — "*Ear hustling?*" I guess that's what they were doing and was misguided and misleading everyone else. Jesus did say, "*If He wants John to live until He comes back, it's still not Peter's business.*" However, John was the longest living disciple of all the disciples. And he did have a chance to witness Jesus' return through the visions given him by the Spirit. And he recorded them in the Book of Revelation.

**21:24** **This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.** Whether these last two verses are written by John, we can still conclude that John was an eyewitness to the events and teachings he wrote about. He was the one who gave true testimony of the many things Jesus did and what happened to Him. In John 19:35a he said "*he that saw it bare record, and his record is true...*" ... *and we know that his testimony is true* could have been added after his death. John lived a long time, and wrote those things down about Jesus. His testimony was a true to the end, for he still witnessed through visions given to him by the Angel of the Lord while in the Spirit on the Lord's Day.

**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.** There were so many other things of what Jesus had done that if they were recorded, he supposed that the world itself could not contain all the books that should be written of Him. There were three other Gospels each containing events the other writers omitted. We can read something in there the other does not have. All the things written for us in this Book were orchestrated by the leading of the Holy Spirit. Amen—so be it!

## SUMMARY:

After the unbelief of Thomas Jesus again appeared before all the disciples. . <sup>65</sup>Jesus now appears at the Sea of Galilee. Peter, Thomas, Nathaniel, James, John and two other unnamed disciples were together. Peter, the man of action, said he was going fishing and the other disciples decide to go too. They went forth and entered the ship immediately, and that night they fished but caught nothing. No doubt in "their" fishing, they were sincere and worked hard but there were no results. Jesus stood on the shore but they didn't know it was Jesus. They didn't have any fish to eat. But, that morning Jesus tells the disciples to cast their net on the right side of the ship and they would find fish. They obeyed and now the result was a multitude of fish. Notice the difference when they followed Jesus' direction? They learned that it pays to obey. They caught a multitude of fish. It was interesting to note that John was the first to realize that the stranger on the shore was the Lord Jesus, and he told Peter. Peter girted his coat and jumped into the water to get to shore to see Jesus. The other disciples came in a small ship because they weren't far from land and they were dragging the net with fish. **(21:1-8)**.

They see a fire of coals with fish laid on it, and bread to eat. Jesus tells them to bring some of the fish they had caught, and on the beach He had laid out a feast preparing breakfast for His disciples. Peter obeyed and began to drag the net to land, full of fish, even to the point of discovering that the net held 153 fish, and was not broken. They ate breakfast with the risen Lord, not even asking who He was! Jesus went around serving the

<sup>65</sup> <http://www.family-times.net/commentary/the-need-for-full-obedience/>  
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bread and the fish. This was the third time that Jesus appeared to his disciples after he was raised from the dead (**21:9-14**).

After eating fish and bread for breakfast there on the seashore, Jesus asked Peter three times if he loved Him, for Peter had earlier denied Jesus three times publicly of knowing Him. At each one of those times Peter would always say, *"You know I do."* And Jesus commissioned Peter to feed His lamb and feed His sheep each time. In a picturesque way, Jesus contrasted the end of Peter's ministry with the beginning of it and went a step further to say how he would die. And Peter's death would bring glory to God. Still Jesus asked Peter to follow him (**21:15-19**).

Now, Peter having been told about his future: to feed my sheep, and about his death, and then told to follow Jesus, why would Peter take his eyes off all of that conversation, and place his eyes on John's future? He sees John and questions Jesus about John's future—what's his task? Jesus answers Peter by letting him know that it does not matter to him. Even if Jesus wanted him to live until His return, it should not affect him (Peter). All that was important was that he must follow Jesus! A story went out abroad among the brethren about what Jesus had said to Peter. And they had it out that John would not die, but John lets us know in the Book, that Jesus did not say this. Jesus said, *"If He wants John to live until He comes back, it's still not Peter's business"* (**21:20-23**).

The same disciple Peter was asking about is the same disciple who writes this book we're reading. John gives his true testimony of these things written. There were many other things that Jesus had done, that if they were written down he supposed that not even the world itself could contain so many books. Amen (**21:24-25**).

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