

A Study of  
The Gospel of

# JOHN

The Great Truth

By

Mary Duchow

## Introduction

I find in Mary's writings simplicity of thought, yet a depth of truth that flows from a sincere walk with Jesus. Each thought is carefully weighed in the balance of God's word and then has been tried in the fires of adversity. In spite of much personal trial, there is no bitterness. There is a sweet reminiscence of what God has done from the perspective of one who has experienced much. Scripture references are abundant and offered in context. You never get the feel that she is searching for a text to prove or justify her position or opinion. Her writings are simple, profound, and refreshing.

### Living in the Glory

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## Acknowledgements:

Throughout this study, Scripture is taken from the New International Version Study Bible, unless otherwise indicated, in the left margin. Also, in the left margin Scripture references are listed, as are additional source materials. Occasionally, to implement the text with personal experience or viewpoint, the words, Personal Comment, will occur in the left margin, indicating that the material to the right is from the author of this study.

Footnotes are primarily based upon those that appear in the NIV Study Bible, and are written in the left margin. The author paraphrases most of the footnotes, in order for them to be read more easily. Hence, quotation marks are rarely used. The object is to get the material before the reader with as few interruptions as possible.

The text of this study is typed in **boldface**, and quotation marks are not used.

Since the author was blessed with salvation, her desire to share this gift of redemption is strong. The memory of her past weakness, bitterness and sin, prompted her to tell others how the Lord brought her through repentance and forgiveness, and to the place of trust in Him. The Lord laid out all that was needed to accomplish this Bible Study. Scattered throughout this work are Personal Comments, which tell of her own experience. These show others a little of her life before she was able to accept the forgiveness and peace the Lord gives, in hope that her readers will be able to truly trust in God. She encourages the reader to come to Jesus, let Him into your heart and He will do the rest. Just follow His lead, learn from the Lord and live in the freedom of His peace.

## Dedication

These Bible studies are dedicated to my children and grandchildren: Christine Palafox, her husband Nick, their children, Tahlia and Jansen; Robin Schickert and her husband Norb; and Mark Duchow. With gratitude, in the name of Jesus, these studies are written by your loving mother.

**Sources:**

Scripture taken from the Holy Bible, New International Version ® NIV ®  
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**INCLUDE MAPS TO BE ADDED BY PASTOR STEVE FROM INTERNET AND OTHER SOURCES**  
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## **Mary**

Her hair is gray.  
The years of her life are evident  
In the lines of her face.  
Her hands show the delicate tracery of veins  
That mark their aging.  
She is now in her 75<sup>th</sup> year.

But this façade is deceptive.  
For many, at this stage of life,  
The light within is growing dim.  
But, not so for this unique person;  
For this woman has,  
In the not so distant past,  
Just begun to live.

The events of her life  
That have aged her physically,  
Were a necessary prelude  
To the wisdom and insight  
She has gleaned from them.

It has become her mission in life  
To use this precious gift  
That was bestowed on her  
By God's Holy Spirit,  
To help as many hurting people  
As He sends her way.

What words can I use  
To describe her?  
I sat across the table from her  
On that first day,  
Never dreaming that I was about to embark  
On one of the most meaningful journeys  
Of my life!

I looked at her there,  
An ordinary woman,  
At first glance.  
How could I know  
What wisdom and insight were stored  
Within that all too human frame?

How could I know, then,  
That God would use this  
Ordinary, extraordinary vessel  
To free me from the bondage  
Under which I had lived  
All of my life!

*The woman who was counseled by the writer  
Of these Bible studies, wrote this poem.*

<p>The Gospel of JOHN Introduction See Lk 4:19</p>	<p>John's Gospel is considered "spiritual," because his words stretch to envision the divine genesis of Jesus Christ's ministry, within the structure of His physical presence and work on earth at the beginning of the current age—the Messianic Age—the New Testament. Though John's writing of the Book of Revelation, which concludes God's written word, the indwelling presence of His Holy Spirit continues to flourish and inspire the manifestation of His will on earth.</p>
<p>Personal Comment:  Jn 1:1-18</p>	<p>John's words have stimulated my heart, mind and soul since I was a small child, sitting in St. Raphael's Catholic Church in Madison, Wisconsin. The translation of the Gospel of John from the Bible that Fr. Mahoney used at that time was cemented in my young mind. Many, many years later, I hunted through old Bibles trying to find that particular translation, without finding it. One day, my son, who is not yet a believer, gave me an old, old Bible he had purchased. It was in fair condition and the first thing I did was to look up John 1: 1-18—and God is so good!—it was the same version I remembered as a child! I was thrilled! The old Bible was falling apart so I got a book from the library, on how to bind a book and repaired it. It is one of my dearest treasures. (Now, Lord, in Jesus' name, I ask You to bring my son to salvation.)</p>
<p>Jer 29: 10-14</p>	<p>I did not merely listen to the words of John's Gospel at that tender age, I absorbed them. In a way I am grateful that God allowed me to veer off from the religion of my youth into the troubled life that I led. Then through a gift of trials, the Lord brought me to salvation, and has given provision necessary in order for me to write these Bible studies. It is with this remembered sense of awe that I now write this study of the Gospel of John.</p>
<p>From the NIV Introduction to John See Jn 13:23;19:26; 20:2;21:7,20,24 Jn 1:20-21;7:40-42  Jn 7:22</p>	<p>John the Apostle, who wrote this Gospel, refers to himself as "the disciple whom Jesus loved," and his name does not appear in this Gospel. This also supports the fact the John is the author of the Book which bears his name. The author was well acquainted with Jewish life at this time. As a good Jew, John was well versed in the Messianic prophecies and speculations. References are made in this Gospel to Jewish custom. Obedience to the circumcision law was performed on the eighth day, regardless of whether or not that day fell on the Sabbath. John also knew well the hostility between Jews and Samaritans, as described in Chapter 4, verse 9. John's familiarity with the geography of Palestine is evidenced by the fact that he placed Bethany about two miles east of Jerusalem.</p>
<p>See Mt 26:18; Mk14:41Lk 16:16; 19:44; 21:8;;Jn 7:6:30; 8:20; 12:23</p>	<p>In the Gospel, according to Luke, we are given a description of the human condition, quality and fact of Jesus Christ the Son on Man. But here in John's writing we are given a richness that reaches the soul of the reader. The sheer cadence of his words (regardless of which translation one reads) warms the reader's spirit. The Jesus whom he describes is very human, yet through John's words we see the deliberate intension of God the Father in the words and works of Christ. There is always the awareness of that powerful, spiritual link between what Christ Jesus does on earth and the will and purpose of our Father God.</p>
	<p>How often do we see written the words the Christ uses to indicate that he is on a schedule dictated by God? How often does He say in effect, "it is not yet time?" The Gospels are measured in the words and condition of time as the Son of Man manifests on earth the purpose and will of the Father. It is hard for us limited humans to comprehend eternity. Our reality is framed in the phenomenon of time. Yet, we know, to a degree, what the words, eternal and infinite mean. In eternity past, God, Father, Son and Spirit agreed to set forth the humanization of the carnate Christ at a precise point in time on earth, in this universe. And this universe, in which we exist, obeyed in direct response to the purpose of God. It marked a</p>

Mt 2:1-2	star in the sky for the hungering spirits of the "Magi" to begin their memorable quest. Our lives, too, are measured by God, for His purposes. Again, our limited comprehension can know only that which God and His Holy Spirit allow us to know. The rest, we take on faith.
NIV Introduction Continues:  See Jn 20:30	There is some discussion among Bible scholars as to the date when John wrote this Gospel. Some say, A.D. 85 and some say it was written as early as A.D. 50 and no later than A.D. 70. Some say that John wrote this Gospel to supplement the accounts of Matthew, Mark and Luke, and this supports the later date. Some claim that John wrote his Gospel independently of the others because his theology is more developed. But Paul wrote the highly developed theology of Romans in A.D. 57. We must remember that both these men were inspired by the Holy Spirit. The words they have written are those the Lord God had given them for us to know. And not only did the Holy Spirit inspire those who wrote Scripture, He also inspires all who read Scripture with a hungry heart to know the Word of God. In John (20:30), he states the main purpose of his work: "But these (words) are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name."
See Jn 1:4; 3:15	John's purposes are evangelistic. His message is to show the truth of Jesus' Messiahship and to present Him as the Son of God, in order that all believers may truly believe in Him. Faith in His name leads to life. "In Him was life and the life was the light of men." And "that everyone who believes in Him may have eternal life."
See Jn 20:31	John clarifies the significance of Jesus' name—in Scripture, one's name represents everything that one stands for and everything one is. It is not merely a label. One's name declares who and what one is. The Greek name, <i>Jesus</i> , represents the Hebrew and Aramaic name, <i>Yesua</i> , a late form of the Hebrew name, <i>Yehosua</i> . The name, <i>Yeshua</i> was very common in NT times. It means, "Yahweh is salvation," and is alluded to in Matthew and Luke.
Mt 1:21; Lk2:21  Mt 1:21	The title, "Savior" is used to identify Jesus—He is the Savior. The Greek, <i>Christos</i> , translates the Hebrew word or title, <i>Masiah</i> , which means, the "Anointed One." By this name, Jesus Christ, Christians confess their belief that Jesus is the Messiah—the Christ.
Ps 130:8 See Ex 34:7; Lk 1:68  See Mt 1:18-25	In Psalms we read that Jesus Christ, the Redeemer will "redeem" Israel from the root of trouble, idolatry, unfaithfulness, disobedience, etc., and also from all the consequences of these sins. The greatest of all hopes has been fulfilled in Christ. In Matthew we read that in a dream, the angel told Joseph who was pledged to marry Mary, "She will give birth to a Son," and then the angel said, "you are to give Him the name Jesus, because He will save His people from their sins."
American Heritage Dictionary	The Synoptic Gospels, Matthew, Mark and Luke appear to be very similar. The word, synopsis, is defined as "a brief statement or outline of a subject. It is from the Greek word, <i>sunopsis</i> , which means, "general view." In Greek, <i>sun</i> means together and <i>opsis</i> means view. The word synoptic designates the first three Gospels of the New Testament, because they correspond closely to each other. The study of the reason these Gospels are called, synoptic, is far less interesting than the Gospels themselves. Matthew, an Apostle and Mark, a disciple, wrote from their own experience. Luke wrote from the accumulated information he received from others. All wrote under the direct inspiration or the Holy Spirit. The three texts viewed separately are like seeing different facets of the same experience or phenomenon.
See Jn 20:31	John also wrote under the direct inspiration of the Holy Spirit. He explains his main purpose, clearly, for writing the Gospel which bears his name. "But these (words) are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name." John may have aimed at those who were under heretical influence, but his main intention was to bring the "good news" to the world.

Personal Comment:	I find the words of John to be full of awesome wonder, and at the same time his words touch upon the very human need for love. He draws the strings of the divine together in such a way as to knot them in the heart of the reader. Then, when I come to the last verse in John's Gospel, I am awed! "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written." What a thought! When Christ was on earth, His mission was determined by a set calendar of events that He was to perform. The books of the OT prophesy about His coming to earth and what He would do and that is what He did. His life and acts are recorded for the world to know Him and come to believe in Him to be saved. Yet, we do not know, from Scripture, everything that the Lord Jesus did. We read only what was written—and that is enough, thank God!
Jn 21:25	
Gen 1:1	When I was living in Arkansas, I attended the Calvary Bible Church in Midway. Pastor Crane brought to my attention that Jesus Christ was included in the first sentence of Genesis. There is a two letter "word" in the original Hebrew that is not translated into English. The two letters are the first and last letters of the Hebrew alphabet—the Aleph and Tav. Comparable to the Greek, Alpha and Omega, and the English "A" and "Z." In the Book of revelation, Jesus refers to Himself as the "Alpha and Omega," meaning that He, God, is the beginning and the end.
Rev 1:8;21:6;22:13	
Gen 1:1	In an Interlinear Bible, this first sentence would read, "in the beginning, God (Aleph and Tav) created the heavens and the earth." John refers to this "Alpha and Omega" terminology as the "Word." He brings to the reader's attention that the Word, Jesus Christ, was an integral part in the creation of the world. Jesus Christ is the Second Person of the Trinity and it is "through Him that all things are made."
Jn 1:3	
Jn 1:1-18	Though, as a child, I did not fully comprehend the words themselves, the beauty and cadence of John's writing filled my young heart. And so we begin this study of the Gospel of John. It is my desire, dear reader, that you will be filled with the spiritual beauty and wonder found in this Scripture.
<b>JOHN 1 : 1-18</b>	<b>In the beginning was the Word, and the Word was with God and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.</b>
v.3	
v.4	
v.5	
v.6	<b>There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through Him all men might believe. He himself was not he light; he came only as a witness to the light. The true light that gives light to every man was coming into the world.</b>
v.7	
v.8	
v.9	
v.10	<b>He was in the world, and though the world was made through Him, the world did not recognize Him. He came to that which was His own, but His own did not receive Him. Yet to all who received Him, to those who believed in His name, He gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God.</b>
v.11	
v.12	
v.13	
v.14	<b>The word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth. John testifies concerning Him. He cries out, saying, "This was He of whom I said, 'He who comes after me has surpassed me because He was before me.' " From the fullness of</b>
v.15	
v.16	

<p>v.17 v.18</p>	<p><b>His grace we have all receives on blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the One and Only, who is at the Father's side, has made Him known.</b></p>
<p>Footnote: Jn 1:1</p>	<p>John uses the same three words, "In the beginning," as are found in Genesis 1:1. The Greeks used the term, <u>word</u>, not only of the spoken word but also the unspoken word. That is to say, the word still in the mind, referring to the "reason" or "discernment." When the Greeks applied <u>word</u> to the universe, they meant the rational principle that governs all things. Jews, on the other hand, used the term, <u>word</u>, as a way of referring to God. Thus John used a term that was meaningful to both Jews and Gentiles. John writes, "with God" to distinguish that the "Word" was distinct from the Father. John also establishes the reality that "the Word was God." Jesus is God in the fullest sense. (Paul writes in Romans one of the clearest statements of the Deity of Jesus Christ found in the entire NT.)</p>
<p>See Ro 9:5</p>	
<p>Footnote: Jn 1:3-4 One Volume Bible commentary</p>	<p>The Word, Jesus Christ the Son of God, is not only the Creator of the world, but is also its "life." He sustains it in existence. He supplies life to all living organisms and guides all the functions in the natural world. (There is no such thing as "mother earth." That is an ancient fiction of the pagan mind.) Jesus Christ is the ultimate power behind all things. He is "light" to rational man and woman, their instructor, their counselor, protector and source of all love and strength. The Savior, The Word, Jesus Christ, God the Son was all these things even before His Incarnation! Before He came as a human baby born in Bethlehem, He was (is) already God. He was instructing His creatures, human beings, through reason, conscience and prophecy—through the Patriarchs, the angels and the pre-incarnate manifestations of Christ Himself as The Angel of God.</p>
<p>See Gen 16:7-11; Nu 22:22-24; Jg 6:20; 2Ki 1:3, 15; Ps 34:7; Isa 37:36; Zec 3:1-5</p>	
<p>Footnote: Jn 1:6-7</p>	<p>In this Gospel, the Apostle John, who wrote it, refers to himself as "the disciple whom Jesus loved," rather than by his name or by personal pronoun. However, in the first chapter he writes, "There came a man who was sent from God; his name was John." This man was John the Baptist who was a "witness to testify" about Jesus.</p>
<p>Jn 1:6-34; 3:22-36</p>	
<p>See Jn 10:41</p>	<p>A very important concept in the Gospels is "witness." The noun, <i>witness</i>, also means "testimony," and John the Baptist's singular ministry was to testify to the event and miraculous reality of Jesus Christ and about His ministry. The noun, "<i>witness</i>," and the verb, "<i>testify</i>" are used more often in this Gospel than any where else in the NT. Thereby, John emphasizes that the facts about Jesus are amply attested—that through Him all men and women might believe.</p>
<p>(v.7)</p>	<p>People were not to believe "in" John the Baptist, but "through" him, because of his testimony. Similarly, the writer's purpose in this Gospel was to draw people to belief in Christ. John, "the disciple whom Jesus loved," who wrote this Gospel used the verb, "believe" 98 times. It is therefore very apparent that this beautiful Book lovingly testifies and gives witness to the need for all to believe in the Lord Jesus Christ through Whom all things were made, through Whom all people are able to believe!</p>
<p>See Jn 20:31</p>	
<p>Jn 1: 3, 7</p>	
<p>Footnote: Jn 1:9</p>	<p>John is referring to the incarnation of Christ—that is God the Son becoming Man—becoming a being of flesh and blood—born, to grow and live among mankind in the world He had made. John uses this word, the "world" 78 times in his Gospel and 24 times in his letters. This word, <i>world</i>, has many meanings and John emphasizes the word "world" by repetition and moves without explanation from one meaning to another. It can mean the universe, the earth, the people on the earth, most people—people opposed to God or the human system of government—it can also mean false doctrine and ideology (cultural ideas like "mother earth")</p>
<p>Lk 24:45-49</p>	

<p>Footnote: Jn 1:12-13 See Eph 2:8-9</p>	<p>which are opposed to God's purposes. "He gave the right," to membership in God's family to those who "received" Him. And to those who "believed" in His name, He gave the right to become children of God. This membership in the family of God is by grace alone. This miraculous gift of God, <u>grace</u>, is never a human achievement. Grace has been defined as the "unmerited favor of God." However, the imparting of the gift of grace is dependant on a man's or a woman's reception of it, as the words, "received" and "believed" make clear.</p>
<p>Personal Comment:</p>	<p>It is through grace of God and from God that we are made aware of the reality that our spirit needs more that we are able to get for it on our own. No matter how hard we try, on our own, we cannot make right that which is wrong within us. Its name is sin. And though we get hooked into it as easily as breathing, the consequences are only forgiven through the salvation and redemption of Christ. We come to recognize this through many routes, yet we are all drawn to redemption because of the grace of God which compels us!</p>
<p>Footnote: Jn 1:14</p>	<p>The term, "became," indicates a transition has occurred. The "Word," God the Son, existed before He "became flesh." God is eternal. God it the triune God; Father, Son and Holy Spirit. God the Son became Man (flesh). This term, "flesh" is a strong, almost crude word which John uses to stress the very reality of Christ's manhood.</p>
<p>Ex 50:34-35  See Jn 2:11</p>	<p>Then he writes, "and made His dwelling among us." The Greek for "made His dwelling" is connected with the Greek term used for "tent or tabernacle." By choice of this Greek term, the whole verse would have reminded John's Jewish readers of the Tent of Meeting. The connection of "revealed glory" to the "Tent of Meeting" would have been obvious to the Apostles also. It revealed Jesus Christ's glory to them by the miracles He performed and by His death and resurrection.</p>
<p>Comment continues:  See Ps 26:3; Pr 16:6</p>	<p>These Hebrew speaking Jews also were literate in Greek and the Latin of Rome because those were the languages of commerce. Jews as well as all other peoples of the known world were involved with commerce and knew Greek. (Much of the NT was written in Greek.) John continues by using the terms, "grace and truth." The corresponding terms are often translated to mean <i>unfailing love and faithfulness</i>.</p>
<p>See Ro 2:4  1Pe 3:9</p>	<p>Grace is a significant Christian concept and it has generally been translated to mean "unmerited favor from God." In a sense, grace is the power that we, as sinners, don't deserve, yet our loving God bestows grace upon us to assist in bringing about His will for our lives. Yes, we need to cooperate with this grace. We can and often do ignore it. But God is patient. Peter wrote, "The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance." But, Paul warns that anyone who continues to ignore God's grace and chooses instead to wallow in sin, should be handed "over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord." Paul, here, is referring to a man who claims to have been saved. He advises the congregation in the church at Corinth to abandon this sinful man to the devil that he may afflict the man as he pleases. So then the man would be severed from any connection with God's people—so that "the sinful nature may be destroyed."</p>
<p>1Co 5:5  Dr. Lutzer</p>	<p>In one of his sermons, Dr. Lutzer has said that the result of playing around with sin—dabbling in sin when you know it is evil—leads to an addiction. This is when you refuse the grace of the Lord to give you the power and strength to walk away from what ever sin it is that entices you to that extent. Then, when you choose to sin, the Lord will allow you to be so filled with</p>

Nu 11:31-32	<p>your chosen sin that it will literally make you mentally, physically, emotionally and spiritually sick with an addiction. You will then be ruled by your choice of sin—because you ignored the grace of God. To a degree, this happened to the Israelites when they grumbled about the manna God gave to them to eat. God then sent quail and they ate quail until it came out of their nostrils and they came to loathe it. With an addiction, however, the basic process is similar, but addictions generally become a way of life (or you may want to call it a way of death) to the exclusion of everything else.</p>
Heb 10:26-31	<p>In the Book of Hebrews we read, “It is a dreadful thing to fall into the hands of the living God.” Personally, I know a lot about this process of being hooked on sin. I did not want to admit that those precious sins of mine were in actuality offenses against the “living God.” I wanted those “pleasures” more than anything else, so God allowed for those sins to become addictions for me. Those sins were initially pleasurable but when they became addictive and took over my life, they were not pleasurable but painfully and completely controlling. These addictive sins not only abandoned me to Satan but they severed me from my family. I was not a Christian at that time but God, fortunately, had not given up on me. I came on a long, bumpy road to repentance, forgiveness and redemption.</p>
	<p>For most of my life I thought I was useless, feeling sorry for myself, yet not wanting to be free of the sin until it locked me into deep rooted addictions. But, the living God took me by the hand and led me out of that crap that I called “my life.” I had reached a point at the very dregs of the bottom where I finally turned and asked Father God for His help. I had tried everything but His help and at that point it was the only thing left—and it is the only real true (eternally true) help there is. The Lord saved me from myself!! He gave me a reason to live—something I never felt I had before. For me, this reason resulted in these Bible studies that I write.</p>
(v.14 continued) See Pr 16:6	<p>The NIV footnote for Proverbs 16:6 advises that when God’s people “repent of sin and bring their lives into accord with His will, God forgives and withdraws His judgment. Thus it can be said that love and faithfulness, in a manner of speaking, ‘atone for sin,’ i.e., they turn away God’s wrath against it.”</p>
Jn 1:18	<p>“Grace and truth” is a significant Christian concept. In this Gospel, John does not use the word, “grace,” after this prologue, that is, after verse 18. However, he does use the word,</p>
Jn 14:6	<p>“truth,” 25 times and links “truth” closely to Jesus, who is truth!</p>
Personal Comment: Jonah 4:2 Eph 1:2	<p>In the Book of Jonah we read where Jonah is speaking to God, “I knew that You are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.” In the Book of Ephesians, Paul writes, “Grace and peace to you from God our Father and the Lord Jesus Christ.”</p>
Footnote: Jn 1:15	<p>The Apostle, John, writes that “John (the Baptist) testifies concerning Him (Jesus). He cries out,” indicating that the Baptist’s preaching still sounded in people’s ears and hearts even though the Baptist was killed long before this Gospel was written. The words, “He was before me,” are somewhat confusing to 21<sup>st</sup> Century ears. But in ancient times the older person was given respect and was regarded as greater than the younger. People normally would have ranked Jesus lower in respect than John the Baptist, who was older—by about 6 months.</p>
See Lk 1:36	<p>John the Baptist explains that Jesus, the Word, the Son of God, existed before He was born in Bethlehem as the Son of Man, Jesus, the Son of Mary and foster Son of Joseph.</p>
Footnote: Jn 1:18	<p>For He is “God the One and Only.” This is an explicit declaration of Christ’s deity. The words</p>

<p>See Jn 3:16 Ex 24:9-11</p> <p>Ex 33:20</p>	<p>which follow, “has made Him known,” are most important. Sometimes in the OT people were said to have seen God and live. However, we do not know exactly to what extent God allowed them to “see” Him. It is believed that they did not see the fullness of His glory, because God said, “you cannot see My face, for no one may see Me and live.” Therefore, since no human being can see God as He really is, those who “saw” God, saw Him in a form He took on Himself temporarily for the unique occasion. Now, however, Christ has made Him known.</p> <p>(In the following verses, 19-28, John the Baptist denies being the Christ.)</p>
<p><b>JOHN 1:19-28</b></p> <p>Mt 3:1; Lk 3:15-16</p> <p>v.23</p> <p>Isa 40:3</p> <p>v.26</p> <p>Mk 1:4,7</p> <p>v.28</p>	<p><b>Now this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, “I am not the Christ.” They asked him, “Then who are you? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.” Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?” John replied in the words of Isaiah the prophet, “I am the voice of one calling in the desert, ‘Make straight the way for the Lord.’ ” Now some Pharisees who had been sent questioned him, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?” “I baptize with water,” John replied, “but among you stands one you do not know. He is the one who comes after me, the thongs of whose sandals I am not worthy to untie.” This all happened at Bethany on the other side of the Jordon, where John was baptizing.</b></p>
<p>Footnote: Jn 1:19 Jn 2:6; 4:22;8:48</p>	<p>The phrase, “the Jews,” occurs about 70 times in this Gospel. It is used in a favorable sense in John 4:22 and in a neutral sense in John 2:6. But, generally, John used the word, “Jews,” when he was referring to the Jewish leaders who were hostile to Jesus, as in John 8:48. Here it refers to the delegation sent by the Sanhedrin to look into the activities of an unauthorized teacher, John the Baptist.</p>
<p>American Heritage Dictionary</p>	<p>The Sanhedrin was the highest judicial and ecclesiastical council of the ancient Jewish nation. (It pertains to an organized religious institution, from the Greek, <i>sunedrion</i>, and the Hebrew, <i>sanhedrin</i>, meaning, council. originally meaning a political assembly.)</p>
<p>Nu 3:17-37; 2Ch 35:3; Ne 8:7-9</p>	<p>The Levites were descendants of the tribe of Levi, who were assigned to specific duties in connection with the tabernacle and/or temple. They also had teaching responsibilities and it was probably in this role that they were sent with the priests to question John the Baptist.</p>
<p>Footnote: Jn 1:20-21</p> <p>2Ki 2:11</p> <p>Mal 4:5</p> <p>Lk 1:17 Dt 18:15,18</p>	<p>The Baptist replies emphatically to their questions, “I am not the Christ.” Throughout the following verses the emphatic “I” occurs frequently and almost invariably there is an implied contrast with Jesus, who is always given the higher place and recognition by John. The Jews remembered that Elijah had not died and they believed that someday that same prophet would come back to earth to announce the end time. In this sense, John the Baptist properly denied that he was Elijah. When Jesus said at a later time, after He had “finished instructing His twelve disciples,” that the Baptist was a fulfillment of the prophecy found in the OT book of Malachi. The Jewish people expected a variety of persons to be associated with the coming of the Messiah. However, John the Baptist emphatically denied being the Prophet. He came to testify about Jesus, yet the Jews kept asking him about himself. His answers become progressively more terse, concise, clear and succinct.</p>
<p>Footnote: Jn 1:23 Isa 40:3</p>	<p>The Baptist applied the prophecy of Isaiah to his own ministry of calling people to repent in preparation for the coming of the Messiah.</p>

<p>Isa 40:3</p>	<p>The men of Qumran were the community that produced and guarded the Dead Sea Scrolls. Some of these scrolls were found in 1947. They included OT Books, a few Books of the Apocrypha, other works that tell about ancient heroes of the faith and some work written by the sect that produced them. The Apocrypha are the 14 books included in the Vulgate or Catholic Bible which are considered uncanonical by the Protestants because they are not part of the original OT Hebrew Scriptures. These men of Qumran also applied the same words to themselves, but they prepared for the Lord's coming by isolating themselves from the world to secure their own salvation. John the Baptist concentrated on helping people come to the Messiah for the only salvation there is!</p>
<p>Footnote: Jn 1:24 See Mk 2:16</p>	<p>"The Pharisees" were the conservative religious party, who probed deeper than the rest of the delegation sent by the Jews to question the Baptist. The Pharisees first appeared under the reign of John Hyrcanus, 135-105BC. Although some, no doubt, were godly, most of those who came into conflict with Jesus were hypocritical, envious, rigid and formalistic. According to Pharisaism, God's grace extended only to those who kept His law. And they believed that they alone knew what that law was and how to obey and interpret it.</p>
<p>Footnote: Jn 1:25 1Sa 16:1,13; 26:11; Ex 40:13-15; Lev 4:3</p>	<p>"The Christ" means "the Anointed One." It is the Greek rendering of the Hebrew word, "Messiah," which means, "the Anointed one." In OT times, the anointing of someone signified that the one who was anointed was now set apart for service. This was particularly true of a king or a priest. But people were looking for not just an anointed one but they were seeking "The Anointed One of God, the Messiah."</p>
<p>Footnote: Jn 1:27</p>	<p>John the Baptist humble acknowledges that Jesus "is the one who come after me, the thongs of whose sandals I am not worthy to untie." This was a menial task, fit for a slave. It was customary for the Jewish rabbis to have their students or disciples perform all sort of services for them, but loosing of sandal thongs was expressly excluded. That task was to be performed by the lowest slave. John the Baptist felt he was unworthy to do even that for Christ Jesus.</p>
<p>Strong's Concordance  Mt 23:7-8; Jn 1:38, 49; 3:2; 6:25; 20:16</p>	<p>Jesus is called Rabbi five times in the Gospel of John and Rabboni one time. According to the concordance, the Hebrew and Chaldean meaning of Rabbi and Rabboni basically is "great lord and master." It refers also to rank and age, such as in "elder" or "great one," etc. The Greek word, <i>rhabbi</i>, means "my master" and is an official title of honor. <i>Rhabbouni</i> is of Chaldean origin and corresponds in meaning and usage to the Greek word, <i>rhabbi</i>. It is translated as "Lord." It would probably correspond in English to the words used to address an educator such as teacher, professor, doctor or pastor, or as a title for such persons. In NT times, people who were close to Christ, His disciples, referred to Him as Rabbi and Teacher. Rabboni was used by Mary Magdalene with a deeper sense of awe in recognition of who Jesus is.</p>
<p>Footnote: Jn 1:28</p>	<p>The town, Bethany that is mentioned elsewhere in the Gospels was about two mile from Jerusalem. Here the site of the "Bethany on the other side of the Jordan" is not known except that it is described here as a place where John the Baptist was baptizing.</p>
<p><b>JOHN 1:29-34</b> Gen 22:8; Isa 53:7; Rev 5:6 v.31</p>	<p><b>The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" This is the one I meant when I said, 'A man who comes after me has surpassed me because He was before me.' I myself did not know Him, but the reason I came baptizing with water was that He might be revealed to</b></p>

<p>v.32 Mt 3:16; Mk 1:4</p>	<p><b>Israel.”</b> <b>Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on Him. I would not have known Him, except that the one who sent me to baptize with water told me, “The man on whom you see the Spirit come down and remain is He who will baptize with the Holy Spirit.’ I have seen and I testify that this is the Son of God.”</b></p>
<p>v.34</p>	
<p>Footnote: Jn 1:29 Gen 22:8; Isa 53:7; Jer 11:19</p>	<p>“The Lamb of God” is an expression found in the Bible only here and in verse 36. Many suggestions have been made as to its precise meaning. For example, the lamb offered at Passover or the lamb written about in the OT Books of Genesis, Isaiah or Jeremiah. But the expression seems to be a general reference to the whole concept and meaning of what the sacrifice of the lamb represents and not just the name of a particular sacrificial offering. John the Baptist was saying that Jesus would be the one and only sacrifice that would atone for the sin of the world.</p>
<p>Personal Comment: Jn 18:29-40 Jn 18:37 Jn 19:15</p>	<p>During the verbal exchange between Pilate and Jesus, Jesus says, “For this (reason) I came into the world.” These words are in the midst of His explanation to Pilate of who He is and why He came into the world. His primary words in this statement are: “I came into the world, to testify to the truth.” He came into the world to fulfill prophesy and is condemned to be crucified by those He came to save!!</p>
<p>Footnote: Jn 1:31-34</p>	<p>John the Baptist who “lived in the desert until he appeared publically in Israel,” did not know Jesus, personally. He may not even have known Jesus at all until he saw the sign of “the Spirit come down from heaven as a dove and remain on Him. John then testified that Jesus “is the Son of God.”</p>
<p><b>JOHN 1:35-42</b></p>	<p><b>The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, “Look, the Lamb of God!”</b></p>
<p>v. 37</p>	<p><b>When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, “What do you want?”</b></p>
<p>v. 38</p>	<p><b>They said, “Rabbi” (which means Teacher), “where are you staying?”</b></p>
<p>v. 39</p>	<p><b>“Come,” He replied, “and you will see.”</b></p>
<p>v.40</p>	<p><b>So they went and saw where He was staying, and spent that day with Him. It was about the tenth hour. Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him. “We have found the Messiah” (that is, the Christ).</b></p>
<p>v. 42</p>	<p><b>Jesus looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is Peter).</b></p>
<p>Footnote: Jn 1:35</p>	<p>Andrew, the brother of Peter was one of the two men mentioned in this verse. The other man is not named, but from early times, it has been thought that he was the author of this Gospel. They had been disciples of the Baptist, had been baptized by him and had looked to him as their religious leader.</p>
<p>Personal Comment: Jn 19:26; 20:2; 21:7,20</p>	<p>I always thought that the Apostle John must have been a very humble man, because he did not mention his name in this Gospel. He referred to himself as “the disciple whom Jesus loved.” But now that I am writing this study, I wonder if one of the reasons John did this was to avoid confusion. In chapter 1, verse 19, he introduces John the Baptist. In verse 42, Jesus calls Simon Peter, the “son of John.” John was and is a very common name. The NIV Study Bible goes on to explain that “the disciple whom Jesus loved” is thought to be John the author of this Gospel. But this expression does not mean that Jesus did not love the others. Rather,</p>
<p>Jn 13:23</p>	

Mk 3:17; Lk 9:54-55	<p>it was that He had a special bond with this man. The name, John means “the Lord shows favor.” John was a son of Zebedee and Salome and brother of the Apostle James. These two energetic young men, James and John were called “the Sons of Thunder” by Jesus. This “special bond” between Jesus and John is brought vividly and tenderly to our attention as Jesus was dying on the cross. “When Jesus saw His mother there and the disciple whom He loved standing nearby, He said to His mother, ‘Dear woman, here is your son,’ and to the disciple, ‘Here is your mother.’ From that time on, this disciple took her into his home.”</p>
Jn 19: 25-27	
Lk 4:14-30	<p>It is my opinion that at that time, the half-brothers of Jesus, James and Jude did not want anything to do with Him, for they believed He was a blasphemer and a disgrace to them. Jesus did not want His mother to live out her years in either of their homes, obviously. Since she was a widow and Jesus knew of the true caring nature in the Apostle John, He wanted John to care for His mother during her old age.</p>
Footnote: Jn 1:36-42	<p>Eventually, these oh-so-Jewish half-brothers came to know that their half-brother Jesus was all the things He said He was and each of them believed in Him. They each wrote a short Book included in the NT. James became prominent in the Christian church in Jerusalem.</p>
(v. 39)	<p>“The next day,” apparently this is the third day after “the Jews of Jerusalem sent priests and Levites “to question John the Baptist.” Jesus walks by where John is baptizing. John looks up, sees Jesus and again identifies Him as “the Lamb of God.” This was about the tenth hour, that is, about 4 o’clock in the afternoon. Then he says again these astounding words, “the Lamb of God.”</p>
(v. 42)	<p>Both Cephas, which is Aramaic, and Peter, which is Greek mean “rock.” In the Gospels, Peter was anything but a rock; he was impulsive and unstable. However, as recorded by Luke in the Book of Acts, Peter was a pillar of the early church. Jesus named him here, not for what he was, but for what, by God’s grace, he would become.</p>
Personal Comment: American Heritage Dictionary	<p>The word petroleum comes to English from the Latin word <i>petra</i>, meaning, rock, (originally from the Greek.) The Latin word, <i>oleum</i>, which means oil, was added to it to form the word, petroleum. I find the derivation of words fascinating and generally speaking, these word origins help us to understand to a greater degree that which the author intends. Here, Jesus simply is expressing that Peter eventually will fulfill the meaning of his name, and become a “rock.”</p>
(Jn 1:47) Ps 32:2; Ro 9:4-6	<p>The Apostle John has a beautiful gift of writing in which he explains most concepts with childlike simplicity. There are, however, some verses that simply don’t make much sense. One such passage is verse 47, “When Jesus saw Nathanael approaching, He said to him, ‘Here is a true Israelite, in whom there is nothing false.’ “ The reason we don’t understand this is because we don’t have the whole story spelled out in the text.</p>
Dr. Lutzer Gen 32:22-32	<p>When I heard Dr. Lutzer speak on this verse, the full meaning was made so clear. Jesus is bringing to mind the OT account of Jacob. First Jesus comments on the name, “Israel,” referring back to Jacob’s encounter with “a man” whom Jacob eventually realized was God in the form of an angel. They wrestle and though Jacob “wins,” God injures his hip so he will no longer be able to “hold his own” physically, because he will have a painful limp. God showed Jacob that He could disable him at will. This must have been quite a blow to Jacob’s manly ego! It was a blow that finally brought Jacob to fully acknowledge God, and that blessings come from God, not from the deceitful man that Jacob was! Then God changed Jacob’s name to Israel. The name, <i>Israel</i>, means “he struggles with God.” The nation, Israel, got her</p>

<p>(Jn 1:51) Gen 28:12</p>	<p>name and her characterization from Jacob/Israel. They are the people who struggle with God. Jesus then goes on to predict, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man." He now refers to another incident in Jacob's life, his dream at Bethel.</p>
<p>Jn 14:6; 1Ti 2:5</p>	<p>Bethel was a town about 15 miles north of Bethlehem. Jacob "had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it." This was a sign that the Lord offered to be Jacob's God. Jesus told His disciple, Nathanael, that he would "see heaven open, and the angels of God ascending and descending on the Son of Man." Jesus Himself is the bridge between heaven and earth. He is the only "mediator between God and man."</p>
<p><b>JOHN 1:43-51</b> Mt 4:19 v. 44 Lk 24:27 v.46 v.47 Ps 32:2; Ro 9:4-6 v.48 v.49 v.50 See Gen 28:12</p>	<p><b>The next day Jesus decided to leave for Galilee. Finding Philip, He said to him, "Follow Me." Philip, like Andrew and Peter, was from the town of Bethsaida. Philip found Nathanael and told him. "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph." "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip. When Jesus saw Nathanael approaching, He said of him, "Here is a true Israelite, in whom there is nothing false." "How do You know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you." Then Nathanael declared, "Rabbi, You are the Son of God; You are the King of Israel." Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that." He then added, "I tell you the truth, you shall see heaven open and the angels of God ascending and descending on the Son of Man."</b></p>
<p>Footnote: Jn 1:44 See Mt 11:21-24 Mk 6:44</p>	<p>The word, Bethsaida, means "place or house of fishing." The town is located on the north shore of the Sea of Galilee a few miles east of Capernaum. (It was one of the towns cursed by Jesus in Matthew.) Bethsaida was the home of Peter, Andrew and Philip, and the place where Jesus healed a blind man. It is believed that it was near the place that Jesus fed the 5000. Bethsaida was one of the Decapolis towns that lay beyond the Jordan to the North and East.</p>
<p>Mt 14:3 Lev 18:16</p>	<p>(Herod Philip II, the brother of Herod the Great, whose wife, Herodias, married Herod Antipas. Marriage to one's brother's wife while the brother was still living was forbidden by Mosaic Law. Herodias hated John the Baptist because he publically denounced her and her marriage to Herod Antipas. She had her daughter, Salome, ask Herod Antipas for the Baptist's head on a platter.)</p>
<p>Footnote: Jn 1:45-46 Mt 1:18-25; 2:1-23</p>	<p>Jesus, here, is identified as "the Son of Joseph." This is not a denial of the virgin birth of Christ but simply an identification of Joseph as His legal, though not His natural, father. Nathanael asked, "Nazareth! Can anything good come from there?" In Matthew we read that after Herod, king of Judea, died, while Joseph, Mary and the Child, Jesus were still in Egypt, Joseph was warned in a dream by an angel to travel to the district of Galilee to the town of Nazareth and settle there. Thus, prophesy was fulfilled. Nazareth was a rather obscure town, not mentioned in the OT. Yet, in Matthew we read, "He will be called a Nazarene." In Jesus' day, the term, "Nazarene" was virtually a synonym for "despised." It was a derogatory term—those who lived in Nazareth were viewed as second-class citizens.</p>
<p>Mt 2:23</p>	<p>Nazareth was one of a league of ten cities, characterized by high Greek culture, all but one,</p>
<p>Mt 4:25</p>	<p>Nazareth was one of a league of ten cities, characterized by high Greek culture, all but one,</p>

<p>Personal Comment: Jn 1:46 Ac 22:8</p>	<p>Beth Shan, which were east of the Sea of Galilee and the Jordan River. The area was choice property for those rich and powerful Jews and Gentiles who could afford beautiful homes away from the pollution of the larger cities. It is possible that Joseph, the step father of Jesus, could have built up quite a successful carpentry and stone masonry business with his sons because of this.</p> <p>It is difficult to pin down exactly what was meant when Nathanael said, "Can anything good come from there?" (Meaning, Nazareth.) Yet, when Jesus identifies Himself to Paul on the road to Damascus, He says, "I am Jesus of Nazareth..."</p>
<p>Lk 1:26 Lk2:1-5 (NIV footnote, v.5)</p>	<p>Luke tells us that it was the home of Mary and Joseph. Nazareth was the place where Mary was told she was to be the mother of Jesus. We are quite familiar with what Luke recorded—at that time—Caesar Augustus decreed that a census should be taken. So Joseph took Mary to Bethlehem, the town of David because both he and she belonged to the house of David. Eventually, they returned to Nazareth and settled there.</p>
<p>Isa 11:1 American Heritage Dictionary</p>	<p>The quote attributed to the OT by Nathanael is, however, not found in the OT! But most interpreters believe the name Nazareth is a play on the Hebrew word, <i>neser</i>, which means, "shoot" as in "the shoot...of Jesse," found in Isaiah. This word, "neser" illustrates the Hebrew concept of the significance of the word by assonance. In Hebrew, this word, "neser" sounds like another word and thereby the word is given to "almost mean" the same thing because it sounds like the other word. This is not always easy for our "western ears" to comprehend. But this was part of the mysterious fullness of the power of a name or of a word in the Hebrew culture so that the word should signify more than the word itself. The American English language is comprised of a variety of root languages and is vastly more complex than Hebrew. English uses word modifiers such as adjectives and adverbs and there are many, many words which mean virtually the same, with maybe a nuance of a difference in meaning.</p>
<p>Isa 9:1-2;Mt 4:15-17</p>	<p>What Isaiah meant was that the Messiah would grow as a shoot from that stump of David's dynasty. Remember, Jesse was David's father. When Isaiah wrote these words, all that was left of Jesse's family tree was a stump. The Assyrians all but destroyed Judah but the Babylonians brought David's dynasty to an end. (586BC)</p> <p>In Matthew we read what the Prophet Isaiah said about Jesus in the very onset of His ministry in the: "Land of Zebulun and land of Naphtali, the way of the sea, along the Jordan, Galilee of the Gentiles the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned." Mathew continues, "From that time on Jesus began to preach, 'Repent, for the kingdom of heaven is near.' "</p>
<p>Footnote: Jn 1:47-51 Dr. Lutzer (v.48) Gen 28:10-22  Jn 1:51; 14:6; 1Ti 2:5  (v.49)</p>	<p>The King James Version renders verse 47: "Behold an Israelite indeed, in whom is no guile!" (That is, there is no dishonesty.) According to this statement made by Jesus to Nathanael, Dr. Lutzer points out that what Nathanael was thinking about while he was "under the fig tree" was the account in Scripture of Jacob's dream at Bethel about a stairway to heaven. (Not a ladder but steps like on a ziggurat—a pyramid with steps.) On this stairway, "the angels of God were ascending and descending." This was a sign that the Lord offered to be Jacob's God. Jesus told Nathanael that he would "see heaven open and the angels of God ascending and descending on the Son of Man." Jesus Himself is the bridge between heaven and earth. Jesus is the only "mediator between God and men."</p>
<p>(v.49)</p>	<p>Then Nathanael understood what he was trying to puzzle-out while standing under the fig tree. Dr. Lutzer says that the key to these passages is the word, "beguile." The character of</p>

Gen 32:22-32	Jacob was notoriously deceptive until his name and attitude were changed by God when He “wrestled with him.” Ultimately Jacob/Israel became the father of twelve sons who became the patriarchs of the twelve tribes of the nation, Israel. The noun, “guile,” means, insidious, treacherous, cunning, and deceitful. The transitive verb means, to deceive by guile, or to cheat.
(v.51)	What Jesus is saying is that in His ministry, His disciples (and Nathanael becomes a disciple) will actually see heaven’s testimony to Jesus as plainly as if they heard an announcement from heaven concerning Him. In Jesus’ ministry, the disciples will see God’s testimony to Jesus as plainly <u>as if</u> they heard an announcement from heaven concerning Him—thus marking Him as God’s elect One through whom redemption comes to the world—perhaps identifying Jesus as the true Israelite.
Gen 28:12	
See Mk 8:31	Jesus uses here refers to Himself as “the Son of Man.” It is His favorite self-designation. The title, the Son of Man, is used 81 times in the Gospels. We read in Daniel what he writes about his vision: “In my vision at night I looked, and there before me was one like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed.”
Dan 7:13-14	
Lk 19:10	“For the son of Man come to seek and to save what was lost.” This is the key verse in Luke’s Gospel. A Messianic title used only by Jesus in the four Gospels.
<b>JOHN 2:1-11</b>	<b>On the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, and Jesus and His disciples had also been invited to the wedding. When the wine was gone, Jesus’ mother said to Him, “They have no more wine.”</b>
v.3	<b>“Dear woman, why do you involve Me?” Jesus replied. “My time has not yet come.”</b>
v.4	<b>His mother said to the servants, “Do whatever He tells you.”</b>
v.5	<b>Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, “Fill the jars with water”; so they filled them to the brim. Then He told them, “Now draw some out and take it to the master of the banquet.”</b>
v.6	<b>They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, Though the servants knew. Then he called the bridegroom aside and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.”</b>
v.7	
v.8	
v.9	
v.10	
v.11	<b>This, the first of His miraculous signs, Jesus performed at Cana in Galilee. He thus revealed His glory, and His disciples put their faith in Him.</b>
Footnote: Jn 2: 1-6	This small town called, “Cana,” is mentioned only in John’s Gospel. The same man, Nathanael, mentioned in chapter 1, is identified as “Nathanael from Cana in Galilee.” (Isn’t it interesting that the very onset of Jesus Christ’s ministry begins in a town that was very probably closely linked to the traditional enemy of Israel, the Gentile nation of Canaan. Also interesting is that the first four letters in this town’s name are the same as the first four letters in the name, Canaan.)
Jn 4:46, 50; 21:2	
(v.2-3)	Little is known of how a wedding was performed in first-century Palestine, but clearly the feast was very important and might go on for a week. To fail in proper hospitality was a serious offense.

<p>Personal Comment:</p> <p>(v.4)</p> <p>See Jn 21:25</p>	<p>Mary, the mother of Jesus, being a caring home-maker in her own right, would have been concerned for the embarrassment of the bridegroom having run out of wine before it was customary for the wedding celebration to end. Also it is my opinion that Mary was well aware of who Her Son, Jesus was and she had a very special relationship with Him. Though her words may seem odd to our ears, she was confident that He could do something about the situation. Jesus' reply to her also seems uncaring to us. But this was a different culture and certainly an unusual circumstance. However, God the Son manifested His first miracle here.</p> <p>According to some theologians this miracle is not recorded in the synoptic Gospels because it occurred before the beginning of Jesus' ministry proper. John, however, viewed this miraculous sign to be of significance, perhaps because it was the first! Spiritually interpreted, the miracle of turning the water into wine at the wedding feast forms a suitable introduction to Christ's work on earth. Symbolically, Christ changes the "weak" water of Judaism into the "good wine" of the Gospel. This Gospel by John is regarded as the Spiritual Gospel and thus, in a sense, it is separated from the Synoptic Gospels. This miracle sanctifies marriage and gives Christ's approval on innocent joy and gladness. (There may have been other "signs and wonders" performed by Jesus that no one has recorded. John concluded his Gospel with these words: "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.")</p>
<p>Personal Comment:</p> <p>AD 476-1453</p> <p>Mt 8:20; Lk 9:58</p> <p>(v.6)</p>	<p>In all that is recorded of the life and works of Jesus, we get only what we "need" to know—I imagine there is so much more!! We get a distorted picture because of the solemn character of most of the work He did and the serious nature of completing the work the Father had for Him to do. Many extravagantly solemn, sorrowful and grim depictions of Jesus Christ were influenced by the false teachers, false prophets, ascetics and mystics who were depraved and morally corrupt. Consequently, the atmosphere which surrounded the church—especially the early Catholic church—led to the distorted concepts from the Middle Ages, the Renaissance, and unfortunately to our time is likewise tainted by false concepts.</p> <p>In my heart and spirit I do not see Jesus the Son of Man as an emaciated ascetic who led an austere, somber life. I see a Man who loved life, even though He had to become an itinerant teacher and had no permanent home during the years of His ministry and mission.</p> <p>It was hard to picture the "real" Jesus as the Man, the human being. This part of His nature was so difficult for me to know and accept until I began to meet born-again Christian men whose character and activities shone with the Holy Spirit who indwelt them. They are joyous men—regardless of the role life has dealt to them. They are not afraid to weep with compassion and Christian love for those who are hurting. They go out of their own comfort zone to help anyone—in or out of the fellowship.</p> <p>Prior to becoming a Christian, I lived 60-70 years before ever meeting this kind of man. I had learned not to trust kindness from a man because it usually came with a pay-back clause and I didn't want that at all. I don't believe any woman does. As a result, it was very hard for me to see Jesus Christ as a Man. I did not have difficulty seeing Him as God, as the second person of the Trinity. But I often prayed that I would be able to know Jesus the Man. That is, as much as I am able to discern from what I read in Scripture with the inspirational help from the Holy Spirit who indwells me.</p> <p>The Jews became ceremonially defiled during the normal circumstances of daily life. In a specified manner they ceremonially washed their hands by pouring water over them. For a</p>

<p>Footnote: Jn 2: 9-11</p> <p>(v.11) Mk 1:40-41 Jn 2:5 Jn 6:61-64 Jn 2:6</p> <p>Jn 6:22-23 Jn 6:65;8:28;12:50 Jn 15:3 2Cor 4:6-7</p>	<p>lengthy feast with many guests, a large amount of water was required for this purpose. The stone jars described by John in this account of the wedding at Cana were capable of holding up to twenty or thirty gallons of water. We do not know how much water there actually was in the jars at this time.</p> <p>Even in this brief description, “after the guests have had too much to drink,” we have a subtle introduction to the Lord’s attitude towards over-indulgence. However, the importance of these verses is that this was the first recorded miracle that Jesus performed. Yet, it appears only in the Gospel of John!</p> <p>The Apostle, John, calls the Lord’s miracles, “signs,” because they indicate something beyond themselves. They are no mere marvels, but reveal God’s character, Christ’s divine nature and His glory. A further insight into the miraculous signs is that Jesus “spoke” the water “clean.” That is, to become new wine. His mother told the servants, “Do whatever He <u>tells</u> you.” The earthen water jars were filled with “natural” water. Just as we “natural” men and women are filled with the “natural” spirit with which we were born. Jesus changed the “spirit” of the water in the jars of stone to the “new spirit” of wine—supernaturally in an instant! It is a demonstration of what occurs to us when we believe the words spoken by Christ. When we take that step of faith and believe in His atonement for our sins—in that instant—Jesus Christ changes our natural spirit. It is re-born and changed to our new spirit. We are spiritually then as changed as this water was changed to wine.</p>
<p><b>JOHN 2:12-25</b></p> <p>v.13 Dt 16:1-6 v.15 Dt 14:24-25 v.16 Lk2:49 v.17 Ps 69:9 v.19 Mt 12:28 v.21 1Co 6:19 Ps 16:10 v.23 v.24 v.25 Isa 11:3;Dt 31:21</p>	<p><b>After this He went to Capernaum with His mother and brothers and His disciples. There they stayed for a few days. When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts He found men selling cattle, sheep and doves, and others setting at tables exchanging money. So He made a whip out of cords, and drove all from the temple area, both sheep and cattle; He scattered the coins of the money changers and overturned their tables. To those who sold doves He said, “Get these out of here! How dare you turn My Father’s house into a market!” His disciples remembered that it is written: “Zeal for Your house will consume Me.” Then the Jews demanded of Him, “What miraculous sign can You show us to prove Your authority to do all this?” Jesus answered them, “Destroy this temple, and I will raise it again in three days.” The Jews replied, “It has taken forty six years to build this temple, and You are going to raise it in three days?” But the temple He had spoken of was His body. After He was raised from the dead, His disciples recalled what He had said. Then they believed the Scripture and the words that Jesus had spoken. Now while He was in Jerusalem at the Passover Feast, many people saw the miraculous signs He was doing and believed in His name. But Jesus would not entrust Himself to them, for He knew all men. He did not need man’s testimony about man, for He knew what was in a man.</b></p>
<p>Footnote: Jn 2:12</p> <p>See maps at the end of this study</p>	<p>In our “Western/American” way of thinking, we say that we go “up” North and “down” South. It is based on how we draw out maps. North is up toward the top of the page and South is down toward the bottom of the page. However, the people of the 1<sup>st</sup> Century did not think in terms of maps. They thought in terms of local locale. And because they walked everywhere, “up” meant walking up steep hills (called mountains) or walking “down” into the valleys. Therefore, when John writes that Jesus “went down to Capernaum” from Cana, our concept is jogged because we think, “how can He go down, when Capernaum is actually 15-20 miles North of Cana. In their world, Capernaum was at a lower level than Cana and therefore it was down to Capernaum He went.</p>

<p>Footnote: Jn 2:13-14 Mt 26:17-30; Mk 14:1,12; Lk 22:1 Jn 2:12-16</p>	<p>Passover was one of the annual feasts that all Jewish men were required to celebrate in Jerusalem. In the Synoptic Gospels the “cleansing of the temple” occurs during the last week of Jesus’ ministry; in John’s Gospel it takes place during the first few months of Jesus’ public ministry. Two explanations are possible. 1. There were two cleansings by Jesus, one at the beginning and the other towards the end of His public ministry. 2. There was only one cleansing, which took place during Passion Week, but which John placed at the beginning of his account, for theological reasons—to show that God’s judgment was operative through the Messiah from the outset of His ministry. However, different details are present in the two accounts. (The selling of cattle and sheep in John 2:14, the whip in John 2:15, and the statement of Jesus in Matthew 21:13 and John 2:16.) From Matthew’s and Luke’s accounts, we might assume that the cleansing of the temple took place on Sunday, following the so-called Triumphal Entry. But Mark clearly indicates that it was on Monday. Matthew often compressed narratives.</p>
<p>Mt 21:1-11; Mk 11:15-19</p>	<p>“Cattle, sheep and doves,” were required for sacrifices. Jews who came from great distances had to be able to but sacrificial animals near the temple. The merchants, however, were selling them in the outer court of the temple itself, the one place where Gentiles could come and pray. The reason that there was the “exchanging of money” was because many coins—from many cultural/commercial centers throughout the Mediterranean coastal areas, islands and adjoining lands—had to be changed into currency that was acceptable to the temple authorities, which made money changers necessary.</p>
<p>(v.14)</p>	<p>The sanctuary shekel was the authorized and accepted currency to be used in all temple transactions. All foreign moneys had to be changed to an equivalent amount in the “temple shekel.”</p>
<p>Strong’s Concordance</p>	<p>It is quite understandable that a “commission” went into the pocket of the money changer for his services. This was probably more the outrage felt by the money changers when Christ overturned their tables and their precious coins were scattered. I don’t believe they cared as much because He was whipping them with cords as that they might not be able to extract their commission from the unholy mess Jesus was making of their traditional industry in the temple court!</p>
<p>Personal Comment:</p>	<p>“The sanctuary shekel weighs twenty gerahs.” A gerah is about 0.6 of a gram of silver. So a shekel was 11.5 grams of silver. Remember, these coins were not minted like our coins are today. There was little standardization hence the need of scales to weigh the coins so that the amount offered was the correct weight. A tricky business and plenty room for dishonesty.</p>
<p>Ex 30:13</p>	<p>When Jesus said, “Destroy this temple, and I will raise it again in three days,” the Jews thought He was referring to the literal temple building. John tells us the He was not referring to the building. Years later Jesus was accused of saying that He would destroy the temple and then build it up (raise) again in three days. And mockers repeated the charge as He hung on the cross. The same misunderstanding may have been behind the charge against Stephen.</p>
<p>See Pr 20:23</p>	<p>This may have been a basis of unbelief for the Jews. In Matthew the chief priests bribed the Roman guards who “became like dead men” at the tomb of Christ. These guards would ordinarily have been executed because they failed in their duty. But the powerful Jews paid them off sufficiently and told them to say to their superiors, “His disciples came during the night and stole Him.” These same rich Jews talked to the Roman governor and kept the</p>
<p>Footnote: Jn 2:19  Jn 2:21; Mt 17:23 Mt 27:40; Mk 15:29  See Ac 6:14</p>	<p>Personal Comment: Mt 28:1-15 v.4 v.12 v.14</p>

<p>v.15 Footnote: Jn 2:20</p>	<p>guards “out of trouble.” This lie was so successful that to this day, many Jews believe it!! Construction on the building of the temple that was in Jerusalem at the time of Jesus Christ’s ministry began in 20 BC and was finally completed years later in AD 64. At the time of this confrontation, the temple had been in the process of being built for 46 years and was not even finished until 38 years later!! The meaning here, “It has taken forty-six years to build this temple,” refers to years in the progress. So the Jews were understandably outraged with Jesus when He said “Destroy this temple and I will raise it up again in three days,” because in their spiritual blindness, they were only able to think Jesus meant the temple building—of course, He was referring to the temple of His body—His human body.</p>
<p>Isa 53:3 Ac 2:24</p>	<p>The Jews would have the Romans crucify Him. His human body was mutilated, hung on the “tree” (the cross) until He died. They placed Him in a tomb, rolled a huge stone in front of the tomb, had it guarded by Roman soldiers and dusted their hands, believing they were rid of Him.</p>
<p>Isa 53:3 Ac 2:24</p>	<p>Because “He was despised and rejected by men, a Man of sorrows, and familiar with suffering. Like one from whom men hide their faces and we (the Jews—and all unbelievers) esteemed (respected) Him not.” But “God raised Him from the dead, freeing Him from the agony of death, because it was impossible fro death to keep its hold on Him.”</p>
<p>Footnote: Jn 2:22 See Jn 14:26 Ac 2:1-41 Ac 1:9; 2:5 Dt 16:10;Ex 23:16; Nu 28:26</p>	<p>Later, “His disciples recalled what He had said.” In chapter 14, John tells us that both God the Father and God the Son were involved in sending the Holy Spirit upon the Apostles so that they would be able to remember all that Jesus had taught them. In the Book of Acts we read how the power of the Holy Spirit came suddenly upon them on the first “day of Pentecost” after Jesus descended into heaven. The Apostles were able to speak to the crowds of Jews, who were coming from the temple after having participated in the Feast of Weeks, the Feast of Harvest and the day of Firstfruits. These men came from all over the known world and spoke many different languages. The miracle was that all these foreign speaking Jews understood what the Apostles were telling them! Each one heard his own language whereas the Apostles were speaking Aramaic. “Peter stood up...and addressed the crowd,” telling them the Scripture predictions and the miraculous events of Jesus Christ’s life. “When the people heard this, “they were deeply moved by their sudden belief in Jesus as the Savior and their regret over their former rejection. They repented, asked forgiveness, and “those who accepted his message were baptized, and about three thousand were added to their number that day.”</p>
<p>Ac 2:14-41 v.37</p>	<p>“Peter stood up...and addressed the crowd,” telling them the Scripture predictions and the miraculous events of Jesus Christ’s life. “When the people heard this, “they were deeply moved by their sudden belief in Jesus as the Savior and their regret over their former rejection. They repented, asked forgiveness, and “those who accepted his message were baptized, and about three thousand were added to their number that day.”</p>
<p>Footnote: Jn 2:23-25 See John 21:25 NIV Quest Bible Sidebar See Lk 17:20-21</p>	<p>We are back to the early days of Jesus Christ’s ministry in these verses. John indicates that Jesus performed many “miraculous signs.” Remember that John referred to the miracles as “signs” because he emphasized the significance of the action rather than the marvel. Again, as in the last words of his Gospel, John tells us that Jesus performed many more wondrous “signs” than could possibly be recorded! Yet we are told since Jesus “knew all men” He did “not entrust Himself to them,” nor did He need a man’s testimony about Himself. We must remember that the Jews were looking for a Messiah to be a Warrior King—“a political and military figure who would lead Israel to independence from Rome.” But His purpose “was to establish an everlasting Spiritual Kingdom,” and most of the Jews were blind to His purposes. They were certainly impressed with His miracles, but they could not accept the fact that He appeared to be a poor, nondescript, itinerant teacher without credentials.</p>
<p>Personal Comment: Isa 53:1-12</p>	<p>To get a really beautiful description of Jesus, read Isaiah. This major prophet told the Jews exactly what to look for in the Messiah. Whether they forgot or ignored Isaiah’s word, many of the Jews had a distorted picture of who and what to look for. Yet, Isaiah’s words are clear</p>

<p><b>JOHN 3:1-15</b> v.2</p>	<p>and beautiful, and true! For they were words from the mouth of God! <b>Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Jesus at night and said, “Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him.</b></p>
<p>v.3</p>	<p><b>In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.”</b></p>
<p>v.4</p>	<p><b>“How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be born!”</b></p>
<p>v.5 Titus 3:3-7 v.7 v.8 1Cor 2:14-15</p>	<p><b>Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at My saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the spirit.”</b></p>
<p>v.9</p>	<p><b>“How can this be?” Nicodemus asked.</b></p>
<p>v.10 v.11 v.12 v.13 Heb 4:14 v.14 v.15</p>	<p><b>“You are Israel’s teacher,” said Jesus, “and do you not understand these things? I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? No one has ever gone into heaven except the one who came from heaven—the Son of Man. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life.”</b></p>
<p>Personal Comment:</p>	<p>The Pharisees were a legalistic group of Jews who were members of the Jewish ruling council. They strictly kept the law of Moses and the unwritten tradition of the elders. In a sense, however, they considered themselves to be “above the law.” By that I mean, the Pharisees were very careful to catch others (that is, the common people) in their “sin,” yet they were convinced that they, themselves, were free of sin because they made it appear that they kept the law. Of course they couldn’t because all human beings sin. It is our nature! All of us except Jesus, who never sinned—because He is God!</p>
<p>Footnote: Jn 3:1-2 Mt 22:18-24:51</p>	<p>The Pharisees basically were hypocrites and Jesus called them on their hypocrisy, frequently. And he hated Him for that—among other things. John calls Nicodemus “a man of the Pharisees...a member of the Jewish ruling council.” He came to see Jesus at night because he was afraid to come in the daytime. And perhaps he wanted to talk privately to Jesus without the crowds milling about.</p>
<p>Footnote: Jn 3:3-5</p>	<p>Nicodemus was incredulous when Jesus told him he must be “born again.” Nicodemus thought Jesus meant literal physical birth and that was impossible!! The Greek rendering of Jesus’ words may mean, “born from above.” Both meanings are consistent with the redeeming work done by Christ Jesus. When a person believes in the salvation of Jesus Christ, asks forgiveness, realizes the he or she is a sinner who wants to be saved by Jesus, God gives the grace—un-merited favor—and at that instant the spirit of that sinner is born again from above. It is a spiritual re-birth, not physical. This re-birth of one’s spirit is of utmost importance. Jesus says to Nicodemus and to everyone born of woman: “no one can see the kingdom of God unless he (or she) is (spiritually) born again.” He repeats this</p>

(v.5)	<p>ultimate truth, “no one can enter the kingdom of God unless he is born of water and the spirit.” Jesus explains that new birth is essential and that it is inward and spiritual. It must not be only of “water.” That is, receiving the outward rite of water baptism, without the clear and absolute understanding of what one’s membership into Christ’s kingdom involves. Water baptism (complete immersion) in the presence of witnesses is the affirmation of a reborn Christian old enough to understand the need we have to be re-born in order to participate as a Christian believer in the church here on earth, but most importantly to understand that belief in the Savior, Christ, is essential to be in heaven, eternally. Also, to bear witness that when one is reborn, one receives the indwelling Holy Spirit as a seal of ownership. From that moment of rebirth on, the new Christian belongs to Christ!</p>
Personal Comment: NIV footnote for Mt 3:2	<p>In the NIV footnote for Matthew 3:2 we read a short description of what the word, “repent” means. It is “to make a radical change in one’s life as a whole.” The dictionary definition of repent is to feel remorse, contrition or self-reproach. To feel such regret for past conduct as to change one’s mind regarding it; to make a change for the better as a result of remorse or contrition for one’s sins. The word is from the Middle English word, <i>repenten</i>, which is from the Old French, <i>repentir</i>, and the Latin word, <i>paenitere</i>, which taken together, means, literally, “in response” and “to be sorry.” And incidentally, the word, “confess,” means “to agree with God,” regarding one’s sin.</p>
American Heritage Dictionary	<p>In the NIV footnote for Matthew 3:2 we read a short description of what the word, “repent” means. It is “to make a radical change in one’s life as a whole.” The dictionary definition of repent is to feel remorse, contrition or self-reproach. To feel such regret for past conduct as to change one’s mind regarding it; to make a change for the better as a result of remorse or contrition for one’s sins. The word is from the Middle English word, <i>repenten</i>, which is from the Old French, <i>repentir</i>, and the Latin word, <i>paenitere</i>, which taken together, means, literally, “in response” and “to be sorry.” And incidentally, the word, “confess,” means “to agree with God,” regarding one’s sin.</p>
Pastor Roy Crane	<p>My repentance didn’t happen “over night,” it took a while! During the course of this “while,” I asked Pastor Roy Crane, “what does repentance really mean?” He said, “it is a 180 degree angle change in the direction of your life.” He didn’t mean that you should turn around and go backwards along the path you had already taken. He meant that true repentance requires a complete change from the sinful life one has led.</p> <p>Years prior to meeting Pastor Crane, I was motivated by the desire to change my life, completely, if possible! I don’t know exactly when I was spiritually reborn. However, there was a Sunday morning in January of 1987 when I knew for the first time that God loves me!!! It took about 10 years from that Sunday morning to the time I know I was saved. I had a lot of very difficult changes to make and I know I was unable to change from all those changes by myself. But with a deep desire to be rid of the debilitating sins of my past, I walked, spiritually, holding the “hand of God.” As I have written before in these studies, one is spiritually reborn in an instant—then it is with the power and grace of the Lord God and the hope of freedom from the addiction of sin of one’s past—but the cleansing of one’s life continues as God refines you.</p>
Jn 3:5	<p>In verse 5, we read what Jesus said: “No one can enter the kingdom of heaven unless he (or she) is born of the water and the Spirit.” I believe many people have come to the conclusion that the rite of baptism alone will cleanse one of sin. Actually what Jesus meant is more clearly stated in the next chapter of John’s Gospel. Here, Jesus is speaking about this same spiritual water. He says to the Samaritan woman, “Whoever drinks the water I give him (or her) will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” The NIV footnote for this verse explains that the expression, “welling up” is a vigorous one—Jesus is speaking of the born-again believer’s spiritually vigorous life here on earth and then throughout eternity with Him in heaven!</p>
Jn 4:14	<p>In verse 5, we read what Jesus said: “No one can enter the kingdom of heaven unless he (or she) is born of the water and the Spirit.” I believe many people have come to the conclusion that the rite of baptism alone will cleanse one of sin. Actually what Jesus meant is more clearly stated in the next chapter of John’s Gospel. Here, Jesus is speaking about this same spiritual water. He says to the Samaritan woman, “Whoever drinks the water I give him (or her) will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” The NIV footnote for this verse explains that the expression, “welling up” is a vigorous one—Jesus is speaking of the born-again believer’s spiritually vigorous life here on earth and then throughout eternity with Him in heaven!</p>
Footnote: Jn 3:7-8  (v.8)	<p>Jesus is talking to Nicodemus but the Greek word, “you,” that Jesus uses here is plural. He is speaking positively and boldly, not only to Nicodemus, but to everyone! By the plural word, “you,” Jesus means that everyone “must be born again” and “everyone (must be) born of the Spirit.” The Holy Spirit is sovereign. (The word, sovereign means “self governing,</p>

<p>One Volume Bible Commentary</p>	<p>independent and supreme in power, these attributes are of God and indeed the Holy Spirit is the third Person of the Holy Trinity, Father, Son and Holy Spirit: God.) And by using the word, “must,” Jesus emphatically means that there no exceptions. (Those people who believe that they have “just as good a shot at heaven as the next guy”—are wrong! Without Spiritual rebirth, belief in Jesus as Savior, they have no “shot” at all!!!)</p> <p>There is something in the inner life of those people who have experienced spiritual rebirth which cannot be explained but the presence of the indwelling Holy Spirit reveals itself in the new way one thinks and feels and knows, especially in concentrated study of Scripture, in prayer and in human relationships. The born again Christian has a new spiritual nature.</p>
<p>Jn 3:8</p>	<p>Jesus indicates that we, as human beings, are able to recognize the presence and effect of the Holy Spirit, somewhat in the same way that we see and feel the wind and its effects, but we “cannot tell where it comes from or where it is going.” In this way Jesus speaks of the Holy Spirit’s sovereignty. He (the Holy Spirit) works as He pleases in His renewal of the human heart. (Remember, we may ask the “why” question of God, the Holy Spirit, but since He is sovereign, He does not have to tell us the answer! That is where our faith in Him as Sovereign God comes in. If we knew all the answers, we wouldn’t have to have faith in God that He does know everything.)</p>
<p>Footnote: Jn 3:10-12  See Jn 3:1-2</p>	<p>Jesus is incredulous that Nicodemus does not understand. He was a teacher, a rabbi, a member of the Jewish ruling council and he did not understand these things. As customary for the scholarly Jew, long hours were spent daily, reading, discussing, memorizing, comparing and contemplating the meaning of Scripture. (Perhaps this is true today, also.) I have often wondered how could a society as a whole spend so much concentrated effort on Scripture and come away with virtually no true understanding or acceptance of its prophecies and its declarations.</p>
<p>American Heritage Dictionary  (v.11-12)  (See v.8)</p>	<p>Whether by choice or design, these Jews were obtuse. The dictionary renders “obtuse” in this way: a person who is obtuse is lacking keenness or quickness in comprehending or discerning. The word is from the Latin word, <i>obtundere</i>, and it means “to blunt.” It means, “not sharp!”</p> <p>Jesus says I n verse 11, that we tell the truth because we know the truth, we have seen the truth, we testify to what we have seen, “but you people do not accept our testimony.” The plural, “we” which Jesus uses, probably means the disciples who are with Jesus. The words, however, are true of Christians who have received the indwelling Holy Spirit. Remember what John the Baptist said, that he was not the light but he testified about Jesus who is the true Light who gives this true light to everyone who asks to receive it. Those who receive “the true light” are no longer “obtuse.” Jesus raises the question, “I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?”</p>
<p>Personal Comment:</p>	<p>People can and are mentally blunted (or obtuse) by the presence and acceptance of evil and sin in their lives. This pollution prevents them from the comprehension needed to benefit by the pure truth of Christ. This is why there is the need of repentance—the need of the recognition of sin on our life—the need to be forgiven and cleansed of it—the need we all have of rebirth!</p> <p>Actually, we truly do not even recognize ourselves until after we have been free of the pollution of sin. We are like the polluted lake and surrounding shore. Once it was pristine and beautiful—but through careless disregard and blatant disobedience it became ugly, foul,</p>

American Heritage Dictionary	useless and deadly. But, as we have seen, with devoted effort, by removing the trash that polluted it, that lake can again become beautiful and useful. Not as pristine as it once was, but beautiful, alive and valuable. (Pristine refers to the original pure and uncorrupted condition.) When a person is re-born spiritually and the sin of the past life is forgiven, God says, "I will remember their sins no more." That is not quite the same as "forgive and forget." Some scars of sin remain. Some of the results of the sin continue—as in those we hurt by our sinning and our own inability to forget our past sins completely. But when we repent and acknowledge to God that we need to be redeemed and saved by Christ Jesus—our spirit is made like new—like as if it had not been polluted with sin.
Heb 8:12	
See Jn 3:4	This is a very practical, down to earth reality of what occurs when we are born again, spiritually. The devil will try to make us feel guilty all over again every time we remember what a wretch we were, but this is his way of interfering with our new relationship with the Lord. We cannot be thinking of guilt-re-visited and be concentrating of the Lord at the same time. The devil is in effect saying to our mind, "did God really say you were forgiven?" When this occurs, simply stop your train of thought and ask God to fight-off these attacks of guilt for sin that has been forgiven. Only God is able to fight this evil attack, but you have got to want Him to do it!! Ask Him and He will!!
See Gen 3:2	
Jos 10:12-14	
Footnote: Jn 3:13-15 Mk 8:31; Lk 6:5;19:10 See Dan 7:13-14	A favorite self-designation for Jesus was "the Son of Man." It is recorded that Jesus referred to Himself a "The Son of Man" 81 times in the Gospels and this title for Him was never used by anyone but Jesus. However, in the OT in the chapter about Daniel's dream or vision of "Four Beasts," Daniel wrote: "In my vision at night I looked, and there before me was One like a Son of Man, coming with the clouds of heaven." Jesus Christ is true God and true Man. A mystery we cannot fully explain but it is to be embraced because it is the truth. Much of the Gospel by John speaks of this truth.
See Jn 10:30	
(v.14-15)	"Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life." We read more about this later in John's Gospel. The common manner of execution in the Roman culture (and other cultures as well) was by crucifixion. Customarily, in the place where criminals were executed, heavy posts made from sturdy trees were deeply embedded upright in the earth. They stood perhaps 8 or more feet above ground. A criminal carried his crossbeam to the designated vacant "tree" or post. With special poles, Roman soldiers lifted up the crossbeam, with the criminal attached with iron nails (or tied with rope) until the crossbeam settled on the top of the upright post. (Usually with a painful, jarring, clunk!) The feet were nailed to the upright, in order to force the knees to be bent. The one so impaled could breathe only by pushing his body up to relieve the pressure on his diaphragm, thus inflicting terrible pain on his nailed feet.
See Jn 12:31-32	
Nu 21:8-9 Nu 21:4-5 Nu 21: 6	In the OT Book of Numbers, we read about Moses and what Jesus refers to in John 3:14. In the desert during their exodus from Egypt, the Israelites grumbled about everything. As punishment, "the Lord sent venomous snakes among them; they bit the people and many Israelites died." Then the people begged Moses to "pray that the Lord will take the snakes away." So the Lord told Moses to make a "bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived." So "just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life." (Incidentally, John uses the verb, "believe," 98 times in this Gospel.)
Nu 21: 7-9	
Jn 3:14-15	
<b>JOHN 3:16-20</b> See Isa 9:6	<b>"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. For God did not send His Son into the</b>

<p>Gen 22:12 Isa 53:11 v.19 Eph 5:1-16 v.20  v.21</p>	<p><b>world to condemn the world but to save the world through Him. Whoever believes in Him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. This is the verdict: Light has come into the world but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."</b></p>
<p>Footnote: Jn 3:16 See Jn 4:9-10 Gen 3:23-24</p>	<p><u>"God so loved the world..." This is the great truth that motivated God's plan of salvation.</u> John wrote the word, "world" by which he meant all people, or perhaps even all creation, since creation was altered because of the "fall" of Adam and Eve.</p>
<p>Personal Comment:</p>	<p>There was a time, before the "fall" of Adam and Eve, when God's original intention for creation—the universe, the earth, the animals, and people—was evident and characterized in Scripture as "the Garden of Eden." The world and all that it included were pristine, pure and uncorrupted, full of light and beauty. Then sin entered with the disobedience of Adam and Eve and it was as if the light of God's original intention was turned off and the darkness of sin pervaded all creation and extended to every distant corner of the universe.</p>
<p>Jn 6:40</p>	<p>But this was not a big surprise to God! He knew this was going to happen and He had the one plan that would save people who look to Jesus Christ as their Savior. John recorded what Jesus said: "For My Father's will is that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him (and her) up on the last day."</p> <p>All creation became corrupted with ultimate physical destruction. But the spirit of individual men and women is eternal. Those who believe in the salvation of Christ Jesus will die physically, but spiritually believers have eternal life with Christ in heaven. However, when a person is given the option to believe in Christ Jesus and chooses not to believe—when that person dies, physically, his or her spirit also will live eternally not in heaven, but in the other option.</p>
<p>Isa 34:4; Rev 6:14</p>	<p>All people inherited this sin nature—this easy corruptibility—this stain of our potential for sin and the resultant sin itself. We are born with it and this evil is evident in all creation. We do not have to teach children to be naughty. They do it naturally. The nature of all physical things is to change and ultimately cease. Isaiah wrote: "All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree."</p>
<p>Isa 64:6  American Heritage Dictionary</p>	<p>Isaiah also wrote about human beings who have chosen not to believe: "All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away." It is for this very reason—without belief in and devotion to Christ Jesus, all our human good works are worthless. But, God, the all knowing and all loving Father has given to all mankind the one option to change this hopeless, helpless course to perdition. (Perdition means the loss of soul; eternal damnation: from the Latin, <i>perdere</i>, literally meaning to give away one's spirit to damnation.)</p>
<p>Jn 3:16 KJ  Lk 1:35; 2Co 6:18; Rev 21:7</p>	<p>"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the NIV Study Bible that I use, the word "begotten" does not appear in this verse. The NIV translates the verse, "one and only Son." Although believers are called sons and daughters of God, Jesus is God's Son in a unique</p>

<p>Lk 3:23-38 And footnote</p>	<p>sense. “The angel answered (Mary, the virgin), ‘the Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the Holy One to be born will be called the (only begotten) Son of God.’ “ Only once did the Holy Spirit through the power of God impregnate a woman. That woman was chosen by God before she was born to be the mother of Christ. It was her humanity, her genealogy, and her qualities as a woman, whom God chose to be the mother of His only begotten Son. (Luke emphasizes the genealogy through His mother, Mary, for she is “the” blood relative of Jesus. Although tracing a genealogy through the mother’s side was unusual, so was the virgin birth. Luke’s explanation here that Jesus was the Son of Joseph, “so it was thought” (v.23), brings to mind his explicit virgin birth statement and suggests the importance of the role of Mary in Jesus’ genealogy.</p>
<p>Lk 1:34-35</p> <p>Jn 3:16 1Jn 4:9-10; Gen 22:2,16; Ro 8:32; 2Co 6:18; Rev 21:7</p>	<p>Remember, that the greatest impact of this very famous passage is in a sense the very focal point of the entire Bible. Every Christian should digest these most marvelous words and carry them as the spiritual sustenance and truth that they are. This truth should sustain you when you believe it!</p>
<p>Footnote: Jn 3:17-18</p>	<p>Here, John is not referring to the momentary beliefs and doubts that we as weak human beings have; rather, John emphasizes the deep seated belief the Christian has in the salvation of Christ. That is a constant reality!</p>
<p>Personal Comment:</p>	<p>Or it should be. There are those who say, “I’ve lost my faith.” If one truly believes in the salvation of Christ and truly repents of the sins of his or her former life—and leaves them behind!!—this believer is saved and knows it! Those who “lose it,” perhaps didn’t have it, truly, in the first place. Again, I reiterate: This relationship, this faith, is between the individual person and God. No one else can know the truth, regardless of how close you are to the person who is floundering. All any one can do is pray for that person and ask God to lead him or her safely and soundly into faith in Christ. The devil will do everything he can to prevent that from happening!</p>
<p>Footnote: Jn 3:19-21</p>	<p>John covers this dilemma quite well. He writes the words of Jesus: “Light has come into the world, but men loved darkness instead of light because their deeds were evil.”</p>
<p>Personal Comment:</p>	<p>This, of course, is the point. There are some Christians who may come from an evil life style who are so desirous of changing their lives “for God” that they do it on their own will power alone and that is not true repentance. That is pride and the individual cannot sustain the sheer will power it takes “to be good” and their crash back down to the old habits is just a matter of time.</p>
<p>(v.20)</p>	<p>Jesus continued: “Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.” It is essential to live a changed life, otherwise the sinner will return to his or her old ways.</p>
<p>Personal Comment: Lk 11:24-26</p>	<p>Luke recorded these words of Jesus: “When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first.” A “reformed” life—changed “for God”—that is not truly changed by repentance, forgiveness, belief in the salvation of Christ Jesus and born-again, then filled with Bible study, prayer, affirmation from the Christian fellowship, and the active, continuing desire to be free of the addictions and sins of the past, will fail to “reform.” It will return to an even more evil life than before. More evil because the individual recognized</p>
<p>Pr 26:11; 2Pe 2:22</p>	<p>It will return to an even more evil life than before. More evil because the individual recognized</p>

	<p>his or her need of Christ, but rejected Him again! Those who live with such a man or woman can only stand by and pray for their true salvation. God is the God of miracles!</p>
(v.21)	<p>The words of Jesus continue, as recorded by John: "But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."</p>
Personal Comment:	<p>The grace is from God. The action of the Holy Spirit of God brings a sinner to the realization of his or her sins and the need they have to become right with God. This recognition is repentance through which they confess their sins to God. The word, "confess" comes from the Greek word, <i>exomologeō</i>, which means, in this context, to agree fully with God. When we confess, we are agreeing with God that we have sinned. We acknowledge that the life we have been living is evil. This should carry with it the desire to change, and the recognition that the divine help of the Son of God in the form of redemption is the only means of lasting change. The Greek word also carries with it the idea of "covenant." A covenant is a solemn and binding agreement. This confession should become the beginning of a promise between the individual person and God that life changes will now occur. At this point one should ask Jesus to come into one's heart. And when this is sincerely and honestly done, The Lord Jesus Christ comes and changes you from unsaved to saved. He gives you a new re-born spirit! So that you will be able, in His strength, to live "by the truth" that "comes into the light, so that it may be seen plainly that what...has been done has been done through God."</p>
Rev 3:20	<p>Oh, dear reader, how can I emphasize the importance of putting time, energy and desire into learning about this wonderful Jesus Christ who took away our sin and gave us a new spirit? It took me a long time to give up my sins and my desire to keep on sinning them! I really loved my sins, but I hated who I became by sinning them. I sought forgiveness, repented, was blessed with rebirth and salvation and began to earnestly fill my head with knowledge about the loving powerful God Jesus Christ who saved me from myself and my arrogance and pride. Salvation happens in an instant. Changing your life and life style will take as much time as you are willing to give it, so you will match your new reborn spirit!!!</p>
<b>JOHN 3:22-36</b> (The Baptist)	<p><b>After this, Jesus and His disciples went out into the Judean countryside, where He spent some time with them, and baptized. Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized. (This was before John was put in prison.) An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—well, He is baptizing, and everyone is going to him."</b></p>
v.23	
Mt 4:12	
v.25	
v.26	
v.27	<p>To this John replied, "A man can receive only what is given to him from heaven. You yourselves can testify that I said, 'I am not the Christ but am sent ahead of Him.' The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less."</p>
v.29	
v.30	
(The Baptist continues)	
v.32	<p>"The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. He testifies to what He has seen and heard, but no one accepts His testimony. The man who has accepted it has certified that God is truthful. For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.</p>
v.34	

v.35	<b>The Father loves the Son and has placed everything in His hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."</b>
Footnote: Jn 3:22-23  1Sa 31:10-12; 2Sa 21:12	According to chapter 4, verse 2, only the disciples actually did the baptizing, not Jesus. John the Baptist baptized at the town of Salim near Aenon—in the waters of the Jordan River — near those towns. It was also the probable location of the Baptist's ministry. Aenon was possibly eight miles south of Scythopolis, also called Beth Shan in Scripture. It was located west of the Jordan River.
Footnote: Jn 3: 25-26  See Lk 23:43; Jn 3:16	The argument that broke out had to do with some Jews who were deeply interested in the right way to achieve ceremonial purification, (basically what "baptism" was in the OT) for they still believed that perfectly performed ceremonies would change the inner spirit. Wrong! The perfect spiritual change which people seek is achieved by the gift of God's grace of forgiveness through one's belief in the salvation of Christ. In that instant (in which one believes in Jesus Christ) one's spirit is reborn and cleansed. Since Christ's crucifixion, resurrection and ascension, water baptism is an affirmation that this miracle of true cleansing (rebirth) has taken place. At this point in time, when John is baptizing and Christ's disciples are baptizing, it is symbolic of the purification of redemption that was to come as a result of Jesus Christ's (God's Perfect Lamb's) perfect sacrifice. All who believe "on Him will not perish but have eternal life."
(v.26)  See Isa 40:3 Jn 1:19-27	As we read in verse 7 of chapter 1, John the Baptist's singular ministry was to testify or witness to Jesus. Some of the Baptist's followers, John's disciples, were very loyal to him. Even though they knew he had testified about Jesus, they were envious about Jesus Christ's popularity and success. The Baptist, himself, was overjoyed to see that his words and his whole life's work were productive and doing exactly what the Lord God had told him to do! He had already explained to the Jews, the priests and Levites, that his ministry was to announce that Jesus was about to begin His ministry on earth. But some of the Baptist's followers loved their master and were envious about those who were leaving John to follow Christ. They just didn't quite understand.
Footnote: Jn 3:27	Jesus and John and everyone possess the gifts that God had given to each one. In reality then, between John the Baptist and Jesus there was no place for envy, and indeed John did not envy Christ, he honored Him. It was the Baptist's disciples who were envious of those disciples who then followed Christ. Both John and Jesus had to do what God had given to each of them to do, so there was no place for envy. The verb, "to give" is used frequently in this Gospel, (76 times), especially of the things that the Father gave to the Son, Jesus.
Footnote: Jn 3:28 Dt 18:15-18 Mal 3:1 Mt 11:7-15	The Baptist says. "I am not the Christ but I am sent ahead of Him." In Deuteronomy, the Lord God tells Moses that He will send a series of prophets, like Moses, to the generations of Jews until Jesus the Messiah comes to earth. The prophet, Malachi predicted that one like Elijah would come to testify that Jesus is the Christ. And, indeed, we read about this, here, in chapter 3 of the Gospel of the Apostle, John!
Personal Comment:  2Ti 3:16-17	The beauty of (the Apostle) John's Gospel is that there are so many verses that open up an explanation of the many "why" questions that every one has at one time or another. (Actually, "All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.") Here is the perfect explanation of "why am I not gifted as another person is?" It is because everyone has unique gifts from God and when we are envious of someone else's gifts, in

	<p>effect, we are angry at God for not giving those gifts to us! Simple as that!  Not simple or easy in life because of selfish ambition, ignorance, and the bad old sin nature. Parents, teachers, etc., sometimes inadvertently set up rivalry between children because they praise one in such a way as to make those who don't have the "praise-worthy" talent (or good looks or whatever is considered better) feel offended and of lesser value, desirability and importance.</p> <p>It's a hard thing to counteract. We all react adversely to this sort of thing. Here in John's Gospel we read that the followers of the Baptist were envious of those who left him to follow Jesus. They simply didn't understand. In those days it was customary for the followers of a rabbi or teacher or prophet or great man to be very loyal to that man. It is true today in people who follow a political leader or popular rock star or famous TV personality, etc. It is human nature. But the Baptist, himself, felt none of this. He was grateful that he obviously had done the work that God had given him to do! What a beautiful acceptance! Something we can learn from him. To be honored and grateful for the gifts God has given us and not to be envious—because at its basis, envy is anger at God.</p>
<p>Footnote:  Jn 3: 29-30</p>	<p>By Jewish custom, the friend of the bridegroom arranged for the marriage contract between the bridegroom and the bride (actually it was arranged with the father of the bride—with or without the bride's consent.) And the bridegroom organized and presided over the wedding feast. The most important man at the wedding was "the bridegroom," here it refers to Jesus Christ. (Christ is the bridegroom and His church—(male and female Christians)—is the bride.</p>
<p>See Rev 19:7;22:17  Mt 19:5;  Eph 5:22-33</p>	<p>This is a very hard concept for 21<sup>st</sup> century minds to comprehend. But many of the OT and NT Scripture writing describe believing persons as belonging to God in the metaphor of marriage—see the Dictionary of the Bible explanation below.)</p>
<p>See Rev 19:9</p>	<p>Somewhere along the years, the custom has changed. Now everyone goes gaga over the bride and the bridegroom is as an after-thought. But in the 1<sup>st</sup> century, the friend of the groom—or the "best man"—was there to announce the wedding and to help the bridegroom, which, in a Scriptural-metaphoric sense describes the role of John the Baptist. The Baptist was "full of joy" not because he was on center stage, but because The Bridegroom, Jesus Christ was there! John's joy was to hear of Jesus Christ's success.</p>
<p>(v.30)</p>	<p>John the Baptist had been sent to prepare the way for the Messiah and here in this verse, he affirms his subordinate position.</p>
<p>Dictionary of the Bible</p>	<p>In the OT, the union in marriage was seen as an image of the covenant union and love between God and Israel. In the OT book of Hosea, this long-suffering love of God for Israel is exemplified in the story of Hosea's marriage and God's encouragement to him. It is an analogy of the loving patience of God toward the idolatrous Israel.</p>
<p>Eph 5:32  Mt 19:6</p>	<p>In the NT we find a comparison between marriage and the relation of Christ to His church (the fellowship of believers). He delivered Himself to be sacrificed as the perfect atonement so that those who believe in Him may be saved and sanctified. This is in a sense compared to the ideal love a husband should have for his wife, that he cherishes her as his own body, for husband and wife are "one" as Christ and His church are "one." This is a great mystery! This act of salvation is intimate, powerful and lasting as the conjugal act in marriage. "What God has joined together, let man not separate."</p>
<p>Footnote:  Jn 3:31-33</p>	<p>"The One who comes from above" is Jesus, whose heavenly origin meant much to John the Baptist. "The one who is from the earth," is a general expression that could apply to anyone,</p>

<p>1Co 14:47 (v.32) Jn 1:1 Lk 1:30-35</p>	<p>but here it particularly refers to John the Baptist himself. The teaching of Jesus was from His divine experience. In the first sentence of the first chapter of this Gospel we learned that Jesus Christ is the Word of God and that He is God. In Luke, we learned that He was conceived by the Holy Spirit, born of Mary and “will be called the Son of the Most High,” the Son of God. Therefore, His teaching is that of God, for He is God!! John the Baptist continues to speak about Jesus. He said, “but no one accepts His (Jesus’) testimony.” This does not mean that no person accepted what He said, but that people in general refused His teaching. And this unfortunately is true today. In general, people of the world refuse to listen to His Word—the Gospels in particular—and do not accept His teaching. What a wonderful awakening to the truth for those who welcome Him into their hearts! The grace believers receive cleanses them and keeps them in this life and throughout eternity.</p>
<p>(v.33)</p>	<p>When anyone accepts Christ’s testimony he or she accepts the truth that Jesus came from heaven and that God was acting in Him for the world’s salvation. The Baptist said, “the man (or woman) who has accepted it (Christ’s testimony) has certified that God is truthful.”</p>
<p>American Heritage Dictionary Ac 8:30-35 Jn 8:31-32</p>	<p>To certify something is to confirm it formally to be true. It is from the Latin, <i>certus</i>, which means, “certain” and the Latin, <i>facere</i>, meaning, “to make.” Therefore, to certify something is to “make certain” it is true. And certainly, when you read Scripture with the desire to know the truth, it will be opened to you and “you will know the truth, and the truth will set you free.”</p>
<p>Footnote: Jn 3:34</p>	<p>John the Baptist continues to speak about Jesus. Here he identifies Jesus as “the One whom God has sent.” The word, “sent,” that is used here is from the Greek word, <i>apostello</i>, (from which we get the word, apostle) which means “to send out on a mission.” And here, the Baptist tells us that Jesus was sent out from God on a mission to teach and testify to the truth, and ultimately to save and redeem men and women from their sin—from their “un-truth.”</p>
<p>Dt 18:15-18</p> <p>John, chapters 14-17 Jn 14:16</p> <p>Jn 14:17</p> <p>Jn 14:26</p>	<p>He continues, saying that “God gives the Spirit without limit.” In Deuteronomy the Lord God tells Moses that each generation He will send prophets to speak His word to the people. Ultimately, The Lord God will send His Son, the Messiah, Jesus. Here in verse 34, “...the one whom God has sent speaks the words of God, for God gives the Spirit without limit.” Some people believe that it is only to Jesus that the Spirit is given without limit. Others believe that these words refer to Christ’s giving the Spirit without limit to believers. Later in this Gospel we read the long discourse Jesus gives to His Apostles. He tells them what is about to occur in God’s great plan for redeeming sinners. He promises, “I will ask the Father and He will give you another Counselor to be with you forever—the Spirit of truth.” After one becomes re-born, through belief in Jesus Christ and His salvation, immediately one receives the indwelling Holy Spirit of God! Jesus continues to speak about the Holy Spirit to His Apostles and disciples (and all who believe on Him), “...you will know Him, for He lives with you and will be in you...the Counselor, the Holy Spirit, whom the Father will send in My name, (from the first Pentecost after the crucifixion, on until the end of time) will teach you all things and will remind you of everything I have said to you.”</p>
<p>Footnote: Jn 3:35-36</p>	<p>“The Father loves the Son and has placed everything in His hands.” So whether the previous passage (v.34) meant that the Holy Spirit was placed in Jesus or in believers, ultimately, it is the same! A believer receives the gift of the indwelling Holy Spirit at the time he or she believes. What an awesome gift that is! These next words are to be understood as an either/or statement. Either you believe in the Son of God, Jesus Christ, and therefore have eternal life in Him, or you reject the Son of God and as a result you “will not see life, for God’s wrath remains on you.” Oh dear reader, choose to believe in the gift of salvation from Jesus</p>
<p>Mk 9:24</p>	<p>Oh dear reader, choose to believe in the gift of salvation from Jesus</p>

Personal Comment:	<p>Christ!</p> <p>I was asked, “Why did John the Baptist wear camel’s hair clothing, eat locusts and honey, and live in the desert? When he was in prison, why did he ask if Jesus was the One? Did he lack faith?”</p>
	<p>Questions like these do not have ready answers in Scripture or in the source books I use. So the following is my thinking and supposition on these questions, which is primarily based upon Scripture.</p>
<p>Lk 1:5-23 Ne 12:12;1Ch 24:10 Ex 30:6-8</p>	<p>Zechariah and Elizabeth were both descended from the priestly line of Aaron, of the priestly division of Abijah who was one of the “heads of the priestly families.” They were upright and God fearing people but were elderly and childless. Then during one of his priestly duties, Zechariah was told by the angel Gabriel that his wife Elizabeth—who was beyond childbearing years—would give birth to a son. The old priest was incredulous and thus was struck dumb until after the baby was born. The angel told him that the child would be “great in the sight of the Lord,” and would be subject to the Nazirite vow of abstinence, and live his whole life as a Nazirite and he would be filled with the Holy Spirit. This was perhaps the reason he wore rough clothes, did not trim his hair or beard, lived an austere life, did not drink wine and subsisted on locusts and honey.</p>
<p>Lk 1:15; Nu 6:1-4; 1Sa 1:11; Jdg 13:4-7</p>	
<p>Lk 1:17Mal 4:5-6; Isa 40:3-5;Lk 3:4-6 Lk1:64-66</p>	<p>John was not Elijah returned to the flesh, but he functioned like the OT preacher of repentance in spirit and power. He was a fulfillment of prophesy. When John was born, Zechariah named him, “John,” for that was the name the angel had given him. The people recognized the baby was going to do and be someone special because “the Lord’s hand was with him.” Zechariah, now able to speak, was filled with the Holy Spirit’s prophecies about his son, saying, “You will be called a prophet of the Most High; you will go before the Lord to prepare the way for Him.” So this old priest tells us much about his son, John, but also the reason his son was born—to prepare the way for Christ Jesus—Whom he honors in this prophecy by concluding this “song” with reference to “rising sun,” that is, Jesus Christ.</p>
<p>Lk 1:76</p>	
<p>Lk 1:78-80</p>	
<p>Lk 1:41</p>	<p>Verse 80 tells us much about John’s life. He “grew and became strong in spirit.” The Holy Spirit was with him in a powerful way—form conception on—even while in his mother’s womb, he “leaped” when Mary visited her relative, Elizabeth. (We do not know how they were related.)</p>
<p>Mt 5:40; Lk 6:29; 2Ti 4:13</p>	<p>John lived his formative years in the wilderness, for he needed to be alone to be with God and away from distractions. In Biblical terms, the wilderness was a non-desert. Water, food and shelter were available. John ate off the land and very probably had a variety of food, such as would grow wild, like melons, berries, root vegetables, herbs and even some cacti are eatable. Locusts, grubs and worms were an available and acceptable source of protein. Many cultures, over the centuries, existed on indigenous food sources. In a desert-like wilderness, it is very hot during the daytime but when the sun goes down, the sand and rocks to not hold the heat very long and nights are quite cold. A garment made of camel’s hair would be a comfort at night for John, who lived with the barest of essentials. Remember, most common people of that place and time had only one set of clothes.</p>
	<p>John very possibly was led to the wilderness to divest himself of the comforts and distractions of the community. I believe that God designed John to have a hermit-like or contemplative personality. He sought to be alone with God. We do not know the complete answers to why he appeared to be as he was described. But certain people are designed by God to do certain things. This was true of the Prophets of the OT. They were not only chosen by God</p>

<p>Read the short OT Book of Jonah</p>	<p>to say and do the things He gave them to do—but prior to their ministry, God had already given them the mental, physical, emotional and spiritual equipment they would need to do His work. Even in the case of Jonah, who did not want to do what God had given him to do—or so it seemed—God’s work got done! It was better for those so chosen to cooperate with the Lord God!</p>
<p>Lk 3:1-20 Lk 1:76</p>	<p>When it was time for these people to do God’s work, the Holy Spirit of God enabled them to do it. So, in John’s case, to the people who went out to be baptized by him, he appeared as a prophet of old to them. John’s mission was to prepare the way for the Messiah. His ministry was focused on repentance and forgiveness of sin and the need people have of the Savior, Jesus. This message was virtually the whole thrust of his life and he did this boldly and well—which led to his imprisonment.</p>
<p>Mt 11:1-6</p>	<p>The question was, “why did John ask if Jesus was the One, or ‘should we expect someone else?’—was John’s faith wavering?” Being in prison in those days was a lot worse than it is today. John was used to being in the “wide open spaces” and to be confined to a dark, damp, cold, filthy cell was very hard on him. I imagine he had moments where he was so depressed he may have wondered if his life’s work was in vane.</p>
<p>Mt 11:3</p>	<p>I do not believe it was his faith in Jesus that caused his question (Mt 11:3). It was that he wondered if he had done the right thing. He was questioning himself rather than questioning God. He desperately needed the reassurance that Jesus gave him. Jesus told John’s disciples to tell John that He (Jesus) was doing everything that John knew He was supposed to do! Yes, Jesus was the One! What a benediction that must have been for John! And how gracious of our Lord God to have given John peace about his life’s work just prior to John’s be-heading.</p>
<p>Mt 11:4-6 Mk 6:14-29; Lk 7:18-35</p>	
<p>Mt 14:1-12</p>	
<p>Mt 3:13-17</p>	
<p><b>JOHN 4:1-10</b>  v.4 Isa 9:1 Gen 33:19</p>	<p><b>The p Pharisees heard that Jesus was gaining and baptizing more disciples than John, although in fact it was not Jesus who baptized, but His disciples. When the Lord learned of this, He left Judea and went back once more to Galilee. Now He had to go through Samaria. So He came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired as He was from the journey, sat down by the well. It was about the sixth hour.</b></p>
<p>v.7</p>	<p><b>When a Samaritan woman came to draw water, Jesus said to her, “Will you give Me a drink?” (His disciples had gone into the town to buy food.) The Samaritan woman said to Him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.)</b></p>
<p>v.9</p>	
<p>v.10</p>	
<p>Personal Comment:</p>	<p>Jesus and His disciples walked many miles up and down the hilly countryside, basically traveling between Capernaum and Jerusalem. They stopped at towns along the way, where Jesus spoke the “good news” (Gospel) of salvation to the people they met. He healed the sick and lame and performed many miracles.</p>
<p>Jn 4:1-42</p>	<p>In these verses Jesus walks through Samaria, against the better judgment of the disciples.</p>

<p>NIV Quest Bible Sidebar</p>	<p>Tension existed between the Jews and the Samaritans. “Racial and religious prejudices separated them. The Samaritans were descendants from foreigners brought to the region centuries earlier who replaced the ten tribes of Israel deported by the Assyrians. The foreigners had intermarried with the remaining Israelites, leaving behind a mixed race that worshipped God, though according to their own traditions rather than the Old Testament Scriptures. To Jews, the Samaritans represented forbidden intermarriages between Jews and Gentiles. The Samaritans set up a rival religious system on Mount Gerizim.”</p>
<p>Comment continues:  Lk 11:29-32</p>	<p>This fourth chapter in John demonstrates that Jesus Christ was the Savior not only for Israel but for the world. In the OT, the greater concern of the Prophets and Patriarchs was the Israelites. One notable exception is the account of Jonah. The Book of Jonah represents Israel’s jealousy of her favored relationship with God and her unwillingness to share the Lord’s compassion with the other nations. However, in Jonah, we read of God’s loving concern for all people. In the Gospels we read of Jesus Christ’s concern for all mankind.</p>
<p>Mt 10:5; Lk 9:52  Pr 31:10 Jn 4:27</p>	<p>The Jews religiously avoided going through Samaria, to the point of crossing the Jordan River to travel north and south on the east side of the river to avoid even walking on the soil of Samaria. Now we find Jesus in Samaria, talking to a Samaritan woman at Jacob’s well. Jesus not only went out of His way to talk to Gentiles but He spoke to women, a thing most Jewish men would not do. Jewish men thanked God they were not born women!! Many Proverbs speak ill of women. So it is understandable that His disciples were “surprised to find Him talking with a woman.”</p>
<p>Footnote: Jn 4:1-9 (v.3)  Jn 12:19 Mt 3:7; Mk 2:16  (v.4)</p>	<p>The Pharisees and other Jewish religious leaders took a close interest in John the Baptist and then also in Jesus. Jesus Christ’s pursuit of His ministry was very successful, so much so that it aroused opposition. These Jewish leaders were understandably envious and grew more so in time. Later in the Gospel of John, we read, “So the Pharisees said to one another, ‘Look how the whole world has gone after Him.’ “</p> <p>Here Jesus left Judea, not because of failure, but because of His overwhelming success! “Now He had to go through Samaria.” This necessity was because of His mission. The whole of Jesus Christ’s life on earth was planned by God since before the beginning of time. It was essential for Jesus to follow the plan of the Father. In this account of the Samaritan woman at the well, the plan included traveling through Samaria and speaking the words of life to a Samaritan woman. Traveling through Samaria was avoided at all costs by the Jews at that time. And speaking to a woman was also avoided by Jewish men.</p>
<p>(v.5) See Gen 33:18-19 Gen 48:21-22</p>	<p>The small village of Sychar was near Shechem, just north of Mt. Gerizim. In the OT, Jacob had purchased some land in the vicinity of Shechem and it was apparently this land that Jacob had given to Joseph and on this land that Jacob had dug a well which was still used in the 1<sup>st</sup> Century AD by the people of that area. This particular well is mentioned nowhere else in Scripture.</p>
<p>(v.6)  Ex 2:15-17</p>	<p>It is interesting that John writes about the hour of the day when this incident occurred. “It was about the sixth hour.” That is about 12:00 o’clock noon. People usually drew water at the end of the day rather than in the heat of midday. There were exceptions of course. In Exodus we find that the young ladies (shepherds) came at noon to draw water for their flocks and Moses helped them. In most Jewish communities, it was the women of the village who came to draw water and frequently this was early in the morning, also when it was cool. The point here is that this woman did not draw water when the other women were present in order to avoid their ridicule and shunning—because of her bad reputation.</p>

<p>(v.9)</p>	<p>The woman was surprised not only that Jewish man was there at the well at noon but that He asked her, “Will you give Me a drink?” (v.7) She knew that a Jew became ceremonially unclean if he were to use a drinking vessel that had been handled by a Samaritan, since Jews believed that all Samaritans were “unclean” among other things. Jews detested Samaritans more than they did Pagans, because they considered them to be half-breeds—a genetic mix of Israelites, Assyrians, Canaanites, etc.</p>
<p>Footnote: Jn 4:10</p>	<p>The Greek word for “gift,” used by John is found only here in Scripture. However, it is closely linked in meaning with a series of Greek words which are similar: 1. <i>Dorea</i>, means a gift or a gratuity; 2. <i>Dorean</i>, means a gift or gratuity given freely without cause and sometimes is vain; <i>Doron</i>, which means a present, specifically a sacrifice, that is, a gift offering. So if we take into account the translations of these Greek words and fit them together we realize what Jesus is saying, to the woman, essentially is: “If you knew the gift of God that I am offering to you, is the unique gift of Myself, given freely, without cause, except My love for you, for all people. It is the sacrificial gift-offering I give for the salvation of all and I am offering it to you.” Basically, these were His words to this Gentile woman with a bad reputation who was shunned by other women of Sychar and abused by the men—yet, incredibly she knew of Him, she knew that Messiah was coming. (v.25)</p>
<p>See Jn 7:38-39 Ac 1:7-9; 2:1-4 See Jn 4:14</p>	<p>The “living water” in this verse refers to eternal life. (Later in this Gospel, the term, “living water” refers to the Holy Spirit, who had not yet been given to indwell believers. The Holy Spirit would first be given to indwell the Apostles and the other disciples present on the day of Pentecost after Christ Jesus ascended into heaven.) Jesus goes on to say, that the water I give will remain forever, not only will no one thirst after receiving the living water that I give but it will be within that person a spring of water bubbling abundantly up to eternal life.</p>
<p><b>JOHN 4:11-26</b></p>	<p><b>“Sir,” the woman said, “You have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?”</b></p>
<p>v.13 See Jn 6:34-38 Isa 12:13; 58:11</p>	<p><b>Jesus answered, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed the water I give him will become in him a spring of water welling up to eternal life.”</b></p>
<p>v.15</p>	<p><b>The woman said to Him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.</b></p>
<p>v.16</p>	<p><b>He told her, “Go, call your husband and come back.”</b></p>
<p>v.17</p>	<p><b>“I have no husband,” she replied.</b></p>
<p>v.18</p>	<p><b>Jesus said to her, “You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”</b></p>
<p>v.19 Dt 11:29</p>	<p><b>“Sir,” the woman said, “I can see that you are a prophet. Our fathers worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”</b></p>
<p>v.21</p>	<p><b>Jesus declared, “Believe Me, woman, a time is coming when you will worship the</b></p>

<p>Mal 1:11;1Ti 2:8 Isa 2:3; Ro 15:8-13; Php 3:3</p>	<p><b>Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; We worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is Spirit, and His worshipers must worship in spirit and in truth.”</b></p>
<p>v.25 Mt 1:16</p>	<p><b>The woman said, “I know that Messiah” (called Christ) “is coming. When He comes, He will explain everything to us.”</b></p>
<p>v.26</p>	<p><b>Then Jesus declared, “I who speak to you am He.”</b></p>
<p>Footnote: Jn 4:11</p>	<p>Christian pilgrims who journeyed to the holy land as early as the 4th Century mentioned a well in this area that was about 100 feet deep. When the present well was cleaned out in 1935, it was found to be 138 feet deep.</p>
<p>(v.12)</p>	<p>The Samaritan woman in this account had great respect for the fact that “our father Jacob” had dug the well which had been used for centuries. However deep and ancient the well was, her respect for the past prevented her from seeing the great opportunity of the present. (Fortunately, she did eventually see, understand and believe!)</p>
<p>Personal Comment:</p>	<p>And isn’t that a common problem we have—being so concentrated and locked into our past that we cannot see the life-changing opportunity we have in coming to true faith in Christ. Many of us have accepted Christ into our hearts. We have been spiritually re-born. Our new spirits have been given the indwelling Holy Spirit of God. Yet, we continue to ignore this gift and wallow around in our old ways, half-believing in the infrequent prayers we mutter in hopes that God will take care of the mess we have made. Well, He will take care of it—if you step back and let Him. But as long as we continue to try to solve our problems with the same old methods we have always used—God waits until we are willing to truly trust Him to take care of our miss-managed lives.</p>
<p>Footnote: Jn 4:14 See Jn 10:10</p>	<p>The expression, “welling up” is a vigorous one, with a meaning like “leaping up.” Jesus was speaking of vigorous, abundant life. Later in this Gospel, we read how this God-given grace that Christians receive from the resurrected Christ marvelously empowers them to live their lives as believers! There is no way we can live life “abundantly” on our own! That gift comes from the Savior.</p>
<p>Footnote: Jn 4:15 See Jn 3:4; 4:14</p>	<p>When Nicodemus misunderstood what Jesus said, “No one can see the kingdom of God unless he (or she) is born again.” And here that Samaritan woman misunderstood when Jesus said to her, “Whoever drinks the water I give him will never thirst,” she thought, “Great, ‘I won’t have to keep coming to the well to draw water.’ “ Jesus took the failure to understand of both Nicodemus and this woman as an opportunity for further instruction. He literally opened their hearts and minds to the eternal blessing that He offered to them.</p>
<p>Personal Comment:</p>	<p>This grace that Jesus gives, not only changes our final destiny, it changes the way we live here on earth. We cannot continue to respond to life in the same way we did before we were saved. That is one reason why the Lord God has given to us the Bible—His Word—to read. The Scriptures continue to instruct us on how to live now that we are saved. It is also very important for Christians to join a Bible based church and to be active in the fellowship. The interaction of Christians in fellowship is like stones in a river, stream or on the shore. By the action of the water, the stones rub against each other and smooth-out the rough edges. Hence the title of the website on which these Bible studies occur. Since I have been an</p>

<p>Footnote: Jn 4:18 Dt 24:1-3 Mk 10:5, 10</p>	<p>active member of Faith Bible Alliance Church, many of my rough edges have smoothed out!! We do not know what the Samaritan standard was for a “divorced woman.” Jewish Men embraced the law of divorcement, but Jesus conditioned the law during His Sermon on the Mount. He said, “It was because your hearts were hard that Moses wrote you this law.” (In Jewish practice divorce was initiated and made effective by the husband himself, not by a judicial authority or court. A simple declaration of divorce on the part of a husband could not release him from the divine law of marriage and its moral obligations—this enduring force of the marriage bond was, however, not recognized I rabbinic courts.)</p>
	<p>The Samaritan woman “had five husbands.” The Jews held that a woman might be divorced twice or at the most three times. If the Samaritans had the same standard, the woman’s life had been exceedingly immoral. Apparently she had not married her present partner.</p>
<p>Footnote: Jn 4:19-20</p>	<p>She considered Jesus to be a “prophet” because He knew she “had five husbands, and the man” she now had was not her husband. Perhaps she didn’t like the way the conversation was going and so she began to argue. She said, that the Samaritans “worshiped on this mountain but you Jews claim that the place where we should worship is in Jerusalem.”</p>
<p>Gen 12:7; 33:20 Dt 11:29; 27:12 Dt 27:4-6</p>	<p>For a long time, the proper place of worship had been a source of debate between the Jews and the Samaritans. Samaritans held that Mount Gerizim, “this mountain,” was especially sacred. Abraham and Jacob had built altars in the general vicinity and the people had been blessed from this mountain. In the Samaritan Scriptures, Mount Gerizim rather than mount Ebal was the mountain on which Moses had commanded an altar to be built. The Samaritans had built a temple on Mt. Gerizim, (circa 128BC). Both to these actions of course increased hostility between the two groups.</p>
<p>Footnote: Jn 4:22</p> <p>One Volume Bible Commentary</p> <p>Gen 12 2Sam 7:11-16; Ps 89: 3-4; 139:11; Lk 24:47</p>	<p>The Samaritans worshiped what they did not know. The Samaritan Bible contained only the Pentateuch (the first five Books of the OT). They worshiped the true God, but their failure to accept much of His revelation meant that they knew little of Him. The Jews understood, to a deeper degree, the nature of the God they worshiped but the Samaritans did not, for the Jews had an understanding of the spiritual nature of their religion. The Samaritans rejected all but the ceremonial Law of Moses. Also, they showed their ignorance of God by setting up unauthorized worship in a place He had not chosen. Jesus went on to say that “salvation is from the Jews.” He was alluding to the promised made by God to Abraham and to David and to the historical fact that the gospel (the good news) was being preached to all nations, beginning at Jerusalem.</p>
<p>Footnote: Jn 4:23-24</p> <p>One Volume Bible Commentary Gen 1:27 (v.24) NIV Quest Bible Sidebar</p> <p>See Ro 12:1</p>	<p>“A time is coming...when true worshipers will worship the Father in spirit and truth.” Jesus is saying that the place of worship is irrelevant, because true worship must be in keeping with God’s nature, which is spirit. For one to worship “in spirit” one is to use the most god-like faculties of the human soul. What Jesus means here is that God is the embodiment of supreme understanding, knowledge, reason, will, love, holiness, etc. Therefore, God must be worshiped with those corresponding faculties of the human soul, which is also “spirit,” because we human beings are made in His image. In John’s Gospel truth is associated with Christ, a fact that has great importance for the proper understanding of Christian worship. “Genuine worship involves both fact and faith. <i>Truth</i> means that we are to worship the right God—the God revealed in the Bible through Jesus Christ. <i>Spirit</i> means that true worship demands more than just outward motions. It is an inner submission of oneself to God.”</p>
<p>Footnote: Jn 4:25-26</p>	<p>The Samaritan woman was still argumentative. She believed there was no need to be troubled about spiritual worship until that day in the future when the Messiah would come</p>

<p>Jn 6:15</p>	<p>because, then, “when He comes, He will explain everything to us.” The Samaritan idea of the Messiah was religious, not political as was the concept of the “Warrior God and King” whom the Jews thought would come and deliver them from the power of the Romans. This attitude of hers and the Samaritans is contrasted to the Jews’ attitude.</p>
<p>See Jn 10:24</p>	
<p>(v.26)</p>	
<p>See Mk 9:41</p>	<p>Then Jesus emphatically revealed to her, “I who speak to you am He.” This was the only occasion before His trial in Jerusalem on which Jesus specifically said that He was the Messiah. The term did not have the political overtones in Samaria that it had in Judea, which may be part of the reason Jesus declared that He is the Messiah here.</p>
<p><b>JOHN 4:27-38</b></p>	<p><b>Just then His disciples returned and were surprised to find Him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?” Then leaving her water jar, the woman went back to the town and said to the people, “Come, see a man who told me everything I ever did. Could this be the Christ?” They came out of the town and made their way toward Him.” Meanwhile His disciples urged Him, “Rabbi, eat something.” But He said to them, “I have food to eat that you know nothing about.” Then His disciples said to each other, “Could someone have brought Him food?”</b></p>
<p>v.28</p>	
<p>Mt 12:23</p>	
<p>v.31</p>	
<p>Job 13:12</p>	
<p>v.33</p>	
<p>Mt 26:39</p>	
<p>See Jn 19:30</p>	
<p>v.34</p>	
<p>Mt 9:37; Lk 10:2</p>	
<p>v.36</p>	
<p>Ro 1:13</p>	
<p>v.38</p>	
<p>Job 31:8; Mic 6:15</p>	
<p>Personal Comment:</p>	<p>The thing that is most striking for me about this account of Jesus and the Samaritan woman is that even though she was argumentative, and didn’t grasp who He was at first, she did know that the Messiah “will explain everything.” Perhaps like many of the other common people, both Jews and Gentiles, she actually believed a Savior God would come, as predicted in the first five Books of Scripture (the Pentateuch). But the Savior whom she sought was an enlightener and not a Warrior King, contrary to the beliefs of the Pharisees and many Jewish leaders. Jesus will be the Warrior King and Conqueror in His second coming.</p>
<p>Jn 4:25</p>	
<p>Jn 4:22</p>	
	<p>But now, it is the hunger for spiritual understanding, and the desire to be spiritually cleansed that leads this Samaritan woman and all people to Christ. I believe this hunger is instilled in us by the enabling of the Holy Spirit of God. I pray that my children and others will respond to the promptings of the Spirit of God and ask Jesus into their hearts. Really, that is all it takes. People think that a person has to do a certain number of religious things in order to be forgiven, cleansed and reborn. Actually, all one has to do is recognize one’s own sinful condition, ask for God’s forgiveness and ask Jesus to give them salvation. One must be sorry for the mess he or she has made of life, and recognize the deep need to be freed of the damnation of sin. Simply come to the Lord and ask! God will do the rest—God will forgive; the Son will redeem; the Holy Spirit will indwell. Once you respond to the grace that God gives, you will then want to continue to mature, spiritually. Reading the Bible will become a joy instead of a chore, and you will recognize that it is a beautiful plan God has for your life!</p>
<p>Rev 3:20</p>	
<p>2Pe 1:3-11</p>	
<p>(Jn 4:25-26)</p>	<p>By seeking out this woman, Jesus showed His high regard of women. He rose above the ideas of His time. Then, the rabbis refused to teach religion to women and would not speak to a woman in public. Therefore, Jesus’ actions amazed the disciples. This woman’s</p>



Footnote: Jn 4:35-38	inspiration of the Holy Spirit. The Lord God making His truth known.
One Volume Bible Commentary	Jesus said, "Four months more and then the harvest." These words may have been a proverbial saying which meant that the harvest cannot be rushed—it will come to its fruition when it is ripe and ready to be harvested. Not only Jesus and His life sacrifice (the cross and resurrection) was programmed by God but also the universe, the earth and mankind are on a set course by God for His purposes. And these purposes cannot be rushed. All things and events will happen at the appointed time.
Jn 2:12-17; 3:4 Ps 69:9	There is some conjecture that the "four months" period beginning in Jerusalem at the temple courts—when Jesus cleared the temple in "His zeal" for His Father's house—ended when He left Judea and traveled north through Samaria. Then the "harvest" began. It is thought that at the time, when He said this, the people of Sychar were running to see Him through fields "ripe for harvest," yet He was not referring to the grain, but to the Samaritans themselves.
(v.36)	"The harvest" that Jesus is speaking of is the crop of believers "He harvests...for eternal life." He continues, "Even now the reaper draws his wages." At least part of the work had been done. The disciples were not to think that the harvest was far off. Jesus was not speaking of grain but of "the crop for eternal life"—the harvest of the spirits of those who would believe in the future. Christ had sowed alone in converting the Samaritan woman but the Apostles would share in reaping the harvest of the new converts of Samaritans from the village of Sychar.
Ac 2:2-4	And this whole episode was a "type" or "symbol" of the future conversion of the world. Christ would sow the seed, during His ministry on earth and the Apostles—especially after they received the power of the indwelling Holy Spirit—would reap the harvest. The "wages" for them would be simply the unselfish joy they received from saving souls. There is an urgency felt here—one we all should feel—to expose as many people as possible to the knowledge and message of Christ Jesus and the need we all have to believe in His salvation. It is a matter of spiritual life in eternal joy with Him, or death in eternal damnation without Him. This choice can only be made while we are physically alive—breathing air—on earth. Once the spirit leaves the body, it is too late. When God calls you for that inevitable passage from this life into the next, you will have made your choice for eternity. No will be chance to change your mind after you die.
(vv.37&38)	The "others" who have "done the hard work" may refer here to John the Baptist and his supporters, on whose work the apostles would build. Or perhaps Jesus was looking further back, to the prophets and the other godly men and women of the OT who "sowed" the seed of belief in the Savior. Either way, He expected the apostles to be reapers as well as sowers.
Personal Comment:  Mt 6:33	We are led by the Holy Spirit of God to question, "who we are" and "where our lives are leading us." It is our choice to pursue the answers to these questions. It is hoped that people will choose to "seek the Lord." I was so disgruntled about my seemingly useless and wasted life that in anger I began to read the Bible to prove how wrong I believed it to be! I began by pointing out all the loopholes that I believed were written there. That is how, in my pride and arrogance, I began in the mid 1980's to read the Scriptures. Well, God had a different plan.
	I was divorced, worked as an Artist/Designer for a stained glass studio and lived in a one room studio apartment. (The kids were living on their own.) A woman moved into the apartment next to mine. She knew the King James Bible almost by heart! In the evenings our conversation eventually led to discussions about the Bible. Basically, I asked her a ton of questions about Scripture and she quoted the answers or told me where to find them. That

<p>2Co 12:7</p>	<p>was the way the dear Lord opened my whole life to a continuing quest to know the Bible. And this quest has virtually become my whole life—out of my original desire to disprove Scripture!! (Paul had his “thorn” in his side. Though recall of my arrogance and disbelief is certainly not anything like what Paul suffered, it is a reminder of my own past.) This quest was all possible because of the gift of enablement of the Holy Spirit indwelling me, since that moment when I believed and Jesus Christ saved me!! These Bible studies are a tangible result of this “eternal” change in my life, and so evolved THE STONE TENDER website. It is my desire, dear reader, that your spirit and life catches this “Holy Fire” of the Word of God, because it will give you a reason to live life on earth “more abundantly” and a reason to live eternally with God.</p>
<p>Jn 10:10 KJ</p>	
<p>Job 23:12</p>	<p>Job said about his God, “I have not departed from the commands of His lips; (the Word of God) I have treasured the words of His mouth more than my daily bread.” Bread has always been considered to be the basic staple of the human diet. Therefore, it becomes a symbol of a most important thing for the body, to be consumed daily or regularly. It is symbolically used here in a spiritual sense. (But sometimes “bread” is also used in an intellectual sense, as in “food for thought.”) When we read the Word of God—the Scriptures—each day, we fill our spirits with the “Bread of Life.” His word is nourishment for our hearts, souls, spirits and bodies, because it fills and satisfies us with the blessing of God’s love and as we grow to hunger for this Bread of Life, we will alter our lives in obedience to receive it.</p>
<p>See Jn 6:35</p>	
<p><b>JOHN 4:39-42</b> v.40 v.41 v.42</p>	<p><b>Many of the Samaritans from that town believed in Him because of the woman’s testimony, “He told me everything I ever did.” So when the Samaritans came to him, they urged Him to stay with them, and He stayed two days. And because of His words many more became believers. They said to the woman, “We no longer believe just because of what you said, now we have heard for ourselves, and we know that this Man really it the Savior of the world.”</b></p>
<p>Lk 2:11</p>	
<p>Footnote: Jn 4:42  See Jn 3:16 &amp; footnote Also 1Jn 4:9-10 2Co 6:18; Rev 21:7</p>	<p>“The Savior of the world.” In the NT, the expression occurs only here and in 1John 4:14. It points to the facts (1.) that Jesus not only teaches but also saves, and (2.) that His salvation extends not just to the Jews but to the whole world! “For God so loved the world that He gave His one and only (begotten) Son, that whoever believes (Jew or Gentile) in Him shall not perish but have eternal life.” The great truth that motivated God’s plan of salvation for all people on earth. (Though believers are called “sons of God,” Jesus is God’s Son in a unique sense.)</p>
<p>Personal Comment: Gen 3:20</p>	<p>Modern science has traced the origins of all peoples on earth back to one woman. It is quite obvious to me the one woman was Eve of Genesis! So all peoples on earth are one race of human beings. The difference between the races is superficial. Yet, God chose one group of people, the Hebrews, and <u>then</u> God blessed them, in order that from this group, His only begotten Son would be born as the Son of Man, the Son of God, the unique Man, Jesus the Messiah: the Anointed One. (In order for Jesus to have the heredity needed to fulfill Scripture—the DNA traced back to David and David’s ancestry.)</p>
<p>Lk 3:31</p>	<p>All the animal sacrifices of the OT did nothing but set aside the Ancient Jew’s sin until it could be judged by God on that final day. God is Spirit. You cannot nail a Spirit to the cross, have it bleed, and die. God needed a perfect human sacrifice for all mankind’s sin. There is no human born without a sin nature, so God Himself, who is perfect in all respects, as God the Son came to earth, was born in the usual way of an ordinary (undefiled) Jewish virgin, Mary, in order that He would be wholly Man—yet without sin.</p>
<p>See Lk 1:26-35</p>	

Lk 4:1-13	The devil tempted Him but Jesus did not ever once sin! He needed to be a perfect sacrifice in order to redeem mankind's sin. This is why John the Baptist called Jesus the Lamb of God.
Jn1:29	However, Jew or Gentile, all have the choice to believe or not.
Mt 1:5-6; Lk 3:23-38 Gen 38:27-30 Ruth 4:12-22	Jesus sought Jews and Gentiles to whom He gave this choice, for His own human lineage was derived from both groups. In the genealogies listed in Matthew and Luke we read of at least two Gentile women who were His ancestors. Tamar, a Canaanite woman who gave birth to Judah's son, Perez, who was an ancestor of king David and Ruth, a Moabite woman, who gave birth to Jesse, who became David's father. According to the NIV footnote for verse 22 is "the ultimate end of this genealogy (the study of ancestral lineage) is Jesus Christ the great Son of David, who fulfills prophecy and will bring the Lord's people into final rest." The Lord God chose His Son's genealogy—He chose one group of ordinary people to become blessed so that His Son would be born according to His plan and purpose and will.
Mt 1:1	
<b>JOHN 4:43-54</b>	<b>After the two days he left for Galilee. (Now Jesus himself had pointed out that a prophet has no honor in His own country.) When He arrived in Galilee, the Galileans welcomed Him. They had seen all that He had done in Jerusalem at the Passover Feast, for they also had been there. Once more He visited Cana in Galilee, where He had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. When this man heard that Jesus had arrived in Galilee from Judea, he went to Him and begged Him to come and heal His son, who was close to death.</b>
v.45	
v.46	
v.47	
v.48	<b>"Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."</b>
v.49	<b>The royal official said, "Sir, come down before my child dies."</b>
v.50	<b>Jesus replied, "You may go. Your son will live."</b>
v.51	
v.52	
v.53	
v.54	<b>The man took Jesus at His word and departed. While he was still on the way, his servants met him with the news that his boy was living. When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour." Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed. This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.</b>
Footnote: Jn 4:45	"The Galileans welcomed Him," but their welcoming was actually a kind of rejection of Him, for they were interested only in His miracles. They were not welcoming the Messiah—God's Anointed One who could save them from their sins—but only a miracle worker who would amaze them.
Personal Comment:	Not only the Galileans but the Jews in general were so far removed from the reality of belief—true, lasting and confident belief in their Lord God—that it was all but impossible for them to believe in the truth of Jesus the Anointed One, the Messiah. They simply did not want to accept Him any more than they wanted to accept the Lord God Jehovah who brought them out from bondage in Egypt and who kept blessing them even though they were a "stiff-necked people." Isaiah wrote about "this people," the Jews. "Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the Lord: they have spurned the Holy One of Israel and turned their backs on Him." Isaiah wrote 700 years before Jesus Christ came to earth to save sinners.
Isa 1:4	

Mt 10:33-34; 40-42	<p>The people of His own home town, Nazareth, and the surrounding area of Galilee, especially, had no use for Him. The leaders in Jerusalem spurned Him and couldn't wait to get rid of Him. What evil is it that causes people to be so blinded as to have no faith in the Lord God? There is a gap between the actual seeing of the tangible miracles and understanding why the miracles were performed. In a sense, God is saying that if you can see the miracle and the answer to prayer, you can have faith in the One who performs them! But He is not a miracle-man who comes to entertain. He is God who is worthy of our trust, honor and love. The miracle and the answered prayer are simply proof of His love for us and His power to show it. But don't confuse the eye-popping miracle with the God who performs it!</p>
	<p>With the miraculous gift of Jesus, the Savior, and His wonders, God intended to bridge the gap between helpless humans and capable God. We do not have to know the "why" and the "how" of God's methods or His reasoning. Some people have said to me, "Why should I pray? God knows what I need. Why should I have to tell Him about my troubles? If He already knows and doesn't do anything—then what possible good would my prayer be?" Gifts are frequently a way to initiate a relationship. God doesn't have to give us a thing and He would still be God. One reason Jesus performed miracles was to establish a relationship between the recipients of the healing and enlightenment and the Creator Father God who gives generously.</p>
Neh 9:6; Ps 104:27-28; Ac 17:26-27 Gen 8:22	<p>There are a great many wondrous and awesome experiences which await the person who has full and complete faith and trust in God, knowing God is capable to bring about His purpose and His will in this world and in the next. God knows what needs to be done and how to do it.</p>
Isa 50:2-3 Ps:75:6-7 Mt 10:29-30 Ro 8:23-27	<p>What believers are to strive for is bold assurance. As our faith grows, spiritually, so should our communication with our Maker. Prayer is not just a shopping list of things we want God to do. Prayer is talking to God and listening to what He puts on our hearts. That is one of the many reasons we believers are given the indwelling Holy Spirit, who intercedes as a "go-between" us and God. We need the strength of this knowledge, this connection, this gift, this hope. Paul wrote, "Hope that is seen is no hope at all." Our hope requires faith and trust in the providence of God—for His capability to provide what we need. Not necessarily all the things we think we need, but those things which are within His will for our lives and the lives of those for whom we pray.</p>
Ro 8:24	
Footnote: Jn 4: 46-54 Mk 8:5; Lk 7:2	<p>This "royal official" was one of the king's officials, that is, he was a nobleman of the tetrarch, Herod Antipas. This miracle, recorded in John is not the same miracle as recorded by Mark and Luke.</p>
(v.48)	<p>Again Jesus tells the Galileans, "unless you see miraculous signs and wonders, you will never believe." Here the contrast is between a royal official, who, because of his position may not have been a "temple-going" Jew, and the Galileans, who considered themselves to be "holier-than-thou" Jews. Yet, it was this royal official of questionable "religious" background, who believed, while the oh-so-religious Galileans had no honor for nor belief in Jesus.</p>
See Mt 13:53-58; Jn 4:43	
(v.50)	<p>When Jesus told the "royal official" that "your son will live," this was not a prophecy, but words of power! Jesus was healing—speaking the son healed! He was not just forecasting a happy ending, but the royal official believed Jesus and he hurried on his way to see his healed son! His faith was justified when his servants met him on his way home to tell him that his son began to be better the day before at about 1:00 o'clock in the afternoon. The official realized</p>

<p>(v.53 &amp; 54) See Jn 2:23;3:2</p>	<p>it was at the exact time that Jesus spoke his son healed! This powerful response to Jesus and His message—found in this Gospel and all the other Gospels—this man believed! The miracle is the “second miraculous sign.” There had been many such signs but this was the second time that Jesus performed a sign after coming from Judea to Galilee.</p>
<p><b>JOHN 5:1-15</b> v.2 v.3 v.5 v.6</p>	<p><b>Some time later, Jesus went up to Jerusalem for a feast of the Jews. Now there was in Jerusalem near the Sheep Gate a pool which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, He asked him, “Do you want to get well?”</b></p>
<p>v.7</p>	<p><b>“Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.</b></p>
<p>v.8 See Mt 9:5-6 vv.9-10 Ne 13:15-22; Jer 17:21</p>	<p><b>Then Jesus said to him, “Get up! Pick up your mat and walk.”</b> <b>At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, and so the Jews said to the man who had been healed, “It is the Sabbath; the law forbids you to carry your mat.”</b></p>
<p>v.11</p>	<p><b>But he replied, “The man who made me well said to me, ‘Pick up your mat and walk.’ ”</b></p>
<p>v.12</p>	<p><b>So they asked him, “Who is this fellow who told you to pick up your mat and walk?”</b></p>
<p>vv.13-14 Mk 2:5; Jn 8:11</p>	<p><b>The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there. Later, Jesus found him at the temple and said to him, “See, you are well again. Stop sinning or something worse may happen to you.”</b></p>
<p>v.15</p>	<p><b>The man went away and told the Jews that it was Jesus who had made him well.</b></p>
<p>Footnote: Jn 5:1</p>	<p>“Some time later” is an indefinite expression used to show the episode about to be presented took place some time later than the last recorded episode. The “feast of the Jews” written about here was probably one of the three yearly pilgrimage feasts to which all Jewish men and boys were expected to go, namely, it may have been Passover, Pentecost or the Feast of Tabernacles. The identity of this feast is significant. It is included to ascertain the number of Passover Feasts which occurred during Jesus Christ’s ministry on earth. It is a way to determine the duration of that ministry. John explicitly mentions at least three different Passover Feasts: the first, Jn 2:13, 23; the second, Jn 6:4 and the third, Jn 11:55 and 12:1.</p>
<p></p>	<p>If three Passovers are accepted, the length of Jesus Christ’s ministry was between two and three years. However, if the feast mentioned in this verse was a fourth Passover or assumes that a fourth Passover had come and gone, His ministry would have lasted between three and four years.</p>
<p>Personal Comment:</p>	<p>Do you see how easy it becomes to get too bogged down in the earthly matters—such as exactly how many years did Jesus actually live out His ministry on earth, where the real reason for His being here is so easily sidestepped in mankind’s desire to get the facts right. For all intents and purposes the number of years He brought forth the Good News—the Gospel—is far less important than the Good News itself! Human beings have a propensity to</p>

	<p>nit-pick. A desire to organize. To what end?  Yes, a certain amount of organization is necessary because we are time oriented. But it gets so out of proportion. Case in point: The computer age was supposed to eliminate much paper work and thus help the environment and the economy. However, now, computers all over the world spew forth innumerable tons of paper which is placed in envelopes and sent to everyone with duplicate and triplicate copies kept in innumerable files in every available office space—and in many homes as well—all over the world. How much computer generated mail and junk mail do you get every day? Do you get more than you got 10 years ago? 20 years ago?</p>
<p>Jn 5:1 &amp; footnote   See Jn 21:25</p>	<p>All this duplicate and triplicate junk was supposed to help organize and simplify and clarify! Think of the nonsense of it all! Well, here the powers that be are trying to pin down the exact number of years Jesus was ministering on earth. It has been assumed it was three years and that is close enough for me. John said at the end of his Gospel that no one could have recorded all that Jesus did on earth. Therefore, the best we can do is to get a general picture of how many years it took and what His life was all about. After all, the writers of Scripture were under the inspiration of the Holy Spirit.</p>
<p>2Ti 3:16  Am. Her. Dictionary</p>	<p>Paul wrote, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.” (To rebuke means to criticize and reprimand.) Paul means all Scripture, OT and NT. The Gospels, in particular, are given to us by God to know Who to believe in, Who to worship and how to think, act and live in righteousness. This is the important message to digest from Scripture. There is a necessary general framework of history, genealogy and locations involved. But the leaders of the Jews, the priests, Pharisees, rabbis, etc., were consumed with “the law.” Their intent was not to get right with the law for themselves as much as to catch-out some one who might get an insignificant segment of the law wrong. The law they honored so much was basically their own tradition and not necessarily the law that was given to Moses by God.</p>
<p>See Jn 5:10  Ne 13:15-22;  Jer 17:21</p>	<p>In verse 10, for instance, it was not the law of Moses but the Jewish leader’s strict, traditional interpretation of the law that prohibited carrying loads of any kind on the Sabbath. The motivation of the leaders was to maintain their honored positions by leveling strict regulations on the rest of the Jews, especially the illiterate, poor multitudes. And these underprivileged people were the ones that Jesus often sought out and brought to them life and hope, through His words, compassion and healing. He brought the kingdom of God into their midst so that their hearts and spirits might be healed, as well as their bodies. This was the importance of His ministry on earth, culminating in His sacrificial death on the cross to redeem all sinners who believe in Him.</p>
<p>Footnote: Jn 5: 2-4  Ne 3:1</p>	<p>“There is in Jerusalem near the Sheep Gate, a pool.” John wrote the verb in the present tense, “is,” not past tense, “was,” because this Gospel was written by John before the year, AD 70, when Jerusalem was destroyed. (Again, there is argument about just when this Gospel was written! Apparently, it was not customary to write the date on a manuscript in that time. Or perhaps, the writers of Scripture were more concerned about the content of the work than exactly when it was written.)</p>
<p>One Volume Bible  Commentary   (See v. 7)</p>	<p>One of the Dead Sea Scrolls shows that the name of the site was Bethesda. It is generally identified with the twin pools near the present-day St. Anne’s Church. There would have been a colonnade on each of the four sides and another between the two pools. These pools were a result of the only natural spring in Jerusalem. It was an intermittent spring and when “the water is stirred” was when the natural spring caused the water to “stir.” This pool was</p>

<p>(vv.3-4) NIV Study Bible text note</p>	<p>“near the Sheep Gate.” It was also referred to as the Sheep Market Gate, for the gate was near the temple and the sheep destined for sacrifice were brought in from pastures outside the walls of Jerusalem through this gate.</p> <p>Verse 4 was probably inserted by a later copyist to explain why so many sick and disabled people waited by the pool for the waters to be “stirred.” This bubbling-up of the water was a natural occurrence but tradition explained it as the intermittent appearance of an angel. Probably this became tradition because some were healed. However, it was a spring with natural healing qualities, not supernatural.</p>
<p>Footnote: Jn 5:5-9  (v.6)</p>	<p>John does not tell us what affliction the man had just the he “had been an invalid for thirty-eight years.” However we are told that it was a form of paralysis or at least lameness. It seems strange that Jesus should ask him, “So you want to get well?” But the question is important. The man had not asked Jesus for help.</p>
<p>Personal Comment:</p>	<p>In those days (and also today, especially in large cities) an invalid could become a beggar and sometimes could have a profitable and relatively easy income. If he was cured, he'd have to work for a living. He might have considered it easier to beg. We are not told this much of the story. Or perhaps the man had simply lost the will to be cured.</p> <p>I believe it was one of the teaching methods which Jesus employed to get people's attention, for there were usually people around Him almost everywhere He went and all of them needed to hear what He said and see what He did. It was, after all, the visible, tangible part of His ministry on earth.</p>
<p>(v.7) Isa 53:2,4</p>	<p>It is obvious that the disabled man did not see Jesus as a potential healer. Remember, Jesus looked like an “ordinary man.”</p>
<p>(v.9) See v. 13</p>	<p>Ordinarily, one's faith in Jesus was essential to the cure, but here the man did not even know who Jesus was. So, while Jesus usually healed in response to faith, He was not limited by a person's lack of it.</p>
<p>Footnote: Jn 5:10  Mt 23: 2-4; Mk 12:38-39; Lk 20:45-46</p>	<p>“The day on which this took place was a Sabbath, and so the Jews (Pharisees, rabbis, leaders) said to the man who had been healed, ‘It is the Sabbath; the law forbids you to carry your mat.’ ” We read in Matthew what Jesus said about these “Teachers of the law, and the Pharisees (who) sit in Moses seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach. They tie up heavy loads (meaning the tradition, the many, many man-made laws these men had added to the law that god had given to Moses to give to the Israelite people—the Jews) and put them on men's shoulders, but they themselves are not willing to lift a finger to move them.” These men who “sit in Moses' seat” were the authorized successors of Moses as teacher of the law.</p>
<p>Based on NIV Study Bible Description:</p>	<p>The origins of the thinking of these men evolved during the centuries after the last of the Prophets and before the event of Christ's ministry on earth. The Torah, which originally contained the law as handed down by Moses from God, these men, added to the law the traditions that they wrote (not God).</p>
<p>Lk 13:31-35</p>	<p>Jesus frequently pointed out to them, that it was not from God. This added to their hatred of Jesus. There were four Jewish Sects at that time: The Pharisees, the Sadducees, the Essenes and the Zealots. The Pharisees accepted man made tradition as authentic. They developed a mythical and powerful group of ruling angels and demons. They considered themselves to be champions of human equality, yet did nothing to help the common man or</p>

	<p>woman.</p> <p>The Sadducees denied the oral or traditional law and interpreted Mosaic law literally. They were Levites who considered themselves to be pure. They believed there was neither resurrection of the dead nor a life after death. Contrary to the Pharisees they rejected angels and demons and the very idea of a spiritual world.</p> <p>The Essenes were very strict and zealous Jews who had taken part in a revolt against the Syrians in 165BC. They were an isolated group, like monks, with a strong sense of mutual responsibility, daily Scripture study, obedience to their code and basically considered marriage contaminated their piety and purity. They offered animal sacrifices on holy days and during sacred seasons, yet they attributed all that happens in life to be simply the whims of fate!</p> <p>The Zealots opposed payment of taxes to the pagan Roman emperor. They said their allegiance was due only to God. They held a fierce loyalty to the Jewish tradition and prophesied the coming of the time of salvation. (Whether they recognized this in Jesus or not is not stated in this description.)</p>
Footnote: Jn 5:10, Continued See Isa 28:10-13	<p>The Jews had very strict regulations on keeping the Sabbath, but also they had many curious loopholes of which their lawyers made full use. (This is exactly what present-day lawyers do! And I wonder if what befell the Israelites with the Assyrian conquerors might be in our future?)</p>
Quote from NIV Quest Bible Ne 13:15-22; Gen 2:2-3	<p>“Do these Sabbath rules apply to us today? Sabbath observance was one of the most important commands in the Old Testament. God Himself observed the first <i>Sabbath</i>, by resting on the seventh day of creation. In the Ten Commandments, the Sabbath was designated a holy day—consecrated to God and set apart from ordinary days.</p>
Ex 31:17	<p>“The Sabbath was a day of great significance. By working six days and resting on the seventh, the Israelites imitated the pattern God established during the creation. The Sabbath was a sign of the covenant between them; it identified Israel as God’s chosen people. It also gave the Israelites a special opportunity to reflect on God’s goodness to them. The Sabbath was to be observed because God had delivered the people from slavery in Egypt; therefore they were commanded to let their own servants rest each Sabbath. Finally, the Sabbath was a day of worship. The Bread of the Presence was set before God and a special burnt offering was made every Sabbath day.</p>
Dt 5:12-15 Lev 24:5-9 Nu 28:9-10	<p>“In the time between the Old and New Testaments, religious authorities began to codify the Sabbath, adding detailed regulations forbidding various types of activity. (To codify meant that they made a systematic collection of additional regulations and rules of procedure and conduct, not only for the Sabbath, but these nit-picking manmade laws also restricted many things even to the placement and storage of certain foods.) Jesus frequently encountered resistance from the Jewish authorities for healing on the Sabbath. Jesus’ activity merely brought back into focus the true intent and significance of the Sabbath—it was a day of redemption and restoration. (Hence, healing was certainly part of God’s plan.)</p>
Mk 3:1-6; Lk 13:10-17; 14:1-6; Jn 5:1-9	<p>“Today, Christians disagree whether the Sabbath must be observed and whether, if so, it is to be observed on Saturday or Sunday: <i>One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.</i> Whatever one believes about the Sabbath, every day should be lived for God’s glory.”</p>
Ro 14:5	<p>“Today, Christians disagree whether the Sabbath must be observed and whether, if so, it is to be observed on Saturday or Sunday: <i>One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.</i> Whatever one believes about the Sabbath, every day should be lived for God’s glory.”</p>
Footnote:	<p>When the Jews referred to Jesus as “this fellow” it was meant to be a derogatory classification</p>

<p>Jn 5:12-14 Mt 11:19</p>	<p>because they saw Jesus as a meddling beggar, “a glutton and a drunkard, a friend of tax collectors and sinners.” In their self-righteous indignation the Jews were contrasting the authority of the law of God, which in their view prohibited the action, and that of a mere man—as they considered Jesus to be—who permitted it. Remember, their view was amplified by their man-made regulations and their interpretation of the law. They not only objected to the healing, <u>the miracle</u>, but the fact that the healed man was walking and carrying his mat on the Sabbath, both of which they considered to be against <u>their</u> Sabbath rules.</p>
<p>See Jn 5:8-9</p>	
<p><b>JOHN 5:16-18</b>  v.18</p>	<p><b>So, because Jesus was doing these things on the Sabbath, the Jews persecuted Him. Jesus said to them. “My Father is always at His work to this very day, and I, too, am working.” For this reason the Jews tried all the harder to kill Him; not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.</b></p>
<p>Footnote: Jn 5:16-18 See Jn 20:25  (v.17)</p>	<p>Jesus was continuously doing these things on the Sabbath, but not only on the Sabbath because He was not limited by time or day or place, etc. Again, I mention here that Jesus did far more than what is recorded in the NT. The Jews, however, began to see a pattern—that Jesus did not have regard for their man-made laws because, of course, their laws were not God’s laws. John does not tell us here what form or exactly how “the Jews persecuted Him.” Jesus said, “My Father is always at His work,” using that standard as His justification for this action because the work Jesus did was a clear indication of His close relationship to the Father. This, too, was unacceptable to the Jews because they did not refer to God as “My Father.” They felt that calling God, “Father” was too intimate, though at times they might have used “Our Father” or in prayer “My Father in heaven.” Jesus also exemplified the way that the Sabbath should be observed. God does not stop His deeds of compassion on that day and neither did Jesus.</p>
<p>Personal Comment:</p>	<p>During some counseling sessions, I have heard people say that they don’t believe that God cares about every little thing. To my way of thinking this incredulous response is because of minds that are clouded by past evil that had been perpetrated upon them, and/or obscured by their unwillingness to forgive those responsible for past abuse.</p> <p>These people may have been treated inhumanely by parents, siblings, relatives, teachers, pastors, doctors, law officials, etc. Now, at this point in their lives they are learning to live as Christ believing Christians. They desire peace, yet so far in their spiritual growth, this peace eludes them.</p>
<p>Mt 6:12</p>	<p>This is an important aim of forgiveness: by removing the hurt and bitterness through the act of forgiving, the forgiveness may or may not make a bit of difference to the one who abused you, but it will remove that ugly weight of your own outrage and bitterness—thus freeing you to feel the peace of the Lord which will fill that empty place in your heart, mind and spirit. That is a very wonderful, immediate reason to forgive those who have “trespassed against” you. Whether the perpetrators are alive or dead or will even know you have forgiven them—the act of forgiveness changes the one who forgives.</p>
<p>Heb 8:7-12 Jer 31:31-34</p>	<p>In the book of Hebrews we read that God established a new covenant which differs from the Mosaic covenant (the law God gave to Moses.) The New Covenant had been brought about by the life, sacrificial death and resurrection of Jesus Christ—and it was for all mankind, Jew and Gentile. Salvation is now available to all who believe in Christ Jesus.</p>
<p>Heb 8:10-12</p>	<p>God said of these believers, “I will put My laws in their minds and write them on their hearts.”</p>

	<p>And in verse 12, God says, “I will forgive their wickedness and will remember their sins no more.” When God says “remember no more” it is not the same as forgetting our sins. What God does, in a sense is to remove the clouded spiritual barrier between Himself and the repentant sinner.</p> <p>When we forgive—especially something that happened a long time ago—we may or may not be able to remove the fact or consequence of the offense. We need to do our forgiving, being fully aware that we are obeying Our Father God, in His presence. When an individual is able to do that, you are giving God all the hurt and injustice that you had suffered. The degree of your desire to give over to God all the hurt and this long-kept memory of abuse—may be measured by the level of peace you feel in place of the bitterness.</p> <p>The mental, physical or emotional damage may have been done a long time ago, but the injustice, bitterness, anger and lack of peace is kept alive in your heart and mind as long as you hold on to it! It is very hard to trust God enough to believe He can take away that now-present memory and its accompanying pain. The common response is, “if God is such a loving God, why did He let this terrible thing happen to me?” I cannot tell you why because only God knows the answers to these kinds of questions. We do not. If we did know all the answers, then we wouldn’t need to have faith or trust in God. By that very fact, we should be encouraged to have faith and trust in God, because God does know the “why” and “how” of everything—that means everything!</p>
<p>Jn 5:17 Lk 21:18 Mt 10:29-31</p>	<p>Jesus said, “My Father is always at His work.” Just because the reality of this statement is beyond our ability to grasp, does not mean it is not true. In Luke, Jesus explains to His disciples that although persecution and death may come, God is in control and the ultimate outcome will be eternal victory. Physically and emotionally bad things are bound to happen, but there will be no real spiritual loss for those who believe.</p> <p>This is where it gets hard to accept because we don’t want the pain and suffering any more. But, this is the way it is. Because the believer has a re-born spirit and the indwelling Holy Spirit, He and she have the power to be assured of eternal life with God—after physical death, the spirit lives forever.</p>
<p>Jn 3:16-17 James 4:7 Php 4:7</p>	<p>We will find that by praising God for who and what He is; thanking God for all that He has done and will do; concentrating on the beauty and peace of knowing God is ultimately in control; thanking God for setting up the only way a sinner can be saved by the life, sacrificial death and resurrection of His Son Jesus Christ—who is God. By concentrating on these wonderful realities, the devil and his clouds of obscurity will vanish from your heart and you will experience the peace of God that surpasses all understanding.</p>
<p>Dr. Lutzer</p>	<p>That, of course, is the key. When we give up the idea that we need to understand “why” and simply (as a child) give over to God our permission to allow Him to take away those things in our hearts and minds which prevent us from experiencing His peace—so that He will be our peace—which He gives in place of the unfairness of temporal life.</p> <p>Dr. Lutzer tells of a woman who was sexually abused by her stepfather. She is now married but is not able to happily or rewardingly fulfill her marital intimacy with her husband—because of the haunting memory of the abuse. Dr. Lutzer told her to say the words in her mind and heart to forgive her stepdad. He gave her some verses of Scripture to help her formulate the thoughts she needed to be able to forgive him. This she did over a period of months.</p>

	<p>She had not seen her stepfather for years and had no desire to see him. But one day she saw him in the parking lot of the supermarket. Instantly, the old anger and bitterness began to surge in her emotions but she consciously recited the words of forgiveness in her mind. And amazingly, a sense of peace came upon her. Sometime later she remembered it was his birthday, baked him a cake and took it to him. He was overwhelmed with emotion and tearfully asked her forgiveness; she said that she already had.</p> <p>The woman was incredulous to see this man who had wronged her so severely that he became a monster of evil in her memory—that he was just an ordinary man who now was so sorry for his sins. The birthday event ended in both hugging each other. She later came to tell Dr. Lutzer that after this, she was able to relate physically to her husband and their marriage was better and more fulfilling than it ever had been.</p> <p>In this one example, after the woman's choice to forgive and release the abuse, bitterness and sense of having been a victim into God's hands, God took all that hurt away and filled the woman with the beauty of His peace.</p> <p>Many theologians believe that God does care about "every little thing." I do, too. I know this from my own experience. I may go for long periods of time when I feel that God is distant from me. I don't mean He has forgotten about me. It is more a sense of going through this wasteland of numbness where it seems my mind and spirit are clouded by a vague sense of unrest. At those times, people have told me that I need to recharge my mental-spiritual batteries. It seems I need something! Even praying—talking to God—becomes almost impossible. This evil pervades and obscures that wonderful, marvelous sense of peace I have been given. I do pray, but I don't feel that I am reaching spiritually beyond myself.</p>
<p>Ro 8: 26-27</p>	<p>It is then that I need to enlist the power of the indwelling Holy Spirit. "...the Spirit helps us in our weakness. We do not know what we ought to pray for (being overwhelmed with this pain or numbness) but the Spirit Himself intercedes for us with groans that words cannot express. And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints (Christian believers are saints) in accordance with God's will."</p> <p>It is in this way in particular that those who believe in Christ Jesus have a special gift from God in the indwelling Holy Spirit—who is within us from the moment we receive our re-born spirit. Yes, God does know about and care about every little thing for believers in this way. But for unbelievers also, since God is in control of everything and everyone—ultimately—because He is God. How could our limited minds really comprehend this? It is a very important reality we must learn to accept and be at peace about. God does care —especially in those areas where we wonder "how can God be in this when it is so cruel?" The only answer I have for that type of question is, "I don't know how but I believe He is."</p>
<p>See Jn 5:17</p>	<p>And so to continue with this section of the Gospel of John entitled in my NIV Bible as "Life Through the Son." We have read how Jesus responded to the persecution of the Jewish leaders who objected to the "work" He did on the Sabbath. Jesus explained to them, "My Father is always at His work to this very day, and I, too, am working." At the end of creation "on the sixth day," God didn't close shop, period. He had initiated the universe and living things, but He didn't dust off His hands and walk away</p> <p>For those who are yet harboring a closed mind which says, "If God is such a loving God why did He let abuse happen to me and others. He can't be a very fair God. He surely didn't care about me when I was being so deeply hurt for such a long time." My heart goes out to you</p>

Ro 11:34	and I wish I had some “magic” words to say to bring about your acceptance and reassurance. At one time this troubled me, too. I spent many hours in Bible study, seeking answers to many question. Through this process that took concentrated effort and time, somehow I found what I sought. Proverbs says it so well: “For whoever finds Me (the Lord God) finds life and receives favor from the Lord. But whoever fails to find Me (the Lord God) harms himself (or herself); all who hate Me love death.” Now that last line may bring about denial. You may say, “but I love God.” Do you love Him enough to accept the fact that He is in control over every little thing—even though you don’t understand it? Pray about this. Talk to God about it. You have the indwelling Spirit within—use Him to get to know these answers!!
Pr 8:35-36	
Ro 8:26	
<b>JOHN 5:19-23</b>	<b>Jesus gave them this answer: “I tell you the truth, the Son can do nothing by Himself; He can do only what He sees the Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows Him all he does. Yes, to your amazement He will show Him even greater things than these. For just as the Father raises the dead and gives them life, even so the Son gives life to whom He is pleased to give it. Moreover, the Father judges on one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent Him.”</b>
v.20 See Jn 14:12; Ro 8:11; Heb 11:19	
v.22 v.23	
Footnote: Jn 5:19 See Mt 16:21; 26:18; Mk 1:15; 13:32-33; Lk 9:51; 12:56; 13:32-35	Jesus “can do” the miracles and the teaching because of Who and What He is. And in this verse, Jesus emphasizes the fact that it was not possible for Him to act except in dependence upon the Father. However, Jesus indicates in this Gospel that He was limited only by the schedule which He and the Father had agreed upon before the beginning of time.
Personal Comment:	In reference to verse 18, I wonder if in His many prayer times alone with the Father if Jesus actually “saw” God the Father while they were talking together?
Footnote: Jn 5:20	“The Father loves the Son” therefore the Father revealed to Jesus the plans and purposes which they had agreed upon in eternity past—and Jesus carried them out. Jesus indicates to the disciples that they will be shown “even greater things than these.”
Personal Comment:	By “these,” Jesus referred to the miraculous signs, teaching, and testimony he had exhibited to Jews and Gentiles alike. For instance: the changing of the water into wine (2:11); His testimony of His purpose (3:16-17); that believers were made by His words (4:41); and the healing at the pool (5:8).
Footnote: Jn 5:21-22	The Jews firmly believed that God raised the dead. But they also believed that Jehovah God did not give this privilege to anyone else. Remember, the Jews—that is, the leaders of the Jews— considered Jesus to be a mere man, even though they could not avoid the knowledge that He did miracles!! Their closed minds and hard hearts prevented them from seeing in Jesus what so many “ordinary” Jews and Gentiles saw—that Jesus is the Christ and not just a mere man! These leaders claimed that only God was able to do the things that Jesus claimed to be able to do and proved that He could do them! (Their lack of logic is unbelievable!) “The Son gives life” probably refers to Christ’s gift of abundant life here and now for those who are coming to believe in Him, because of the miraculous sings he performed, also His gentle understanding and His no-nonsense words about a person’s relationship to God and to others. (Though this possibly might also refer to the future resurrection.)
See Jn 10:10	
See Jn 11:25-26	
(v.22)	When Jesus said, “The Father judges no one, but has entrusted all judgment to the Son,” the Jews believed that the Father is Judge of the world, so this teaching seemed heretical to them, that is, it was a departure from standard belief.

<p>Personal Comment:</p> <p>Mt 9:3 Mt 12:1-14</p> <p>See Mt 12:44</p> <p>Dt 28:15-68; 1Ki 9:6-9;11:9-43</p> <p><b>JOHN 5:24-30</b> Mt 10:40; Jn 3:17-18 Jn 8:43Dt 30:20;Job 10:12;33:4; Ps 36:9; Jn 1:4 v.29  v.30</p>	<p>The Jews, these Pharisees, Rabbis, Priests, etc., were so blinded by the evil in their hearts that they literally made fools of themselves by claiming that only God could do what Jesus did and yet Jesus was proving them false in front of their eyes and still they accused Him of being a blasphemer who had a devil! Their minds were so clouded by their own pride and evil intentions that they could not see how ridiculous their claims were! Rather, they plotted to kill Him to get Him out of their midst!</p> <p>Dear reader, this is true of so many of us who have been ruled by the sin in our lives! I once loved my pride, arrogance and sin so much I was unable to see it as sin and believed that much of what I had been taught about God and sin was wrong!! And I see this same obscuring of the mind by the addictiveness of long cherished sin and pride in so many people. Sometimes, people who claim to have come to believe in Christ, may eventually fall back into the old addictive attitudes and substances which again cloud their minds— then they act as though they never believed. Their loved ones are left with the carnage of their lives together and have only one option left and that is to pray for these poor fools who revert to their old ways.</p> <p>There is hope. I was once wallowing in my former life (it really wasn't life it was an existence), yet the Lord brought me out of that morass of long held sin and gave me a life! A real life in which I feel like I am living as God intended me to live. Oh, I don't mean that I am "holier-than-thou," no, but I feel useful as opposed to useless. And worthless is the way I felt much of my life was. A further word on prayer. I believe I came to believe in Christ as my Savior because of the prayers of others. And I thank God for them!</p> <p>It has been said that the Jews are hated by the nations because they abandoned their God. Virtually no other nation or culture has done that. However, we in the USA may be a possible exception, since we are a nation "under God" but not in the same way as were the Israelites, who were "chosen" by God. Yet, as a country we have gradually abandoned the principles which once made us a great nation.</p> <p>Yes, the Jews are notorious by actually telling the Romans to crucify Jesus but long before that they were hated by other nations—first in fear of the obvious power of their God, then in ridicule because of their apostasy—because the Jews literally abandoned their God and took to worship the gods of surrounding nations and adopted their life style. These were (are) the very nations God told them to destroy!!</p> <p>We who have lived a long time as US citizens remember an America that was beautiful and most of us held to our Christian ideals. The United States that I see around me is not the country I knew! And we <u>are</u> a hated nation.</p> <p><b>I tell you the truth, whoever hears My word and believes Him who sent Me has eternal life and will not be condemned; he has crossed over from death to life. I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself. And He has given Him authority to judge because He is the Son of Man. Do not be amazed at this, for a time is coming when all who are in their graves will hear His voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned. By Myself I can do nothing; I judge only as I hear, and My judgment is just, for I seek not to please Myself but Him who sent Me.</b></p>
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<p>NIV Quest Bible Sidebar: Jn 5:24 See Rev 3:5</p>	<p>“What is eternal life? (It is) a quality of life that begins when a person believes that Jesus Christ is Lord and trusts in Him alone for salvation. When physical death occurs, those belonging to Christ will continue to live, because the life that Christ gives us will never end.”</p>
<p>Footnote: Jn 5:24</p> <p>See Jn 3:15-18</p>	<p>Because we have heard Christ’s word and believe Him, we will have “eternal life.” Faith and life are connected. Those who believe in Christ as their Savior receive a new reborn which enables them to already have eternal life in heaven with God as a present possession!! Once the decision is made by a person—which is the most decisive action one can take on earth—to believe in the redemption of Christ, that person no longer belongs to death!! Before one makes that most important choice, one has made eternal damnation a present possession.</p>
<p>Personal Comment:</p> <p>Jn 3:16-18</p>	<p>Dear reader, if you learn nothing else in this study but John 3:16-18, it is to you the most important information a human being may possess—but it must be sincerely believed. “For God so loved the world that He gave His one and only (begotten) Son, that whoever believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him. Whoever believes in Him is not condemned but whoever does not believe stands condemned already because he (or she) has not believed in the name of God’s one and only Son.”</p>
<p>Jn 5:24</p>	<p>“Whoever (reads) or hears My word and believes Him (God) who sent Me has eternal life and will not be condemned; he (or she) has crossed over from death to life.”</p> <p>Some people will say, “It can’t hurt to believe in Jesus.” No, one has to realize there is no other way to be free from the death-grip of sin. Because our human nature is a sin nature—we don’t have to be taught to sin, we do it naturally. In a sense we are born with a dead spirit. Only Christ can give us life in a new, reborn spirit. We retain our sin nature, but we will be a saved sinner. And that is a whole eternity of difference!!</p>
<p>Footnote: Jn 5:25</p> <p>See Jn 11:26</p>	<p>Jesus said, “I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.” Again, Jesus sets the seal of truth on His words. This is a reference not only to the future resurrection but also to the very important fact that as soon as an individual is spiritually re-born, Christ gives that person life—spiritual life—now!! The spiritually dead who hear—and choose to believe in Him—receive spiritual life from Him from that moment in time!</p>
<p>NIV Quest Bible Sidebar</p> <p>Personal Comment:</p> <p>Jn 20:1-18</p>	<p>“When physical death occurs, those belonging to Christ will continue to live, because the life that Christ gives us will never end.”</p> <p>The spirit and the personality of those who belong to Jesus Christ will continue to live with Him in paradise, in their resurrected bodies. The resurrected body of the believer will be as identifiable as Christ’s body was after resurrection. When He appeared to Mary Magdalene, the Apostles and disciples, they recognized Him.</p>
<p>Footnote: Jn 5:26</p> <p>See 1Jn 5:11-12; Rev 2:11; Rev 20:6;</p>	<p>The words, “has life in Himself” must be understood against the background of the OT view, where life is spoken of as belonging to the Lord God and as life being a gift from God. Jesus Christ, the Son of God possesses the same kind of life that the Father possesses. In his first Letter (1John), he writes about how this “life in Himself” is for the benefit of mankind. “And this is the testimony: God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.” In the Book of Revelation, John wrote, “He who overcomes will not be hurt at all by the second death.” And</p>

<p>Rev 21:7&amp;8</p>	<p>in Chapter 20, “the second death has no power over them (believers in Christ), but they will be priests of God and of Christ and will reign with Him for a thousand years.” In case there is any doubt, read Revelation 21. “He who overcomes will inherit all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death.”</p>
<p>Footnote: Jn 5:27-30 Jn 1:51</p>	<p>The “authority to judge” was granted to Jesus Christ by the Father—“because He is the Son of Man.” In the first chapter of John we read the words of Jesus during His discourse with Nathanael, saying, “you shall see heaven open, and the angels of God ascending and descending on the Son of Man.”</p>
<p>Personal Comment: Dan 7:13-14</p>	<p>The first we read in Scripture about “the Son of Man” is in the OT Book of Daniel. Daniel had a vision in which he saw “one like a Son of Man, coming on the clouds of heaven...He was given authority, (by the Ancient of Days, God), glory and sovereign power; all peoples, nations and men of every language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed.”</p>
<p>Mt 8:20 Lk 24:27 See Jn 5:31-47</p>	<p>In the OT, this is the first reference to the Messiah as the Son of Man, a title that Jesus applied to Himself. In the NT, the first reference to “the Son of Man” is found in Matthew when Jesus is responding to a teacher of the Law. If this man were a “teacher of the law,” he also should have been familiar with the Book of Daniel, who was one of the prophets of the OT. He should have recognized not only the title. “The Son of Man” but he should have known that the title meant that Jesus is the Sovereign God!! This should have been clear to those Jews who studied Scripture.</p>
<p>Mk 8:31</p>	<p>Jesus began to teach His disciples that “the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that He must be killed and after three days rise again.”</p>
<p>Ac 1:1-41 Mt 16:17-19</p>	<p>But what was Peter’s response to these mind-numbing words? Suffering and rejection had no place in Peter’s conception of the Messiah—at that time. During Peter’s course of spiritual maturation, he began to accept these teachings. But it was not until the first Pentecost after Jesus’ death, resurrection and ascension, when the Holy Spirit entered Peter’s spirit that he was fully able to comprehend. As the “Rock,” the apostolic commission which Christ gave to him, he was now able to pursue this awesome leadership and do as Jesus commanded him to do—Peter would build Christ’s church.</p>
<p>JOHN 5:31-47 v.33 1Jn 5:9 v.35</p>	<p>We, who read the NT, wonder at how dense Peter was in not comprehending the scope of Jesus Christ’s mission on earth. Gradually, through out the time he spent with Jesus, Peter was able to absorb His teaching, and he came to know a great deal about Who Jesus is. But it was only after the Holy Spirit entered his spirit that the fullness of his responsibilities began to blossom and grow. We wonder because we do not realize that Peter did not have the NT Scripture to read, no, he and the others who were chosen by God had to write the New Testament lived it and wrote about it so we could have the privilege of reading and absorbing this most beautifully inspired work.</p>
<p>JOHN 5:31-47 v.33 1Jn 5:9 v.35</p>	<p><b>If I testify about Myself, My testimony is not valid. There is another who testifies in My favor, and I know that His testimony about Me is valid. You have sent to John and he has testified to the truth. Not that I accept human testimony; but I mention it that you may be saved. John was a lamp that burned and gave light, and you chose for a time</b></p>

<p>Ac 16:30-31 2Pe 1:19-21 Jn 3:17 v.38 1Jn 1:10 v.39 Ro 2:17 Jn 6:44 v.43 v.44 Ro 2:17,29 v.45 Gen 3:15 v.47</p>	<p><b>to enjoy his light. I have testimony weightier than that of John. For the very work that the Father has given Me to finish, and which I am doing, testifies that the Father has sent Me. And the Father who sent Me has Himself testified concerning Me. You have never heard His voice nor seen His form, nor does His word dwell in you, for you do not believe the One He sent. You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about Me, yet you refuse to come to Me to have life. I do not accept praise from men, but I know you. I know that you do not have the love of God in your hearts. I have come in My Father's name, and you do not accept Me; but if someone else comes in his own name, you will accept him. How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God? But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe Me, for he wrote about Me. But since you do not believe what he wrote, how are you going to believe what I say?</b></p>
<p>Footnote: Jn 5:31-35 Ac 26:22-23  Isa 42:1-9;49:1-13; 50:4-11;52:13-53:12</p>	<p>Jesus' testimony about Himself required the support of all God's revelation. Otherwise it would have been unacceptable. The Father testifies concerning the Son through out the OT Scriptures; the whole of the OT points to the coming Messiah. Isaiah, especially, wrote beautifully about the person and character of Christ in his four "Servant Songs," in which the "Servant" is Christ Jesus. The Jews—the leaders, high priests, Pharisees, etc., obviously did not accept this testimony, but it was the testimony in the OT that matters the most!</p>
<p>(v.33) See Jn 1:19, 23</p>	<p>Jesus makes a reference to the delegation sent by the Jewish leaders to John the Baptist. John's testimony was important, for it was the reason God raised him up to call people to repent, in preparation for the coming of the Messiah—Jesus. But it was not equal to the testimony of the Father. Yet, if the Jewish leaders had believed, then they would have believed Jesus Christ and would have been saved. (But that was not part of the plan. Many Jews believed John the Baptist and many believed in Jesus as the Christ and they, consequently, were saved.)</p>
<p>(v.35)</p>	<p>Here, Jesus uses the past tense in saying, "John was a lamp that burned and gave light," indicating that John was dead or at least in prison. In any case, John's work was done. John's giving light was costly to him. He gave his life giving the message from God about Jesus, but the Jewish leaders never came to grips with his message, and their responses to him were always tentative and superficial. They just did not believe what he said.</p>
<p>Footnote: Jn 5:36-39</p>	<p>The work that Jesus did in His ministry, the miracles, testifies to what He and His divine mission are! (See Jn 10:25)</p>
<p>(v.37) Mt 3:17 (v.38-39)  Mt 5:18-21</p>	<p>"The Father has Himself testified...His voice" is probably a reference to God's voice in the OT Scriptures. God had also given "His voice" of approval at Jesus' baptism. But again, the leaders of the Jews lacked the spiritual perception to recognize who Jesus really is. Even though these same "leaders" diligently studied Scripture in minute detail and despite their reverence for every letter written in Scripture, they did not recognize the One to whom Scripture bears supreme testimony.</p>
<p>Footnote: Jn 5:41-46  (v.45)</p>	<p>Jesus did not accept human praise any more than He accepted human testimony. People's love for God is in response to His prior and continuing love for them. The Jews, especially the Jewish leaders and prominent men had their attention firmly fixed on people. Their emphasis on self-seeking and on human praise showed that they did not accept the One who came from God, and therefore they missed the praise that comes from God. The Jews prided</p>

<p>Lk 24:25-27,44</p>	<p>themselves on their attachment to Moses, their great law-giver. So it was an unexpected thrust for Jesus to say that Moses himself would accuse them before God! And had these same self-righteous Jews understood and correctly read the Scriptures which they so diligently and pedantically studied, they would have realized that the OT points to Christ—to Jesus, the Messiah. Jesus applied this truth specifically to the writings of Moses—Genesis 49:10; Exodus 12:21; Leviticus 16:5; Numbers 24:17; and Deuteronomy 18:15.</p>
<p>Personal Comment:</p>	<p>I sought the praise of people, especially the certain “friends” I had picked out because of their admiration of me and my talents, that is, the God had given to me. I found the response of my parents and siblings to be lacking in the type of praise, acceptance and love that I felt I deserved. Then, I didn’t realize that though my family loved me, they also knew my faults. This qualification I failed to take into account and rejected their “love.” I failed to see that their efforts to “change me into someone of whom they approved” were honestly designed to develop and mature me as a person.</p> <p>But I did not want the direction they desired. I thought I was being miss-treated and simply didn’t understand or accept their love. I see now how much that must have hurt my family. And now I see how much that must have hurt God, because He placed me into that family and gave me those talents. I abused both gifts! It took me almost 75 years to come to realize the truth. A long time to live in a lie. However, the Lord God let me know that He loves me. That beautiful knowledge kindles in me the desire to learn to love Him. I’m still learning because my humanity is constantly getting in the way...blocking His light from shining brightly and I form my own shadow in His light! Then I am emotionally again in the dark. Only through the friends I now have, who know me very well, am I jolted out of this re-curing depression. It may happen periodically so I don’t forget how void life is without the daily realization of how very much I need to be in contact with my Father God!</p>
<p><b>JOHN 6:1-15</b></p> <p>v.2</p> <p>v.4</p> <p>v.5</p> <p>v.6</p> <p>v.7</p> <p>v.8</p> <p>v.9</p> <p>2Ki 4:1-7</p> <p>v.10</p> <p>v.11</p> <p>Mt 14:19</p> <p>v.12</p> <p>v.13</p> <p>Dt 18:14-19</p> <p>v.14</p> <p>Mt 11:2-6</p> <p>v.15</p>	<p><b>Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberius), and a great crowd of people followed Him because they saw the miraculous signs He had performed on the sick. Then Jesus went up on a mountainside and sat down with His disciples. The Jewish Passover feast was near. When Jesus looked up and saw a great crowd coming toward Him, He said to Philip, “Where shall we buy bread for these people to eat!” He asked this only to test him, for He already had in mind what He was going to do. Philip answered Him, “Eight month’s wages would not buy enough bread for each one to have a bite.” Another of His disciples, Andrew, Simon Peter’s brother, spoke up, “Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?” Jesus said, “Have the people sit down.” There was plenty of grass in that place, and the men sat down, about five thousand of them. Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. When they had all had enough to eat, He said to His disciples, “Gather the pieces that are left over. Let nothing be wasted.” So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. After the people saw the miraculous sign that Jesus did, they began to say, “Surely this is the Prophet who is to come into the world.” Jesus, knowing that they intended to come and make Him king by force, withdrew again to a mountain by Himself.</b></p>
<p>Footnote: Jn 6:1</p>	<p>John uses an indefinite expression, “Some time later.” He could have written, “later.” Or even have indicated a number of days or weeks. The exact amount of time is not really that important here, in this part of the events in Jesus’ life. However, as is pointed out in Matthew</p>

<p>Mt 26:18; Lk 9:51 Mk 1:15</p> <p>Mt 3:2 Mt 26:18</p>	<p>and Luke, the events in Jesus' life on earth, especially His years of ministry were strictly ordered as determined by God. He had a schedule to keep. In Mark, Jesus said, at the onset of His ministry on earth, "The time has come. The kingdom of God is near." (The kingdom of God is the rule of God and is both a present reality and a future hope. The idea of God's kingdom is central to Jesus' teaching.) Frequently, in the Gospels, Jesus says, "My appointed time is near." This reference to His crucifixion which occurred exactly at the appointed time, as did Jesus' birth occur at exactly the appointed time—as did everything else about His life on earth. And His second coming will occur at exactly the time determined by God.</p>
<p>Footnote: Jn 6: 2</p>	<p>We have already read, in the footnote for John, chapter 2, verse 11, where John refers to the miracles of Jesus as "signs." He uses this word to emphasize the significance of the action rather than the marvel of the miracle, because these signs or miracles revealed Jesus' glory.</p>
<p>Footnote: Jn 6:5 See Jn 2:24-25 NIV Quest Study Bible</p>	<p>Since Philip was from the nearby town of Bethsaida, it was appropriate for Jesus to ask him where food could be purchased for all the people. Perhaps Jesus singled out Philip to test him. By this question, Jesus may have given Philip the opportunity to expand his understanding of the scope and power of what Jesus could do. As in everything Jesus said or did, in His ministry, it was to teach and to help His disciples to grow in faith and to understand more about whom He was and what He came to accomplish.</p>
<p>Footnote: Jn 6:9-13</p>	<p>Bread made from barley flour was typically used by the poor people at that time because it was cheap and plentiful.</p>
<p>(v.10)</p>	<p>There were about 5000 people who came to see and hear Jesus. In those days, only the men in the group were counted. The women and children who were there also, with the men, were not counted. In that culture, at that time, women and children were incidental to the men. Men were important. So if a man was present with his wife and children and perhaps his mother, or aunt or neighbor lady, one would have to multiply the number of each man by perhaps 3 or 4 other people with him, so the number of people could have been as many as 15,000-20,000. Or it could have been just a large group of men. But it would seem strange then that a "boy" should be there with them. The number may have been an estimate or an educated guess. At any rate that's a large crowd. I wonder where did they come from and how did they know where Jesus was going to be? Remember, communications were not what they are today.</p>
<p>One Volume Bible Commentary See Mt 14:13-15</p>	<p>These multitudes followed Jesus on foot. The time of the year when this miracle of "the loaves and fishes" occurred was just before the Passover. Perhaps that is why there were so many seeking to see and hear Jesus. And this took place immediately after the death of John the Baptist. It is important to understand that though there was bread and fish for everyone to have enough, Jesus was careful that the leftovers were gathered into baskets, in order to demonstrate the generosity of God in feeding these people miraculously and to impress upon them the necessity of not wasting any of "the miracle."</p>
<p>(v.12)</p>	<p></p>
<p>Personal Comment:</p>	<p>This may come as a shock to the typical throw-away attitude in society today where there is no emphasis on saving—only getting rid of what is no longer wanted so more can be acquired. Certainly this is not God's intension when He provides abundantly.</p>
<p></p>	<p>Some have suggested that the leftovers were gathered in "twelve baskets" so the Apostles, who had acted as "food distributors" would then have food to eat for themselves. It is curious—what part of this bounty did Jesus eat?</p>

<p>Footnote: Jn 6:14-15 One Volume Bible Commentary See Jn 6:66</p>	<p>“This miracle marks a crisis in the Lord’s ministry. The people were convinced that He was the Messiah. They demanded that He should be crowned king of Israel, and should lead them against their enemies. By rejecting their overtures (their readiness to make Him king), and by showing in His subsequent address at Capernaum, that His aims were of an entirely different character, He forfeited His popularity and never regained it again.”</p>
<p>See Jn 6:26</p>	<p>John relates this miracle of feeding the 5000 “because it forms a suitable introduction to the important discourse upon the bread of life which follows, and which in John’s view, is an unfolding of its symbolic meaning...the physical miracle is for us a type (or symbol) of a spiritual one which the power of His words works in the life of mankind in all time.”</p>
<p><b>JOHN 6:16-24</b>  v.18  See Mt 14:27 v.21 v.22  v.23  v.24</p>	<p><b>When evening came, His disciples went down to the lake where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. A strong wind was blowing and the waters grew rough. When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified. But He said to them, “It is I; don’t be afraid.” Then they were willing to take Him into the boat, and immediately the boat reached shore where they were heading. The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there and that Jesus had not entered it with His disciples, but they had gone away alone. Then some boats from Tiberius landed near the place where the people had eaten the bread after the Lord had given thanks. Once the crowd realized that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum in search of Jesus.</b></p>
<p>Personal Comment: Mt 14:22-33; Mk 6:47-51 Mt 14:22  Mk 6:48-49</p>	<p>We are familiar with this miracle, “Jesus walks on water,” but we must read the accounts of Matthew and Mark to have the whole picture of events. John’s account includes what the crowd saw and questioned. Matthew emphasizes the urgency of Jesus’ time schedule for His ministry on earth. “Immediately” after He feeds the 5000, “Jesus made the disciples get into the boat and go ahead of Him to the other side (of the lake, the Sea of Galilee), while He dismissed the crowd.” Mark makes a rather fascinating statement: Jesus was apparently walking on the water when “He saw the disciples straining at the oars, because the wind was against them...<u>He was about to pass by them</u> but “then they saw Him and thought He was a ghost. Mark’s insight and inspiration gives us a glimpse of the majestic presence and power of the transcendent Lord who rules over the sea. Then He went alone into the mountain to pray.</p>
<p>Mt 11:27</p>	<p>I wonder whether Jesus understood it was time to communicate with the Father because of the next miracle He was to do or whether He felt an urgency to pray—to talk to Him and listen to what the Father had to say—or perhaps it was both. We do not know whether Jesus had a fully detailed knowledge of what His ministry would include or whether He needed frequent talks with the Father to inform Him, as He walked and lived it on earth. To what extent the Son of Man, Jesus the human being “knew” all that was to happen or whether He just knew it would occur as the Father planned and needed frequent prayer-time with Him to get the disclosure incrementally. I tend to believe Jesus the infant, the child, the young man, the itinerant Rabboni, the crucified Sacrifice certainly KNEW the what, how and why of every moment of time on earth and before and after—except for those things only the Father knows.</p>
<p>Mk 13:32 (from NIV footnote)</p>	<p>According to the Gospel of Mark, “No one knows about that day (the second coming) or hour, not even the angels in heaven nor the Son, but only the Father.” While Jesus was on earth, He lived by faith and obedience. This was the hallmark of His ministry. However, it is my</p>

Mt 27:54	opinion that Jesus, as the Son of Man, knew what His ministry would entail. He also knew that every action He would take and every word He spoke was planned by the Father before time began. And He lived in accordance with that plan. At the end, even the centurion, as he witnessed the whole of Jesus Christ's last terrible hours and His death on the cross, exclaimed, "Surely He was the Son of God." The one critical answer to all this speculation is stated in the Gospel of John during the discourse Jesus had with the Jews. He said, "I and the Father are One."
Jn 10:30	
Footnote: Jn 6:16-19	The Sea of Galilee is really a lake, formed as the Jordan River flows down between the hills of Galilee to the West and the plateau of Hauran to the East. The surface of the lake is 696 feet below sea level. The lake is about 13 miles long, 8 miles wide and at its deepest, it is 230 feet.
	The ministry of Jesus in Galilee was centered about the Lake, particularly in the vicinity of the city of Capernaum. There were nine fairly important cities on the shore of this lake in NT times. It is estimated that the population of the area would be from 15,000 to 20,000 people. The climate and soil were excellent for comfortable living and agriculture. There were a number of industries there, including fishing, fruit and vegetable produce, leather tanning and the dying of cloth and leather. In modern times the population, agriculture and fishing have all but vanished.
(v.19) Mk 6:47	They were "three and a half miles "from shore on the lake. Mark writes in his Gospel that they were "in the middle of the lake." It was night, a violent storm was threatening their lives and the disciples in the fishing boat were terrified—then, according to the Gospel of Matthew,
Mt 14:26	they saw a ghost walking on the water!! Now they were really terrified!
Footnote: Jn 6:20-21	What a relief when they knew it was Jesus whom they saw and not a ghost. But the whole experience must have stayed with them forever. Those inexplicable events which happen in one's life remain in a special well remembered place in one's heart and mind.
(v.21)	Though it is not speculated upon in Scripture, the fact that John wrote, "then they were willing to take Him (Jesus) into the boat, and immediately the boat reached shore." This account of the terrified disciples immediately reaching the safety of the shore after Jesus was in their boat—tells us of the comfort we receive from the Lord when we let Him into the midst of our trauma. His presence will cause peace to replace the fear we experienced.
Footnote: Jn 6:22-24	The crowd could not figure out what had happened to Jesus. But they wanted to see Him again, so they looked for Him in the most likely place, the city of Capernaum. Some theologians believe that Jesus considered this city to be "His city" or at least a center of His activities during this early phase of His ministry. However, Jesus had stated that He really had no home, for His ministry took Him from place to place—but no place to call home.
Mt 8:20; Lk 9:58	
<b>JOHN 6:25-34</b>	<b>When they found Him on the other side of the lake, they asked Him, "Rabbi, when did you get here?" Jesus answered, "I tell you the truth, you are looking for Me, not because you saw miraculous signs but because you ate loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On Him God the Father has placed His seal of approval."</b>
v.26	
v.27 Isa 55:2; Ro 4:11	
v.28	<b>Then they asked Him, "What must we do to do the works God requires?"</b>
v.29	<b>Jesus answered, "The work of God is this: to believe in the one He has sent."</b>

<p>See Mt 12:38 v.31 Ex 16:4;Ne 9:15; Ps 78:24-25 v.32 v.33 See Jn 4:15</p> <p>v.34</p>	<p><b>So they asked Him, “What miraculous sign then will you give that we may see it and believe you? What will you do? Our forefathers ate manna in the desert; as it is written: ‘He gave them bread from heaven to eat.’ ”</b></p> <p><b>Jesus said to them, “I tell you the truth, it is not Moses who has given you the bread from heaven, but it is My Father who gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world.”</b></p> <p><b>“Sir,” they said, “from now on give us this bread.”</b></p>
<p>Personal Comment:</p>	<p>When I was young and heard the Gospel of John read from the pulpit, it was so hard to believe these Jews could be so blind to the reality of Jesus Christ, who was right there in their midst. He was flesh and blood—an ordinary looking man, yet, a Man who performed awesome miracles. They saw the miracles. They ate the bread and fish and drank the wine. They saw a man paralyzed for years get up and walk. They saw a blind man see. They heard His words and marveled at Him and yet they refused to see the truth in Him!</p> <p>My young heart was shocked. Yet, because I was raised in the strict Catholic tradition and heard these words read at mass, I was not able to internalize the complete meaning. Eventually, in adulthood, I fell away from the inconsistencies and traditions of the Catholic religion and wandered in spiritual limbo for years—until the Lord plucked me from my worthless depression and gave me spiritual rebirth. I thank God for that!!</p> <p>But getting back to the Jews and their response to Jesus Christ. I could not believe that a nation to whom God had given so much and blessed—a nation He singled out to be the people whose genealogy would carry the human DNA for His Son, Jesus, on earth—how could the Jews be so obtuse? They just didn’t get it! And many Jews today still don’t! What a lesson that is for the rest of us to see, beyond a doubt, just how blind people can be when they refuse to see the truth!</p> <p>But all humans carry this fault in our heritage along with our genealogy. It is called the sin nature, and only belief in the salvation of the Lord Jesus Christ alters this condition with the spiritual rebirth we receive when we choose to believe in Him. What a gift!!</p> <p>All my years being locked in a religion were lived in the devastation of never knowing God’s forgiveness. I had gone to confession regularly but never felt absolved. Until one beautiful day, many years later, when I knew that God loves me! This gave me the courage to repent and choose to be saved by Christ Jesus. Then came years of Bible study and overtly desiring to change my earthly life while holding on to God’s promises.</p>
<p>Footnote: Jn 6:27-29</p> <p>See Jn 3:15-17</p>	<p>“Eternal life” is not something that we can attain on our own merit by being a “good person.” No one can achieve it by doing good works alone. “Eternal life” with the Lord in heaven—after our life on earth is finished—can only be received from Christ. In chapter 3 of John’s Gospel we learned “that everyone who believes in Him (Jesus Christ) may have eternal life,” which is an infinitely high quality of life in living fellowship with God—both now in this life on earth and after it is finished, life forever with Him throughout eternity.</p>
<p>See Mk 8:31</p>	<p>Again we read that Jesus referred to Himself as “the Son of Man.” This was His most commonly used title for Himself. In fact, Jesus called Himself “the Son of Man” 81 times in the Gospels and this title was not used by anyone but Jesus. In the OT Book of Daniel “the</p>

Dan 7:13-14	Son of Man” is pictured as a heavenly figure, Who in the end times is entrusted by God with authority, glory and sovereign power. That Jesus used “Son of Man” as a Messianic title is evident by His use of it in juxtaposition to Peter’s use of “Christ.”
(v.28)	One of John’s major themes in his Gospel is the submission of Jesus, the Son, to the Father. However, those who followed Him and called Him, “Rabbi,” who were mainly Jews who missed the point of what Jesus said to them—that eternal life will be given to those people who believe in the Son of Man, Jesus the Christ (Jesus the Messiah).
(v.29)	They asked Him, “what must we do?” He answered them that the work they must do is to believe in Him! This is the “work of God”—believing in Jesus Christ. “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”
Personal Comment: See Jn 6:44	We will read in verse 44 of this chapter that no one comes to Christ unless he or she is drawn to Him by God. This is not a statement which gives anyone the right to say, “well, God didn’t draw me to believe in Jesus!” No!! You can never say that because God gives each one of us ample opportunities to come to belief in Jesus Christ as our Savior—but many of us reject these offers, time and time again. We simply do not want to admit that we are sinners and that we need salvation. We do not want to repent and face our sins! What we need is a change of heart in order to recognize how selfish and worthless our lives have been. Why are we so blind to our own faults and pretend we don’t need forgiveness from God, and possibly many others whom we have hurt. For years, perhaps, we have accepted this evil deception which we thought was simply “me,” who I am. We thought we were a good person and as good as the next guy or gal. Some will foolishly even say, “I’ve got just as good a shot at heaven as anyone else.” Wrong! Without belief in Jesus Christ you don’t have any shot at all! This life on earth is in reality just the testing ground. In this temporal life we are given many opportunities to come to belief in Christ and thus be saved. It begins with birth and ends in death. Forever, comes after this death, whether you want to believe it or not. You will find out when it is too late. Please accept the salvation of Jesus Christ now, while you have the opportunity.
Footnote: Jn 6:30-34	But the Jews continued to ask for a sign so they could believe Him. Just as in verse 44, God the Father draws us to belief but it is up to each individual person to recognize his or her own need for salvation and come to Christ in the humility of belief. The Jews already had several miraculous signs that clearly showed them that Jesus Christ was the One sent by God to save them! It was because of their pig-headed pride that they could not accept Him! The Jews were seeking a sign that was greater than the gift of manna—which they mistakenly believed was from Moses. It was not “from” Moses; manna was a gift from God!
(v.31)	The Jews <u>mistakenly believed</u> that when the Messiah came He would renew the sending of manna. The crowd probably reasoned that Jesus had done little compared to Moses. He had fed 5000. Moses fed a nation. Jesus did it once. Moses did it for 40 years. Jesus gave ordinary bread. Moses gave bread from heaven.
Ex 16:31;Nu 11:6-7; Jos 5:12	<p>Jesus corrected them, pointing out that manna in the desert did not come from Moses but from God, and that the Father still “gives” (the present tense is important here because God still “gives”) the true bread from heaven, which is life through His Son, Jesus Christ.</p> <p>Incidentally, the word <i>manna</i> in Hebrew means, “what is it?” The Greek term, <i>manna</i> means “an edible gum,” which tastes like coriander seed.</p>

<p>(v.33)</p>	<p>Jesus moved the discussion to something, that is, Someone much more important than manna. “The bread of God,” He said, “is He who comes down from heaven and gives life to the world.”</p>
<p>(v.34) Jn 4:15 Jn 3:4</p>	<p>Yet, the Jews continued to misunderstand. They (the Jews) were no better than the Samaritan woman at the well who misunderstood about the “water of life,” and like Nicodemus who misunderstood about re-birth. Their minds ran along temporal and materialistic lines—but the Samaritan woman and Nicodemus had the humility and desire to believe and change.</p>
<p>Personal Comment:  Mt 12:45</p>	<p>We must realize that we have a beautiful Bible to read: Old and New Testaments and we have Bible Studies and people who devote their lives to teaching what all of it means. But—as even in our day of instant communication—people still reject belief in the truth! Pray hard for people to open hearts and minds to desire to know truth and believe in the one true Salvation, Christ Jesus our Lord!! Because without that belief you have no real life and you are open to the deception of the evil one.</p>
<p><b>JOHN 6:35-40</b> v.36 v.37 Mt 26:39; Jn 3:17 v.39 Isa 27:3; Jer 23:4 v.40 Mt 25:46</p>	<p><b>Then Jesus declared, “I am the bread of life. He who comes to Me will never go hungry, and he who believes in Me will never be thirsty. But as I told you, you have seen Me and still you do not believe. All that the Father gives Me will come to Me, and whoever comes to me I will never drive away. For I have come down from heaven not to do My will but to do the will of Him who sent Me. And this is the will of Him who sent Me, that I shall lose none of all that He has given Me, but raise them up on the last day. For My Father’s will is that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day.</b></p>
<p>Footnote: Jn 6:35 Jn 8:12; 9:5;10:7,9; 10:11,14; 11:25; 14:6; 15:1,5  See Jn 10:33</p>	<p>Jesus said, “I am.” This is the first of seven self-descriptions of Jesus introduced by saying, “I am.” In the Greek the words, “I am,” are solemnly emphatic and echo Exodus 3:14 where , in the land of Midian by the burning bush, God tells Moses, “I AM WHO I AM.” This is God’s name for Himself and it was familiar to the Jews. They knew what Jesus meant when He referred to Himself as “I am.” Those who believed Him then called Him Lord. Those who did not, called Him a blasphemer.</p>
<p>Am. Heritage Dict.</p>	<p>“The bread of life” may be interpreted as “the bread that is living” and/or “the bread that gives life.” What is implied in verse 33 is now made explicit (that is, expressed with clarity and precision) and repeated with minor variations in verses 41, 48 and 51.</p>
<p>Footnote: Jn 6:36 See Jn 20:29 Jn 20:19  Jn 20:24-25</p>	<p>Here, Jesus speaks to the Jews, “You have seen Me (and My miracles) and still you do not believe.” Contrast these words with what Jesus says later in this Gospel. This is after His resurrection and He has appeared to the disciples. He came through the locked doors into the room in which they were hiding in fear of the Jews. He is speaking to Thomas who is a hard-headed Jew and he is skeptical. How blind can some people be? Here the risen Christ comes through thick doors into the room where Thomas is and he says—in so many words—“I don’t care how miraculous it is! I want proof!!” Thomas won’t believe it until he sees the nail marks in Jesus’ hands and puts his fingers into the holes left by the nails and puts his hand into the hole left by the spear in Jesus’ side. Jesus allows this pig-headed skeptic to touch Him in order that Thomas could believe!! How gracious is our Lord! Then Jesus said, “Blessed are those who have not seen and yet have believed.” Peter wrote beautiful words about those who have not seen but believe on faith: “even though you do not see Him now, you believe in Him and are filled with an inexpressible and glorious joy, for you are receiving</p>
<p>Jn 20:29 1Pe 1:8-9</p>	<p>you believe in Him and are filled with an inexpressible and glorious joy, for you are receiving</p>

Footnote: Jn 6:37-39	the goal of your faith, the salvation of your souls.” God’s action is primary in salvation. God gives us this marvelous opportunity to be saved—to be forgiven and have our spirit renewed. All we have to do is to choose to accept and believe in what Jesus Christ (who is God) has already made possible for us IF WE BUT BELIEVE!! Christ’s mercy in this act is unfailing. Once we choose to be saved by Christ Jesus our spirit is reborn and He will never lose us!! We are saved forever!
See Jn 9:39  (v.38)	Six times Jesus repeats, “I have come down from heaven.” And in this context, emphasizing His divine origin, Jesus said, “to do the will of Him who sent Me.” Jesus did the work the Father sent Him to earth to do.
See Jn 4:34  (v.39)	(The truth of this belief is between the individual and God. Another person cannot judge. Some people say, “I am a believer.” If you are concerned about someone who claims to be a believer yet does not act like a born again, saved believer, my advice is to talk to this person and pray for him or her. No one can tell if another really believes or not—only God and the person know.) The true believer will preserve because of Christ’s firm hold on him or her. John wrote that Jesus will lose none of those whom the Father gave to Him and will “raise them up at the last day.”
Php 1:6  See Jn 6:44	What powerful assurance there is in these words: “For My Father’s will is that everyone who looks to the Son and believes in Him shall have eternal life.”
Footnote: Jn 6:40	I have mentioned before in these studies that the spirit of a man or a woman will go on into eternity after physical death occurs. In Genesis we read that God created man and woman in His own image. One aspect of this image is that the spirit of a man or woman is eternal. It goes on forever. The choice we make while living on earth determines where that spirit will be for eternity. Those who accept Christ as their savior are given a new, reborn spirit which will go to be with Jesus Christ throughout eternity. Those who reject Christ while living on earth will be rejected by Him in eternity and they will not spend eternity with Him. There are only two choices. We know them as heaven and hell.
Personal Comment: Gen 1:27  Mt 25:46; Jn 3:15-17, 36; 5:28-29; Ro 2:7-10; Gal 6:7-8	<b>At this the Jews began to grumble about Him because He said, “I am the bread that came down from heaven.” They said, “is this not Jesus, the son of Joseph, whose father and mother we know? How can He now say, ‘I came down from heaven’?”</b>
<b>JOHN 6:41-51</b> Lk 4:22 v.42  v.43 Jer 31:3;Jn 12:32 v.45 Isa 54:13 v.47 Mt 25:46 v.50 v.51	<b>“Stop grumbling among yourselves,” Jesus answered. “No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day. It is written in the Prophets: ‘They will all be taught by God.’ Everyone who listens to the Father and learns from Him comes to Me. No one has seen the Father except the one who is from God; only He has seen the Father. I tell you the truth, he who believes has everlasting life. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is My flesh, which I will give for the life of the world.”</b>
Footnote: Jn 6:41	As we read in the footnote for John 1:19, John uses the words, “the Jews” about 70 times in this Gospel—sometimes in a favorable sense but generally the term refers to the Jewish leaders who were hostile to Jesus.
Footnote: Jn 6:44	Father God draws people to believe in Jesus because without belief in Christ we can never

<p>Personal Comment:</p>	<p>fully grasp the truth.  When a one believes in the salvation of Jesus, one's spirit is changed, reborn and given the indwelling Holy Spirit who helps the believer to understand this gift. Without a new spirit we remain scoffers, until we accept the fact that we are sinners and need salvation. A scoffer is one who mocks others with derision. They ridicule what they do not or will not understand. Very often, those who have been abused severely early in their formative years cannot accept that God the Father is a loving God. In their deepest hearts they cry, "Where was this loving God when I needed Him?"</p> <p>God the Father was in the same place when you were hurting and being abused as He was when His Son, Jesus Christ was abused, tortured, derided, ridiculed, slandered and finally crucified! He was not punished for any wrong that He did. The Jews at that time rejected Him and hated Him. Yet the reason He suffered and died was God's plan to redeem the human race! The whole miraculous life, death and resurrection of Jesus Christ on earth was the main part of God's plan from before the beginning.</p>
<p>Jn 1:1-18</p>	<p>We read the whole account in the first chapter of this Gospel. Do not try to understand the mystery of the Triune God: Father, Son and Holy Spirit. It is a mystery that our inborn spirit of pride prevents us from simply and humbly accepting what we read in the truth in Scriptures. Instead of allowing your heart to scoff at the truth you will not accept, ask God to open your mind and heart to accept His love!! God the Father offers you everlasting life with Him in heaven when you lay down your own pride and stubborn ego that blames Him for your ruined life. He is ultimately in control...yes! We do not want to accept this amount of power that He has for we believe we have suffered because of it. But so did His Son, Jesus, suffer because of it, in order that you could spend eternity in peace and beauty with Him! Is that fair? Truth is not always fair. God does not always seem fair to us. But we do not see the whole picture. We see only what our limited minds are able to comprehend. The rest we must take on faith.</p>
<p>Footnote: Jn 6:45  Isa 54:13;  Joel 2:28</p>	<p>The Jews referred to the Old Testament as the Law and the Prophets. They called the first five books, the Pentateuch or the Law. These were given to Moses by God and he wrote them for the Israelites. Then God inspired the Prophets, whom He chose, to write the rest of the Old Testament. Thus it was called, The Law and The Prophets. (The word, <i>Pentateuch</i>, is Greek and it means, "five scrolls.")</p>
<p>Jer 31:31-34;  Heb 8: 8-12;  10:16-17</p>	<p>In verse 45, Jesus is referring to the words of Jeremiah. In the Book of Hebrews, in the New Testament, these verses are quoted in their entirety. The verses are the high point of Jeremiah's prophecies and tell of "the new covenant," which comes to us, via the Latin, as The New Testament.</p>
<p>Personal Comment:  Isa 42:1-9; 49:1-13;  50:4-11;  52:13-53:12</p> <p>Jn 1:5  Mt 8:29; Mk 5:9-15;  Lk 8:30</p>	<p>Now <u>if</u> the powerful leaders of the Jews, who considered themselves to be knowledgeable students of the Law and the Prophets, really were paying attention to what they read in Jeremiah, they would have understood. Also <u>if</u> they had paid attention to the "Servant Songs" in Isaiah, they would have recognized Jesus as the Messiah and welcomed His instead of rejecting. Obviously, they were blinded by their pride and harbored darkness in their hearts. This deception was of course from Satan who wanted Jesus destroyed. The devil and his demons recognized Jesus as the Christ, the Holy One of God, but the leaders of the Jews refused to see Him for who He was and is.</p>
<p>Footnote: Jn 6:49</p>	<p>The opponents of Jesus constantly harked back to their interpretation of Scripture, where truth was obviously obscured by their desires and concepts. The Jews had set their hearts on that which could neither give nor sustain spiritual life. The whole thrust of their spiritual</p>

<p>Personal Comment:</p>	<p>philosophy was set upon their tradition and religion rather than upon the Word of God. How could the fallibility of man be more powerful than the infallibility of God? The word, fallible, means, capable of making an error. It is from the Latin word, <i>fallere</i>, which means, to deceive. The word, infallible, means just the opposite—from the Latin, <i>in</i>, which means “not.” So, men and women are able to make mistakes and deceive and be deceived. Only God, the Father, the Son and the Holy Spirit is infallible which means God can neither deceive nor be deceived. God is truth. God’s word is truth. How often in the Gospel of John does Jesus Christ (God) say, “I tell you the truth?” 25 times.</p> <p>Here in John 6:49 he wrote about the Jews, who at that time were far removed from the Word of God recorded by Moses and the Prophets. They added and subtracted their own thoughts and philosophies and called this accumulation of man-made rules and regulations their tradition and it became more important to their religious rituals than what God originally intended. Jesus called this to their attention and they hated Him for it!</p>
<p>Footnote: Jn 6:50-51</p> <p>See Jn 4:42</p>	<p>Jesus Christ’s words speak of the “living bread...the bread that comes down from heaven.” The gift Jesus offers is eternal life with Him for those who believe in Him. The Samaritans judged the words Jesus said to them—these half-breed Samaritans whom the Jews hated—and they believed in Him! They said, “we know this Man is really the Savior of the world.”</p>
<p>Mt 26:17-19; Mk 14:12-16; Lk 7:13</p> <p>1Co 11:23-25</p>	<p>Jesus is looking forward to Calvary where His body, as the Lamb of God will be sacrificed for the sins of mankind. In the OT, the flesh of sacrificed animals was eaten as a means of God’s handling the sin of the Israelites. These sacrifices, repeated year after year did not atone for the people’s sin—it was put on hold, so to speak, by God who knew that in the future (now past) the death of His Son Jesus Christ would be the true and only sacrifice that would atone for mankind’s sin.</p> <p>We do not eat the actual flesh of Jesus. We eat bread and drink wine (or grape juice) in remembrance of what Christ did on the cross for us sinners. (Some religions claim their bread and wine are “sacraments” and are in reality the body and blood of Jesus Christ. No.</p> <p>“The Lord Jesus, on the night He was betrayed, took bread, and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.’ In the same way, after supper He took the cup, saying, ‘This cup is the new covenant in My blood; do this, whenever you drink it in remembrance of Me.’ “ The benefit believers receive in eating the bread and drinking the wine (grape juice, usually) in communion is spiritual, because we remember all that Christ Jesus did for us!!</p>
<p><b>JOHN 6:52-59</b></p> <p>v.53 v.54 v.55 v.56 v.57 v.58</p> <p>v.59</p>	<p><b>Then the Jews began to argue sharply among themselves, “How can this Man give us His flesh to eat?”</b></p> <p><b>Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink His blood, you will have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is real food and My blood is real drink. Whoever eats My flesh and drinks My blood remains in Me, and I in him. Just as the living Father sent Me and I live because of the Father, so the one who feeds on Me will live because of Me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds of this bread will live forever.”</b></p> <p><b>He said this while teaching in the synagogue in Capernaum.</b></p>

Footnote: Jn 6: 53-58	This is an absolute statement made by Jesus—that “unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.” This of course means spiritual life—the life of one’s spirit.
NIV Quest Bible Sidebar	“Does Jesus literally mean we must eat His <i>flesh</i> and drink His <i>blood</i> ? No. Jesus was not recruiting a cult of cannibals, though Christians were later charged with such atrocities. This is an overstatement, a literary device Jesus often used to communicate a particular truth. In this case, He was making the point that intellectual belief in Him is not enough. He called people to go further than that—to base their entire lives, their very survival upon Him and His words. To ‘eat’ and ‘drink’ Jesus is to assimilate and depend on Him in every aspect of our lives. Though these verses may allude to (or make a direct reference to) the sacrament of Christian communion as some believe, Jesus did not introduce the Lord’s Supper and its symbolism until the night before He was crucified.”
Ac 8:3	
Footnote: vv.53-58 continued  Jn 6:53-58; See vv. 35,40,47,51	Jesus clearly does not teach that receiving communion is the one requirement for eternal life or that it is the only ordinance (or authoritative command) through which Christ and His saving benefit are received. (Some religions and their sacred rites and ceremonies, their sacraments and rituals imply that their ordinances are the “only” way to receive salvation and they are wrong because Jesus never instituted those rites, rituals, sacraments, etc.) In this very discourse He emphasizes faith in response to testimony. Flesh and blood here point to Christ as the crucified One and the Source of Life. Jesus speaks of the setting apart of faith in Him alone as God’s appointed sacrifice—not any ritual requirement.
Footnote: Jn 6:54  See v.39	Verse 54 states that Jesus Christ will “raise up” the believer “at the last day.” The true believer will persevere because of Christ’s firm hold on him or her. The “last day” is a reference to Christ’s second coming.
Footnote: Jn 6:58 See v.49  Jos 5:12  Ex 16:19-20	“The bread that came down from heaven,” is a reference to the manna, but the manna that sustained the Israelites in their desert wanderings had only a limited value. In fact, just before the fall of Jericho, when the Israelites were first in the land of Canaan, “the manna stopped the day after they ate this food from the land” of Canaan. It was definitely limited. (And the manna of Exodus would only be edible for one day—except for the Sabbath they could eat what they had collected the day before—for if they hoarded it and didn’t eat it on the day they gathered it, the manna would be “full of maggots and begin to smell.” The value of this manna was limited and is contrasted with the heavenly food that Christ gives. For the tenth time in this 6 <sup>th</sup> chapter of the Gospel of John, the reference is made to Christ’s coming down from heaven or to the bread from heaven.
<b>JOHN 6:60-71</b>  v.61 Mt 13:57;Mk 16:19; 2Co 3:6 v.64 v.65 Mt 10:2-4; 13:11	<b>On hearing it, many of His disciples said, “This is a hard teaching. Who can accept it?”</b>  <b>Aware that His disciples were grumbling about this, Jesus said to them, “Does this offend you? What if you see the Son of Man ascend to where He was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. Yet there are some of you who do not believe.” For Jesus had known from the beginning which of them did not believe and who would betray Him. He went on to say, “This is why I told you that no one can come to Me unless the Father has enabled him.”</b>  <b>From this time many of His disciples turned back and no longer followed Him. “You do</b>

<p>v.68 v.69 Mk 1:24</p>	<p><b>not want to leave too, do you?" Jesus asked the Twelve. Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that You are the Holy One of God."</b></p>
<p>v.70 Mt 10:4;26:14 v.71</p>	<p><b>Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!" (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray Him.)</b></p>
<p>Footnote: Jn 6:60</p>	<p>"Many of His disciples said, 'This is a hard teaching.' " It was hard to accept, not hard to understand. The thought of eating the flesh of the Son of Man and drinking His blood was no doubt very shocking to most of the Jews who heard the words of Christ.</p>
<p>Personal Comment:</p>	<p>To eat Jesus Christ's flesh and drink His blood was the powerful imagery Jesus used to explain the basic communion His believers had with Him. I have heard a mother say to her baby in a voice of overwhelming love for him, "I love you so much, I could eat you up." There is no cannibalistic evil involved here. It is just that the mother is emotionally consumed by love for her baby and she expresses this indescribable love in these terms. Jesus meant that to eat and drink of Him. Jesus Christ's believers are to receive Him into themselves spiritually—literally to consume Him, spiritually. The word, consume, may mean to eat, but it also means to be completed; it means to be filled or to absorb. The Latin for the word, consume, means to "take in, intensively."</p>
<p>Lk 23:46</p>	<p>I was not able to find the source, but in some very old Bibles, Luke 23:46 was translated, "It is consummated." These were Jesus' Last words on the cross and He meant, "It is finished." He had completed the work of His ministry on earth. It is in this sense of "completion" that believers "eat His flesh and blood." Yet, we take Christ <i>spiritually</i> into our own spirit because we remember what He did for us. When we eat and drink "communion" we are "completed" in a spiritual sense by the remembrance of what Jesus did.</p>
<p>Lk 22:19; 1Co 11:24-25</p>	<p>At the Last Supper, the Lord gave us this bread and wine communion. He said, Do this in remembrance of Me." And this is a very significant way that Christians remember their Lord and God—and all He has done!</p>
<p>Jn 6:56-58</p>	<p>It was never the Lord's intension to put on the words quoted by John an evil, cannibalistic concept. But in the sense that He gave us Himself as the bread of heaven that came down to save us, we participate in this remembrance by eating the communion bread and drinking the communion wine (very often it is the juice of the grape, unfermented, but the symbolism is the same). The remembrance, eating and drinking, reminds us of the Old Testament institution of sacrifice and atonement. The priests and the people participated in the sacrifice by eating the burnt offerings and drinking the offered wine, there by consuming the sacrifice. This was the picture, or type, or shadow, or symbol of what Jesus did as the Lamb of God, sacrificed on the cross for us. And we remember it by eating and drinking bread and wine, "the Body and Blood."</p>
<p>Lk 23:39-43</p>	<p>This is done in the act of believing Jesus Christ is the one and only salvation. The "good thief" did not come down off his cross and go out and receive the bread and wine of communion, (or read the Bible, or go to church, or get baptized, etc.). He accepted in his heart and spirit that Jesus is the Christ and he was in turn accepted by Christ to enter paradise with Him that very day!!</p>
<p>Footnote: Jn 6:62</p>	<p>In this verse, Jesus asks the disciples, "What if you see the Son of Man ascend to where He</p>

<p>See Mk 8:31; Lk 6:5; 19:10; Jn 13:31; Jn 7:39; Eph 4:7-13</p>	<p>was before?” This question probably refers to the series of events that began with the cross where Jesus was glorified. Here the idea of glory includes Jesus Christ’s sacrificial death on the cross and the glorious salvation that would result from it. Jesus is also speaking of His resurrection and exultation into heaven when He ascended. He will “go up to heaven,” (ascend) “where He was before”— His incarnation. (That is, He became a human baby born in Bethlehem and lived on earth to complete His mission which was salvation for all those who believe in Him. This is the glory: The gift of His Son from God, given to believers who will become Christ’s gifts to the Father.</p>
<p>Footnote: Jn 6:63-65</p>	<p>Jesus tells His disciples, “The words I have spoken to you are Spirit and they are life.” Coming to Christ for salvation is never a merely human achievement.</p>
<p>One Volume Bible Commentary</p>	<p>It is the Spirit that gives to the “Bread of Life” its power, because the Spirit <u>is</u> Christ—it is not His actual flesh—the bread and wine we consume are <u>as though</u> it were the flesh and blood of the Incarnate Christ, the Savior.</p>
<p>Isa 50:4; 54:13  Jer 31:34 See Eph 3:12</p>	<p>In Isaiah we read, “All your sons (and daughters) will be taught by the Lord and great will be your children’s peace.” Jeremiah wrote of this beautiful New Covenant or New Testament when Christ comes: “ ‘No longer will a man teach his neighbor, or a man his brother ( or a woman her sister or friend), saying, “Know the Lord,” because they will all know Me, from the least of them to the greatest,’ declares the Lord.”</p>
<p>Personal Comment: Jn 1:3; Rev 1:8 Jn 1:4,12</p>	<p>John uses the word, “WORD” to describe Jesus Christ in his opening chapter of this Gospel. He wrote about the Word becoming flesh. “Through Him all things were made”—that is, it was through Jesus Christ, the Alpha and Omega—that God created!! “In Him was life and that life was the Light of men.” All who believe in Him become “children of God.”</p>
<p>Jn 1:14</p>	<p>“The Word became flesh”—came down from heaven like manna, the pre-figurement of Christ Himself, the true bread from heaven “Who came from the Father, full of grace and truth.”</p>
<p>See 2Co 2:15-16;  2Co 3:4-6 Dt 30:6: Jer 31:33-34</p>	<p>Paul wrote in his second letter to the Corinthians that this power of the Spirit of Christ is in believers who eat the “Bread of the Presence” in remembrance of Him. It has been said that we are what we eat!! “We are to God the aroma of Christ among those who are being saved and to those who are perishing.” The effects of His presence within the new spirit of believers is recognizable. For our confidence is through Christ because “He has made us competent as ministers of a new covenant—not of the letter (as was written in stone) but of Spirit; (the letter of the OT Law was written in stone did not give life) for the letter kills, but the Spirit gives life.”</p>
<p>Footnote: Jn 6:66</p>	<p>“From this time” may also mean “for this reason”—the eating of the bread and wine, the flesh and blood, the bread of life—“many of His disciples turned back and no longer followed Him.” Jesus had already made clear what discipleship would mean to those who followed Him. Many of those who did follow Him changed their minds at this point because they were not ready to receive life in the way He taught.</p>
<p>Personal Comment:</p>	<p>Many people “turn back” because to follow Christ Jesus and truly be a Christian, one not only accepts the bread and wine of communion in remembrance of what Jesus said, “this is My body...this is My blood,” but one, as a Christian, begins a life-long journey away from the sins and life-style of one’s past. The Christian is to feel the presence of Christ within, to the degree that he or she will actively change away from the non-Christian part of their past. This does not mean that we do anything to save ourselves but it means we are so blessed by</p>

<p>NIV Quest Bible Sidebar</p> <p>Footnote: Jn 6:67-71 (v.68) (v.69)</p> <p>(v.70) (v.71)</p> <p>See Mt 26:14-16 KJ Jos 15:25</p>	<p>being reborn and changes that we want to do everything to continue to mature spiritually. Christ gives us the help and power to do this when we receive Him as our Savior. We then receive the indwelling Holy Spirit who helps us to continue to change and grow.</p> <p>“Why did so many disciples abandon Jesus? Some may have been disappointed the He refused to become the conquering King they had anticipated. Others may have found His teachings too hard, or His instructions too threatening. Jesus offers eternal life, but He requires acceptance of Himself as Savior and Lord. This means His agenda must become His follower’s agenda, and that is unacceptable to many would-be disciples.”</p> <p>The Apostles and many other disciples are strengthened by Christ’s words and are willing and eager to accept His terms. As in the Synoptic Gospels of Matthew, Mark and Luke, Peter act as spokesman Jesus asks the Twelve if they also want to leave Him. But Peter says truthfully, “to whom shall we go? You have the words of eternal life. We believe and know You are the Holy One of God.” The Greek verbs, <i>believe</i> and <i>know</i> mean, “we have entered a state of belief and knowledge that has continued until the present time.” Jesus continues and states clearly, “Yet one of you is a devil.” He meant, of course, Judas Iscariot, who, though he was one of the original 12 Apostles, betrayed Jesus to the chief priests. The name, “Iscariot” means a man from Kerioth, a town in Judea and this definitive name would apply to the father and the son—both Judas and his father would identify himself as being an inhabitant of Kerioth (Iscariot).</p>
<p><b>JOHN 7:1-13</b> Lev 23:34; Dt 16:16 Mt 12:46 v.4 Ps 69:8-9; Mk 3:21 v.5</p> <p>v.6 v.7 v.8 Mt 26:18</p> <p>v.10 v.11</p> <p>v.12 v.13</p>	<p><b>After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take His life. But when the Jewish Feast of Tabernacles was near, Jesus’ brothers said to Him, “You ought to leave here and go to Judea, so that Your disciples may see the miracles You do. No one who wants to become a public figure acts in secret. Since You are doing these things, show Yourself to the world.” For even His own brothers did not believe in Him.</b></p> <p><b>Therefore Jesus told them, “The right time for Me has not yet come; for you any time is right. The world cannot hate you, but it hates Me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for Me the right time has not yet come.” Having said this, He stayed in Galilee.</b></p> <p><b>However, after His brothers had left for the Feast, He went also, not publicly, but in secret. Now at the Feast the Jews were watching for Him and asking, “Where is that Man?”</b></p> <p><b>Among the crowds there was widespread whispering about Him. Some said, “He is a good Man.” Others replied, “No, He deceives the people.” But no one would say anything publicly about Him for fear of the Jews.</b></p>
<p>Footnote: Jn 7:1-5 (v.2)</p> <p>Lev 23:33-43; Dt 16:13-15; Zec 14:16-19</p>	<p>As in John 5:1 and 6:1, the time is indefinite. However, John 6:4 refers to the Passover Feast And 7:2 refers to the Feast of Tabernacles, making the interval between the two Feasts about six months. The “Feast of Tabernacles,” which occurred in the sixth month between the fifteenth and twenty-first days of the Jewish month of Tishri. (Comparable to our calendar as occurring in September to October.) the Feast of Tabernacles was the great Feast in the Jewish year, which celebrated the completion of the harvest and commemorating God’s goodness to the people during the desert wanderings. The name came from the shelters made of leafy branches, hastily built to last a week. The people lived in these shelters throughout the seven days of the Feast.</p>

(vv.3-5) Personal Comment:	Jesus' brothers thought that He was out of His mind and "did not believe Him."
Mk 3:21, 31-32; Lk 8:18 Mk 6:3	In those days, a carpenter worked more in stone than in wood since stone was available and houses were basically made of stone, which was more durable and comfortable. The business that Joseph had started in Nazareth very probably flourished because the whole area was considered choice by the rich people from Jerusalem, from the coast of Mediterranean and the Roman military and political officials who chose to build beautiful homes there. After Joseph died, Jesus, being the oldest and first Son, was probably supposed to run the business, but He obviously had another, far more important agenda. His half brothers, James, Joseph, Judas and Simon thought He was insane.
Lk 1:26-35; 46-55 Lk 1:25-38 Lk 1:47-51	Jesus embarrassed them. Here He was the eldest brother who was supposed to inherit most of what Joseph had worked to achieve and He's off running around Galilee, Samaria and Judea like a common beggar, stirring up trouble where ever He went.
Jn 19:26-27	His mother believed in Him but she, too, was not quite able to understand Him, even though the angel Gabriel told her Who the Child was to be whom she miraculously conceived. She obviously knew something about Him from the words of others and what the Lord had given her to know. But the knowledge was not easy for her to bear, especially now that Joseph was gone and she had four other Jewish sons with whom she had to contend.
(v.4)	Jesus knew of her dilemma and did not want to leave her in the care of her unbelieving sons. When He was hanging from the cross, He said to His mother, "Dear woman, here is your son" and to John He said, "Here is your mother." And John took Mary into his home and lovingly cared for her as if she were his own mother.
Jn 1:46	It is not clear whether the brothers claimed some personal knowledge of the miracles that Jesus performed, that other people who were not of the family, did not have. Perhaps they believed that any claim to the Messiahship must be decided in Jerusalem by the powers that be, such as the chief priests, the rabbis and of course the Pharisees—those self appointed, self-righteous leaders—and not simply "claimed to be" by a carpenter from Nazareth. Most Jews considered Nazareth a defiled town because of all the foreign Gentiles who lives in that area. So the advice from the brothers of Jesus was basically, go to Judea to Jerusalem to the men who run the nation and have them make You the Messiah. They did not believe He was rational and they wanted Him, "gone" so they could concentrate on the family business without ridicule from the town's people.
Mt 13:55; Ac 1:14; Ac 15:13; 1Co 15:7 Gal 2:9 Ac 12:17 Jude 1:1	Much later, (AD 50-60), after Jesus' Resurrection, his brothers James and Jude not only believed in Him but also each wrote a letter which is included in the NT. His brother, James, became prominent in the Christian church in Jerusalem. Paul called him "a pillar" of the church. Peter told his friends to tell James that he had been rescued from prison. Jude is identified as "a brother of James."
Footnote: Jn 7:6-7 Mt 26:18;Lk 9:51 See Jn 2:4	Regardless of His brothers' concepts and intentions, of course, Jesus lived His entire life in accordance with the will of God! What a powerful statement that is! And His schedule was strict and all inclusive. He did not allow anything to interrupt the timing set by God for Him, and also by Him, before time began.
(v.7)	"The world," meaning either the people who were opposed to God or the human system (of governments and cultures) which opposed God's purposes: either or both influenced Jesus' brothers. They belonged to "the world," at that time and therefore could not be the objects of its hatred. Jesus, however, rebuked the world and was hated for it. This hatred rubbed off on

<p>Footnote: Jn 7: 8-10</p>	<p>the “worldly” brothers and they would not stand for it —they wanted Him out of their lives. Jesus was not arbitrarily refusing to go to the Feast, but He was refusing to go as a pilgrim, and as one of the crowds of Jews who went, year after year, to follow the law set down by Moses. When Jesus did go to Jerusalem for the Feast of Tabernacles, it was to deliver a prophetic message from God at the “right time.” (Remember, everything that Jesus did was done according to the plan and schedule that He and the Father had agreed upon in eternity past.)</p>
<p>(v.10) See Jn 7:4</p>	<p>And He chose to go to Jerusalem for the Feast, privately and in accordance with the will of the Father, rather than in response to the derisive suggestion from His half-brothers—in order that He might “show” Himself “to the world.”</p>
<p>Footnote: Jn 7:12-13</p>	<p>People were whispering about Jesus. Many of the common people believed in Him and were very curious to see Him for they had heard or knew about His Miracles and His teaching. But they feared the Pharisees and other prominent Jewish men of influence because these powerful men hated Jesus for many reasons. It was not safe to speak openly about Him.</p>
<p>(v.13) See Jn 1:19  See Nu 3 &amp; 4 &amp; 18</p>	<p>John uses the word, “Jews,” as distinct from the crowds who were also Jews. The Jews who John referred to were Levites and Jewish leaders who were hostile to Jesus. They believed that they were the only ones who had the right and responsibility to teach the Law, given by God but written by Moses. (Jesus was of the tribe of Judah, like king David, not a Levite, and this, too, angered the Levites who believed they were chosen by God to teach the Law.) They frequently forgot not only the meaning of the Law but that God was the author, not Moses! These “Jews” would not accept Jesus because He spoke against them with truth! He was threatening to their safe, lofty and false concept of who they were. They did not want their power to be questioned, especially in front of the Roman conquerors whom they despised and feared! The Levites were set apart by God to be responsible for the temple, the worship and the teaching of the Law. However, at this point in time, their teaching had been polluted by man-made tradition, and their own sinful nature.</p>
<p><b>JOHN 7:14-4</b> v.15 See Jn 1:19 Mt 13:53-58 v.16</p>	<p><b>Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach. The Jews were amazed and asked, “How did this man get such learning without having studied?”</b></p> <p><b>Jesus answered, “My teaching is not My own. It comes from Him who sent Me. If anyone chooses to do God’s will, he will find out whether My teaching comes from God or whether I speak on My own. He who speaks on his own does so to gain honor for himself, but He who works for the honor of the One who sent Him is a Man of truth; there is nothing false about Him. Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill Me?”</b></p>
<p>v.18 v.19  v.20  v.21 See Jn 5:2-9 v.23 Gen 17:10-14 v.24 Isa 11:3-4</p>	<p><b>“You are demon possessed,” the crowd answered. “Who is trying to kill You?”</b></p> <p><b>Jesus said to them, “I did one miracle, and You are all astonished. Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath. Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with Me for healing the whole man on the Sabbath? Stop judging by mere appearances, and make a right judgment.”</b></p>
<p>Footnote: Jn 7:14</p>	<p>Jesus chose to make Himself known in Jerusalem “halfway through the Feast” when the</p>

<p>Lev 23:33-34 See Ex 23:14-17; Dt 16:16</p>	<p>crowds of Jews, from all over the known world, would be at their maximum. In the NIV footnote for “The Feast of Tabernacles” we read that it was (and is to a degree with some orthodox Jews today) the last of the three annual pilgrimage festivals which were considered a “must attend” feast every year. The name “tabernacles” comes from the Hebrew word, <i>sukkot</i>, which is translated also to mean, “booths” which were made to be temporary structures to remind the Jews of their tent-dwelling years of the Exodus and to remind them how they lived when God brought them out of captivity in Egypt.</p>
<p>Footnote: Jn 7:15  Jn 1:19 Jn 7:40-43  Jn 7: 12-13</p>	<p>It gets a bit confusing because John calls different groups of people, “Jews.” It is necessary to read into this all-inclusive use of the word, “Jews” just which group he is referring to: One group was the powers-that-be, those high-ranking Jews who hated Jesus because He threatened them with truth! Another group was the common people who scoffed at Him and taunted Him. They feared Jesus because He was totally different from any other teacher. This group of Jews was also mercenary and pursued Jesus because He fed them all the bread and fish they could eat. The third group of Jews was those people who apparently knew enough of the OT Scripture to be able to recognize who He was and is. Perhaps John simply expected his readers to be familiar enough with these various groups of Jews to be able to distinguish to whom he referred when he wrote, “the Jews.”</p>
<p>(Footnote for v.15 continued) One Volume bible Commentary</p>	<p>Since the Jews knew that Jesus had never been the student of a recognized rabbi or scribe, as Paul was a student of Gamaliel, they were skeptical. Yet, they were amazed and questioned Him in disbelief with the desire to somehow discredit how and where He got “such learning.”</p>
<p>Footnote: Jn 7: 16-17  (v.17)</p>	<p>Jesus answered them with a declaration that incensed them even more. Jesus tells those self-righteous leaders that He received His learning from “Him who sent Me.” His meaning was clear even to these scoffers! Jesus continues to tell them that those who “do God’s will” will be able to judge the authenticity of His teaching Jesus’ words themselves will be proof enough that His teaching came from God.</p>
<p>Footnote: Jn 7: 18-19 See Jn 5:41 Ro 2:29; Dt 30:6  Jn 3:33; 8:26  (v.19)</p>	<p>In His next words, Jesus calls attention to the leaders who were only too eager to call attention to themselves to gain honor and recognition in what they presented to the public as learning. Again He is contrasting their man-made tradition with the law which Moses gave them from God. He said, “But he who works for the honor of the One who sent Him—(like Moses did)—is a man of truth.” They should recognize that Jesus was not self-seeking. In this Gospel no one is spoken of as being “true” except God the Father and Jesus. Once more John ranks Jesus with God.  The Jews congratulated themselves on being the chosen recipients of the law, but Jesus told them that they all broke the law of which they were so proud!</p>
<p>Footnote: Jn 7:20 Mt 12:24-32; Mk 13:22-30; Jn 8:48-52</p>	<p>The accusation that Jesus was demon possessed is recorded by John, Matthew and Mark. Again “the crowd” here was probably pilgrims who came “up” to Jerusalem for the Feast of Tabernacles. This group were different from “the Jews” who were trying to kill Jesus and the Jerusalem mob that knew of the plot as indicated by John.</p>
<p>Personal Comment:</p>	<p>When John wrote this Gospel, it was customary to describe the journey from one place to another by the height of the mountain or hill or the depth of the valley, wherever the city was built. Hence, since Jerusalem was built on “Mount Zion” the journey there—whether one was coming from the North, South, East or West, was described as “going up to Jerusalem.” Or if you were coming from Jerusalem and going someplace else, you were said to be going down,</p>

Lk 10:30	regardless of what compass direction you were going. For instance, in Luke we read of a man who “was going down from Jerusalem to Jericho.” Jericho is 15-20 miles Northeast of Jerusalem. Regardless of the elevation, in our century and culture we would say, “going up” to Jericho because it is North of Jerusalem. When Jesus was in Galilee He said, “I am not yet going up to this Feast,” which was in Jerusalem. Jerusalem is about 75 miles (as the crow flies) South of Galilee. We would say, “going down” to Jerusalem. This is all rather confusing!
Jn 7:8	
Footnote: Jn 7: 21-24	Now in these next verses we learn why it was that the Jews wanted to kill Jesus. At least, this is one of the reasons—there were many reasons that we will discover as we study this Gospel and the other Gospels as well. Jesus asks, “Why are you trying to Kill Me?” The crowd accuses Him of being “demon-possessed.” Then they mocked Him and asked “Who is trying to kill You?”
(v.22) Ex 12:44,48; Gen 17:9-14 Lev 12:3	The requirement of circumcision was included in the law that Moses gave to the Israelites (the Jews), yet it did not originate with Moses but went back to Abraham. (So right there they were wrong about when the law of circumcision was established.) The Jews took the regulation written in Leviticus to mean that circumcision must be performed on the eighth day even if it was the Sabbath, a day on which no work should be done. This exception is of critical importance in understanding the controversy. Jesus was not saying that the Sabbath should not be observed or that the Jewish regulations were too harsh. He was saying that His opponents did not understand what the Sabbath meant. The command to circumcise showed that sometimes work not only might be done on the Sabbath but <u>must</u> be done then. (Again, the Jews were wrong in their concept of the command.) Jesus continued to declare that deeds of mercy, as those of healing on the Sabbath were in this category.
<b>JOHN 7:25-30</b> v.26 v.27	<b>At this point some of the people of Jerusalem began to ask, “Isn’t this the Man they are trying to kill? Here He is, speaking publically, and they are not saying a word to Him. Have the authorities really concluded that He is the Christ? But we know where this Man is from; when the Christ comes, no one will know where He is from.”</b>
v.28 Jn 8:14-42 Mt 11:27; Jn 3:17	<b>Then Jesus, still teaching in the temple courts. Cried out, “Yes, you know Me, and you know where I am from. I am not here on My own, but He who sent Me is true. You do not know Him, but I know Him because I am from Him and He sent Me.”</b>
v.30 Mt 26:18 v.31	<b>At this they tried to seize Him, but no one laid a hand on Him, because His time had not yet come. Still, many in the crowd put their faith in Him. They said, “When the Christ comes, will He do more miraculous signs than this Man?”</b>
v.32	<b>The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest Him.</b>
v.33 v.34	<b>Jesus said, “I am with you for only a short time, and then I go to the One who sent Me. You will look for Me, but you will not find Me; and where I am, you cannot come.”</b>
v.35 See Ac 17:4;18:4 v.36	<b>The Jews said to one another, “Where does this Man intend to go that we cannot find Him? Will He go where our people live scattered among the Greeks, and teach the Greeks? What did He mean when He said, ‘You will look for Me, but you will not find Me,’ and ‘Where I am, you cannot come’?”</b>
Footnote:	“The People of Jerusalem” is an expression found only here in John (7:20, 25) and also in

<p>Jn 7:25-30 (v.26)</p> <p>(v.27)</p> <p>Mt 2:4-6 (v.28)</p> <p>(v.30)</p>	<p>Mark (1:5) in the NT. It probably refers to the Jerusalem mob. They did not originate the plot against Jesus but they knew of it. When expressed in Greek, their question, “Have the authorities really concluded that He is the Christ?” is in a form that expects a negative answer. The people continued to speculate, “No one will know where He is from.” That is, some Jews believed the OT Scripture and knew of the birth place of the Messiah was Bethlehem, but others were ill-informed and believed Jesus was from Nazareth. Jesus then said, “You know Me”—but His words actually held the opposite meaning. Most of the Jews did not know where He was from and they certainly did not really know who He was. It was at this point that the enemies of Jesus “tried to seize Him” but they were powerless to do so, until His time had come.</p>
<p>Personal Comment:</p>	<p>In an age where communication was basically carried from person to person by “word of mouth”—there were no phones, newspapers, TV or radio—yet, people (the mob) knew virtually everything that was going on with their leaders, the Pharisees, priests scribes, rabbis, etc., but about Christ, some people remembered Scripture and some people got it all wrong—just as in our day of advanced technical communication, some of it is true and some of it is fiction.</p>
<p>Footnote: Jn 7: 31-35 See Jn 6:26</p>	<p>Again John wrote about a different group of Jews but he simply refers to them as “the crowd.” This crowd was the pilgrims who had come to Jerusalem for the Feast of Tabernacles, many of whom believed in Jesus as the Messiah, on the basis of His miraculous signs.</p>
<p>(v.32)</p>	<p>There was only one ruling chief priest, but the Romans took away the power of a number of chief priests. These men retained the title by consent of the Romans and they had influence over the people but no longer had any legal status.</p>
<p>(v.33) (vv.34-35) See James 1:1 2Ki 17:5-6</p>	<p>Jesus’ words are puzzling to those who heard Him speak, “I am with you only a short time and then I go...” Jesus changed the topic from His miracles to His death. The Jews misunderstood His words, “where I am, you cannot come.” From the time of the exile (to Assyria and Babylon), many Jews lived outside Palestine and were found in most cities through out the Roman empire and they thought Jesus meant that He was going to go “to teach the Greeks.”</p>
<p>2 Ki 17:5-41; 24:10-17</p> <p>See 2Co 1:1; 11:13</p>	<p>The dispersion of the Jews among the Gentiles came about as a direct result of their idolatry and disobedience. First Israel, the Northern Kingdom was exiled to Assyria, then, Judah, the Southern Kingdom was taken in captivity to Babylon. And later, because of the Roman invasion, many Jews were widely scattered throughout the known world. The Jews commonly called all Gentiles, Greeks, whether they were Greeks or not. In verse 35 the Jews mocked the words of Jesus when they said, “Will He go among the Greeks?” In a sense, they were unknowingly speaking of what would take place in the future, in the early years of Christianity. The Apostles, especially the Lord’s “special” Apostle, Paul, carried the gospel throughout the Roman Empire.</p>
<p><b>JOHN 7:37-44</b> Isa 55:1;58:11 v.39</p>	<p><b>On the last and greatest day of the Feast, Jesus stood and said in a Loud voice, “If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him.” By this He meant the Spirit, whom those who believed in Him were later to receive. Up that time the Spirit had not been given, since Jesus had not yet been glorified.</b></p>
<p>v.40 v.41</p>	<p><b>On hearing His words, some of the people said, “surely this Man is the Prophet.” Others said, “He is the Christ.” Still others asked, “How cant the Christ come from</b></p>

<p>v.42 v.43 v.44</p>	<p><b>Galilee? Does not the Scripture say that the Christ will come from David’s family and from Bethlehem, the town where David lived?” Thus the people were divided because of Jesus. Some wanted to seize Him, but no one laid a hand on Him.</b></p>
<p>Footnote: Jn 7:37 See Lev 23:24-36 Dt 16:13-15</p>	<p>“The last day of the Feast” refers to either the seventh or the eighth day. The Feast of the Tabernacles lasted seven days, but it was customarily extended to the eighth day with added-on ceremonies called the “closing assembly.” It was at this time that Jesus stood—the “Teachers” usually sat—so Jesus drew special attention to His message.</p>
<p>Paraphrased: One Volume Bible Commentary</p>	<p>The Feast proper closed on the seventh day, but the eighth day was, by custom, kept as if it were a Sabbath day, with a holy, special meeting to commemorate the entrance of the Israelites into the promised land of Canaan.</p>
<p>See Lev 23:36 Jn 4:7-26</p>	<p>Jesus said, “If anyone is thirsty, let him (or her) come to Me and drink.” As He said to the Samaritan woman at the well of Jacob, here He declares Himself to be the giver of “the living water.” This declaration was connected with the ritual of the feast, because on every day except the seventh day, a pitcher of gold was filled with water taken from the pool of Siloam (a fulfillment of Scripture) by a priest, and poured together with wine on the West side of the altar at the time of the morning sacrifice. This ceremony was accompanied with the singing of psalms and hymns. This water was believed to symbolize the miraculous water which supplied the Israelites in the desert wanderings during their exodus from Egypt. Jesus’ words also refer to the outpouring of the Holy Spirit promised in the Book of Isaiah in the days of the Messiah. So, at this time, on the eighth day of the Feast of Tabernacles, when water was not poured out, Jesus came forward, stood up and declared Himself to be the giver of the true water of life, that is, the Holy Spirit.</p>
<p>See Isa 12:3</p>	
<p>Ex 17:6; Nu 20:8-11</p>	
<p>Isa 11:2-3</p>	<p>Jesus meant the streams of living water that would flow into the spirit of the Christian believer, who would receive the indwelling Holy Spirit, after Jesus would be glorified. This, of course, had not yet happened—first would come the crucifixion, resurrection and ascension—then from the first Pentecost of the Christian era to the end of time, born-again Christian believers would receive this “living water,” the Holy Spirit, as a gift of God’s grace because they believed in His Son, Jesus Christ.</p>
<p>Footnote: Jn 7: 38-39 Isa 12:2-3; 44:3-4; 58:11</p>	<p>In this passage, verse 38, Jesus captured the intent and meaning of the prophecies of Isaiah. Because of God’s Word which stands forever, He was able to call upon an ancient promise of Scripture and make it immediately available to His hearers.</p>
<p>(v.39)</p>	
<p>Ac 2:1-44</p>	
<p>Footnote: Jn 7:40-44</p>	<p>The crowd of Jews was again mixed in their response to these amazing and awesome words. Some believed that “surely this Man is the Prophet. Others said, ‘He is the Christ (or Messiah).’ “ Yet others remained skeptical, still supposing Him to be from Galilee. They remembered the prophecy of Micah which said that the Messiah would come from David’s town of Bethlehem. And some of the crowd whose lofty position of power over the people, the Pharisees, Sadducees, scribes priests and rabbis, were so threatened by His words of power and truth, that they wanted to kill Him!</p>
<p>Micah 5:2</p>	
<p>Personal Comment:</p>	<p>As cruel as this is to read and know to be true—it was all part of God’s plan. In the OT, day after day, the priests sacrificed animals on the altar of God to “handle” the sin of the people—His chosen people—the Israelites, who later in their history, were called Jews. These daily sacrifices and the yearly atonement ceremonies did not forgive or remove sin. The sin of the Israelites was handled and put “on hold” by God until His Son, Jesus, was sacrificed as the One and Only true sacrifice of atonement—for those who believe in Him. Read these</p>
<p>See Nu 28:1-8</p>	

<p>Ex 27:21; Le17:11; Ro 2:17; Heb 2:17; 10:11 Read Jn 1:29</p> <p>Jn 7:38-39 See Isa 58:11 Acts 2:1-41</p>	<p>Scriptures to get a picture of how God established, as a lasting ordinance, the daily sacrifice for the Israelites for generations to come—until, of course, the Lord God sacrificed His Son Jesus, the Christ, the Lamb of God, who is perfect, who is God. Jesus Christ is the one and only true sacrifice of atonement that takes away the sin of the world—all people, Jews and Gentiles alike—who believe in Christ Jesus and His salvation are forgiven by God, given a new born-again spirit and the gift of the indwelling Holy Spirit. Jesus calls this Holy Spirit, “living water.” “...Jesus stood up at the Feast of the Tabernacles and said to all the people there, ‘Whoever believes in Me, as the Scripture has said, Streams of living water will flow within him (or her).’ By this He meant the Spirit, whom those who believed in Him were later to receive.”</p>
<p>Bible Dictionary</p>	<p>Incidentally, the term, <i>yehudi</i>, is the name the Greeks gave to those who were Judahites, that is, the Israelites who were of the tribe of Judah. Originally this meant those who lived in and around Jerusalem. After the fall of the kingdom in 721 BC, both those of the Southern Kingdom, Judah, and the Northern Kingdom, Israel, were called Jews—from the word, <i>yehudi</i>. In Nazi Germany (1930-40, specifically), Jewish businesses, homes and people were crudely painted with the word, “Jude”—indicating they belonged to or were Jews.</p>
<p><b>JOHN 7:45-53</b></p> <p>(v.46)</p> <p>(v.47)</p> <p>(v.50)</p> <p>(v.52)</p> <p>(v.53)</p>	<p><b>Finally the temple guards went back to the chief priests and Pharisees, who asked them, “Why didn’t you bring Him in?”</b></p> <p><b>“No one ever spoke the way this Man does,” the guards declared.</b></p> <p><b>“You mean He has deceived you also?” the Pharisees retorted. “Has any of the rulers or the Pharisees believed in Him? No! But this mob that knows nothing of the law—there is a curse on them”</b></p> <p><b>Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, “Does our law condemn anyone without first hearing him to find out what he is doing?”</b></p> <p><b>They replied, “Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.”</b></p> <p><b>Then each of them went to his own home.</b></p>
<p>Footnote: Jn 7: 45-47</p>	<p>“The temple guards” knew they would be in trouble for failing to make an arrest. They did not mention the hostility of the crowd which would have given them something of an excuse before the Pharisees, because the guards were favorably impressed by the teaching of Jesus and were not willing to cause Him trouble.</p>
<p>(v.47)</p>	<p>But the Pharisees were greatly irritated. They wanted Jesus “gone” in the worst way—they wanted Him dead! Ordinarily, the chief priests would have criticized and sharply blamed the temple guards for their disobedience and even argued with them in their disapproval, but they too, were threatened by Jesus and wanted Him eliminated.</p>
<p>Footnote: Jn 7:48-49 See Dt 16:16</p>	<p>“The mob” was the crowd of pilgrims who had come to Jerusalem from all over the known world for this mandatory and important Feast of Tabernacles. (“Three times a year all your men must appear before the Lord your God at the place He will choose: at the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles.” These were annual pilgrimage feasts.) These people were not the “Jerusalem mob” who knew of the Pharisee’s</p>

	<p>plot to kill Jesus, nor were they the influential Jews who were actually trying to kill Him because He was upsetting their control over the rest of the Jews, the common people. The pilgrim crowd knew virtually nothing of these secret, clandestine plans of the Pharisees, chief priests and controlling class of rich Jews.</p>
<p>Footnote: Jn 7: 50-53 See Jn 3:1-21 Jn 12:42-43</p>	<p>The irony here is that the Pharisees implied that <u>no</u> Jewish leader believed in Jesus, Yet, Nicodemus, “a member of the Jewish ruling council” and a Pharisee, was very impressed with Jesus and even had a conversation with Him. He was not alone. “Many even among the leaders believed in Him. But because of the Pharisees, they could not confess their faith for fear they would be put out of the synagogue; for they loved praise from men more than praise from God.”</p>
<p>(v.51)</p>	<p>Nicodemus stood up to these self-righteous, evil men and pointed out to them that they disregarded the law in this instance; they wanted to kill an innocent Man because He threatened their sanctimonious (pretending to be pious or righteous) power over the people.</p>
<p>(v.52) <b>ON THE MAP, #6</b>  Mt 15:14;23:16-26</p>	<p>The Pharisees were angry and wrong! They shouted back at Nicodemus incredulously, “Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.” However, Jonah and perhaps other prophets as well, came from Galilee. (On a map of “Prophets in Israel and Judah”—we see that the town of Gath-Hepher, where Jonah was born is in Galilee, about 15 miles west of the Sea of Galilee. This body of water is given several names in Scripture: the Sea of Kinnereth, the Lake of Tiberius, and the Sea of Galilee. Nazareth is about 18 miles southwest of this sea, and about 8 miles south of Gath-Hepher. So these “blind guides” (what Jesus called the Pharisees) did not know what they were talking about! If they had looked into it, and perhaps asked Jesus where He had been born, He would have told them. But truth was not part of their agenda.</p>
<p>(v.53)</p>	<p>The earliest manuscripts of the Scriptures, of the New Testament, do not have John chapter 7:53 to chapter 8:7. It is believed that this story was originally attached to another narrative, since Jesus was not present at the meeting of the Sanhedrin, which is described in verses 45-52.</p>
<p><b>JOHN 8: 1-11</b> See Mt 26:55</p> <p>(v.4) Lev 20:10; Dt 22:22 (v.6)</p>	<p><b>But Jesus went to the Mount of Olives. At dawn He appeared again in the temple courts, where all the people gathered around Him, and He sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, “Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do You say?” They were using this question as a trap, in order to have a basis for accusing Him.</b></p>
<p>(v.7) Dt 17:7;Eze 16:40 Ro 2:1,22</p>	<p><b>But Jesus bent down and started to write on the ground with His finger. When they kept on questioning Him, He straightened up and said to them, “If any of you is without sin, let him be the first to throw a stone at her.” Again He stooped down and wrote on the ground.</b></p>
<p>(v.9) (v.10)</p>	<p><b>At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, “Woman, where are they? Has on one condemned you?”</b></p>
<p>(v.11)</p>	<p><b>“No one, sir,” she said.</b></p>

Personal Comment:	<p><b>“Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”</b></p>
(vv.4-6)	<p>I have always loved these verses. I can just picture in my mind the whole dramatic scene. The temple courts are gleaming in the early morning sun. Jesus was seated with the many people who hungered to see Him, hear Him and just to be around Him. The Pharisees obviously had plotted together to bring off this scornfully derived presentation, staged and contrived by them to trap Jesus.</p>
See Pr 31:10	<p>Since the sin of adultery cannot be committed alone, where was the man? Why just one offender? It is obvious they had provided a way for the man to escape, or possibly he had been paid by them to commit the act at an agreed upon place and time so the “arrest” could be made. The woman’s accusers must have been especially eager to humiliate her. It has always been my opinion that this woman was a particularly “desirable” prostitute, who had been used by some of these very powerful men. She may have insulted or belittled one or more of them. Who knows? We see on TV News, etc., the utter contempt in which middle-eastern men hold women—perhaps the same attitude existed here. (I have heard it said that Jewish men used to thank God that they were not born female.)</p>
(v.6)	<p>Since the Romans did not allow the Jews to carry out death sentences, the Pharisees were trying to trap Jesus into telling them to go ahead and stone the woman, consequently He would have been condoning action which was against Roman law, and then He would be in trouble with Roman authority, and they hoped He would then be imprisoned and put to death by the Romans.</p>
(v.7)	<p>But Jesus seemed to ignore them, and their outrage against Him grew! He bent down and wrote with His finger in the dust on the ground. The anger of the Pharisees was kindled because it appeared that Jesus didn’t even pay attention to their deceptive theatrics.</p>
(v.9)	<p>Some of them may have come closer to Him to see what He had written in the dirt. But then He stood up, faced them and said, “If any of you is without sin, let him be the first to throw a stone.”</p>
See Jn 10:22-39	<p>The arrogance of these Jews! To think they could trap the Son of God!! But they didn’t want to admit that Jesus is God! John does not tell us what was written by the finger of Jesus Christ in the dust, but it is reminiscent of the finger of God writing the “Ten Commandments” on the tablets of stone. I believe that what Jesus wrote were the very treasured, personal and very private sins of each one of these evil Pharisees and the other prominent Jews who were with them. But when they read what was written in the dust, one by one, they hastily departed, leaving the humiliated woman alone with Jesus—and the silent crowd who had witnessed the whole thing.</p>
Ex 31:18	<p>Jesus stood up and asked the woman, “Where are they? Has no one condemned you?” What a response! The gentleness of this God Man rings from these words written by John. In the perfect compassion of God, Jesus says to her, “Neither do I condemn you. Go now and leave your life of sin.”</p>
(v.10)	
(v.11)	
Lk 7:47-48	<p>In that one beautiful healing sentence is the summation of what a true forgiven, born-again believer is able to do—leave a life of sin!! For me, who came to saving faith after about three-quarters of a century in the limbo of the unbeliever—this is what God made possible for me to do. Oh, not that I am sinless. No, I still retain my sin-nature, but the addictive sins of my past are no longer addictions! God took that all away. I do pray daily that those sins stay “put away” for He has forgiven me much!</p>

<p>American Heritage Dictionary</p>	<p>The Sanhedrin was the highest judicial and ecclesiastical council of the Jewish nation, pertaining to the Jewish religion, their sacred tradition and the law. It was composed of 70 to 72 members. (Very definitely, Jesus was not a member!!)</p>
<p>NIV footnote for Mt 2:4; 3:7</p>	<p>The chief priests were the Sadducees who were in charge of worship at the temple. Teachers of the law were Jewish scholars who were professionally trained in the development, teaching and application of OT law. Their authority was strictly human and traditional. The Pharisees were a legalistic and separate group who strictly, but often hypocritically, kept the law of Moses and the unwritten tradition of the elders. The Sadducees were more worldly and politically minded and were theologically unorthodox. Among other things, they denied the resurrection and the existence of angels and spirits.</p>
<p>Footnote: Jn 8: 1-2</p>	<p>Regardless of where this story originated, it may well be authentic.</p>
<p>Ac 1:12; ex 16:20; Nu 35:5; Jos 3:4</p>	<p>The distance from the Mount of Olives to the southeast wall of the ancient city of Jerusalem was less than a mile down into the Kidron Valley and up into the city. The Mount of Olives was “a Sabbath’s day walk from the city of Jerusalem.” It was a distance of about three-quarters of a mile, and drawn from rabbinical reasoning, a faithful Jew was to travel no farther than this distance on the Sabbath.</p>
<p>(v.2)</p>	<p>Living in the USA—a country that is about 3000 miles east to west and about 1000 miles north to south, it is difficult to picture all that transpired in the Gospels, which took place over an area of about 90 miles (north to south) by about 40 miles (east to west). Also all travel on land was done by walking. Even on a donkey or in an ox cart, the speed was comparable to walking since much of the terrain was hills and valleys and very rocky.</p>
<p>Footnote: Jn 8:3-4 See v. 6</p>	<p>“A woman caught in adultery.” This sin cannot be committed alone, so the question arises as to why only one offender was brought before Christ. The incident was staged to trap Jesus, and provision had been made for the man to escape, obviously, since he was not “caught.” The woman’s accusers must have been especially eager to humiliate her, since they could have kept her in private custody while they spoke to Jesus.</p>
<p>(v. 4)</p>	<p>Compromising circumstances were not sufficient evidence, according to Jewish law, which required witnesses who had seen the act.</p>
<p>Footnote: Jn 8: 5-7 See Dt 22:22-24 Lev 20:10 Mt 1:18-24</p>	<p>The Pharisees and teachers of the law altered the law a little! They said to Jesus, “In the Law, Moses commanded us to stone such a woman.” Actually, the manner of execution was not prescribed unless the woman was a betrothed virgin—but the law required the execution of both the man and the woman involved in the sin—not just the woman!!</p>
<p>(v. 6) See Jn 18:31-32</p>	<p>These hypocritical leaders of the Jews were “using this question as a trap,” because the Romans did not allow the Jews to carry out death sentences.</p>
<p>Quest Bible sidebar Paraphrased</p>	<p>Jesus thwarted these vigilantes’ haste to make a judgment. By this simple act, He made them wait for His answer to their questions.</p>
<p>(v. 7)</p>	<p>Jesus Christ’s surprising response, “Let him (who is without sin) be the first to throw a stone at her.” His words disarmed them! And by stating that a stone should be thrown, Jesus could not then be accused of failure to uphold the law. But His qualification for throwing the stone prevented anyone from acting. “Without sin” does not mean “sinless,” rather it means</p>

Heb 10:31	“without <u>this</u> sin.” Certainly, by walking away, each man condemned himself of having committed “this sin” in his own life. It is not possible to deceive the Lord God! And these foolish, arrogant men thought they could outwit Jesus!
Footnote: Jn 8: 9-11	The older men in this prideful group of Pharisees and Jewish leaders “began to walk away.” Being older, they perhaps had a bit more sense and perhaps a little less pride; whichever, “the older ones” were the first to realize the trap that they had so skillfully set for Jesus, caught only their own foolish attempts to deceive Him.
(v.10-11)	The use of the word, “woman” as a form of address, seems harsh to our 21 <sup>st</sup> Century western ears, but it was customary in the 1 <sup>st</sup> Century Middle East, (and perhaps still is). Jesus did not condone what the woman had done nor did He condemn her. He forgave her and said, “Go now and leave your life of sin.” We do not know how this woman came to live a “life of sin.” In that culture as in ours, often an abused and/or abandoned woman has no other recourse. In this story, Jesus, of course, knew everything there was to know about this woman’s past. It may be why He didn’t condemn her. Nor did He overlook what had become of her life.
<b>JOHN 8:12-30</b> Pr 4:18	<b>When Jesus spoke again to the people, He said, “I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life.”</b>
v. 13	<b>The Pharisees challenged Him. “Here You are, appearing as Your own witness; Your testimony is not valid.”</b>
v.14 See Jn 13:3; 16:28	<b>Jesus answered, “Even if I testify on My own behalf, My testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no one. But if I do judge, My decisions are right, because I am not alone. I stand with the Father, Who sent Me. In your own Law it is written that the testimony of two men is valid. I am One who testifies for Myself; My other witness is the Father, Who sent Me.”</b>
v.15 v.16 Mt 18:16 v.18	
v.19	<b>Then they asked Him, “Where is Your father?”</b>
See 1Jn 2:23 v.20	<b>“You do not know Me or My Father,” Jesus replied. “If you knew Me, you would know My Father also.” He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized Him, because His time had not yet come.</b>
v.21 See Jn7:34;13:33	<b>Once more Jesus said to them, “I am going away, and you will look for Me, and you will die in your sin. Where I go, you cannot come.”</b>
v.22 See Eze 3:18-19	<b>This made the Jews ask, “Will He kill Himself? Is that why He says, ‘Where I go, you cannot come’?”</b>
v.23 Jn 3:31; 17:14 v.24	<b>But He continued, “You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins; if you do not believe that I am [the One I claim to be], you will indeed die in your sins.”</b>
v.25	<b>“Who are You?” they asked.</b>
v.26 Jn 7:28	<b>“Just what I have been claiming all along.” Jesus replied. “I have much to say in judgment of you. But He Who sent Me is reliable, and what I have heard from Him I tell</b>

<p>Jn 3:32;15:15 v.27 v.28 Jn 12:32;16:32 Isa 50:5 v.30</p>	<p><b>the world.”</b> <b>They did not understand that He was telling them about His Father. So Jesus said, “When you have lifted up the Son of Man, then you will know that I am [the One I claim to be] and that I do nothing on My own but speak just what the Father has taught Me. The One Who sent Me is with Me, He has not left Me alone, for I always do what pleases Him.” Even as He spoke, many put their faith in Him.</b></p>
<p>Footnote: Jn 8:12 Ex 3:14 Jn 8:58-59</p>	<p>This is the second time in John’s Gospel that Jesus applied the (title) name, I AM, to Himself. In doing so Jesus risked being stoned for blasphemy. (Altogether Jesus is quoted using I AM as a self-description seven times if this Gospel. See Jn 6:35 and footnote in this study.)</p>
<p>NIV Quest Bible Sidebar For Jn 8:12-29 Jn 8:45-46 See v. 30</p>	<p>“Jesus claimed to be not only on a mission from God, but He also claimed to be the unique Son of God who always does what pleases God and who brings light to the entire world. The Pharisees considered this claim preposterous. And indeed, a person who would make such an amazing statement could only be a liar, a lunatic or the authentic Son of God. However, none of His listeners could disprove His claim. In fact, ‘many put their trust in Him.’ “</p>
<p>Personal Comment: 1Jn 1:5; Mt 5:14 Php 2:15 Ex 13:21</p>	<p>It is also true that “God is light.” The followers of Jesus reflect the light that comes from Him, thus they are called “the light of the world.” The “darkness” is of this world and of Satan. Believers in Christ Jesus “will have the light of life.” In Exodus we read of the visible symbol of God’s presence—the “pillar of cloud” by day and the “pillar of fire” by night, to guide the Israelites in their 40 years of wandering in the wilderness. Jesus is also the light from God that lights the way for life—for all who believe on His name—as the pillar of fire lighted the way for the Israelites.</p>
<p>Footnote: Jn 8: 14-18 Heb 6:13 Gen 22:10</p>	<p>Jesus made two points in His reply to the Pharisees’ challenge (v.13). First He was uniquely qualified to bear testimony. In the Book of Hebrews we read that God “swore by Himself...since there was no one greater for Him to swear by.” (To swear, here, means an oath and promise.) What an incredible thought! Who could possible be greater than God! John records that Jesus says “My testimony is valid, for I know where I come from.” Because God is omniscient (knowing everything), therefore, Jesus being God, knows everything. He knew both His origin and His destination whereas the Pharisees knew neither!</p>
<p>(v.15) See v. 26 Ro 2:16</p>	<p>The judgment of the Pharisees was limited and worldly. Here Jesus responds to the Pharisees concept of “judgment,” which also was limited by their arrogant world view. Jesus made it clear that He did not judge at all using their limited concept. Of course, in the truest sense of the word, “judgment,” Jesus did judge then, in that circumstance and “on the day when God will judge men’s secrets (He will do so) through Jesus Christ.”</p>
<p>(vv. 16-18) Dt 17:6; 19:15</p>	<p>Jesus’ second point was that His testimony was not unsupported, as the Pharisees supposed. The Father was with Him, so He and the Father were the two witnesses required by the law.</p>
<p>See Jn 4:34 and note</p>	<p>Jesus was always aware of His mission. He said, “My food... is to do the will of Him Who sent Me.” Jesus depended on the Father and did the work the Father sent Him to do.</p>
<p>Footnote: Jn 8:19 See Jn 1:1-5,18  1Jn 2:23</p>	<p>John made it clear in the first five verses of His Gospel that the WORD, Jesus was with God and was God. And Christ made God the Father known to all who are willing to be blessed with this knowledge. Here in chapter 8, verse 19, Jesus stresses that the Father is known through the Son and that to know one is to know the other. In John’s first Letter, he wrote: “Whoever acknowledges the Son has the Father also.” Jesus came to earth to be recognized as the Son of God and to draw people to the Father God through Himself. The simplicity of</p>

<p>Mt 3:17</p>	<p>this gift was for some too difficult to grasp: know the Son, know the Father. When Jesus was baptized, the Father’s voice was heard, saying, “this is My Son, whom I love; with Him I am well pleased.”</p>
<p>Personal Comment:</p>	<p>And in this context of “knowing the Father,” Jesus isolated Himself frequently away from the others—away from the world and its limitations and distractions—to be alone with His Father in prayerful communication because His time on earth was short. Jesus was constantly aware of His strict schedule on earth. Time seems so vast to us that we do not always realize that God has set up the course of time in such a way that the events of the universe, and especially those of earth, are scheduled by God to occur precisely when He planned for them to occur. Matthew wrote that even the demons were aware of God’s schedule! Verse 20 tells us that “no one seized Him,” even though the Pharisees were challenging Him, “because His time had not yet come.”</p>
<p>Mt 8:29 (v.20) See v.13</p>	<p>Things other than death divide people. The believer’s essential being is changed at his or her spiritual rebirth and they are not the same as those who oppose God, who are of this world, whose prince is the devil. Jesus was certainly in this world, but He was not of this world. In the Scriptural context, “this world” is Satan’s domain. Thank God, Christian believers may continue to live in this world to show the world the difference spiritual rebirth and belief in Christ makes, but believers are no longer truly of this world.</p>
<p>Footnote: Jn 8: 23-24 See Jn 3:31;12:31;14:30; 15:19; 1Jn 5:19</p>	<p>Jesus echoes God’s great affirmation about Himself that He, the Lord God, made to Moses from the “Burning Bush.” Here, Jesus is still talking to the Pharisees, and all unbelievers: “If you do not believe that I AM the one I claim to be, you will indeed die in your sins.”</p>
<p>(v.24) Ex 3:14; Jn 6:35 Jn 4:26</p>	<p>Normally the word, <i>exalt</i>, when used in the NT means to glorify, praise and honor (God), but here, John uses the term to be interpreted as “lifted up,” for he is referring to the crucifixion. And in the truest sense, the cross was the supreme exaltation of Jesus Christ.</p>
<p>Footnote: Jn 8:28 See Jn 12:32 and footnote</p>	<p>We have already read previously in this Gospel that Jesus said, “Just as Moses lifted up the snake in the desert, so the Son of Man <u>must be lifted up</u>” and in this sense, the Son of Man must be exalted on the cross as the one perfect acceptable sacrifice for mankind’s sin—so “that everyone <u>who believes</u> may have eternal life.” Later in this Gospel, Jesus predicts His death and says to His disciples, “But I, when I am lifted up from the earth, will draw all men (and women) to Myself.” The crucifixion was not only the supreme exaltation of Jesus Christ, it is the reason for which He was born of woman; “For God so loved the world that He gave His one and only (begotten) Son, that whoever believes in Him shall not perish but have eternal life.” Jesus Christ came to earth for this purpose. God chose a tribe of nomads to be His chosen people, the Jews. His Son needed a genealogy. Mary and the foster father, Joseph, were both descendants of David, of the tribe of Judah. He was miraculously conceived, was born in the usual way and matured, from a human infant to a grown man. The last three years of His life were spent relentlessly telling the good news of salvation; showing mankind how to live the good and godly life; then He became the perfect sacrificial Lamb of God—the perfect, totally acceptable sacrifice to atone for man’s sin.</p>
<p>Personal Comment: See Jn 3:14; 12:32 And footnotes</p>	<p><b>To the Jews who had believed Him, Jesus said, “If you hold to My teaching, you are really My disciples. Then you will know the truth, and the truth will set you free.”</b></p>
<p>Jn 3:16</p>	<p><b>They answered Him, “We are Abraham’s descendants and have never been slaves of anyone. How can You say that we shall be set free?”</b></p>
<p><b>JOHN 8:31-47</b> See Jn 15:7</p> <p>v.33 Lk 3:8</p>	

<p>v.34 v.35 Ro 6:16 v.38 See Jn 14:10</p>	<p><b>Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed. I know you are Abraham's descendants. Yet you are ready to kill Me, because you have no room for My word. I am telling you what I have seen in the Father's presence, and you do what you have heard from your father.</b></p>
<p>v.39</p>	<p><b>"Abraham is our father," they answered.</b></p>
<p>v.40 v.41 Mt 12:14</p>	<p><b>"If you were Abraham's children," said Jesus, "then you would do the things Abraham did. As it is, you are determined to kill Me, a Man who has told you the truth that I heard from God. Abraham did not do such things. You are doing the things your own father does."</b></p>
<p>Isa 63:16; 64:8</p>	<p><b>"We are not illegitimate children," they protested. "The only Father we have is God Himself."</b></p>
<p>v.42 Jn 7:28; 1Jn 5:1 v.44 Jn 13:3 1Jn 3:8 v.45 Jn 18:37 v.47 1Jn 4:6</p>	<p><b>Jesus said to them, "If God were your Father, you would love Me, for I came from God and now am here. I have not come on My own; but He sent Me. Why is My language not clear to you? Because you are unable to hear what I say. You belong to Your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe Me! Can any of you prove Me guilty sin? If I am telling the truth, why don't you believe Me? He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God."</b></p>
<p>Footnote: Jn 8:31 One Volume Bible Commentary</p>	<p>In the next several verses (vv. 31-59) we read a little about what the Jews believed themselves to be, namely, the Children of Abraham. Jesus spoke to those Jews who were inclined to regard Him as the Messiah. When these half-believers found that Jesus demanded an entire change of heart, a breach with orthodox Judaism, and faith in Him as the eternal Son of God, their feeling towards Him was changed to violent hatred.</p>
<p>Jn 8 24-25 See vv.33,37</p>	<p>In verse 31 we read about those Jews who had believed Him when He made His great affirmation about Himself: "I am the One I claim to be." But they did not believe "on" Him, with religious faith in Him as the Light and Life of men. They may have made a formal profession of faith but their own words show that these Jews were not true believers.</p>
<p>Footnote: Jn 8:32 NIV Quest Bible Sidebar</p>	<p>"If the Jews believed Him, why did they want to kill Him? (See Jn 8:37,40) This is proof that their belief fell short of life-changing trust. It might have been that they believed what He could do, not in who He was. They were looking for miracles, political revolution and fulfillment of their personal dreams. But when their national savior went unrealized, beliefs about God and their actions, their loyalty shifted easily. They were not willing to admit their sinful condition and hold to Jesus' teaching (v.31). Their support for Jesus transformed into opposition."</p>
<p>Personal Comment:</p>	<p>It bothers my sense of reality when I encounter people who claim to be believers in Christ Jesus, yet their life-style does not bear out this claim. They live their lives like they always have. They may have made a formal profession of faith, but this seem to have been merely some words they said, probably in the heat of emotion or perhaps to please someone else. But, true belief in Christ brings about not only a changed, born-again spirit in a person, but a life-long dedication to live a changed life! Often when this type of individual makes a</p>

Mt 12:43-45; Lk 11:24-26	profession of faith in Jesus, and then finds no fulfillment of their personal dreams and expectations, their “love and devotion” turns to violent hatred—not only for Christ but often for loved ones as well. The devil knows his own and welcomes them back.
2Pe 1:3-11	Peter’s second Letter states the importance of making one’s calling and election to be Christ-believers sure. The power of Christ gives us everything we need for life and godliness. If we choose to use this gift. Some people choose not to use this gift from Jesus! How utterly foolish! If you know someone who fits this description, please pray for his or her salvation.
Heb 10:26-31	This is serious. “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left but only a fearful expectation of judgment and the raging fire that will consume the enemies of God.” I have heard some fool say, “I’ll try Jesus, it can’t hurt.” What a total misconception! We are all drawn to belief in the salvation of Christ. Many times in a person’s life God sets up the opportunity for him or her to believe. I suggest that when you receive such an opportunity that you do everything in your power to accept and welcome the Gift that God offers. If you ignore the magnitude of this grace, you are sealing your own doom. This is the most serious question you will ever need to answer. Do you truly believe in the Savior Jesus Christ?
Footnote: Jn 8:32  Ro 8:1-4	A main theme in the Gospel of John is “truth,” in the sense not only of conformity to correct belief but also the holiness that accompanies a life lived in acceptance and belief in the truth of Who and What Christ is. Jesus, through the grace of God, changes a believer’s spirit. Literally, the believer’s spirit is born again, made new, made possible to accept the “truth.” Then the believer is given the indwelling Holy Spirit of God who helps the believer to live a changed life. It is that obvious—or should be!
See Jn 8:38; 14:6	“The truth” is closely connected with Jesus. It is not philosophical truth but the truth that leads to salvation. “The truth will set you free.” This freedom is the freedom from sin, not from ignorance.
Personal Comment:  Jn 13:34-35; Ro 12:2; Eph 4:20-24	When someone comes to the threshold and recognizes the debilitating effect of addictive sin on one’s life, and the enormity of one’s sin reaches this point of saturation, one hungers for cleansing and truth. One is then overwhelmed by the desire to repent and ask the Lord God for forgiveness and the grace to change, to believe, to be rid of that filth that was one’s life. And the beauty is that the Lord Christ will give you a new reborn spirit! Then He gives the strength and power of the indwelling Holy Spirit to help this new, spiritually reborn believer to be able to walk away from that detestable life you once lived, before, and begin to mature in faith, knowledge and in helping rather than hurting others.
Footnote: Jn 8:33	One of the obvious characteristics about a person who denies the truth, such as the Pharisees and the Jewish leaders—these “children of Abraham”— is how readily they claim the lie as fact!! Here these indignant Jews answer Jesus, “we are Abraham’s descendants and have never been slaves of anyone. How can You say that we shall be set free?”
Personal Comment: Ex 6:5-8 Lev 26:14-39 2Ki 15:29;17:6;24:15-17  v.48	What about the whole nation of Jews being captive slaves several times in the Old Testament? For instance: They were captive in Egypt for hundreds of years. The writings of the prophets cry out the fact that the Jews had become increasingly “slaves” of sin and idolatry—then they lost the protection of God and were made captives and slaves of Assyria, Babylonia, etc. Now in the New Testament when Jesus is speaking to them that the “truth will set you free,” they are not capable of comprehending the truth! Those Jews could not even admit that they were literally slaves of their Roman conquerors and overlords—at the very

Footnote: Jn 8:34	<p>time that they were denying that they were ever slaves!! How blind!</p> <p>Anyone who has been addicted to sin, (and has recognized it, acknowledged it to God, asked for forgiveness and been cleansed) understands what Jesus meant when He told “the children of Abraham”—the Jews—that “everyone who sins is a slave to sin.” It is only when a sinner knows the hold that an addiction has and acknowledges this truth—that one cannot break free by one’s own strength! You needed the power of God to be free!!!</p>
Personal Comment:	<p>Believe me—I tried to break away from my most precious and insidious sins for a lifetime. Going to confession (I was raised Catholic) never helped. No matter how often I went and told the priest and said my penance prayers afterward, eventually I repeated those same sins, time and time again. Also, I never felt absolved. I always felt guilty of all of them! Yet, I had no power to stop doing the same nasty evil sins over and over again. You must think me a terrible person. No, I wasn’t terrible in that sense but I was and still am a sinner. The immeasurable, essential and powerful difference is that I am a saved sinner!</p> <p>With the power of God and my desire to be rid of those life-long habitual sins, I have been saved by the atonement of Jesus on the cross. I have been virtually freed of all those lures that used to suck me into sin, almost without my even wanting to go there. I say, virtually, because I am still aware of certain ingrained habits that were associated with committing those sins. But, I pray, daily, asking God to take away all vestiges—even the memory—of those addictions.</p> <p>There is no sense of freedom so great as to be free of the bondage that those sinful addictions had over me. I am no longer a slave to them! I am no longer a victim of Satan. But I remember the power they once held over me, and I don’t ever want to go back to the degradation of that enslavement. Thanks to God and His grace and forgiveness and cleansing, and the power of the risen Savior, I don’t have to.</p>
Jn 8:34	Here in verse 34, however, Jesus is speaking about the Jews’ slavery. They were superstitiously attached to the letter of the Mosaic Law. They were ignorant of the saving truth, yet considered themselves in complete possession of the truth. They believed
Mt 9:13; 23:28-35	themselves to be perfect and hated Jesus for upsetting their self-righteous (though blind to the truth) existence.
Footnote: Jn 8:35 One Volume Bible Commentary	<p>“A slave, unlike a son, formed no part of the family. He could be sold or expelled at will. So these Jews, slaves of sin and to the letter of the Law, were no true members of the Messiah’s kingdom, and would be expelled from it.” Jesus was bringing to their attention that righteousness does not come from observing and keeping the letter-of-the-Law, because without a change of heart, spirit and attitude—which is only achieved by internalizing the perfect law of God and desiring to follow it with one’s heart, mind body and soul, membership in the Messiah’s kingdom is not possible. But even observing the law to the best of one’s ability, as the common Jew desired to do, does not bring about salvation.</p>
Ro 2:12-16	<p>The Apostle Paul clarified the very essence of what Jesus is talking about here. “All who sin apart from the law will also perish apart from the law and all who sin under the law will be judged by the law. For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous. (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, then their consciences also bearing witness, and their thoughts now accusing, now even defending them.) This will take place on the day when God will judge men’s</p>

<p>Eccl 12:14 See 1Co 2:16</p>	<p>secrets through Jesus Christ, as my gospel declares.” “For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.”</p>
<p>Footnote: Jn 8: 37</p>	<p>Jesus was well aware of the intentions of the Pharisees and leaders of the Jews. They wanted to kill Him! In this Gospel, (7:1- 8:59), John records the strong opposition to Jesus, including repeated references to threats on His life, and wrote the major arguments against the Messiahship of Jesus. Then, in these verses, Jesus answered these arguments.</p>
<p>Footnote: Jn 8:38</p>	<p>It is clear at this point in John’s Gospel, that we note the contrasts Jesus is making between Himself and these arrogant Jewish leaders. In verse 44, He clearly said who their true father was—and its’ not Abraham! And it certainly was not God!!</p>
<p>Footnote: Jn 8:39-41-43</p>	<p>Jesus counters their claim that, “Abraham is our father,” by revealing their “deeds” which clearly define who, in reality, their father was. Then these arrogant Jews make a veiled comment on Jesus’ own birth. Many of them claimed He was illegitimate because of the gossip stories which circulated in Nazareth when people knew Mary was pregnant and had not yet been legally married to Joseph and their conjugal rites had not yet been consummated and sanctioned. The Jews were so convinced of their own preconceptions that they really did not hear or comprehend what Jesus was saying.</p>
<p>Footnote: Jn 8:44 See Jn 1:10-13  See Jn 8:28,37</p>	<p>Jesus said, speaking to the Jews, “Your father, (is) the devil.” He stated the Jews’ relationship to Satan explicitly. Jesus clearly excluded the idea of the universal fatherhood of God. Their problem basically was spiritual, not intellectual. Being oriented toward Satan, they were bent on murder and eventually would succeed. The concept of “truth” is foreign to Satan and those who are his! Jesus defines the devil, called Satan: “He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.”</p>
<p>Personal Comment:</p>	<p>And I might add that the devil is the father of liars! If you have ever known a congenital liar, you know that they have no conception of the truth! To them, the truth is anything they want it to be at the time. And this qualified “truth” is altered when necessary. It then becomes another imagined “truth.” I am rather gullible and naïve in certain areas. I lived in a quasi “mother-son” relationship with my nephew for a number of years. Basically, I believed what he told me. Some of it I questioned, but most of it I accepted. Years later, I discovered what a fool I had been. By that time he had effectively relieved me of my money and my home and forced me into bankruptcy. Some of us are not very worldly until we receive a couple of really hard knocks to the head!!</p>
<p>Footnote: Jn 8:46-47</p>	<p>Jesus asked, “can...you prove Me guilty of sin?” The asking of the question was more significant than the Jews’ failure to answer, in that it showed that Jesus had a perfectly clear conscience. (The only one Who walked the earth to fit this description? Jesus is/was the only sin-less One!!) He goes on to say that only those “who belong to God” are able to hear what God says. He told the Jews why they could not truly comprehend what the truth was—because they did not belong to God.</p>
<p>Personal Comment:</p>	<p>What a concept! I can see the world around me traveling rapidly down toward the total destruction described in Scriptures. Everything that the Lord God said through His Prophets about what would happen to His “chosen people,” the Israelites (more commonly , the Jews) If they were to abandon Him and worship other gods.</p>

<p>Jos 2:9-11 2Ch 30:8-9 Eze 2:4-8; Ac 7:51-53</p> <p>1Ki 9:7</p> <p>Jn 1:29</p>	<p>For instance, Rahab and the people of Jericho feared the Israelites because of their awesome and powerful God. But the Israelites consistently limited the Lord God because they were stiff-necked and they didn't believe in Him and obey Him! I am amazed how many Gentiles believed in the power of the God of the Jews. Many Gentiles were appalled at how readily the Jews abandoned the One True God for their man-made pagan idols. They also were aware of how hungrily the Jews adopted the degradation of the pagan culture. King Solomon explained that the Jews had become a "by-word and an object of ridicule among all peoples." It was unheard-of for a tribe of people to no longer worship their god—especially the obviously powerful God that the Israelites had! And then generations later, the ultimate disgrace for them as a people—they crucified their God!!!</p>
	<p>Well, it all happened as Scripture said it would! Do we have any reason to believe the predictions, of the Prophets, Apostles and Christ Himself, are not going to happen to us? I don't think so! I was born into the "Great Depression" of the last century, which followed on the heels of the "Great War," the First World War. That depression was world wide. The conditions in Germany were terrible. A man, who was said to have taken his power and charisma from the devil himself—brought Germany out of the depression and then he started to conquer Europe and desired to conquer the whole world! This began World War II. We all know the horrible evil that countless Jews suffered because of that man, Hitler. This war ended and in its wake came power and prosperity to the winners, and ultimately to the losers also. In turn, this prosperity brought about idolatry, greed, unbridled passions and world wide chaos. The true God is all but forgotten.</p>
<p>James 1:1</p> <p>James 4:4</p>	<p>The "world" in Scripture is characterized as the world of those without God. James, the half-brother of Jesus, in his NT letter, wrote "to the Twelve Tribes (the Jews) scattered among the nations." But all peoples are to read his words who are for the spiritually wounded citizens of earth. That is, for all those who are described by James as "you adulterous people, don't you know that friendship with the world is hatred toward God?" Adulterous people—Jews and Gentiles alike— are those who have abandoned the one true God for the lure of the idols of the world</p>
<p>James 1:27</p> <p>2Co 4:4</p> <p>Jn 14:8-11 Jn 12:31;14:30</p> <p>Rev 3:20</p>	<p>The "religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." Paul wrote, "The god of this age (the devil) has blinded the minds of unbelievers, so they cannot see the light of the gospel of the glory of Christ, who is the image of God." Jesus refers to the devil as "the prince of this world." The "world" is composed of all who worship the devil. (There are only two: God —the Father, Son and Holy Spirit—and the devil. You choose which one you will worship.) This is the reason believers should pray for their loved ones and others to put down their stubborn, misguided pride and beliefs, and come to the only spiritual salvation there is, Christ Jesus. All you have to do is to ask Jesus into your heart and He will do the rest. He saves you by His redemptive power, because you cannot save yourself!</p>
<p>1Jn 4:6 Jn 14:17 Jn 8:47</p> <p>Mk 4:9 Mt 11:15;13:9</p> <p>Jn 8:32:14:6; 17:17</p>	<p>John wrote to believers: "We are from God and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood." So we go back to the Gospel of John where Jesus is speaking to the children of Abraham (the Jews) and He is also speaking to all who read these words: "He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God." Jesus is quoted in the Gospel of Mark: "He who has ears to hear, let him hear." Of course not all Jews had abandoned their God just as not all those who live "in the world" are "of the world." The reality of knowing and accepting truth and not knowing and accepting it is entirely based upon one's desire to know, love and serve God. And this is true</p>

Jn 18:37	for Jew and Gentile men and women. Jesus said to Pontous Pilate—and to all who read these words—“I came into this world to testify to the truth.”
<b>JOHN 8:48-59</b> See Mk 3:22-30	<b>The Jews answered Him, “Aren’t we right in saying that You are a Samaritan and demon possessed?”</b>
v.49	<b>“I am not possessed by a demon,” said Jesus, “but I honor My Father and you dishonor Me. I am not seeking glory for Myself, but there is One who seeks it and He is the judge. I tell you the truth, if anyone keeps My word, he will never see death.”</b>
v.50	
v.51	
v.52	<b>At this the Jews exclaimed, “Now we know that You are demon-possessed! Abraham died and so did the prophets, yet You say that if anyone keeps Your word, he will never taste death. Are You greater than our father Abraham? He died and so did the prophets. Who do You think You are?”</b>
v.53	
v.54 1Ki 9:6-9	<b>Jesus replied, “If I glorify Myself, My glory means nothing. My Father, whom you claim as your God, is the One who glorifies Me. Though you do not know Him, I know Him. If I said I did not, I would be a liar like you, but I do know Him and keep His word. Your father Abraham rejoiced at the thought of seeing My day; he saw it and was glad.”</b>
v.56	
v.57	<b>“You are not yet fifty years old,” the Jews said to Him, “and You have seen Abraham!”</b>
v.58	<b>“I tell you the truth,” Jesus answered, “before Abraham was born, I am!” At this they picked up stones to stone Him, but Jesus hid Himself, slipping away from the temple grounds.</b>
v.59	
Footnote: Jn 8:48	Originally, the name <i>Jew</i> , referred to Judahite, a member of the tribe of Judah. With the fall of the Northern kingdom of Israel in 721 BC, the title <i>Israel</i> , survived only in Judah. From then, all Israelites from the Southern kingdom of Judah and the Northern kingdom of Israelites were generally called “Jews.” The Northern kingdom, who had called themselves <i>Israelites</i> , by this time were almost completely dispersed among the Gentiles.
Jn 7:20; 8:48-52;10:20 See Mt 12:32-42; Mk 3:22-30	John uses the term, Jews, about 70 times in his Gospel. However, he usually meant the Jewish leaders who were hostile to Jesus. Here, these stiff-necked leaders said to Jesus, “You are a Samaritan and demon-possessed.” Probably they were labeling Him as being no better than a Samaritan because Jesus did not follow their man-made religious tradition. This infuriated them. Jesus did not respect them nor fear them. It is possible that the slur, “You are no better than a Samaritan,” may have referred to what they believed about His birth. These arrogant Jews believed that His genetic father was a Samaritan, not Joseph. But that Joseph married Mary anyway. Remember, those who listen to the deception of Satan will twist any fact or fiction to formulate their prideful opinions. Here in verse 48, these Jews and even many of those in the crowd accuse Jesus of being demon-possessed.
Personal comment:	The following Scripture may or may not be applicable at this precise place in the Study of the Gospel of John, but I am including now, because the discussion came up as to “why have the Jews been hated so much in history?” The following verses are from the Book of Deuteronomy. They deal with the prediction from God to the Jews of the curses they were to know because of their disobedience. “You will be cursed when you come in and cursed when you go out.”
Dt 28:15-68	
v.19	
v.25	
	“The Lord will cause you to be defeated before your enemies...you will become a thing of

<p>vv. 36-37</p>	<p>horror to all the kingdoms of the earth.”          “The Lord will drive you and the king you set over you to a nation unknown to you or your fathers. There you will worship other gods, gods of wood and stone. You will become a thing of horror and an object of ridicule to all the nations where the Lord will drive you.” (The other gods came to include tradition, wealth, power, worldly knowledge, etc.)</p>
<p>v.43</p>	<p>“The alien who lives among you will rise above you higher and higher, but you will sink lower and lower.”</p>
<p>v.45</p>	<p>“All these curses will come upon you. They will pursue you and overtake you until you are destroyed, because you did not obey the Lord your God and observe the commands and decrees He gave you.”</p>
<p>vv.47-49</p>	<p>“Because you did not serve the Lord your God joyfully and gladly in time of prosperity, therefore in hunger and thirst, in nakedness and dire poverty, you will serve the enemies the Lord sends against you. He will put an iron yoke on your neck until He has destroyed you. The Lord will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand.”</p>
<p>v.64-66</p>	<p>“Then the Lord will scatter you among the nations...There the Lord will give you an anxious mind...you will live in constant suspense.”</p> <p>These predictions were meant about what happened to the Jews in Assyria and Babylonia (approximately 700-500BC), but I see in these words some chilling similarities to what happened to the Jews in Nazi Germany in the twentieth century AD, and in other places and in other times.</p> <p>This discussion came about because my friend and I remembered that we had such hatred of Jews in our youth. Both of us were born into German/American homes and were taught to hate Jews. We did not question this! Fortunately, both of us learned that this prejudice is totally wrong. One cannot be a Christ follower—after all, Jesus was a Jew—and hate Jews or anyone or anything except Satan and evil!!</p>
<p>I &amp; II Kings          See 2Sam 2:5          Ex 3:11-12;          Jos 1:1-16;          Jdg 4:4-5;6:1-14</p>	<p>What happens when we turn from God? In the OT, Books I and II of Kings, we read a description of the history of the monarchy of Israel and Judah, from the closing days of the rule of David until the captivity of the Jews in Babylon. (The Jews had asked God to put a king over them, so they would be like the other nations. Before that God was their King and they had leaders like Moses and Joshua, then Judges like Deborah and Gideon, but then God gave them a lot of kings, many of whom were just like the kings that the other nations had!)</p>
<p>I Ki 18:9-19:37</p>	<p>The division of the Northern Kingdom, Israel, from the Southern Kingdom, Judah occurred in 930BC. The capital of the Northern kingdom was the city of Samaria, therefore the kingdom was called Samaria. The fall of the Northern Kingdom, Samaria, was in 722BC and the Southern Kingdom, Judah fell in 586BC. This history is very confusing to read because it deals simultaneously with both kingdoms over many years and a great number of kings and a lot of evil went on!! The OT Books, I and II Chronicles also relates events of approximately the same time period, the same confusion and the same evil.</p>
	<p>The point I am making in this rather lengthy comment is basically what happens when people—Jews or Americans or any people—turn away from the blessings of God and the</p>

Dr. Lutzer	<p>laws they were supposed to live by. It is so easy to ridicule another nation and say, “How could you do this to yourselves, when God blessed you so lavishly?” Well, how can humans do this? As Dr Lutzer said, “It all happened in Genesis 3.” These terrible things happen because we are all sinners and think we know better than God—and/or our laws—and each one does what he or she wants to do. We do not obey!</p>
I Ki 9:4-9	<p>Our Omniscient, All Knowing God knew exactly what happens when we disobey. In Chapter 9 of I Kings, we read that after Solomon finished building the first temple in Jerusalem, the Lord appeared to him and told him, “If you walk before Me in integrity of heart...and do all I command and observe My decrees and My laws... you shall never fail to have a man on the throne of Israel. But if you or your sons turn away from Me and do not observe the commands and decrees I have given you and go off to serve other gods and worship them, then I will cut off Israel (the Jews) from the land I have given them and reject this temple I have consecrated for My Name. Israel (the Jews) will then become a byword and an object of ridicule among all the peoples.”</p>
Good New Bible Ro 11:11-15	<p>(The following quote is translated from Paul’s Epistle to the Romans.) “I ask then: When the Jews stumbled, did they fall to their ruin? By no means! Because they sinned, salvation has come to the Gentiles, to make the Jews jealous of them. The sin of the Jews brought rich blessings to the world, and their spiritual poverty brought rich blessings to the Gentiles. Then, how much greater the blessings will be when the complete number of Jews is included! I am speaking now to you Gentiles: As long as I am an Apostle to the Gentiles, I will take pride in my work. Perhaps I can make the people of my own race jealous, and so be able to save some of them. For when they were rejected, mankind was changed from God’s enemies into His friends. What will it be, then, when they are accepted? It will be life for the dead.”</p>
Jn 3:16-21	<p>We Americans began our great nation with excellent laws. But when we became a rich and powerful nation, we began to disregard our laws and wrote endless, additional and virtually senseless laws, ad infinitum! Now we have a mess and are hated across the world. So don’t point fingers at others—look in the mirror—look in the newspapers—watch TV—read it in the myriad books on the subject! We as a nation, and remember that a nation is made up of its people, could have voted—or voted differently—but we just didn’t care enough and we are now watching our own demise.</p>
Jn 16:33 Read John 14-16	<p>But folks, this too, was all written about in Scripture. The end times are fast approaching. Christ Jesus gave all humankind the greatest gift God ever gave, salvation! It appears to me that there is not very much that I can do about the way world is. But I have been given this greatest of gifts from God. I believe in Christ Jesus and His Salvation. So no matter what terrible things will happen to me, to this world—to this country I love—I know that when I die I will be in my true home, heaven, in the presence of God.</p> <p>Therefore, dear reader, do the best you can with the world conditions. When you feel alone and frightened, pray. Talk to God about how helpless you are. Tell Him you are sorry for all the terrible things you have done or thought or led others to do and ask His forgiveness. Then allow Christ Jesus to come into your heart and save you! He will! He is just waiting for you to ask Him!!</p> <p>The Jews were blessed by God and told to keep His laws. None of us is perfect enough to keep them. God knew this. He sent His Son, Jesus as the one perfect human being who is also God the Son, to come to earth in order to be the perfect sacrifice to atone for our sins so that we who believe in Him will be saved and be with Him, eternally.</p>

	<p>So, read the Bible, join a Bible believing fellowship, and grow in the Spirit. Jesus said, “I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”</p>
<p>Footnote: Jn 8:51 Rev 2:11;20:12-15</p>	<p>Jesus said that anyone who keeps His “word” (and follows His way,) will never see death. By “word,” Jesus means the whole of His message, which when accepted brings deliverance from spiritual death. (The first death we all experience is the physical death. The second death is spiritual and refers to those who do not believe in Jesus Christ as their Savior and are destined for the “lake of fire.”)</p>
<p>Footnote: Jn 8:53 See Jn 6:30-35</p>	<p>These self-righteous Jews asked Jesus, “Are You greater than our Father Abraham...?” The question was framed to expect the answer, “No.” This is ironic, since Jesus was (is) indeed greater than Abraham, even as He was greater than Moses—or any other man!</p>
<p>Footnote: Jn 8:56 See Mt 13:17</p>	<p>Then Jesus responded with an even more incomprehensible answer than His previous answers, “Your father Abraham rejoiced at the thought of seeing My day; he saw it and was glad.” By the words, “My day,” Jesus probably was not referring to any one occasion but to Abraham’s general joy.</p>
<p>NIV Quest Bible Sidebar</p>	<p>“Was Jesus claiming to be older than Abraham? The issue was not age, but the fact that Jesus claimed to exist prior to Abraham. If Jesus was simply referring to age, He would have said, ‘Before Abraham was, I was.’ But for Him to say ‘before Abraham was born—I am!’ was a statement of eternal self-existence. To the Jews it was reminiscent of God’s own words concerning Himself, ‘I Am Who I Am.’ Jesus was clearly claiming to be divine, which led to the spontaneous desire to stone Him for blasphemy.”</p>
<p>Dictionary of the Bible Lev 24:16</p>	<p>“Blasphemy” is from the Greek word <i>blasphemia</i>, and means, abusive or contemptuous language directed toward God. In Leviticus we read that blasphemy was punished by stoning. Jesus’ claim to be One with the Father (God) was treated as blasphemy by these Jews.</p>
<p>One Volume Bible Commentary</p>	<p>“Abraham looked forward with exaltation to the manifestation of one greater than himself, one in whom all the nations of the earth should be blessed. He saw it, either in a prophetic vision or as some think, from paradise.”</p>
<p>Personal Comment: Mt 12:24-32 (NIV footnote v.31)</p>	<p>Blasphemy against the Holy Spirit is the one sin that cannot be forgiven, not because of a lack of God’s mercy but because it takes away the principle which makes it possible for a man or woman to ask forgiveness. “The context suggests that the <i>unpardonable sin</i> was attributing to Satan Christ’s authenticating miracles done in the power of the holy Spirit.”</p>
<p>Mk 3:22-30</p>	<p>Jesus is answering the teachers of the law by saying, “But whoever blasphemes against the Holy Spirit will never be forgiven; he will be guilty of eternal sin,” The NIV footnote to this remarkable and frightening statement is, that “Jesus identifies this sin—the teachers of the law attributed Jesus’ healing to Satan’s powers rather than to the Holy Spirit.”</p>
<p>Dr. Lutzer</p>	<p>In one of Dr. Lutzer’s sermons he said, “If you think you have committed the unpardonable sin, chances are that you haven’t.” That sin is the blatant and intentional statement that attributes the power of the Holy Spirit to Satan—which is like saying that God gets His power from the devil. How ridiculous!!! God created Lucifer, an angel. Lucifer wanted to be powerful like God. He abandoned God, but he remains subordinate to God. He can do only</p>

	<p>what God allows him to do.</p>
<p>Footnote: Jn 8:57 Lk 3:23</p>	<p>The Jews said, incredulously, “You are not yet fifty years old...” which was a generous allowance for Jesus’ possible maximum age. Jesus was about 30 years old when He began His ministry. The Jews understand or pretend to understand Jesus to mean that He was alive in the time of Abraham. But their great problem was that they simply had closed their minds to what Jesus said because they were jealous of Him and what He could do. This is reminiscent of the devil himself who was (and still is) jealous of God and what He could do!!!</p>
<p>Footnote: Jn 8:58 Ex 3:14; Jn 6:35 Jn 1:1; 8:12</p>	<p>Jesus makes a solemnly emphatic declaration echoing God’s great affirmation in Exodus. Jesus did not say, “I was” but “I am,” expressing the eternity of His being and His Oneness with the Father. With this climatic statement, Jesus concludes His speech that began with the related claim, “I am the light of the world.”</p>
<p>Footnote: Jn 8:59</p>	<p>The Jews were furious and enraged at Jesus’ claim to be “I AM,” because they could not interpret this claim as other than blasphemy, for which they knew and were only too ready to initiate: they knew the proper penalty for blasphemy was stoning! And how they desired to put this trouble maker to death!!!</p>
<p>Personal Comment:</p>	<p>I have no idea where the following is to go in this study, so I am including it here. It was written in response to a conversation I had with a lovely Christian woman who hates to have to be helped. Somehow she feels so unworthy that she believes she doesn’t have the right to assistance.</p> <p>The whole of Jesus Christ’s life, living His mission on earth was to rely upon and allow others to take care of His needs. He did not earn His way. Not like the Apostle Paul, who worked to help support himself—even though he didn’t have to. Nor did Jesus fish for food on occasion, or build a home or provide for Himself or others. We are told of His miraculous signs and His miraculous provisioning, but that is supernatural, not providing in the natural way. Jesus was extra-ordinary and existed for the sole purpose of living out, in every detail, the mission that He and the Father agreed for Him to do. (Previously, He was a working and contributing member of His earthly family, as the eldest Jewish Son, prior to His years as the Messiah, performing the work He came to do.)</p> <p>Jesus’ life was not about merely existing stoically by calmly and impassively accepting all occurrences with apparent indifference to pleasure or pain. This attitude is from the Greek school of Philosophy founded by Zeno in 308BC. It held that human beings should be free from passions, and calmly accept all things as they happen, as a result of divine will.</p> <p>I believe this ludicrous philosophy is at the basis of the medieval concept of the insipid, emaciated, long-suffering depictions of Jesus Christ, (in paintings, frescos, mosaics, base-reliefs, sculptures, etc.). Unfortunately these misconceptions still color our idea of how we should be humble. This incorrect interpretation has been handed down and accepted by many women, in particular. It turns them into women who refuse to ask for help or accept help when it is offered.</p> <p>I know all about this poor-me, false humility. Often my husband would see how tired I was and ask, “Do you want some help?” I would think, “If you see I am over worked, why don’t you just help, instead of asking me?” I simply didn’t see his side at all! So, in my well practiced self-pity-pride-and-martyr-complex, I sighed and answered, “No,” when I felt like</p>

<p>American Heritage Dictionary Gen 31:19, 32-35</p>	<p>smearing the contents of the diaper over the newspaper he was reading. I could have said, "Thanks, dear, I would love some help." But then I couldn't wallow in my self-righteousness.</p> <p>This insidious misunderstanding of true humility is treacherous. The word, insidious is from the Latin, <i>insidere</i>, which means "to sit upon," essentially to hide ones intentions. Rachel hid the pagan idols she stole from her father. She put them under her camel's saddle and sat on them, claiming she couldn't get up when her father was searching for his gods, because she "had her period." She deceived him because in her pride she wanted those little statues of pagan gods and did not want to ask him for them, so she had simply taken them and lied. This is perhaps not the best Scriptural reference, but the whole of this comment has to do with being dishonest to oneself, to others and especially to God. Through pride, a person will not ask for help nor accept it when help is offered. This person will literally "sit upon" the true and legitimate need they may have in order to give credence to their hidden feelings of worthlessness and bow to the idolatry of "self-pity-martyr like-complex". It is some warped sense of pride to rather "do it myself" when I know I'm not able to do so and really could use the offered help.</p>
<p>Isa 42:1-9 1Co 6:17 Jn 8:44 Mt 23 Ro 10:3</p>	<p>Humility is to be understood from Jesus Christ's point of view. He was gentle, kind, loving and righteous. But He often confronted the Jews because of their self-righteousness, for they appeared righteous, outwardly. I am not by any means comparing the many God-fearing men and women I have known who submit to God's righteousness—to these evil, self-righteous Jewish leaders. The point I wish to make is that by not asking for help, when you really need it because you feel unworthy, is not in the same category with the self-righteous Jews whom Jesus describes. "Since they did not know the righteousness that comes from God and sought to establish their own, they did not <u>submit</u> to God's righteousness."</p> <p>This is the key to this dilemma. To submit to God's righteousness is being humble. God sends help to those who need it. Is it right for the needy one to stoically deny he or she needs the help, out of a false sense of humility? Perhaps they misunderstand what true humility means.</p>
<p>Jn 9:1-3</p>	<p>Maybe God sends help so the helper has a chance to do God's will, so that the work of God may be exhibited in this circumstance. By refusing this God-directed assistance—whatever it may be—are you being humble or are you playing the martyr? What would you do if the situation were turned around? If you saw someone in need of your help and you offered, how would you react if they stoically said, "I will do it myself!"?</p>
<p><b>JOHN 9:1-12</b> Job 21:19; Eze 18:17b-20 v.3 See Jn11:4 v.5 See Jn 1:4  v.6 v.7  v.8</p>	<p><b>As He went along, He saw a man blind from birth. His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?"</b></p> <p><b>"Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life. As long as it is day, we must do the work of Him who sent Me. Night is coming, when no one can work. While I am in the world, I am the light of the world."</b></p> <p><b>Having said this, He spit on the ground, made some mud with the saliva, and put it on the man's eyes. "Go," He told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.</b></p> <p><b>His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" Some claimed that he was. Others said, "No, he</b></p>

	<p><b>only looks like him.” But he himself insisted, “I am the man.”</b></p>
<p>v.10 v.11</p>	<p><b>“How then were your eyes opened?” they demanded. He replied, “The Man they call Jesus made some mud and put it in my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.”</b></p>
<p>v.12</p>	<p><b>“Where is this Man?” they asked him. “I don’t know,” he said.</b></p>
<p>NIV Quest Bible Article Jn 9:3; 10:10 1Jn 3:8 Job19:8-12 Hab 1:6,13</p>	<p>“Does God allow pain in order to display His Power? In a sense, yes. But throughout the Bible we see God’s purpose and intent contrasted with the work of Satan. Satan kills, steals and destroys; Jesus, in contrast, gives abundant life. While Satan’s aim is destruction, Jesus came to <i>destroy the devil’s work</i>. The evil God may permit Satan to inflict as with Job as well as the pain and suffering caused by our own sin somehow figures into the sovereign purpose and plan of God.</p>
<p>Ro 8:19-22</p>	<p>“Some of the bad things that happen occur simply because we live in a fallen world. Negative circumstances occur because the entire creation itself was affected when sin entered the world, opening the door for illness and natural disaster. In John 9, neither the man nor his parents had done anything to deserve the man’s blindness from birth. Their suffering came as a consequence of living in a world plagued by sin. Nevertheless, God intended to use their terrible experience to display God’s work in this man’s life.</p>
	<p>“God receives glory when He miraculously intervenes with His healing power. But He also receives glory when people endure their own suffering through the power of His grace. See the book of Job and 2 Corinthians 12:7-10. In both cases God is glorified as the giver of life in an otherwise futile and destructive world.”</p>
<p>Strong’s Concordance</p>	<p>The word, “Siloam,” means “sent.” In Hebrew, the primary root of this word means, “to send away, send out, or send for,” and is used in a great variety of applications. It may mean “to appoint,” or “send up a shoot,” as in “to grow and mature.” It may mean “to push forth, send forth, sow, spread,” etc., or simply “to send.” In Greek, as written in the original NT manuscript or scroll, the word “Siloam,” is of Hebrew origin, <i>shiloach</i>, and is defined simply as “a pool of Jerusalem.”</p>
<p>One Volume Bible Commentary Isa 8:6; Neh 3:15</p>	<p>“The evangelist (the Apostle, John) regards this pool of healing water as a type (or symbol) of Christ, who is <i>sent</i> by the Father to heal the diseases of the soul.” In the OT the same pool is translated, <i>Selah</i>. “It is now called <i>Birket Silwan</i>.” An interesting final comment from this source: “the pool of Siloam—which is a symbol of Christ— is fed by water from the <i>Virgin’s Fountain</i>.” (I see in this a further interesting connection, since the infant Jesus was fed by His mother who was a virgin.)</p>
<p>See Isa 7:14</p>	
<p>Footnote: Jn 9: 1-12 Isa 29:18;35:5;42:7 See Jn 20:31</p>	<p>Jesus performed more miracles of this kind than any other. Giving sight to the blind was predicted as a Messianic activity. Thus these miracles were additional evidence that Jesus was the Messiah.</p>
<p>(v.2)</p>	<p>“Who sinned?” The rabbis had developed the principle that “there is no death without sin, and there is no suffering without iniquity.” They were even capable of thinking that a fetus could sin in the womb or that its soul might have sinned in a preexistent state. They also held that terrible punishments came on certain people because of the sin of their parents. As the next verse shows, Jesus plainly contradicted these beliefs.</p>

<p>(v.4) See Jn 14:6</p>	<p>Jesus then said, “as long as it is day, <u>we</u> must do the work of Him who sent Me.” He showed us how and why believers need to “do the work,” therefore we are included and asked to follow Jesus’ lead.</p>
<p>(v.5) Mk 24:29; Isa 34:4; Rev 6:13-14</p>	<p>Jesus continued: “I am the light of the world.” In John 1:4, we read about Jesus, the Word: “In Him was life, and that life was the light of men.” It is a very comprehensive analogy. In the purely physical comparison we may think of the sun which is burning bright whether we, on our planet, are facing it or not. Without the sun’s light and heat, the world we know would die. Though our sun will one day burn out, our Lord God Christ will not!</p>
<p>Personal Comment: Rev 21:10-23  Jn 1:29; Rev 5:6 Gen 1:3; Jn 1:1 Jn 1:3-5</p>	<p>In the Book of Revelation we read about the New Jerusalem—truly God’s city, finally! It will come “down out of heaven from God.” According to Scripture this miraculous city will measure 1,400 miles in height; 1,400 miles in width; and 1,400 miles in depth. A little hard to comprehend!! “This city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb (Jesus Christ) is its lamp.” In the beginning, in Genesis, we read that God gave light to His creation—and to His only begotten Son, Jesus Christ. Nor are these things easy to comprehend for we are finite creatures, physically. Our spirits, however, exist into eternity. But while on earth, breathing air, we are biologically governed by time. We have a beginning and an end, as does everything else in the universe. We need light, biologically, to live. But our spirits hunger for the light of the Word, Christ Jesus—for it is through Him that our spirits are set free from the purely biological through spiritual rebirth. When one accepts Christ as Savior one is then capable to receive His light and be illuminated by His love and go on to exist with Him in eternity. Because He is the Light of this world and the next!</p>
<p>(v.6) See Jn 21:25  See Jn 9:2</p>	<p>Jesus used a variety of physical means in His miraculous cures. We do not know all that He did while on earth. In this instance, He mixed saliva with dirt, made a little mud and smeared it on the eyes of the man born blind. Then He said, “go wash in the Pool of Siloam.” Essentially, Jesus took this mud which is symbolic of that which is covered or dirty, which may have been how this man lived and felt in that Hebrew culture because he could not see. After all, the Jewish Rabbis considered him to be blind as a result of sin. The “sent” one, Jesus sent the blind man with mud on his eyes to the pool of Siloam to wash off the muddy “label” which identified him and his parents as sinners.</p>
<p>(v.7) Gen 2:13; 1Ki 1:33; 2Ch 32:30; 33:14; Neh 3:15; Isa 8:6  2Ki 20:20</p>	<p>There was a river called Gihon in Paradise (Eden). In Hebrew the word means, “to gush forth.” Gihon was the name of several rivers in the OT. Also, there is a valley near Jerusalem called Gihon. There was a pool or spring in that valley, also named, Gihon. Nathan, the prophet and Zadok the priest, anointed Solomon to become king at the Gihon. In the OT Book of 2 Kings, we read that “Hezekiah built a tunnel from the Gihon spring to a cistern inside the city’s walls. This greatly reduced Jerusalem’s vulnerability to siege by guaranteeing a continuing water supply. In 1880 an inscription (the Siloam inscription) was found in the rock wall at the entrance to this tunnel, describing the method of its construction. The tunnel, cut through solid rock, is over 1,700 feet long; its height varies from 3 2/3 feet to 11 ½ feet and it averages 2 feet in width.” So the rock-cut “Pool of Siloam” was in existence since ancient times.</p>
<p>(v.8)</p>	<p>Though it is not mentioned previously, “begging” was about the only way a blind person, living in that culture, could support himself. Virtually all those who were disabled and unable to care for themselves, eventually became beggars and were generally miss-treated.</p>
<p><b>JOHN 9:13-34</b></p>	<p><b>They brought to the Pharisees the man who had been blind. Now the day on which</b></p>

<p>v.15 See Mt 12: 1-14 v.16</p> <p>v.17 Mt 21:11 v.18 v.19</p>	<p>Jesus had made the mud and opened the man's eyes was a Sabbath. Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see." Some of the Pharisees said, "this Man is not from God, for He does not keep the Sabbath." But others asked, "How can a sinner do such miraculous signs?" So they were divided. Finally, they turned again to the blind man. "What have you to say about Him? It was your eyes He opened." The man replied, "He is a prophet." The Jews still did not believe that he had been blind and had received sight until they sent for the man's parents. "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"</p>
<p>v.20</p> <p>v.22 Lk 6:22 v.23</p>	<p>"We know he is our son," the parents answered, "and we know he was born blind. But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." His parents said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue. That was why his parents said, "He is of age; ask him."</p>
<p>v.24 Jos 7:19 v.26 v.27 v.28 Jn 5:45 v.29 See Jn 8:12-30</p>	<p>A second time they summoned the man who had been blind. "Give glory to God," they said. "We know this Man is a sinner." He replied, "Whether He is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" Then they asked him, "What did He do to you? How did He open your eyes?" He answered, "I have told you already and you did not listen. Why do you want to become His disciples, too?" Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."</p>
<p>v.30 Isa 59:1-2 Ps 34:15-16 See Jn 3:2 v.34</p>	<p>The man answered, "Now that is remarkable! You don't know where He comes from, yet He opened my eyes. We know that God does not listen to sinners. He listens to the godly man who does His will. Nobody has ever heard of opening the eyes of a man born blind. If this Man were not from God, He could do nothing." To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out.</p>
<p>Footnote: Jn 9:16</p> <p>Footnote: Jn 9:17-18</p> <p>(v.18)</p>	<p>The Pharisees investigate the healing—the miraculous restoration of a blind man's sight. The first group in this verse were "some of the Pharisees," who began their inquiry from their entrenched and unmovable position and ruled out the possibility that Jesus was from God. The second group started from the fact that the "miraculous signs" and ruled out the possibility that Jesus was a sinner. They said, "How can a sinner do such miraculous signs?"</p> <p>It is curious that these self-righteous Pharisees should ask the man, "What have you to say about Him?" Ordinarily they could care less about the opinion of a beggar. By their doing so, reflected their perplexity. "The Jews," the pompous, self-appointed leaders, in their prejudice against Jesus, did not learn from this "sign" but tried to vilify (make worthless) and discredit the miracle.</p>
<p>Personal Comment: Mk 3: 24-26 Mt 23:16</p>	<p>While reading the explanation in the NIV footnotes, the statement Jesus made, "a kingdom divided against itself cannot stand," came to my mind. The influence of Satan is seen in these self-righteous Pharisees who themselves were called "blind guides" by Jesus at another time. They could not see what the OT prophets had said and written about who the Messiah would be and what He would do. Yet, here was the evidence of Jesus, clearly before them in His Person and in His "miraculous signs" but the evil steeped in their hearts would not let them see who and what was before their eyes. In this account, the blind man saw—literally—</p>

Footnote: Jn 9:21-22	and in verses 30-33 he told the Pharisees, in so many words, that they were blind to the reality of Jesus and His miracles! Here in verse 17, he called Jesus “a prophet,”  When asked, the former blind man’s parents could not testify to very much about what had happened to their son to make him see, for they had not been present when Jesus healed him. Their reluctance to say anything, other than the fact that he was born blind, indicates their fear of getting involved with the “authorities.” So they told the Pharisees that since their son “was of age” they should ask him and “he will speak for himself.”
Quest Bible Sidebar For verse 22	“The synagogue was the center of Jewish life in all aspects. Socially, spiritually and politically the synagogue stood for all that was Jewish. To be put out of the synagogue was to be cut off from one’s identity and ostracized from one’s neighbors. It made a person an outcast.”
Ezra 10:8	Excommunication is reported as early as the time of Ezra in the OT but there is practically no information about the way it was practiced in the NT times—except (as here) there was a fear that it could happen. In some instances, those who were ostracized were cut off from many social relationships but might be allowed to continue to worship. In a sense, this practice was like shunning, which is an Old English term, meaning “to avoid the offender deliberately and consistently.” Very harsh treatment for the one so ostracized. It was an ancient cultural disciplinary action which essentially treated the offender as though he or she were dead.
Footnote: Jn 9:24  Joshua 7	The phrasing of this verse in the original Greek is emphatic. It is a solemn charge to tell the truth. A similar charge in Hebrew is found in the OT Book of Joshua. A man by the name of Achan sinned against the Lord by taking plunder which was set aside to be for the Lord God alone. Joshua said to him, “My son, give glory to the Lord God...Tell me what you have done; do not hide it from me.” In other words this was a solemn charge for Achan to confess and tell the truth. Similarly, the Pharisees “summoned the man who had been blind. ‘Give glory to God,’ they said, ‘We know this man (Jesus) is a sinner.’ “
Personal Comment:	In our present time, when a witness is summoned to give testimony in court, he or she is to swear to tell the truth—at least in the 20 <sup>th</sup> Century they did that. I don’t know if the Bible is used any more or not. When I was a child, most Americans considered our nation to be founded on Christian principles. Certainly the authors of the Constitution were influenced by Christian ideals. However, in my life time the society, government and industry has become so demoralized one cannot tell anymore where our beliefs lie.
1Ki 9:6-7  v.9 See Jer 22:8-30	There are many committed Christians and honest, moral citizens living worthy lives. But our society as a whole reminds me of what the Lord God said to Solomon: “If you or your sons turn away from Me and do not observe the commands and decrees I have given you and go off and serve other gods and worship them, then I will cut off Israel from the land...Israel will become a byword and an object of ridicule among all peoples.” That was a warning that was ignored. “That is why the Lord brought all this disaster on them.”
Footnote: Jn 9:27	The man who received his sight already counted himself a disciple of Jesus.
Personal comment:	The beggar made to see exhibits the boldness that comes from faith. His parents had not received this gift and consequently still feared the power of the Pharisees. He did not, obviously, since he had the courage to question them with ironic truth: “I have told you already and you did not listen. Why do you want to hear it again? Do you want to become His disciples, too?” The immediacy of this man’s spiritual re-birth and power of the Lord within him took him from his blindness to sight and insight. It was an amazing miracle. A gift

<p>Footnote: Jn 9: 28-29 See Jn 5:45-46 Lk 24:27 Jn 1:45; Gen 3:15;Nu 21:9; Dt 18:15; Isa 7:14;Eze 34:23; Dan 9:24; Mic 7:20; Mal 3:1</p>	<p>that kept on giving him a strength that he may not have known otherwise. How dare this worthless beggar question them! The Pharisees were very angry because they held onto the myth that they were “disciples of Moses!” Jesus had already told the Pharisees that if they were disciples of Moses, then they would also believe Him. He went on to say, “But since you do not believe what (Moses) wrote, how are you going to believe what I say?”</p> <p>John has already written what Philip told Nathanael: “We found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth.” Even a cursory list of the OT prophesies of Jesus is impressive. These Pharisees, these teachers of the law, these Rabbis, etc., should have known and welcomed Jesus, yet, they couldn’t because of the evil steeped in their hearts.</p>
<p>Personal Comment:</p>	<p>I often wonder at those multitudes of common Jews who knew about Jesus the Messiah and readily accepted Him. How did they—most of who were illiterate—know the Scriptures when their stiff-necked leaders did not?</p>
<p>Footnote: Jn 9: 30-33</p>	<p>I love the courage and truth of this beggar who “sees!” He is incredulous and answered the Pharisees, “You don’t know where He comes from, yet He opened my eyes...Nobody has ever heard of opening the eyes of a man born blind. It this Man (Jesus) were not from God, He could do nothing.”</p>
<p>Personal Comment: Mt 23:16 Jn 8:44</p>	<p>These leaders of the Jews were “blind guides,” indeed! They could not and would not see the truth, for they were the devil’s own! Jesus had already told them who they were, He said, “You belong to your father, the devil” there is no truth in you “for there is no truth in him.”</p>
<p>Mt 10:28</p>	<p>What courage there was in this “born blind” man who knew the truth! Jesus had said, as recorded in Matthew, “Do not be afraid of those who kill the body but cannot kill the soul.” And this is what infuriated these self-righteous leaders. No matter how threatening they were, <u>they</u> were blind to the truth. Yet this beggar with the new gift of sight stood up to them!!</p>
<p>Footnote: Jn 9:34  Webster’s New Collegiate Dictionary</p>	<p>These words of truth the leaders could not tolerate so they “threw him out,” which may have meant that they expelled him from their assembly, but more probably, they excommunicated him. The word, <i>excommunicate</i>, means to deprive a person of the rights of the church membership. In this instance, however, this man was no longer allowed to be part of the synagogue, which was considered the heart of all Jewish communities.</p>
<p>NIV Quest Bible Sidebar</p>	<p>“The rabbis at that time held that terrible punishments came on certain people because of the sin of their parents. Consequently, the Jewish leaders refused to believe that Jesus might truly be sent from God. They considered Jesus an imposter. When the formerly blind man testified that Jesus had healed him, something only God’s power could do, the leaders couldn’t refute him. In their exasperation, they banned him (the born-blind man who could now see) from worshiping in the synagogue.”</p>
<p><b>JOHN 9: 35-41</b></p>	<p><b>Jesus heard that they had thrown him out, and when He found him, He said, “Do you believe in the Son of Man?”</b></p>
<p>v.36</p>	<p><b>“Who is it sir?” the man asked, “Tell me so that I may believe in Him.”</b></p>
<p>v.37</p>	<p><b>Jesus said, “You have now seen Him; in fact, He is the One speaking with you.”</b></p>
<p>v.38</p>	<p><b>Then the man said, “Lord, I believe, and he worshiped Him.”</b></p>

<p>v.39 Isa 61:1-2</p>	<p><b>Jesus said, “For judgment I have come into this world, so that the blind will see and those who see will become blind.”</b></p>
<p>v.40</p>	<p><b>Some Pharisees who were with Him heard Him say this and asked, “What? Are we blind too?”</b></p>
<p>v.41 See Jn 15:22-24</p>	<p><b>Jesus said, “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.”</b></p>
<p>Footnote: Jn 9:35</p>	<p>Jesus obviously had been looking for the “once” blind man whom He had cured. When He found him He immediately wanted to know, “Do you believe in the Son of Man?”</p>
<p>Personal comment:  Dan 7:13; 8:17  Rev 1:13</p>	<p>In the NIV footnote for Mark 8:31, we read: That the “Son of Man” was the most common title that Jesus used for Himself. We find this title 81 times in the Gospels and it was never used by anyone but Jesus. However, in the OT Book of Daniel, Daniel describes in the dream he had of four beasts, “in my vision at night I liked and there before me was one like a Son of Man, coming with the clouds of heaven.” This was the first reference to the Messiah as the Son of Man.</p>
<p>NIV Quest Bible Sidebar Eze 21: 1; 3:1</p>	<p>Ezekiel used the “Son of man (small “m”)” 90 times in his OT Book. This label underscores His humanity and His dependence upon God’s supernatural power.</p>
<p>Footnote: Jn 9:36</p>	<p>The once blind man, who could now see, in gratitude, was ready to follow any suggestion from his benefactor. However, if we re-read verses 24-33, we are made aware of the fact that this man already had a clear understanding of the difference between spiritual blindness and physical blindness. He was born physically blind yet he could see, spiritually and mentally, that the One Who cured him was from God. A fact that these stiff-necked Pharisees (the Jews) could not or would not see because of their spiritual blindness.</p>
<p>Jn 9:31-32</p>	<p></p>
<p>Footnote: Jn 9:37-38 See 2Pe 1”3-11, especially v.5</p>	<p>Perhaps to emphasize that no matter how miraculous the cure was for this man, and the length he would go to show his gratitude to the One Who cured him, Jesus wanted the man—as Jesus wants everyone who comes to Him—to make one’s conviction firm in faith in Christ Jesus Himself, not to put one’s faith simple in the miraculous sign. This is why John wrote about Jesus Christ’s miracles as “signs” for they are signs that point to His Godship for He is the Messiah and believers are to believe “in Him” and rely “on Him,” as the branch must remain “in” the vine and rely “on” the vine to nourish it. He, the Son of God, is our Savior and Redeemer—the miracles are not!</p>
<p>Jn 15:1-8</p>	<p></p>
<p>(v.38)</p>	<p>Without hesitation the man said, “I believe,” and in recognition of being in the Awesome presence of God as the Messiah, he fell at the feet of Jesus and worshiped Him.</p>
<p>Footnote: Jn 9:39-41</p>	<p>It is unlikely that the conversation recorded in verses 35-38 took place in the presence of the Pharisees. I believe that Jesus circumstanced this confirmation to be private. It was a spiritually beautiful conversation with this man when Jesus was alone with him. The man could not help be reverent, for he was overwhelmed with shock—for he had never seen before—and gratitude, not only to have received his sight, but to be speaking to the very Son of God.</p>
<p></p>	<p>Jesus said, “For judgment I have come into this world, so that the blind will see (those who come willingly to acknowledge their life of sin and hunger for and receive salvation and</p>

Mt 23:18	healing) and those who see will become blind.” Jesus meant those who had read and studied Scripture where the coming Messiah was predicted, described and anticipated, yet they didn’t understand because they were spiritually were blind. These men were blind to Him who was God in their midst! They were “blind guides.”
Jn 3:17; 12:47	In a sense, Jesus did not come into this world for judgment, but His coming divides people and this is its ultimate consequence and complication, always brings a type of judgment. Those who reject His gift of salvation end up “blind.”
(v.40) See Jn 10:33	The Pharisees in their self righteous and “holier-than-thou” self-image found it incredible—literally unbelievable—that anyone, especially this “blasphemer,” would consider them spiritually blind!
(v.41)	The Pharisees’ claim to sight showed their complete unawareness of their spiritual blindness and need. And their actions were evidence of their blindness.
Personal Comment:	How many pig-headed people have you known—who otherwise were quite intelligent, but they refuse to see their dire need of Christ Jesus? They refuse to acknowledge Christ Jesus, the Savior, who is God the Son! They may say they believe in God, but which god is it in whom they truly believe and show it by their actions? The person who believes in Jesus Christ is in deep gratitude because their eyes are opened to the truth. The pig-headed ones will never know truth in this way as long as their sin is never dealt with—acknowledged and redeemed by Christ. Oh, it is sad to see loved ones follow this path!
<b>JOHN 10:1-21</b> v.2 v.3 Mk 6:34 v.4 v.5 v.6 Mk 9:32  v.7 Jn 6:35 v.9 Eze 34:2 v.10  v.11 v.12 Zec 11:16-17 v.13  v.14 Mt 11:27 v.16 Isa 56:8;Eze 34:23 Eph 2:11-19	(Jesus, the Shepherd, is speaking to His flock) <b>“I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The man who enters by the gate is the shepherd of his sheep. The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger’s voice.”</b> Jesus used this figure of speech, but they did not understand what He was telling them.  <b>Therefore Jesus said again, “I tell you the truth, I am the gate for the sheep. All who ever came before Me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through Me will be saved. He will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.</b>  <b>“I am the good Shepherd. The good Shepherd lays down His life for the sheep. The hired hand is not the Shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep.</b>  <b>“I am the good Shepherd; I know My sheep and My sheep know Me—just as the Father knows Me and I know the Father—and I lay down My life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to My voice, and there shall be one flock and one Shepherd. The reason My Father loves Me is that I lay down My life—only to take it up again. No one takes it from Me, but I lay it</b>

v.18 M 26:53	<b>down of My own accord. I have authority to lay it down and authority to take it up again. This command I received from My Father."</b>
v.19 v.20	<b>At these words the Jews were again divided. Many of them said, "He is demon-possessed and raving mad. Why listen to Him?"</b>
v.21	<b>But others said, "These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?"</b>
Personal Comment: Ps 80:1; 23:1; Isa 40:10-11; Eze 34:11-16  Zec 11:15-17	Actually, verses 1-30 should be understood in light of the OT and ancient Near Eastern concept of "the shepherd." However, this description of "the Shepherd and His Flock" symbolizes the royal caretaker of God's people. God Himself was called the "Shepherd of Israel." God had given great responsibility to the leaders, the "shepherds" of Israel, who were OT kings, judges and prophets, yet many of these leaders failed to respect their God given responsibility.
Isa 59:9-12; Eze 34:1-23 Jn 2:25	God denounced those who were false shepherds and promised to provide the true Shepherd, the Messiah, to care for the "sheep." Not only just the "sheep" (Jews) of Israel but all people who come to Him in belief and repentance. In reality, the Messiah was part of God's plan for mankind since before the beginning of time!
Footnote: Jn 10:1	A "sheep pen" was a court, that is, an area of open ground completely enclosed by walls but open to the sky, with only one entrance. The walls kept the sheep from wandering and protected them from wild animals.
Footnote: Jn 10:4	"The watchman" was very often in charge of a large number of sheep, a sheepfold, where several flocks were kept. The sheep recognized "his voice" (the shepherd) and responded only to him. The shepherd did not call sheep randomly, but he called only "his own sheep," those that belonged to him.
One volume Bible Commentaries Jer 23:1-4; Zec 11:4-17	Chapter 10 (John's Gospel) continues Christ's discourse to the Pharisees and the people. He speaks in the allegory of the sheepfold and the good shepherd. We are familiar with Psalm 23 and the many paintings depicting this allegory. Jesus' words are intended to rebuke the Pharisees and comfort the once blind man and to indicate how future Christian pastors are to know their "flock" individually, by name.
Personal Comment:	Frankly, I don't see how that could be possible in this age of enormously huge churches and congregations—or TV preachers, etc. But, I can tell you how wonderful it is to have a real Christian relationship not only with the pastor and his wife, but with the fellowship. It is truly my family!!
Footnote: Jn 1:4	The Palestinian shepherd led his sheep, and the sheep followed because they knew his voice. The custom of caring for a flock of sheep has changed over the years. Now, sheep are driven or herded by men. Depending on the area and culture, some shepherds ride horses (or vehicles) and most often they also have trained and especially bred sheepdogs to help. The dogs are often raised with the sheep and consider them to be of their "pack." The dogs have been bred over generations to be genetically geared to herd and protect sheep.
Ps 23:1; Isa 40:11 Jn 10:11	However, in the OT and NT times, sheep followed the lead of their shepherd. Jesus speaks to His disciples in this context, for He is "the Good Shepherd." We, who are believers, are to follow Him and to follow the Way of Life He has taught us to live.
Jn 14:6	

<p>Footnote: Jn 10:6-7 (v.7) See Jn 6:35 &amp; note Ex 3:14;Jn 10:30</p>	<p>“Jesus used this figure of speech” (the Shepherd) while speaking not only to His disciples, but to the Jews in general, “but they did not understand what He was telling them.” Here in verse 7, Jesus again identifies Himself as “I AM.” These words in the Greek are solemnly emphatic and echo the words the Lord God gave to Moses; they are a self-description of God Jehovah, the Father and the Son.</p>
<p>Footnote: Jn 10:8</p>	<p>Jesus said, “All who ever came before Me” were false shepherds. They were like the Pharisees and the chief priests and many of the OT kings. Some kings like David were true to the Lord God. Most of his prophets, also, were true to the Lord God.</p>
<p>Personal Comment:  See Jer 23:9-10; 31-32</p>	<p>Here, Jesus is referring especially to Israel’s teachers since the last of the prophets in the 400 or so years before He ministered on earth. These false and unauthorized teachers were self appointed prophets, scribes and priests. They were not true prophets or teachers. Isaiah, Jeremiah and Micah wrote about the false prophets of their day, who would be the example followed by the arrogant leaders of the Jews through the years—before and after Christ—when the Lord no longer sent his prophets to the land, because of their lies and idolatry.</p>
<p>See Jn 12:31</p>	<p>The influence of Satan, the Prince of this World, is seen everywhere. In Christ’s time on earth, He spoke often of the Pharisees, chief priests, Rabbis and scribes, many of whom corrupted the word of God to suit their own evil desires. Later in the NT we read the words of Paul and the Letters written by some of the Apostles and others who also tell us of false prophets, false apostles and false teachers who infiltrated the early church. Unfortunately, the power of the false teachers has been a problem for a long time. In our 21<sup>st</sup> Century we are appalled by what is revealed and we are unfortunately yet gullible to what is still worshipped in the name of Christ but is not Christ. I am compelled to encourage you readers to seek the truth. I am neither a Biblical Scholar nor a Theologian but I hunger for the truth. Pray sincerely that the Holy Spirit will lead you.</p>
<p>Footnote: Jn 10:9 Dt 31:6 Heb 13:5</p>	<p>“The gate” in this analogy is Christ Himself and is the ONE WAY into salvation. Inside the sheepfold of the Lord, there is safety and one is able to go out and find pasture. The Lord Christ Jesus is the supplier of all our needs.</p>
<p>Footnote: Jn 10:10-11 See Jn 1:4</p>	<p>“The thief” is interested only in himself and his own selfish needs. The interests of Christ Jesus are His sheep (His followers and those who believe in Him) whom He enables to have life to the full.</p>
<p>(v.11) See Jn 6:35</p>	<p>Again we are aware of the self identification of Jesus, as He speaks: “I Am the Good Shepherd” who “lays down His life for the sheep.” A Palestinian shepherd might risk danger for his sheep, but he expected to come through the danger alive! Jesus, however, said that the Good Shepherd (meaning Himself) will die for His sheep.</p>
<p>Personal Comment:</p>	<p>And He did just that! At His death, He took upon Himself all the “danger” His sheep could encounter and died with it; not only protecting them from the transitory and ultimate danger of evil but also substituting Himself in ransom for our committed and natural sin.</p>
<p>Footnote: Jn 10:12  Jn 10:30,38 Jn 14:20</p>	<p>“The hired hand” gives his services for a fee but does not have the innate sense of responsibility toward the sheep as does the shepherd who owns the sheep. His interest is in himself and his paycheck. Christ’s interest is <u>in</u> His sheep. Because of the spiritual bond between Jesus Christ and His Father, consequently after the resurrection that bond extends to include born-again believers, for “on that day you will realize that I am in My Father, and you are in Me, and I am in you.” This is the composition of the love that the Good Shepherd</p>

Lk 6:38	has for His sheep—and we, who believe, become His sheep. Christ enables believers to have life to the fullest. His concern is for the sheep—His sheep—not a paycheck.
Footnote: Jn 10:14	“I know My sheep and My sheep know Me.” Between Jesus and His sheep (believers) there is a deep mutual knowledge. The depth of this mutual knowledge is often recognized between strangers. When two Christians meet for the first time, they recognize each other as Christians. There is something in the look in the eyes that is recognizable and the experience is amazing. This familiarity is the presence of Christ in them!
Footnote: Jn 10:15	Jesus repeats what He said in verse 11: “I lay down My life for the sheep.” And this is the measure of His Love, as opposed, in these verses to the “hired hands,” the Pharisees, who were the false shepherds. These were the “false shepherds” of Israel who only took care of themselves. Their “sheep” were “scattered over the whole earth and no one searched or even looked for them,” yet they were the Lord’s sheep, His chosen Israelites who chose to worship other gods!
See Eze 34:2 Eze 34:6	
See Jn 10:1, 30	The thieves and robbers mentioned in verse 1 also are the Pharisees. In the NT, Christ is the rightful owner of the flock, as is God in the OT the rightful owner of the Israelites. Remember, Jesus said, “I and the Father are One.”
Footnote: Jn 10:16	Jesus refers here to His “other sheep.” He speaks of those outside Judaism, the Gentiles. Here is a glimpse of the future worldwide scope of the church. These future believers already belong to Him though they had not yet been brought to Him. He calls them sheep “not of this sheep pen.” Jesus is including in this forward look all who would believe in time; His “one flock.” All God’s people—throughout time—have the same shepherd.
See Jn 17:20-23	
Footnote: Jn 10:17-18	That Christ would die for His people runs through this section of John’s Gospel. Both the love and the plan of the Father are involved, as well as the authority He gave to the Son. Christ obediently chose to die; otherwise, no one would have had the power to kill Him. How does one kill the eternal, all powerful, all knowing God—without His permission? Actually, they did not kill God they killed Jesus the Son of Man, who said, “I lay (My life) down of MY own accord.” And, “I have (the) authority to take it up again.” Now, who but God could possibly say that and be capable of performing it but God? No one!!
(v.18)	
One Volume Bible Commentary	“As usual in this Gospel, the death and resurrection of Christ are united in one idea. Christ’s death is a result, neither of a compulsory decree of the Father, nor of the power of the Evil One, but of a voluntary impulse springing from Christ’s love for lost mankind.”
Footnote: Jn 10:19-21	John brings the reader back to the miracle which initiated these powerful words of chapter 9 and 10: Jesus healed a man born blind. To the stiff-necked, pig-headed Jews, Jesus was “demon-possessed and raving mad.” They did not want to even hear Him! So many people are blinded by the evil in their own hearts that they do not even want to hear about Jesus and His love! But others in the crowd said, “These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?”
Personal Comment:	No, of course not! But so many of the prominent and powerful men did not want to see or hear or understand because they were blinded and made deaf by their own evil hearts. As there was no room for Him in the Inn, there is no room for Jesus in hearts filled and darkened with the world—those who are not His sheep because of their unbelief!
	In the next twenty verses of the Gospel of John, we read of the unbelief of the Jews, and

<p><b>JOHN 10:22-42</b> See Ac 3:11 v.24</p> <p>v.25 v.26 v.27 v.28 Isa 66:22; Jn 6:39 v.30 Dt 6:4; Jn 17:21-23 v.31 Ro 3:15</p> <p>v.33 Lev 24:16</p> <p>v.34 Ps 82:6 Jer 1:5 See Jn 3:16-18 v.38 Mt 5:17-20 v.39</p> <p>v.40 See Lk 3:7-18 v.41 v.42</p>	<p>some continued words from Jesus about His sheep. <b>Then came the Feast of Dedication at Jerusalem. It was winter, and Jesus was in the temple area walking in Solomon’s Colonnade. The Jews gathered around Him, saying, “How long will You keep us in suspense? If You are the Christ, tell us plainly.”</b></p> <p><b>Then Jesus answered, “I did tell you, but you do not believe. The miracles I do in My Father’s name speak for Me, but you do not believe because you are not My sheep. My sheep listen to My voice; I know them, and they follow Me. I give them eternal life, and they shall never perish; no one can snatch them out of My hand. My Father, who has given them to Me, is greater than all; no one can snatch them out of My Father’s hand. I and the Father are One.”</b></p> <p><b>Again the Jews picked up stones to stone Him, but Jesus said to them, “I have shown you many great miracles from the Father. For which of these do you stone Me?”</b></p> <p><b>“We are not stoning You for any of these,” replied the Jews, “but for blasphemy, because You, a mere man, claim to be God.”</b></p> <p><b>Jesus answered them, “Is it not written in your Law, ‘I have said you were “gods,” to whom the word of God came—and the Scripture cannot be broken—what about the one whom the Father set apart as His very own and sent into the world? Why then do you accuse Me of blasphemy because I said, ‘I am God’s Son’? Do not believe Me unless I do what My Father does. But if I do it, even though you do not believe Me, believe the miracles, that you may know and understand that the Father is in Me and I in the Father.” Again they tried to seize Him, but He escaped their grasp.</b></p> <p><b>Then Jesus went back across the Jordon to the place where John had been baptizing in the early days. Here He stayed and many people came to Him. They said, “though John never performed a miraculous sign, all that John said about this Man was true.” And in that place many believed in Jesus.</b></p>
<p>Personal Comment:  Job 1:6-12; 2:1-6 Ps 23:4; 27:1; Isa 12:2</p>	<p>Take heart, you common folk! In these Scriptures we read about those who believed themselves to be “better than thou.” Well, Lucifer had been given more intelligence and more beauty than any other angel but it wasn’t enough. He wanted to be God! He wanted to be in charge! Because he idolized himself, he fell, and a third of the other angels fell with him. And sealed his and their ultimate doom. In the mean time God allows him and his minions to serve God’s purposes on earth. God created mankind with free will. Well, look around you and see what unbridled free will can do. Not so nice. But—those of us who have had “up to here” and hunger for a true, loving relationship with our Lord—we open our hearth and minds to believe in the only One who is able to save our wretched beings from utter damnation.</p>
<p>Jn 3:16-17; 10:27-28  See Job 13:15-16; Dan 3:28</p>	<p>Jesus said, “My sheep listen to My voice; I know them, and they follow Me. I give them eternal life and they shall never perish; no one can snatch them out of My hand.” What a wonderful, comforting thought. It is this that gives us the strength to say as did Job, “Though He slay me, yet will I hope in Him. I will surely defend my ways to His face. Indeed, this will turn out for my deliverance.” What Job was saying here is—though seemingly insurmountable trouble and pain come to me, I will live in accordance with the word of the Lord, regardless of what goes on in the world. Job wrote about his faith, possibly 2000 years before Christ walked the earth, yet, from what Job knew, he was able to withstand some pretty terrible physical pain and mental anguish, because of his faith in the salvation of the Lord.</p>

<p>Comment continues: See Jn 10:38 Isa 29:13; Mt 15:8-9 Isa 35:5</p>	<p>These evil men, “the Jews” who were in power were so illogical in their reasoning. Here they saw and heard about the miracles that Jesus performed and yet they said, “we are not stoning You for any of these...but for blasphemy, because You, a mere man, claim to be God.” Could they not hear what they were saying? Well, their own OT Scripture predicted all they needed to know and yet they refused to understand or believe! How blind evil makes our minds!</p>
<p>KJ Mt 5:18  Jn 6:69</p>	<p>These Jews who were in power worried about every “jot and tittle” of the Law but did not truly comprehend the word God spoke to them through these graphic letter characters, that is, visual, written language—the language God gave them by which they were to know God.</p>
<p>Lk 4:30; Mt 3:7 Jn 10:42 Read Isa 42:1-9</p>	<p>Jesus in essence said to them—these are my words not His—You want to be blind to Me and the truth, well, I’ll walk right through you crowd of vipers and you won’t be able to see Me! Then Jesus crossed the Jordan River and went to an area where John had baptized. The people there were common folk and “in that place many believed in Jesus.”</p>
<p>Footnote: Jn 10:22</p>	<p>“The Feast of Dedication,” now celebrated as Hanukkah, was the commemoration of the dedication of the temple by Judas Maccabeus in December, 165BC, after it had been profaned by Antiochus Epiphanes, king of Syria. (Things held sacred were profaned through irreverence toward God.) This was the last great deliverance the Jews had experienced. The words “it was winter,” were included for those readers who were unfamiliar with the Jewish calendar.</p>
<p>Footnote: Jn 10:23 American Heritage Dictionary See Ac 3:11; 5:12</p>	<p>“Solomon’s Colonnade” was a roofed structure, somewhat similar to a Greek <i>stoa</i>, which was an ancient covered walkway or colonnade, usually having columns on one side and a wall on the other, like a porch. This colonnade was along the inner side of the wall enclosing the outer court of the Temple in Jerusalem. It had rows of 27 foot high stone columns and a roof of cedar.</p>
<p>Footnote: Jn 10:24-27</p>	<p>The Jews demanded of Jesus, “If You are the Christ, tell us plainly.” This was a critical question, but it was not easy to answer because the different ideas of Messiahship then in vogue.</p>
<p>(v.25) (See Jn 4:26)  Jn 8:58  See Jn 20:31 Ro 2:17-24 2Co 3:14 Jn 12:40</p>	<p>Jesus had not specifically affirmed His Messiahship except to the Samaritan woman. But when He said here, “I did tell you, but you do not believe,” He may have meant that the general thrust of His teaching made His claim clear or that such statements as, “before Abraham was born, I am!” were sufficient. Or He may have been referring to the evidence of His whole manner of life—including the miracles—and all He had done in the Father’s name. Actually, the whole of this Gospel was written to show the truth of Jesus’ Messiahship and to present Him as the Son of God so that readers may believe in Him! But as we see in the words, actions and attitudes of the leaders of the Jews, “none are so blind as those who will not see.”</p>
<p>Personal Comment:</p>	<p>These highly educated and worldly Jews always wanted to “make sure” of anything. Jesus threatened their esteemed position in Jewish society. His insistence upon “the truth” upset their carefully constructed façade of their own importance. They did and said any and everything they could to challenge His claims. But they were thwarted at every juncture. However, there were many conflicting, man-made ideas and myths about who and what the Christ would be. These powerful leaders did not want to make a mistake, so they continually demanded explanation from Him. Nor did they want to be proved wrong for their pride</p>

Footnote: Jn 10:26-27	required for them to be recognized and worshiped (like Lucifer!) not Jesus!! Jesus explained to them, "But you do not believe because you are not My sheep...My sheep listen to (and believe) My (words and) My voice."
Personal Comment: Rev 3:20	These words may seem unfair. You may feel cheated if you do not believe or that you do not "hear" His voice. Well, open your heart! Jesus stands at the door of your heart (mind/spirit) and knocks. He often alerts you to the fact that He is there, ready to come into your heart and spirit if you simply open your closed mind and hard heart and ask Him in. That is all it takes!
Please read Lk 23:23-43	There are some of you who believe yourself to be too bad for the Lord to even want you to ask! My dear hurting one, the Lord God forgives the most terrible sinner who simply asks. That is all you have to do—is get up the courage and ask for His forgiveness. The Lord God has forgiven me. I spent almost ¾ of a century being convinced that I was so bad that God would not even want to forgive me. But, one day I did—and He did—and it is wonderful to be free of that overwhelming sense of unworthiness, guilt and shame. (The "good thief" who was crucified at the same time that Jesus was did nothing but ask to be with Him in His kingdom. He was the first recorded believer to enter paradise with the Lord!)
Jn 1:12-13	So, take courage and ask Jesus into your very soul. He will come in and bless you with the insight you need to recognize that you are not one of His—one of his believing Christians—one of His sheep—after all, He is the Good Shepherd! This is what John is writing about in the first chapter of this Gospel. "Yet to all who received Him, to those who believed in His name (Jesus) He gave the right to become children of God—children born of God." (this is the spiritual rebirth one experiences when one believes in Jesus as one's own personal savior!)
Footnote: Jn 10:28-33	Christ's gift is "eternal life." It is an infinitely high quality of life in living fellowship with God—both now in our earthly life and for ever in heaven—in "Eternal life!" In the analogy here of the Shepherd and the sheep, that is, Christ and His believers, the sheep's security is in the power of the Shepherd, who will let no one take them from Him.
See Jn 3:15	
(v.28) See Jn 5:17	We have already read that God, the Father, does not stop His deeds of compassion, but continues to be involved in everything and is ultimately in control of everything. It has been said, "God is all in all." We have discussed this also, that God is in every little thing. The Jews were again ready to stone Jesus for what they, in their disbelief, ignorance and arrogance, believed Jesus was committing blasphemy when He said, "I and the Father are One." Jesus emphatically stated that He will give to those who believe in Him and follow Him "eternal life," and they "shall never perish." Now, could a statement like this <u>in truth</u> come from anyone other than the Son of God?
(v.29)	Jesus here is referring back to the discussion of the Shepherd and His sheep. He said, "My Father who has given them (believers) to Me, is greater than all; no one can snatch them out of My Father's hand."
(v.30) Jn 8:24-28,58; 17:21-22	The Greek word for "one" in this verse is <i>heis</i> , and means <u>one thing</u> not <u>one person</u> . Jesus Christ and the Father God are two in one essence or nature but they are not identical persons. This great truth is what warrants Jesus to say emphatically, "I am." (We have covered this declaration in John 8 and will study it in more detail in John 17.)
(v.31-33)	But to the Jewish leaders, especially, this declaration was blasphemy—a terrible sin—and was to be punished by stoning. Jesus asked them, "For which of these (miracles) do you

	stone Me?” And they still could not allow themselves to believe that the only person who was able to perform such awesome miracles is God Himself. Yet, here they could only see Jesus who performed these same miracles as a “mere man!”
Personal Comment: Heb 13:5-6  Eph 2:1-10 1Ti 2:1-6 Jn 14:6  2Pe 1:3-11	In these Bible studies I have written about the concern we may have about some “former” believer who has “fallen away.” If one truly believes Christ Jesus is his or her Savior, repents, is forgiven and reborn, spiritually, he or she will never be taken from Him and “will never perish.” The problem with those who see their loved one appear to throw away all they professed to believe and walk the path of the world instead of “the way” of Christ, is that only God knows if this is apostasy (abandonment of one’s faith) or a brief back-sliding—only God knows it this person is truly saved or not. Any one can attempt to mimic the lifestyle of a saint or believer but no one can fool God. The only recourse we have is to pray for our loved one to truly come to faith in Christ and His salvation, because once you are saved, you are always saved!
Footnote: Jn 10:34 Mt 5:17;13:35; 22:37-40	Jesus confronted these self-righteous Jews with these words: “Is it not written in your Law...” In its strictest sense the term, “Law,” here meant the Pentateuch, but was often used to mean the whole Old Testament. This “whole” of the OT was referred to as “the Law and the Prophets.”
Ps 82:6 Ex 22:28 Dt 1:17;16:18	Jesus quoted from Psalm 82. In this Psalm, the writer, whose name was Asaph, wrote about the human rulers, the Judges, whose tasks were divinely appointed.
Footnote: Jn 10:35-38 2Ch 19:6 (vv.37-38)	Jesus testified to the complete authority and reliability of the Old Testament. He said, “Scripture cannot be broken.” If there is any sense in which men can be spoken of as “gods,” how much more may the term be used of Him whom the Father set apart and sent—literally to change the world! For this God-Man, Christ Jesus, does the kind of works of compassion that the Father Himself does. The “miracles” literally called “works” here were a part of Jesus Christ’s “works.” It was His quality of life, not His “marvels” that He primarily spoke of in these verses. The question arose because of people’s inability to explain His “miraculous signs!”
Personal Comment:   Mt 12:39 1Co 6:112-20  Gen 3:1 Jn 12:31 2Co 4:4 Eph 2:2	Many people have tried and are still trying to “break” Scripture. I have seen TV programs which are all about Archeologists’ discoveries and how sections of the OT Scripture are proved because of finding ancient fragments of writings which corroborate the accepted Bible translations as being authentic. In many ways, even secular research has proved the Bible to be authentic. It is believers who prove the truth of Scripture in how they live out their lives in this “wicked and perverse generation.” I began my initial study of the Bible by trying to prove how wrong I thought Scripture was. I questioned God’s word and simply proved how wrong I was!!! It didn’t take a long time for the power of the Holy Spirit to change my arrogance to repentance and my negative attitude to awe of the truth!  If we go back to Genesis, we find that the first recorded words out of Satan’s mouth were to question God’s word. Satan is Prince of this world and as long as he holds influence over weak human minds—especially unsaved minds—there will be those people who not only question God’s written word in Scripture but try to disprove what God’s word tells us. These people twist the truth of God’s word every which way so they can live out their sin and pretend it is with God’s approval. I had to learn about all this phenomenon, this deception of Satan, the hard way. My pride and arrogance challenged God. We struggled for years and believe me, it was a debilitating personal wrestling match between me and God, but His love won me over!!! In all my miss-guided life, I hungered for this love, believing I was so unworthy of God’s love that I felt I had to seek love and approval wherever I could. Needless to say that what I found on my own was not love! Then one marvelous day I knew God loves me the

<p>Footnote: Jn 10:39-41 Lk 4:30 See Jn 2:4 &amp; note</p> <p>(v.41) Jn 1:7 &amp; note</p>	<p>way I need to be loved and that changed everything!! Thank You, Lord!</p> <p>It is not clear, at this point, if these powerful Jews “tried to seize Him” in order to arrest Him for trial or whether it was to take Jesus out of the temple area—possibly beyond the walls of the city—to stone Him. Whatever their plans were, “He escaped their grasp.” John does not say why they failed, but he often makes it clear that Jesus could not be killed before the appointed time.</p> <p>“All that John (the Baptist) said about this Man (Jesus) was true.” The Baptist’s singular ministry was to testify to Jesus—so that “all men (and women) might believe.”</p>
<p>Personal Comment:</p>	<p>In fact, is this not the very reason all writers of Scripture had? The whole thrust and purpose of Scripture is to bring people to believe in Christ Jesus the Savior and Redeemer of all mankind!! Next, we will be studying chapter 11 of John’s Gospel. I love the way the Lord God weaves this piece of history in the lives of Lazarus, Martha and Mary, who were good friends of Jesus and many of those others who were there. John records it in such a way that it unfolds like an intricate origami sculpture, segment by segment each opens to the next beautifully, until the whole story is enlightened, illuminated and told.</p>
<p><b>JOHN 11:1-16</b> v.2 Lk 10:38 v.3</p> <p>v.4 See Jn 11:40 v.5 v.6</p> <p>v.7</p> <p>v.8 Jn 8:59; 10:31</p> <p>v.9 Jn 9:4;12:35 v.10</p> <p>v.11 Mt 9:24</p> <p>v.12 v.13</p> <p>v.14 v.15</p> <p>v.16</p>	<p><b>Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped His feet with her hair. So the sisters sent word to Jesus, “Lord, the one You love is sick.”</b></p> <p><b>When He heard this, Jesus said, “This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.” Jesus loved Martha and her sister and Lazarus. Yet when He heard the Lazarus was sick, He stayed where He was two more days.</b></p> <p><b>Then He said to His disciples, “Let us go back to Judea.”</b></p> <p><b>“But Rabbi,” they said, a short while ago the Jews tried to stone You, and yet You are going back there?”</b></p> <p><b>Jesus answered, “Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world’s light. It is when he walks by night that he stumbles, for he has no light.”</b></p> <p><b>After He had said this, He went on to tell them, “our friend Lazarus has fallen asleep, but I am going there to wake him up.”</b></p> <p><b>His disciples replied, “Lord, if he sleeps, he will get better. “ Jesus had been speaking of his death, but the disciples thought He meant natural sleep.</b></p> <p><b>So then He told them plainly, “Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him.”</b></p> <p><b>Then Thomas (called Didymus) said to the rest of the disciples, “Let us also go, that we may die with him.”</b></p>
<p>Footnote: Jn 11:1-3 See Lk 16:20-25;</p>	<p>Lazarus is mentioned only in chapters 11 and 12 of John’s Gospel. However, there is another man named Lazarus in the Gospel of Luke who is not the same man as the one in John’s</p>

<p>10:38-42 (v.2) See Jn 12:3-8</p>	<p>Gospel. The sisters, Martha and Mary are also mentioned in Luke. This beautiful, loving act of Mary in anointing Jesus' feet with perfume is more fully described in the next chapter.</p>
<p>(v.3)  (See Ro 1:27)</p>	<p>The love Jesus had for the whole human race didn't prevent Him from forming personal friendships. According to these words, "the one You love" shows that the relationship between Jesus and Lazarus was the love of friendship. John uses the Greek word, <i>phileo</i>, here which translated, means, "to be a friend, to have affection for, denoting a personal attachment as a matter of sentiment or feeling." (This love that Jesus had for Lazarus as described by John is not the same word that Paul used in Romans, <i>orexis</i>, which means heightened excitement of the mind, that is, the insatiable longing of one man for another man in lust.) Nor is this word that John used here the Greek word, <i>agape</i>, which means to love in a social or moral sense. <i>Agape</i> love is used of fellowship among Christians. Jesus loved Lazarus as a friend.</p>
<p>Footnote: Jn: 4-6</p>	<p>(Refer back to page 95 in this study to John 9:3 and footnote, and the NIV Quest Bible Sidebar in the left margin.)</p>
<p>(See v.44) (See v.14)  (See v.17)</p>	<p>Jesus said, "This sickness will not end in death," thus predicting the raising of Lazarus, since Jesus already knew of His death. In fact, Lazarus must have died shortly after messengers left Bethany, accounting for the "four days": one day for the journey of the messengers, the two days when Jesus remained where He was, and a day for Jesus' journey to Bethany.</p>
<p>See Jn 5:21 (v.6)</p>	<p>Here God's Son would be glorified through what happened to Lazarus, partly because the miracle displayed the glory of God in Jesus and partly it would help initiate events leading to the cross. (God alone is able to raise the dead.) Jesus "stayed where He was" at the other side of the Jordan River. As with His entire life on earth, Jesus lived and moved as the Father directed, not as Mary and Martha wished.</p>
<p>Personal Comment:</p>	<p>Other people were involved in bringing about certain aspects of Jesus' life on earth, but they too, acted because of the will of the father. They had no idea that they were part of God's over-all plan for redemption. Just as we do not always realize the extent and purpose of God's will in our own lives. On occasion, in retrospect, we may or may not see the hand of God in the way our lives unfold. But, be assured, God knows! As intricate and complicated as each human being is, so also is everything created by God. He is infinitely knowledgeable and capable to be our Father God. And God has a purpose to everything. Just because we do not see it, or understand it, does not mean that God is not present and ultimately in control of everything. If He weren't, then He wouldn't be God. Simple as that!</p>
<p>Footnote: Jn 11:8-16 One Volume Bible Commentary</p>	<p>The disciples could not understand why Jesus would cross back over the Jordan River and go back to Judea. They said to Him, "A short while ago the Jews tried to stone You." There was real danger in crossing back from the east side of the Jordan River to the west side into Judea where the powerful and feared Jewish leaders were looking to rid themselves of Jesus and get back their control of the common Jews.</p>
<p>(v.9)</p>	<p>The Lord Jesus knew His allotted time to be living on earth had not yet ceased. He had time to bring about this glorious miracle. Of course, His disciples had no idea of Christ's strict schedule. He knew that they would all be safe in Judea for a while. You see, the disciples were not only afraid for Jesus' sake, but because they, as His close followers, were in danger of being stoned to death!</p>

<p>(v.11)</p>	<p>Jesus used the euphemism “sleep” which was substituted for “death.” (A euphemism is the substitution of an inoffensive term for the word that is considered to be offensive.) Also He used the word “sleep” because in a few days Lazarus would be awakened as though he had been asleep.</p>
<p>(v.15)</p> <p>See Ac 2:1-24</p>	<p>A secondary object of this miraculous sign was orchestrated by God to reinforce the disciples’ faith. Because of the pressure of the powerful Jewish leaders on Jesus and His followers, they were understandably reluctant to believe in Him wholeheartedly. They believed but they also feared. It wasn’t until after they received the indwelling Holy Spirit that their faith was strengthened and made powerful. Their faith then, because of the power of the Holy Spirit was able to be used by God! Then they became His instruments, like all Christians who live their lives according to the riches of the indwelling Holy Spirit.</p>
<p>(v.16)</p> <p>Mt 10:3; Mk 3:8; Lk 6:15 Jn 14:5;20:24-28; 21:2; Ac 1:13</p>	<p>Some believe that Thomas was the twin brother of Matthew with whom he appears in the Synoptic Gospels. Here he is pessimistic. He said, rather dramatically, “Let us also go, that we may die with him (meaning Lazarus).” Didymus in from the Greek word, <i>didumos</i>, which means double, or in this case, twin. We usually remember Thomas for his doubting, but he was also capable of devotion and courage.</p>
<p>Personal Comment:</p> <p>Jn 11:43 1Co 15:20-28 Jn 6:34 Jn 11:39 (Heb 9:27) Jn 11:43</p>	<p>People have asked me, “was Lazarus resurrected at that time? No. Jesus, the “Firstfruits” had not yet been crucified (sacrificed). He had to be the first to die and be resurrected in the person of the Son of Man, Jesus the Christ, as the first human being ever to be resurrected. We, His followers will one day die and be resurrected also. But this was not the case with Lazarus in this miraculous sign. Yes, he was dead—but not permanently dead!! Remember, this whole incredible account was set up by God the Father for Jesus the Son to give an example in His teaching about the resurrection. But after Jesus said, “Lazarus, come out!” Lazarus went on to live out the rest of his life naturally and to die, for real, at a later time.</p>
<p><b>JOHN 11:17-37</b></p> <p>v.18 v.19 v.20 See Lk 10:38-42 v.21 v.22  v.23  v.24 Dan 12:2;Jn 5:28-29 v. 25 v.26 See Jn 3:15  v.27 See Jn 6:14  v.28 v.29 v.30 v.31</p>	<p><b>On His arrival, Jesus found the Lazarus had already been in the tomb for four days. Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet Him, but Mary stayed at home.</b></p> <p><b>“Lord,” Martha said to Jesus, “if You had been here, my brother would not have died. But I know that even now God will give You whatever You ask.”</b></p> <p><b>Jesus said to her, “Your brother will rise again.”</b></p> <p><b>Martha answered, “I know he will rise again in the resurrection at the last day.”</b></p> <p><b>Jesus said to her, “I am the resurrection and the life. He who believes in Me will live, even though he dies, and whoever lives and believes in Me will never die. Do you believe this?”</b></p> <p><b>“Yes, Lord,” she told Him, “I believe that You are the Christ, the Son of God, who was to come into the world.”</b></p> <p><b>And after she had said this, she went back and called her sister Mary aside. “The Teacher is here,” she said, “and is asking for you.” When Mary heard this, she got up quickly and went to Him. Now Jesus had not yet entered the village, but was still at the place where Martha had met Him. When the Jews who had been with Mary in the</b></p>

	<p>house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.</p>
v.32	<p><b>When Mary reached the place where Jesus was and saw Him, she fell to His feet and said, “Lord, if You had been here my brother would not have died.”</b></p>
v.33 v.34	<p><b>When Jesus saw her weeping, and the Jews who had come along with her also weeping, He was deeply moved in spirit and troubled. “Where have you laid him?” He asked.</b></p>
v.35 See Lk 19:41-44 v.36	<p><b>“Come and see, Lord,” they replied. Jesus wept.</b></p> <p><b>Then the Jews said, “See how He loved him.”</b></p>
v.37	<p><b>But some of them said, “Could not He who opened the eyes of the blind man have kept this man from dying?”</b></p>
Footnote: Jn11:17-19	<p>Many Jews believed that the soul remained near the body for three days after death, in hope of returning to it. If this idea was in the minds of these people, they obviously thought that all hope was gone—Lazarus was irrevocably dead! (Perhaps another reason why Jesus waited “four days” to be in Bethany.)</p>
One Volume Bible Commentary (v.18)	<p>“As usual in this Gospel, the death and resurrection of Christ are united in one idea. Christ’s death is the result, neither of a compulsory decree of the Father, nor of the power of the Evil One, but a voluntary impulse springing from Christ’s love for lost mankind.”</p>
NIV Quest Bible Sidebar (v.19)	<p>“According to the custom of the day, Jewish sympathizers were expected to make extended calls to the grieving family. For the Jews, comforting the bereaved involved more than paying respects to the deceased. It meant spending a period of mourning (up to 90 days) offering support and sympathy to the family.”</p>
Footnote: Jn 11:20-22 See Lk 10:38-42	<p>“Martha...went out to meet Him.” Perhaps she did this because, as the older sister, she was the hostess. It is possible as the elder sister that Martha had a “take charge” personality. In Luke, we get a clearer picture of her character and she was concerned about getting things done according to prescribed ritual which was customary in that time and even now, in many cultures and societies, this etiquette and formality prevail.</p>
(v.21)	<p>Martha said, “Lord, if You had been here, my brother would not have died.” In Scripture we usually do not get an idea about the tone of voice or the facial expressions but I think Martha was a little bit critical of Jesus’ absence when they needed Him. As we will find out, there was a very important reason why He arrived when He did. 1. To follow the time-table set by the Father; 2. To allow the most effective time for the miracle He was about to perform; and 3. To accommodate the myth believed by many Jews that the soul remained near the body for three days after death in hope of returning to it. From this perspective, Lazarus was <u>really</u> dead.</p>
(v.22)	<p>Then she said to Jesus, “I know that even now (that my brother is really dead) God will give you whatever you ask.” A couple things jump out of Martha’s words. 1. It is obvious her faith in Jesus as the messiah was strong and deep. 2. She is confident that God will do what Jesus asks Him to do—in this case what Martha wants Him to do. (But isn’t that how we pray?) 3. Martha’s comment seems to mean that she hoped for an immediate resurrection in</p>

	<p>spite of the fact that the body of Lazarus had already begun to decay. 4. The woman's faith was admirable for she truly believed that nothing was too difficult for God to do. (This kind of childlike total faith and trust in God the Father and Christ Jesus the Son is something for which we all should strive!)</p>
<p>Footnote: Jn 11:25 Jn 14:6; Ac 3:15; Heb 7:16</p>	<p>This is the fifth time in John's Gospel that Jesus uses the self-descriptive "I AM." He said, "I am the resurrection and the life." He is saying more than that He gives life and the resurrection. In some way these are identified with Him, because His nature is such that final death is impossible for Him!! He is life!</p>
<p>Rev 1:8;21:6;22:13</p>	<p>In chapter 1, verse 4 of this Gospel, John wrote: "In Him was life." The Christ, God the Son is life—is eternal—self-existent with no beginning and no end. In the Book of Revelation—the book in which the Apostle John witnessed the apocalyptic vision he was chosen to see and told to record—he saw Jesus Christ, who said to him, "I am the Alpha and Omega—the Beginning and the End—the First and the Last."</p>
<p>See Jn 1:3</p>	<p>In the first chapter of the Gospel of John, he wrote in verse 3, "Through Him (Jesus Christ) all things were made." Therefore, the Lord God, Father, Son and Spirit were already present before the beginning and they continue to be self-existent forever after time has ceased.</p>
<p>(v.25)</p>	<p>Then Jesus said to Martha, "He who believes in Me will live, even though he (or she) dies." Jesus not only is life but He conveys life to the believer so that death will never triumph over him or her.</p>
<p>Footnote: Jn 11:27-28 Lk 10:40-41</p>	<p>Martha said to Him, "I believe." She is often remembered for her shortcomings, as recorded in the Gospel of Luke. But she was a woman of faith as this magnificent declaration shows. "After she said this, she called her sister Mary aside," privately, away from the commotion of the weeping and wailing mourners, and said to her, "the Teacher is here...and asking for you." Here is a comment written by John on the customs of the time. What Martha said to Mary is a significant description to be given by a woman. Ordinarily the Rabbis would not teach women. But Jesus taught women frequently, which surprised His disciples.</p>
<p>(v.28) See Jn 4:27</p>	<p>Wailing at a tomb was common in that time—and still is in many places in the world—and the Jews immediately thought this was why Mary rushed out of the house and went to the tomb. Again this is an example of the orchestration—the plan and purpose of God—Jesus got the maximum publicity from the miracle He was about to perform, because all the people came running to follow Mary to the tomb when they saw her leave the house and therefore they were present at the tomb at the proper time!</p>
<p>(v.32-33)</p>	<p>Mary fell at Jesus' feet and with tears running down her face she repeated what Martha had said, "Lord if You had been here, my brother would not have died." This weeping and wailing denotes a loud expression of grief. We will read more about how deeply this account of the death of Lazarus affected Jesus in Chapters 12 and 13 of this Gospel.</p>
<p>See Jn 12:27; 13:21</p>	<p>Mary fell at Jesus' feet and with tears running down her face she repeated what Martha had said, "Lord if You had been here, my brother would not have died." This weeping and wailing denotes a loud expression of grief. We will read more about how deeply this account of the death of Lazarus affected Jesus in Chapters 12 and 13 of this Gospel.</p>
<p>(v.35)</p>	<p>Bible scholars are apt to declare that this is the shortest sentence in the Bible. I'm not sure this bit of trivia denotes the pathos and depth of what Jesus was feeling at this time. He "wept." The Greek for this word is <i>dakruo</i>, meaning to weep. It denotes weeping silently as opposed to the Greek word that John used in verse 31, <i>klaio</i>, which means to wail loudly.</p>
<p>NIV Quest Bible Sidebar</p>	<p>"It seems strange that Jesus would weep knowing He was going to raise His friend from the dead. It seems most likely that Jesus wept sympathetically as He deeply identified with His</p>

<p>Jn 11:35;Heb 4:17</p>	<p>friends in their sadness because of Lazarus's death. The fullness of the Lord's humanity is especially evident in the fact that 'Jesus wept.' Jesus became human, not just to die for our sins, but also to be our <i>high priest</i>. To fully communicate God's salvation to us—and identify with our need—Jesus had to become one of us.”</p>
<p>One Volume Bible Commentary See Gen 1:23</p>	<p>“<i>Jesus Wept</i>,” is an exquisitely human touch, showing that the evangelist (John), with all his insistence upon Christ's divinity, has a firm grasp of His true humanity...In Jesus the strength of a man was united with the tenderness of a woman. Men may learn from this that there is nothing unmanly in tears. Some think Jesus wept because He was about to summon back from the felicity of Paradise to the strife and sorrow of this mortal state.” (That is to say, perhaps Jesus wept because He was bringing Lazarus back from the great happiness and peace of Paradise to the trials of being alive on earth, where, one day he (Lazarus) would have to die all over again!)</p>
<p>Dr. Lutzer</p>	<p>In one of his sermons, Dr. Lutzer said that in Genesis 1:23, God literally separated the woman from the man. In marriage God intended for the male and female to come together in one flesh—exemplifying completeness in marriage—but God did not intend for men to be void of compassion. Unfortunately, many societies are so rigid in their designated roles for men and women that Jesus had to show men that it is acceptable to have compassion, and in this case, weep for the loss of a loved one.</p>
<p>Personal Comment:</p>	<p>Jesus was teaching His disciples about resurrection in this beautiful account where He comforted the sisters, Martha and Mary, because of the death of their brother whom they loved dearly. The practical side of the story was that he was the “necessary” male member of their family. In that time, the death of the essential man of the family was particularly devastating because (usually) his gender gave the female members their “standing” in the community. Lazarus may have been their main financial support, also.</p>
<p>Ps 22:1 Mt 27:46</p>	<p>However, I believe this account also indicates that Jesus was well aware of what was coming next in His mission on earth. The Passover which essentially ushered in His Passion was just several days away. The people who were mourning and weeping over the death of Lazarus had no idea of what was coming: the crucifixion and resurrection of Jesus Himself. But He was well aware that His time on earth was painfully short. He knew what He would suffer physically, but it in no way compared to what He would suffer spiritually and morally—in that most devastating and crushing abandonment He was meant to bear—when He took upon Himself the ignominy of the accumulated sin of mankind—and thus was separated from the Father. In this moment the only time in the history of eternity that God the Son was separated from God the Father—yet it was decided by them before time began for this was the only way to give a human being a reborn spirit and thus make it possible for one to enter paradise.</p>
<p>Footnote: Jn 11:37  See Jn 17:5</p>	<p>Mary and Martha and the people could not understand why Jesus didn't keep Lazarus from dying in the first place. They figured if Jesus could give sight to the man born blind, then He certainly could have prevented His friend's death! But of course, Jesus never did anything except what had been in the Father's will. Everything that Jesus did on earth had its origin in the plan He and His Father made before time began. The plan shows how it was to be played out on earth in order to bring people to faith through belief in the Son of God. Also the plan shows them the miraculous signs in order to establish in their hearts and minds that the Awesome and Powerful God of the Old Testament still loved the Jews and desired to bring Gentiles into the faith as well as Jews. Jesus as the Son of Man would not only show them the way but He showed them that He Himself is “The Way.” And all that He did on earth was to bring glory to the Father.</p>

<p><b>JOHN 11:38-44</b> v.39</p>	<p><b>Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," He said.</b></p>
	<p><b>"But Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."</b></p>
<p>v.40</p>	<p><b>Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"</b></p>
<p>v.41 See Jn 17:1 v.42</p>	<p><b>So they took away the stone. Then Jesus looked up and said, "Father, I thank You that You have heard Me. I knew that You always hear Me, but I said this for the benefit of the people standing here, that they may believe that You sent Me."</b></p>
<p>v.43</p>	<p><b>When He had said this, Jesus called in a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.</b></p>
<p>v.44</p>	<p><b>Jesus said to them, "Take off the grave clothes and let him go."</b></p>
<p>Footnote: Jn 11:38</p>	<p>It was difficult for the people who were closely associated with Jesus at that time, to grasp the reality of who He was (and is, just as it is for those in any point in time, who have not yet come to believe and have no understanding of who Christ Jesus is.) Yet, even with the faith that His close friends had in Him they were locked and bound to earth and finite thinking. Martha, the pragmatic Jewish hostess, skilled in the practicalities of life on earth, said, (in so many words), "don't open the tomb, he's been decaying in there for four days and there's a stench!" Of course, we know that Jesus purposely waited long enough for everyone to know beyond a doubt that Lazarus was dead, and when He said, "come out," Lazarus was alive and well in that instant. He walked out of that cave, which was used as a tomb, alive, healthy, and there was no stench of death about him!</p>
<p>See Dan 3:26-27</p>	
<p>Footnote: Jn 11:40</p>	<p>Jesus followed the plan—God's will and purpose and He performed this miraculous sign. He brought Lazarus back to life to demonstrate the power of belief! He said, "If you believe," and showed this group of people the glory of God!" This miracle was not dependent upon their belief, but those who were believers were able to "see the glory of God."</p>
<p>Footnote: Jn 11:43-44</p>	<p>The "strips of linen" were like bandages. Sometimes a shroud was used, but usually a separate "cloth" was wrapped around the face.</p>
<p>One Volume Bible Commentary</p>	<p>Without a doubt, Lazarus obeyed the word of the Lord and came out of the tomb, but with some difficulty, for his legs may have been bound together by the strips of linen cloth, which may have been one reason that Jesus said, "Take off the grave clothes" in order for him to walk, and obey the second part of what Jesus said, "and let him go." He wouldn't have been able to walk, otherwise. It is possible that the burial custom may have been influenced somewhat by the Egyptian manner of burial.</p>
<p><b>JOHN 11:45-53</b> (See v. 19) v.47</p>	<p><b>Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in Him. But some of them went to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs. If we let him go on like this, everyone will believe in Him, and</b></p>
<p>Mt 5:22 v.48</p>	

<p>v.49 v.50 v. 51 v.52 Isa 49:6 v.53</p>	<p><b>then the Romans will come and take away both our place and our nation.”</b>  <b>Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all. You do not realize that it is better for you that one man die for the people than that the whole nation perish.” He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that day on they plotted to take His life.</b></p>
<p>Footnote: Jn 11:45-46</p>	<p>“Many of the Jews ...put their faith in Him,” perhaps some who were there had been opposed to Jesus but now because the saw Him raise Lazarus fro the dead, they came to believe.</p>
<p>(v.46)</p>	<p>“But some of them went to the Pharisees,” apparently in good faith hoping to convince them about the validity of Jesus Christ’s claims. Perhaps they expected that such an awesome miracle would be favorably received by those Pharisees who believed in the immortality of the soul and resurrection. Whatever their motivation, these Jews reported the miracle as a fact!!</p> <p>(The NIV Study Bible describes the Pharisees as a Jewish sect. Their roots can be traced back to the second century BC to the Hasidim. Along with the Torah, they accepted as equally and authoritative all material contained within the oral tradition. On free will and determination, they held to a mediating view that made it impossible for either free will or the sovereignty of God to cancel out the other. They accepted a rather developed hierarchy of angels and demons. They taught that there was a future for the dead. They believed in the immortality of the soul and in reward and retribution after death. They were champions of human equality. The emphasis of their teaching was ethical rather than theological.)</p>
<p>Footnote: Jn 11:47</p>	<p>“The chief priests and the Pharisees.” In all four Gospels the Pharisees appear as Jesus Christ’s principal opponents throughout His public ministry. But they lacked political power, and it was the chief priests who were prominent in the events that led to Jesus Christ’s crucifixion. Here both groups are associated in the meeting of the Sanhedrin. They did not deny the reality of the miraculous signs, but they did not understand their meaning for they failed to believe.</p>
<p>See Jn 2:11</p>	
<p>Mk 14:55</p>	
<p>One Volume Bible Commentary</p>	<p>The Sanhedrin was the high court of the Jews. In NT times it was made up of three kinds of members: chief priests, elders and teachers of the law. Its total membership numbered 71, including the high priest who was the presiding officer. Under Roman jurisdiction the Sanhedrin was given a great deal of authority, but they could not impose capital punishment. Only a Roman official, such as Pontous Pilate could have Jesus crucified. Actually, the chief priests and the Sadducees took a more prominent part than the Pharisees in bringing about the death of Jesus, though they all wanted to rid of Him. The hostility of the Sadducees was due not so much to their dislike of the doctrine of the Resurrection, as to their selfish and political motives, for they feared the power of the Romans.</p>
<p>Footnote: Jn 11:48</p> <p>One Volume Bible Commentary</p>	<p>John records why the chief priests complained: “The Romans will come and take away both our place and our nation.” By using the word, “place,” John probably meant the temple which was the most prominent “place” in Jerusalem. However, sometimes the Jews used the expression to denote the city of Jerusalem itself. They were concerned because to them “our place and our nation” were significant of the very existence of their nation. The chief priests were understandably concerned because they feared that Jesus would be proclaimed king by the people and that the Romans would therefore take away all their rights and inflict summary judgment upon them and the nation,</p>

Footnote: Jn 11:49 Jn 18:13	Caiaphas was the chief priest (circa AD 18-36). He was the son-in-law of Annas who had been deposed from the high priesthood by the Romans in AD 15. The phrase, “high priest that year,” meant that Caiaphas was high priest at that time—for his appointed time, not just that year. The high priesthood was not an annual office but a position that was to be held for life. The Sanhedrin was the supreme council and tribunal of the Jews during the post-exilic times headed by a High Priest and having religious, civil and criminal jurisdiction.
Webster’s Dictionary	
Acts 4:1	If you thought the Pharisees to be self-righteous and stiff-necked, the Sadducees were all that and more. The famous and celebrated Jewish Historian, Josephus wrote that the “Sadducees in their intercourse with their peers are as rude as they are to aliens.” This Jewish sect, whose members came from the priestly line, controlled the temple. They did not believe in the resurrection or a personal Messiah, but held that the Messianic age—an ideal time—was then the present and must be preserved. The High Priest, who was one of them, presided over the Sanhedrin. (There is a joke that states: the man who didn’t believe in Jesus or in a Messiah or in the resurrection or in an after life was called a Sadducee, because he was sad, you see!)
Webster’s Dictionary	The word sect is from the Latin, <i>secta</i> , meaning an organized ecclesiastical body. It also is defined as a way of life, a class of persons, a dissenting or a schismatic religious body, especially one that is regarded as extreme or heretical, a religious denomination, a group adhering to a distinctive doctrine or to a leader who may be a fanatic egomaniac. Over time, the world has seen many and various sects.
See Mt 3:7; 15:2	The Sadducees were more worldly and politically minded than were the Pharisees who often kept the law of Moses and the “tradition of the elders” but in a hypocritical manner. However, the Sadducees were theologically unorthodox and they also denied the existence of angels and spirits.
Footnote: Jn 11:50	Caiaphas was concerned with political expediency, not with guilt and innocence. He believed that one man, no matter how innocent, should perish rather than the whole Jewish nation be put in jeopardy. Ironically, the Jews went ahead with their execution of Jesus and then in AD 70, the Romans burned and destroyed the temple and the whole nation perished anyway! A tragedy that Jesus prophesied while He was with His disciples, during His discourse on the signs of the end of the age in the Gospel of Matthew.
Mt 24:2	
Footnote: Jn 11:51-52	Caiaphas, “as high priest,” was not a private citizen but he was God’s High Priest and God overruled in what Caiaphas said. He “prophesied” and his words were true in a way he could not imagine. Prophecy in Scripture is the impartation of divinely revealed truth! In reality, Caiaphas’s words meant the Jesus’ death would be for the nation, not by removing political trouble, but by taking away the sins of those who believed in Him.
(v.52)	“For the scattered children of God”—Jesus’ death would have effects far beyond the Jewish nation!! Thank God for that!!
Personal Comment: One Volume Bible Commentary	The following is an interesting and informative account paraphrased from one of my favorite source books. Basically, it covers what we have already studied. Joseph Caiaphas, a Sadducee, was speaking contemptuously of the Pharisees, because they had no policy to offer in their desire to be rid of Jesus. But the Sadducees had a very definite plan. Caiaphas declared that Jesus must die in the interests of both the Sadducees and the Pharisees and in the interests of the nation as a whole. Remember, at that time, when Jesus was on earth, the Jewish nation consisted mainly of the Judeans, for since about 930BC, when Solomon broke
Mt 26:3	

<p>1Ki 11:9-13 Ex 28:30 Dt 33:8</p>	<p>his covenant with God, the kingdom split. The Lord God kept the tribe of Judah in Jerusalem for the sake of His temple and the Davidic dynasty, whose ultimate King would be Jesus Christ. In the old days, the high priest declared the divine will by the Urim and Thummim. But due to the idolatry of the Jews as a whole, God had withdrawn the prophetic power from the priests. However, at this time of vital importance in God's purpose, He restored this power for a moment. The word of God came to Caiaphas the High Priest when the Levitical priesthood was about to be abolished by the one offering of Christ, the Lamb of God, upon the cross!</p>
<p>American Heritage Dictionary</p> <p>(v.53)</p>	<p>(the Pashal Lamb was eaten at the Feast of Passover.) "The high priest unwittingly proclaimed Jesus as the true Pashal Lamb, whose blood would atone for the sins of the world. By sacrificing Jesus he brought about a blessing of which he never dreamed (the remission of sins), and compassed (brought about) the very evil which he sought to avert (the loss of national existence). The unity of the human race has been destroyed by sin. The death of Christ, by abolishing sin, reestablishes its unity."</p> <p>"So from that day on, they plotted to take His life."</p>
<p><b>JOHN 11:54-57</b></p> <p>2Ch 30:17-18</p>	<p><b>Therefore Jesus no longer moved about publicly among the Jews. Instead He withdrew to a region near the desert, to a village called Ephriam, where He stayed with His disciples. When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. They kept looking for Jesus and as they stood in the temple area they asked one another, "What do you think? Isn't He coming to the feast at all?" But the chief priests and Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest Him.</b></p>
<p>Footnote: Jn 11:54</p> <p>Gen 41:52; 46:20 Gen 48; Jos 16:4-9; 16:10; Jdg 1:29 Eze 48:5 Isa 7:17; Hos 5</p>	<p>Jesus was not to "die" before His appointed "time." Throughout this Gospel, Jesus moved inevitably toward the destiny for which He had come to earth: the "time" of His sacrificial death on the cross. At the time of the crucifixion and resurrection, Jesus Christ's "time," had truly come!! But He did not act unwisely for He knew the attitude of His opponents. Therefore He withdrew to a "region near the desert, to a village called Ephraim." If this was the city known as Ophrah, it was about 15 miles north of Jerusalem. Jesus knew He would die for others, but in His own time, not that of His enemies. (Ephraim was the second son of Joseph. He was blessed as Joseph's firstborn by Jacob. The tribe of Ephraim was allotted land by Joshua, but failed to fully possess it. The name, Ephraim, was synonymous with the Northern Kingdom, Israel, whose capital was Samaria. These Jews inter married with the Samaritans (Canaanites), becoming "half-breeds" in the eyes of the Southern Kingdom, Judea, and thus despised and shunned by them. Jews were not supposed to marry Canaanites because they would be corrupted by them and adopt their gods and thus commit idolatry.)</p>
<p>Footnote: Jn 11:55 See Mt 23:25-26</p> <p>Mt 21:12-13; Mk 11:12-13;</p>	<p>"Ceremonial cleansing" was especially important at a time like the Passover because without it, it would not be possible for a Jew to celebrate the Feast. No man could eat the Passover if he were ceremonially unclean. Jews from all over the known world would travel to Jerusalem to celebrate mandatory feasts. They were called "pilgrims," because a pilgrim is a religious devotee who journeys to a sacred place. These Passover pilgrims assembled in Jerusalem some time before the actual Feast in order to purify themselves. This ritual included a washing or cleansing of the body as part of a religious rite, and shaving the hair off their heads—remember these practices were specifically for Jewish men. The women did not shave their heads. At this time the pilgrims would also offer a sacrifice, this is why there were sheep, cattle and doves, and money changers available at the temple. This process often took a week to accomplish and turned the area in front of the temple into a noisy and</p>

<p>Lk 19:45-46 Footnote: Jn 11:57  See Mt 26:17-19; Jn 13:21-30</p>	<p>profitable marketplace. Jesus became too popular to be seen publically. By this time His fame as a miracle worker had spread and He was often recognized. He knew this, and because He also knew the Pharisees were trying to arrest Him, he stayed away from Jerusalem until it was time for Him to celebrate the Passover with His disciple at the “Last Supper.”</p>
<p><b>JOHN 12:1-11</b> v.2  v.3</p>	<p><b>Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead. Here a dinner was given in Jesus’ honor. Martha served, while Lazarus was among those reclining at the table with Him. Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus’ feet and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.</b></p>
<p>v.4 v.5 Mt 10:4 Jn 13:29</p>	<p><b>But one of His disciples, Judas Iscariot, who was later to betray Him, objected, “Why wasn’t this perfume sold and the money given to the poor? It was worth a year’s wages.” He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.</b></p>
<p>v.7 Jn 19:40 Dt 15:11</p>	<p><b>“Leave her alone,” Jesus replied. “[It was intended] that she should save this perfume for the day of My burial. You will always have the poor among you, but you will not always have Me.”</b></p>
<p>v.9 Jn 11:43 v.10</p>	<p><b>Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of Him but also to see Lazarus, whom He had raised from the dead. So the chief priests made plans to kill Lazarus as well, for on account of him many of the Jews were going over to Jesus and putting their faith in Him.</b></p>
<p>Footnote: Jn 12:1-11 Mt 26:6-13; Mk 4:3-9 Lk 7:36-50 (v.1)</p>	<p>All four Gospels have an account of a woman anointing Jesus. John’s account seems to tell the same incident recorded in Matthew and Mark, while that in Luke is different.  “Bethany” was a village on the eastern slope of the Mount of Olives, about two miles from Jerusalem and the final station on the road from Jericho to Jerusalem.</p>
<p>(v.3)</p>	<p>“Nard” is the name of both the plant and the fragrant oil it yielded. It is very likely that this perfume was imported from outside the region. John tells us that it was “pure nard,” which made it even more valuable. Since it was very expensive, Mary’s act of devotion was costly. It was also an unusual act, both because she poured the oil on Jesus’ feet and because she used her hair to wipe them. Normally, oil was poured on the head to anoint someone and a respectable woman did not unbind her hair in public. Furthermore, it showed her humility, for it was a servant’s work to attend to the feet of the guest. It is possible that Mary anointed Jesus in gratitude because He brought her brother back to life after he was dead.</p>
<p>One Volume Bible Commentary</p>	<p>Not only Mary but other women were willing to acknowledge the selfless and righteous nature of Christ when they compared His attitude and grace to their own sinfulness. It was through their understanding of how much they needed to forgiveness He gave that they responded to Him with humility and devotion.</p>
<p>Dictionary of the Bible</p>	<p>All the Gospel writers called Judas Iscariot a traitor. John adds to the description of Judas by crediting him with the ungracious and hypocritical remark about not wasting the expensive perfume on Jesus’ feet because it could have been sold and that money added to the collective funds—of which he was in charge!</p>

<p>Personal Comment:</p> <p>Jn 14:6</p>	<p>It is interesting that Jesus should choose Judas as one of the “Twelve.” He obviously knew exactly what Judas was capable of doing, yet He chose him. This brings to mind the saying, “necessary evil.” We often wonder what life would be like without the influence of evil. We cannot know, except from what we learn of Jesus and His Way of life that is totally devoid of evil. Yet, the Lord God, created angels and the most brilliant and beautiful angel was Lucifer! Because Lucifer at one point wanted to be God, he fell from God’s grace and took a third of the angels with him.</p>
	<p>Now, God, who is Omniscient, certainly knew this would happen. Therefore, I believe that God had a very good reason for this. Logically we would not know “good”—realize it goodness—unless we were able to contrast it to its opposite, evil. I do not believe that Adam and Eve were able to appreciate the garden of Eden until they were banished from it.</p>
	<p>Jesus knew someone would have to betray Him to the Jewish leaders and He knew what Judas was made of, therefore He chose him for the purpose of necessary evil, and Judas did not disappoint! He showed his true colors here in John’s Gospel, but we read about him in all four Gospels. His name is associated for all time with greed and betrayal. It is also significant how his life ended, with the horror of remorse and suicide.</p>
<p>Footnote: Jn 12:6</p>	<p>We learn from this passage that Judas was dishonest. Yet, he must have been thought to be a man of some reliability, for he was the keeper of the money bag.</p>
<p>Personal Comment:</p>	<p>The phrase, “keeper of the money bag” brought to my mind the memory of an incident which happened 60-65 years ago. The neighborhood kids and I would scrounge around to find ways of earning money. Somehow we procured a job cutting the grass for someone who lived on the west side. We rode our bikes to the job, cut the grass, collected the money and headed back home. I had a canvass bag and we put the money in it. I must confess that I was very proud and thrilled to have the money bag in my possession. The rest of the group were not and began grumbling for their share. I just wanted to hold that money! I fully intended to give them their share—when we got home—but I wanted to hold it until then. By the time we got to our block they were angry. Even though we divided the money equally, we never again went off to do jobs again.</p>
<p>(Jn 12:6)</p>	<p>I should have learned a lesson about greed at that time, but I obviously didn’t. As I look back on that young age and in my later years I realize just how the sin of greed controlled much of what I did. Today, the “money bag” in this verse triggered the memory of how young I was when greed already was a part of my life.</p>
	<p>About ten years ago, the Lord convicted me of this sin of greed and I was appalled at how destructive the sin was in my life! The power of this conviction literally threw me prostrate on the filthy rug in my decrepit trailer-home. I wept bitterly, begging God to forgive me. He did and God also removed from me the whole desire for money and the whole of my sin of greed. A true miracle! What a blessing to be rid of the black, debilitating and domineering weight of that sin!!</p>
<p>Footnote: Jn 12:7</p>	<p>Jesus spoke to His apostles about Mary’s extravagant use of her perfume.</p>
<p>One Volume Bible Commentary</p>	<p>“Let her alone: against the day of My burying hath she done this...] She has done quite right not to sell the ointment (nard). She has kept it for today, making today as if it were My burial day, by performing the prophetic act of anointing and embalming My body.”</p>

	<p>There were two possible interpretations to what Jesus said to His disciples concerning Mary's use of the perfume.</p>
<p>One Volume Bible commentary</p>	<p>"But a better reading is, 'Suffer her to keep it against the day of My burying' ; i.e. She has only used a portion of the ointment in anointing My feet. Do not insist on her giving the rest to the poor. Rather let her keep it for anointing My body for burial after the death which I perceive to be impending."</p>
<p>Footnote: Jn 12:7-8 NIV Quest Sidebar (v.7) See Mk 14:3-9; Lk 7:37-38</p>	<p>"It was not uncommon for a family or friends to spend enormous sums of money on strong perfumes and spices to mask the odor of a decaying body. Knowing He was facing death soon, Jesus saw a parallel between that custom and what Mary had done. He saw her act of love and devotion as something like a pre-anointing for burial. He defended her actions by reminding them of His approaching death."</p>
<p>Sidebar con't. (v.8) See Mt 26:10</p>	<p>"Jesus was not being calloused or indifferent toward the needy. He was simply saying that there was little time left for His followers to express their love for Him. They could and always should help the poor, but expenditure was justified."</p>
<p>Footnote: Jn 12:9 One Volume Bible Commentary</p>	<p>In the East it was customary at that time for the common people, who were not invited to the feast, to come into the house to watch the banquet as if it were a public ceremony and there may have been a continued procession of these sightseers. This custom provided Jesus with an additional group of Jews whom He was able to teach. In this audience of on-lookers there also may have been some spies from the Jewish leaders.</p>
<p>Personal Comment: See Jn 11:50</p>	<p>In verses 10 and 11 we see how the spread of evil works. These powerful Jews, the chief priests, were not satisfied with the solution to their problems offered by Caiaphas. He said it would be better for them if one man was killed rather than having the nation destroyed. Now, because Jesus had "raised Lazarus from the dead," more and more people were believing in Him as the Messiah. So, they planned, now, to put death Lazarus as well as Jesus. They wanted another death—an excellent example of how sin grows.</p>
<p><b>JOHN 12:12-19</b> Lev 23:40</p>	<p><b>The next day the great crowd that had come for the Feast heard that Jesus was on His way to Jerusalem. They took palm branches and went out to meet Him, shouting,</b></p>
<p>Ps 118:25-26 v.14</p>	<p><b>"Hosanna!" "Blessed is He who comes in the name of the Lord!" "Blessed is the King of Israel!"</b></p>
<p>Zech 9:9 v.16</p>	<p><b>Jesus found a young donkey and sat on it, as it is written, "Do not be afraid, O Daughter of Zion; see, your King is coming, seated on a donkey's colt."</b></p>
<p>Mk 9:32 v.17</p>	<p><b>At first His disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about Him and that they had done these things to Him.</b></p>
<p>v.18 v.19</p>	<p><b>Now the crowd that was with Him when He called Lazarus from the tomb and raised him from the dead continued to spread the word. Many people, because they had heard that He had given this miraculous sign, went out to meet Him. So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has</b></p>
<p>See Jn 11:47-48</p>	<p><b>seen this is getting us nowhere. Look how the whole world has</b></p>

Footnote: Jn 12:12 See Jn 11:55	<b>gone after Him.”</b> “The great crowd” was the pilgrims who had come up from the country for the Passover Feast. Many of the pilgrims had doubtless seen and heard Jesus in Galilee, and they welcomed the opportunity to proclaim Him as Messiah.
Footnote: Jn 12:13 See Rev 7:9-15  Lev 23:40	“Palm branches” were used in celebration. In John’s account of what he saw in the vision he was given while he wrote the Book of Revelation, included “a great multitude...holding palm branches...standing before the throne of God.” Palm branches were used for festive occasions.
One Volume Bible Commentary  Synoptists are Matthew, Mark and Luke (v.12) See vv. 17&18	“The purpose of our Lord’s entry (into Jerusalem) was to testify to the nation (Israel) and mankind (the world) that He was actually the Messiah promised by the OT Prophets and the person by whom the kingdom of God was to be established. John writes briefly, supplementing the synoptic (Gospel’s) account, a knowledge of which he assumes. The synoptists’ seem to regard the entry a purely Galilean demonstration, and give no explanation of our Lord’s favorable reception in Jerusalem. John represents the procession as consisting not only of Galileans, but also of inhabitants of Jerusalem, who had seen Lazarus raised from the dead, and whose testimony t the truth of the miracle caused the extraordinary sensation in Jerusalem.”
See Jn 2:23	The word, “hosanna” is a Hebrew expression which means, “save!” It came to be used as an exclamation of praise. As we read, many people in Jerusalem were in awe of what Jesus said and did and consequently believed in Him as the Messiah. These same people and others like them in Jerusalem were present at Jesus Christ’s triumphal entry into the city at this time—especially after He raised Lazarus from the dead. Here, also, John’s writing reflects his special interest in Jesus’ royalty, which he brings out in the passion narrative.
See v.17	
Personal Comment:  NIV Quest Bible Sidebar for Lk 19:36 2Ki 9:13	Tough it is not included in John’s account of the triumphal entry of Jesus coming into Jerusalem, Luke writes that it was also “a common custom to show respect and honor for conquerors or royalty. Their adoring subjects would cover their way with flowers, branches or garments. When Jehu was named king (in the OT), his followers laid their cloaks before him to walk upon. Even today we see remnants of the custom in the phrase, “roll out the red carpet” or when people strew flower petals down the aisle at a wedding.”
Mt 21:7-10	“Jesus, at the climax of His ministry. Was making a statement about who He was (is): the Son of David, the King of Kings, the One who conquered sin and sickness.”
Footnote: Jn 12:14 See Zec 9:9-10 Jdg 10:4; 2Sa 16:2; 18:19; 1Ki 1:33	Jesus rode on a young donkey. It was a suitable choice, since the donkey was a lowly animal of peace contrasted to the horse which, in those days, was symbolic of a warhorse, an animal trained and used in wars. The donkey in the OT was considered a princely mount before the horse came into common use. The royal mount used by David and his sons was the mule.
Footnote: Jn 12:16 See Acts 2:16 Joel 2:28-32 See Jn 20:22	Only after the crucifixion and the coming of the Holy Spirit did the disciples appreciate and understand the meaning of the prophecy and its fulfillment. In the Book of Acts we read the prophecy, spoken by the prophet Joel, which the apostles understood on that enlightening day of the first Pentecost after Jesus’ death, resurrection and ascension. After Jesus rose from the dead, He appeared to Mary Magdalene near the tomb and then to the disciples in the locked room. At that time “He breathed on them and said, ‘Receive the Holy Spirit.’ “
See also Jn 16:7-11	
<b>JOHN 12:20-36</b>	<b>Now there were some Greeks among those who went up to worship at the Feast. They came to Philip, who was from Bethsaida in Galilee, with a request, “Sir,” they said, “we</b>

v.21	<b>would like to see Jesus.” Philip went to tell Andrew; Andrew and Philip in turn told Jesus.</b>
v.23 See Mt 26:18 1Co 15:36 V25 Mt 25:46; 2Co 5:8	<b>Jesus replied, “The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves Me must follow Me; where I am, My servant also will be. My Father will honor the one who serves Me.”</b>
v.27 Mt 26:38-39	<b>“Now My heart is troubled, and what shall I say? ‘Father, save Me from this hour?’ No, it was for this very reason I came to this hour. Father, glorify Your name!”</b>
v.28 Mt 3:17	<b>Then a voice came from heaven, “I have glorified it, and will glorify it again.” The crowd that was there and heard it said it had thundered: others said an angel had spoken to Him.</b>
v.30 Ex 19:9 Isa 11:10; Jn 6:44 v.33	<b>Jesus said, “This voice was for your benefit, not Mine. Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself.” He said this to show the kind of death He was going to die.</b>
v.34 Dan 7:14; Jn 3:14	<b>The crowd spoke up, “We have heard from the Law that the Christ will remain forever, so how can You say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”</b>
v.35 Eph 5:8 v.36	<b>Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going. Put your trust in the light while you have it, so that you may become sons of light.” When He had finished speaking, Jesus left and hid Himself from them.</b>
Footnote: Jn 12:20  NIV Quest Bible Sidebar	The “Greeks” who were in Jerusalem for the Passover Feast, were probably “God fearers.” They were people who were attracted to Judaism by its monotheism and its morality. They were drawn by the belief in the one God as opposed to the many gods of the various Pagan cultures and religions, including the Greeks and Romans, who believed in the numerous gods of Polytheism. But many of these seekers were repelled by the Jews and their nationalism. Also, these people found many requirements of Judaism distasteful and repellent, especially circumcision. They worshiped in synagogues but did not become proselytes or converts to the Jew’s religion. There was a large Gentile population in Galilee. The area was also called the Decapolis, because ten cities were populated mainly by Greeks and Romans in and around the northern shore of the Sea of Galilee. The Greeks were known for their fascination of philosophy and discussing new ideas. Their interest in hearing what Jesus had to say may have been motivated more by their intellectual interests rather than their desire to become His followers. Jesus, of course, knew their thoughts. Yet, He responded to their curiosity because “His hour” had come. His mission on earth was coming rapidly to the climax of His sacrificial death on the cross. “He would now devote His full attention to the task ahead—dying for the sins of the world.”
Footnote: Jn 12:21	“Philip” is a Greek name, which may be why the Greeks in the crowd came to speak with him, because they obviously knew he was a disciple of Jesus. (However, Philip was not the only disciple who had a Greek name.) These Greek man wished to speak with Jesus when they

	<p>said, “we would like to see Jesus,” they wanted to have an interview with Him. After verse 22, John records no more about these Greek men, except he does mention in verse 32 that, significantly, there were Greeks present at the crucifixion.</p>
<p>Footnote: Jn 12:23 See Jn 2:4</p>	<p>“The hour has come”—this pivotal point in time is about to take place!! The “hour” to which everything else led! At Jesus Christ’s first miracle in Cana, He said to His mother, “My time has not yet come,” but upon her request, He changed the water into wine and thus began the unfolding of His ministry on earth. Now here, the right moment to fulfill the purpose for which God had sent Him was about to occur. He said, “the hour has come.”</p>
<p>One Volume Bible Commentary See Mt 21:23</p>	<p>This was the last public conversation or discussion that Jesus had, as recorded by John. “The time is probably Wednesday afternoon, the place, the temple. Jesus resigns Himself to death, comforting Himself by contemplating its glorious issues. The humble request of these Greeks for an interview brings vividly before Christ’s mind His approaching death, through which alone salvation can be offered to the Gentiles.”</p>
<p>Footnote: Jn 12:24</p>	<p>The principle of life through death is seen in the plant world. The kernel must perish as a seed if there is to be a plant.</p>
<p>One Volume Bible Commentary  See Mk 4:8  1Co 15:36</p>	<p>“So must the Son of Man die and be buried before harvest can ripen and be reaped. The divine life, so long as Jesus remained on earth in the body of His humiliation, was confined to Himself. But when by His death and resurrection the earthly shell was cast off, the way was open for the diffusion (or spreading out) of the divine life among all mankind. Our Lord’s mysterious words would probably be understood by the Greeks, who...would have seen the immortality of the soul represented under the figure of a grain of wheat (kernel) buried in earth that it might germinate and spring up new life.”</p>
<p>Footnote: Jn 12:25 See Mt 16:24-25; Mk 8:34-35; Lk 9:23-24  See Jn 2:15</p>	<p>Jesus said, “the man who hates his life in this world will keep it for eternal life.” To love one’s life here and now and to concentrate on one’s own success and buy into the worldly view, is to lose what really matters. Of utmost supremacy, of course, is the principle seen in the cross of Jesus. Love for God must be such that all other loves are, by comparison, hatred! “Everyone who believes in Him (Jesus) may have eternal life,” which is infinitely the highest quality of life in living fellowship with God, now and forever.</p>
<p>Footnote: Jn 2:27-32 Mt 26:38-39; Mk 14:32-42; Lk 22:40-46  1Co 5:21</p>	<p>Verse 27 is John’s equivalent to the agony in Gethsemane as described in the other Gospels. Jesus refused to pray to God to save Him “from this hour.” He was faced with the prospect of becoming sin—or a sin offering—for sinful people. The very reason He came to earth was to die for the sin of mankind, both Jew and Gentile alike, for all human beings sin and cannot enter into the presence of God in that condition. It is only through belief in Jesus Christ’s sacrifice that dealt with sin that a human being can receive a new spirit, one that now is under the power and protection of the Son of God Himself, and through which the Father recognizes the re-born believer as acceptable to be with Him forever.</p>
<p>(v.31) See Jn 16:11</p>	<p>The cross was God’s judgment “on this world.” It would be seen as the triumph of “the prince of this world (Satan)” over Jesus. But in fact, it was his defeat, for out of the sacrifice of Jesus Christ on the cross would flow the greatest good ever to come to this world.</p>
<p>(v.32) See Jn 3:14; 12: 20,41; 13:31 Nu 21:8</p>	<p>Jesus Christ was to be “lifted up” on the cross. It was the supreme exaltation of Jesus Christ who would draw “all men (women and children)” —all people—to Himself without regard for nationality, ethnic affiliation or status. It is significant that Greek Gentiles were present on this occasion.</p>

<p>Footnote: Jn 12:34-36 Ps 89:36;110:4: Isa 9:7; Dan 7:13-14</p>	<p>The Jews who were questioning His words referred to "the Law" and by that they meant the OT Scripture in general. Here specifically the reference is to the Psalms and the Books of Isaiah and Daniel. Here is the only place in the Gospels where anyone other than Jesus used the expression, "the Son of Man," and even here the crowd is quoting His words.</p>
<p>(vv. 35-36)  Jn 8:12 1Jn 1:5 Ex 13:21; Ne 9:12</p>	<p>Jesus refers to His time on earth during which the people would have His "light just a little while longer." The "light" is closely identified with Jesus, as seen from the call to believe, as when He said, "I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life." "God is light" but Jesus is also the light from God that lights the way for life—as the pillar of fire lighted the way for the Israelites in their desert wanderings.</p>
<p><b>JOHN 12:37-50</b> v.38 v.39 Isa 53:1; Ro 10:16 v.40 Isa 6:1-4, 10; Mt 13:13-15 Lk 24:27 v.42 Isa 15:30</p>	<p><b>Even after Jesus had done all these miraculous signs in their presence, they still would not believe in Him. This was to fulfill the word of Isaiah the prophet: "Lord who has believed our message and to whom has the arm of the Lord been revealed?" For this reason they could not believe, because, as Isaiah says elsewhere: "He has blinded their eyes and deadened their hearts so that they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them." Isaiah said this because he saw Jesus' glory and spoke about Him.</b></p> <p><b>Yet at the same time many even among the leaders believed in Him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they love the praise from men more than praise from God.</b></p>
<p>v.44 v.45 See Jn 3:17; 14:9 v.47 See Jn 3:17 v.48 Mt 25:41 v.50 Jn 14:24, 31</p>	<p><b>Then Jesus cried out, "When a man believes in Me, he does not believe in Me only, but in the One who sent Me. When he looks at Me, he sees the One who sent Me. I have come into the world as a light, so that no one who believes in Me should stay in darkness. As for the person who hears My words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. There is a judge for the one who rejects Me and does not accept My words; that very word which I spoke will condemn him at the last day. For I did not speak of My own accord, but the Father who sent Me commanded Me what to say and how to say it. I know that His command leads to eternal life. So whatever I say is just what the Father has told Me to say."</b></p>
<p>Footnote: Jn 12:37</p>	<p>God's ancient people, His chosen, the Jews, should have responded when God sent His Messiah. They should have seen the significance of the signs He did—but the Jews "still would not believe." God's people should have believed. They made their own choice and so many of them did not believe!</p>
<p>Personal Comment:</p>	<p>Through out the Gospels we are told that the leaders of the Jews frequently referred to the Scripture. The Torah which contained the Pentateuch and tradition was read in the temple and in the synagogues which were attended by Jews wherever they lived through out the known world. They were disbursed—that is, they were scattered—among the nations, yet, most communities had a synagogue. Therefore they would have read or heard read to them what the Prophets wrote about who and what the Messiah would be, what He would say and do and how people would react to Him. They should have known!</p>
<p>Dt 26:1-6; Ps 69:22-23; 1 Ki 9:6-9; 19:10 Ex 16:2-3</p>	<p>But they rejected the Word of God, whether by their prophets who were sent by God or by Jesus Christ Himself, who was sent by God. As a whole, the Jews rejected their God even though God gave to Solomon a very explicit description of what would happen to the Jews as a nation if they rejected Him. Yet, so many of this chosen people rejected their God from the</p>

	<p>get-go!!</p>
1Pe 2:9	<p>It is hard for us to comprehend this. But look around you. Do you not see your own loved ones and friends reject the very God who blessed them so lavishly? If we try to arrive at what is means to be “chosen” by God, we stumble up against circular reasoning. That is, an age old premise which is the proof of the problem. It simply cannot be done, logically. In</p>
Eph 1:4	<p>Ephesians we read that God chose us to be His people through Jesus His Son. That is, those of us who believe in the redemption of Christ Jesus become born-again believers. Who did the choosing? God already knows who will and will not choose to believe. But we don't. We come to belief in Christ by a multitude of routes yet when we arrive at belief and receive a new spirit we are changed and our life is changed. Or should be. We should be so grateful for salvation that we spend the rest of our lives maturing in that belief. But some of us don't. And this is where we get confused.</p>
Mt 22:14	<p>In Matthew we read, “For many are invited, but few are chosen.” The NIV footnote explanation for this passage is: A proverbial summary of the meaning of the parable of the Wedding Banquet: God invites “many” to be part of His kingdom, but only a “few” are chosen by Him. This does not mean that God chooses arbitrarily. <u>The invitation must be accepted and followed by appropriate conduct. Proper behavior is evidence of being chosen.</u></p> <p>So—the believer is as the believer does! Some may argue this conclusion. I do not mean outward change, although in most cases that is true also. But the real change in the believer is inward. Within ones self one is changed—given a new, re-born spirit. The old spirit is to exist no longer! What happens when this change is not evident and a believer becomes “fallen away”? I cannot say. Jesus Christ is not defective when He gives re-birth to a person who asks for salvation and repents form his or her past life. But we just read, “the invitation must be accepted.” The proof is because it is “followed by appropriate conduct. Proper behavior is evidence of being chosen.”</p>
Eph 2:4-5	<p>This is the only “proof” we have in our limited human understanding. We, who are living proof of the eternal gratitude we feel because the Lord God has redeemed and saved us, find it very hard to understand the person who says, “I’m a believer” yet who doesn't act like one at all. My quest to find an answer to those who ask, “Is my loved one saved or not?” has not brought very much light on the subject. I get the “pat” answer, “once saved, always saved.” That, of course is the truth! But my question is, since a person acts like he or she did before claiming to have believed in the Salvation of Christ, is that person saved or not?</p>
Eph 2:10	<p>I am so glad that Paul continued his description of the saved sinner, because it answers this question—to a degree. “For we (who are truly saved and show it) are God’s workmanship, created in Jesus Christ (given a new reborn spirit) to do good work, (for His glory, <u>not our own!!</u>) which God prepared in advance for us to do.”</p> <p>Those whom I know who have “fallen away,” initially seemed to have exhibited their new-found faith in doing good works, but ultimately they did it to seek praise for themselves, not to bring glory to God. When their egos were not stroked in accordance with what thought was their due—having forgotten entirely about giving God the credit—they got really angry and walked away. My contention is that there may never have been true repentance and a change of mind, heart and spirit in the first place. There may have been a mind change in the individual. But a changed mind can change back to what it was before. The permanent change in a re-born spirit is evidenced by the power or Christ living in that person. And that is obvious. When an individual’s behavior is not what one would expect from a Christian believer one needs to pray for that person, and confront him or her, questioning that person’s</p>

	<p>salvation.</p> <p>The answer for those who have a loved one who is “fallen away” is of course prayer. The relationship between a person and God is very deep and private. The only real hope we have to help a loved one is to pray for God to set up the circumstances to bring that hurting lost one home to Christ!</p>
Footnote: Jn 12:39	<p>Because they chose not to believe, does not mean that the people in question had no choice. They purposely rejected God and chose evil, and verse 40 explains that God in turn brought on them a judicial blinding of eyes and hardening of hearts. Yet, many Jewish leaders did believe in Jesus as the Messiah (see verse 42).</p>
Footnote: Jn 12:40-41 Mt 13:14-15; Mk 4:12; Lk 8:10 (v.41) Isa 6:3	<p>These words are taken from the OT Book of Isaiah, chapter 6, verse 10 and are quoted here by Jesus. Luke records the same words as said by Paul in the Book of Acts (Ac 28:26-27).</p>
Isa 6:10; 53:1	<p>Isaiah spoke primarily of the glory of God. John spoke of the glory of Jesus and made no basic distinction between the two, attesting Jesus Christ’s oneness with God the Father. The thought of glory here is complex. There is the idea of majesty, and there is also the idea (which meant so much to John) that Jesus’ death on the cross and His subsequent resurrection and exaltation show His real glory. Isaiah foresaw the rejection of Christ, as shown by the passages quoted here in the Gospel of John. Isaiah spoke of the Messiah both in words about blind eyes and hard hearts, on one hand, and about healing, on the other. This is the cross and this is glory, for the cross and resurrection and exaltation portray both suffering and healing, rejection and triumph, humiliation and glory.</p>
Footnote: Jn 12:42-43	<p>John does not give a picture here of unrelieved gloom, for he wrote that “many leaders believed’ that Jesus was the Christ and was the Savior sent by God. But, they were not very supportive of Him for fear of the powerful Jewish leaders. They were secret believers because the feared excommunication from the synagogue and possibly the temple also. And they loved their high position in the community and thrived on the praise they received from their fellow Jews. (How sad it is to need praise so much that one denies the very One who is praiseworthy!)</p>
See Jn 9:22 & note (v.43)	
Footnote: Jn 12:44	<p>Jesus emphasizes the words of the next six verses by shouting them above the roar and hubbub of the crowd. He shouts, “Believe in Me!” John ends his story of the public ministry of Jesus with an appeal for belief. He does not say when Jesus spoke these words for they may have been spoken earlier, but the impact of the words themselves is a fitting close to this part of his account. Jesus asks His listeners not only to believe in Him but also in the One who sent Him, God the Father. Jesus Christ’s mission, as well as the inseparability of the Father and the Son, is stressed through out this Gospel.</p>
Footnote: Jn 12:46-47 See Jn 1:4; 14:6  (v.47)	<p>These words, “I have come into the world...” point to both Jesus Christ’s preexistence and His mission. Again, He identifies Himself “as a Light” to this world. For “in Him was life and that life was the light of men.” The light which we must follow in order to come home to heaven—but not only to follow, first one must believe in the salvation of Christ Jesus!</p> <p>“To judge” was not the purpose of Jesus Christ’s coming to earth, but judgment <u>is</u> the other side of salvation. It is not the purpose of the sun’s shining to cast shadows, but when the sun shines, shadows are inevitable.</p>
Footnote: Jn 12:49-50	<p>The King James version for this verse is: “For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment: whatsoever I speak therefore, even as the</p>

KJ v.49	Father said unto Me, so I speak.” Jesus’ hearers have a great responsibility to hear—to listen to His words and take them to heart for His words are the very words God gave to Him to say! To reject Jesus Christ’s words is to reject God!
(v.50)	John wrote in Chapter 3, “that everyone who believes in Him (Jesus) may have eternal life.” The NIV footnote for John 3:15 clarifies the words, “eternal life.” It is an infinitely high quality of life in living fellowship with God—both now and forever.”
Personal Comment:	<p>In my life, I have never been so continuously happy and at peace as I have been since I fully accepted life from God as a believer in Christ Jesus. Many Christians to whom I have spoken about this, admit that they, too, have a life of peace and happiness since believing in Christ. None who say this and mean it, is saying life is “all sweetness and light”—for the believer, physical life continues to deteriorate with age and conditions, but that is not what believers mean. It is the deep and profound inner change of the very spirit of the believer which at the moment of spiritual rebirth changed. That innermost essential part of the human equipment designed by God which is associated with the mind and feelings and is distinguished from the physical body is called “spirit.” When one receives Jesus Christ as his or her own Savior, one is changed! Life is a whole different experience after that.</p> <p>One thing which makes believers so happy is that they know where they are going to be after they die! Heaven, with the Lord, for eternity. If that doesn’t make one happy, I don’t know what would! Another wonderful thing about being a believer, with a changed heart and spirit, is that one’s sins are forgiven. If you’ve ever desired to know the peace there is in being relieved of guilt from the sin you have committed, then it is no wonder that you are amazed by these words. Christ Jesus died on the cross once, about two thousand years ago, to be the one acceptable and pure sacrifice to atone for the sin of mankind. When we believe in this miraculous gift, and we confess our sins—our sins are taken away!! It is not difficult to be happy and at peace when you know you are forgiven! Of course when your spirit is freed from the weight of your sin, you are then free to have a rewarding, loving relationship with our God and Father! And that, dear friends, makes me very happy and blessed to be a believer in the salvation of Jesus Christ.</p>
<b>JOHN 13:1-17</b> See Jn 11:55 v.2 Mt 10:4 v.3 Mt 20:28 v.4 v.5	<b>It was just before the Passover Feast. Jesus knew that the time had come for Him to leave this world and go to the Father. Having loved His own who were in the world, He now showed them the full extent of His love. The evening meal was being served and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under His power and that He had come from God and was returning to God; so He got up from the meal, took off His outer clothing, and wrapped a towel around His waist. After that, He poured water into a basin and began to wash His disciples’ feet, drying them with the towel that was wrapped around Him.</b>
v.6	<b>He came to Simon Peter, who said to Him, “Lord, are You going to wash my feet?”</b>
v.7	<b>Jesus replied, “You do not realize now what I am doing, but later you will understand.”</b>
v.8	<b>“No,” said Peter, “You shall never wash my feet.”</b>
	<b>Jesus answered, “Unless I wash you, you have no part with me.”</b>
v.9	<b>“Then, Lord, “Simon Peter replied, “not just my feet but my hands and my head as</b>

<p>v.10 See Jn 15:3 v.11</p>	<p><b>well!”</b> <b>Jesus answered, “A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.” For he knew who was going to betray Him, and that was why He said not every one was clean.</b></p>
<p>v.12 v.13 v.14 v.15 v.16 See Jn 15:20 v.17</p>	<p><b>When He had finished washing their feet, He put on His clothes and returned to His place. “Do you understand what I have done for you?” He asked them. “You call Me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, no is a messenger greater that the one who sent him. Now that you know these things, you will be blessed if you do them.”</b></p>
<p>personal Comment:</p>	<p>This act of washing the feet of the apostles symbolizes what Jesus is demonstrating—that unless He washes you, a sinner, and takes away your sin and gives you a new spirit, you cannot enter heaven and be with the Father. When one becomes a believer, is reborn spiritually, and cleansed of all past sin, ones spirit is made new and clean. Then after that when one sins—and you do retain you sin nature—one confesses, asks forgiveness and is cleansed because Jesus died for all your sins, past, present and future, so you may be forgiven for all the sins you commit! Oh, but the wonder of knowing that you are free of past guilt because of Christ’s sacrifice!! It took me about 20 years to come to fully realize what Jesus Christ’s ransom and atonement had done for me and everyone who believes in Him!!</p>
<p>Heb 8:12; 10:5-7,14-18</p>	<p>When I think of those many, painful years, as a Catholic, going to confession time and time again and never once feeling forgiven. Those sins just accumulated in a great lump of unabsolved guilt. But once I understood, I melted in gratitude and accepted His blessing. I bask in this blessing now, continually, and oh, how I thank You, Lord!! The sins committed now, are addressed to God as soon as I am aware of them. I repent, ask for and receive forgiveness and graciously thank God for the peace of knowing that God will remember my sins no more.</p>
<p>Overview Footnote: Jn 13:1-17:26</p>	<p>John has by far the longest account of what occurred in the “upper room” on the night of “the Last Supper.” However, curiously, he wrote nothing about the institution of the Lord’s Supper. Still, we owe to John most of our information and understanding of what our Lord demonstrated and said to His disciples that night. One feature of the discourse is Jesus Christ’s emphasis on love. The word occurs only six times in chapters 1-12 but thirty-one times is chapters 13-17.</p>
<p>Footnote: Jn 13:1 Ex 12:11-23; Dt 16:16 Jn 2:13; 6:4; 11:55</p>	<p>“The Passover Feast”—Remember, that the Passover was one of the annual feasts that all Jewish men were required to celebrate in Jerusalem. This was Jesus Christ’s third and final Passover Feast, as celebrated with His disciples. John used these three Passover Feasts to ascertain the number of Passovers included in the ministry of Jesus on earth.</p>
<p>Footnote: Jn 13:2</p>	<p>Some believe that this “evening meal” was a traditional fellowship meal eaten sometime before the actual day of the Passover Feast. This would mean that the Last Supper as recorded by John could not have been the Passover meal as the Synoptic Gospels clearly indicate. However, this meal may have been the Passover Feast itself, in which case the account of the Synoptic Gospels and John’s Gospel would agree.</p>
	<p>“The devil” had at this point “prompted Judas Iscariot, son of Simon, to betray Jesus.” We will see that in verse 27 Judas chose to turn completely from Jesus and to gave his soul to Satan.</p>

<p>Footnote: Jn 13:3 Mt 28:18; Jn 8:42; 16:27-30; 17:8</p>	<p>John emphasizes again the close relationship between “the Father” and His Son, Jesus. He wrote, “Jesus knew that the Father had put all things under His power” and Jesus knew—before time began that He was literally to “come <u>from</u> God” to do what only He, as the Son of God could do—and when the most powerful miracle of redemption had been consummated, Jesus was going to return “to God.” John also emphasizes that Jesus had total control of the whole situation—this fulfillment of God’s plan!</p>
<p>Footnote: Jn 13:5 See Jn 1:27</p> <p>Lk 22:27</p>	<p>Jesus “began to wash His disciples’ feet.” This was a menial task fit for a slave and normally performed by a lowly servant in that culture at that time. However, on this occasion, there was no servant and no one else volunteered. The Apostles didn’t have a clue as to why their feet were not washed prior to coming into the room where the feast was to be held, yet none of them even thought about it. No matter how much they admired their Rabbi, none of them would even think to perform this humble task. Yet, here Jesus was doing the unthinkable! And His action occurred during the meal, not upon arrival as was customary. He chose to do this deliberately in order to emphasize a point. Something Jesus did quite often. He was ever ready to shake-up these men and set up circumstances that would move them from their complacency, so common among Jewish men, to His teaching which often times was very different from their traditional custom. In this case, it was a lesson in humility, but also set forth the principle of total selfless service that was soon to be exemplified in His sacrifice on the cross. John tells of this incident, but Like says that in rebuking the disciples over a quarrel concerning who would be the greatest, Jesus said, “I am among you as one who serves.” Jesus’ life of service would culminate on the cross.</p>
<p>Footnote: Jn 13:8</p> <p>Jn 6:6; 2Pe 3:14-18</p> <p>See 1Jn 1:9 Ps 143:1; Zec 8:8 Jer 31:34; Mic 7:18-20 Heb 10:22-23; Mt 6:12</p>	<p>Peter characteristically said, “No, You shall never wash my feet!” He objected to His Rabbi, Jesus Christ, the Son of God, doing such a lowly thing—to wash his feet! Peter objected, though apparently no one else did. He was a mixture of humility and pride because he tried to dictate to Jesus. Of course this act was unusual and Christ chose to do it this way to get across this essential action, symbolically, of cleansing one’s spirit and renewing it to prepare it for heaven. He was also preparing His disciples to be of earthly use to Him, to spread the Gospel. Jesus said, “Unless I wash you...” because He was looking beyond the incident to what it symbolized. Peter needed a spiritual cleansing. The external washing was a picture of cleansing from sin, which Christians also sometimes need. God’s response toward those who confess their sins will be in accordance with His nature and His gracious commitment to His people, for He is faithful to His promise to forgive. This forgiveness God gives will restore, to the one forgiven, communion with the Lord God that had been interrupted by sin. We request this in the Lord’s Prayer.</p>
<p>Footnote: Jn 13:9-10-11</p>	<p>Peter responded wholeheartedly to Jesus’ explanation but continued to dictate to Him! Peter said, “Not just my feet but my hands and my head as well.” He does not yet get the picture of this external cleansing and what Jesus was trying to teach. When one is a Christian, he or she needs only to confess to the Lord the sins committed after spiritual rebirth. Jesus tells Peter, and all of us as well, “A person who has had a bath needs only to wash his feet; his whole body is clean.”</p>
<p>One Volume Bible Commentary</p> <p>(v.11)</p>	<p>This is a parable about spiritual cleansing. The “bath” stands for the complete forgiveness which Christ offers His disciples. Once a believer is “saved” he or she does not have to go back and be saved again. But, believers need daily forgiveness from God through repentance and prayer.</p> <p>However, Jesus is well aware of the role Judas is about to play. He continued to say, “All of</p>

<p>Good news Bible Footnote: Jn 13:14-16</p>	<p>you are clean—all except one.” John emphasizes Jesus’ command of the situation. Some Christians believe that Christ intended to institute a foot-washing ordinance to be practiced regularly. Most Christians, however, interpret Christ’s actions here as providing an example of humble service. In His words, “wash one another’s feet” Jesus tell Christians to be willing to perform the most menial services for one another.</p>
<p>(v.16) Jn 15:20; Mt 10:24; Lk 6:40; 22:27</p>	<p>With minor variations, this saying, “No servant is greater than his master, nor is a messenger greater than the one who sent him,” which Jesus used often is found in the Gospels of Matthew and Luke.</p>
<p><b>JOHN 13:18-30</b> Refers to v.10 See Ps 41:9 v.19 v.20 Mt 10:40</p>	<p><b>I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: ‘He who shares My bread has lifted up his heel against Me.’ I am telling you now before it happens, so that when it does happen you will believe that I am He. I tell you the truth, whoever accepts anyone I send accepts Me; and whoever accepts Me accepts the one who sent Me.”</b></p>
<p>v.21</p>	<p><b>After He had said this, Jesus was troubled in spirit and testified, “I tell you the truth, one of you is going to betray Me.”</b></p>
<p>v.22 v.23 v.24 See Mt 26:21-22</p>	<p><b>His disciples stared at one another, at a loss to know which of them He meant. One of them, the disciple whom Jesus loved, was reclining next to Him. Simon Peter motioned to this disciple and said, “Ask Him which one He means.”</b></p>
<p>v.25</p>	<p><b>Leaning back against Jesus, he asked Him, “Lord, who is it?”</b></p>
<p>v.26 Lk 22:3-6 v.27</p>	<p><b>Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.” Then dipping the piece of bread, He gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him.</b></p>
<p>v.28 v.29 Jn 12:5 v.30 Lk 25:53</p>	<p><b>“What you are about to do, do quickly.” Jesus told him, but no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night.</b></p>
<p>Personal Comment: See Ps 41:9</p>	<p>In those times, to eat bread together was a mark of close friendship. David wrote of this incident, “Even my close friend whom I trusted, he who shared my bread, has lifted up his heel against me.” Jesus used this verse in application to Himself, as David’s royal descendent. The great “Son” of David (who, in the OT, was God’s anointed king over Israel) was Jesus, who completed the role of His anointed ancestor, (David) also experiencing the hostility of men and the betrayal of a trusted associate, and thus Jesus fulfilled His forefather’s lament.</p>
<p>2Sa 5:1-3</p>	<p></p>
<p>Psalm 41</p>	<p>In this Psalm, David was seriously ill and his enemies waited for him to die with malicious glee and even his close friend betrayed his friendship. David was writing about his own experience, but God intended the words to be used by His Son, Jesus, for the betrayal of Judas.</p>
<p>See Lk 9:5; 10:11</p>	<p>The words, “lifted up his heel,” may have been derived from the act of a horse’s preparing to kick, or perhaps it was to indicate something like shaking the dust from one’s sandals, as a</p>

Mt 10:14	testimony against an undesirable person. This symbolic act of shaking the dust off one's sandals was practiced by the Pharisees when they left an "unclean" Gentile area. So the idea of "lifting up the heel" carried with it the idea of rejection.
Footnote: Jn 13:18	By saying "I am not referring to all of you," Jesus was leading up to His prediction of betrayal. He continues, "He who shares My bread has lifted up his heel against me." However, since Jesus was well aware of who and what Judas was, it is probable that He didn't consider him a "trusted friend." Perhaps He said this because the others at the Feast with Him that night did not suspect that Judas was about to betray their Rabbi, Jesus. I believe Jesus said this because the Apostles had trusted him to carry the money bag, if for no other reason.
Footnote: Jn 13:19 Ex 3:14; 6:3 See Jn 8:58 See Jn 20:30-31  See Jn 10:30	Jesus' concern was for His disciples. In His many actions and words He continually reinforced upon them the full extent of who He is. Earlier in this Gospel He echoed God's affirmation to Moses—in His solemnly emphatic declaration, "I Am." John stresses upon his readers this undeniable fact again toward the end of this Gospel—"That you may believe," which expresses John's evangelistic purpose. In fact this is the whole thrust of all Scripture—that the reader might believe that Jesus is the Christ of God and that He is God, the Savior of those who believe.
Footnote: Jn 13:20  See v. 19	The mission for which Jesus came to earth was to enlighten the world to know who and what He is. He is God. God the Son—sent to earth by God the Father in order to bring salvation to those who believe in Him. Here Jesus tells His disciples that after the events which are about to take place, "you will believe" that I am sending you out into the world so that "whoever accepts anyone I send accepts Me; and whoever accepts Me accepts the One who sent Me."
One Volume Bible Commentary	"Lest the knowledge that there is a traitor among them (the disciples) should weaken their confidence in one another, and in their divine call to the apostolate (to become an apostle), Jesus hastens to assure them that they will receive the fullest divine powers from Himself and His Father for the work of the ministry." (And the Book of acts bears this out.)
Footnote: Jn 13:21	Though Jesus knew it long before it happened, He was grieved by the betrayal of a friend. Here John emphasizes that what Judas was about to do was kept private by Jesus. Even his name was not mentioned, for Jesus knew if he would have denounced the traitor openly, Judas would not have survived to betray Him! Judas would not have left the upper room alive!
Footnote: Jn 13:22  Mk 14:19	The utter astonishment shown by the Apostles is significant of how well Judas concealed his contacts with the high priests. Not one suspected him of actually choosing to betray their Lord and Rabbi!! They thought if betrayal were to occur, it would be involuntary. In the Gospel of Mark we read that "They were saddened, and one by one said to Him (Jesus), 'Surely not I?' "
Footnote: Jn 13:23 See Jn 19:26; 20:2; 21:7.20	<p>"The disciple whom Jesus loved," usually referred to John himself, the author of this Gospel. The expression does not, of course, mean that Jesus did not love the other disciples, but there was a special bond that Jesus had with John.</p> <p>His name, John, means: "the Lord shows favor." He was the son of Zebedee and Salome, and brother of James. His occupation originally was a fisherman with his father and brother, but then he became a disciple of Jesus (as did his brother, James). John is best known for: being "the disciple whom Jesus loved." The Greek word used here for "loved" is <i>agapao</i>, which means to love in a social or moral sense. Jesus chose John to have the responsibility</p>

	<p>of caring for His mother, Mary, after His death on the cross. And though John was tortured for being a disciple of Christ, his life was spared by God in order that he would be able to write this Gospel, his epistles, I John, II John and III John, and the Book of Revelation.</p>
<p>One Volume Bible Commentary</p>	<p>At a dinner at that time, guests reclined on couches. They leaned on the left elbow—with the head toward the table. The first place of honor was where Jesus reclined. (The place, or couch behind Jesus was occupied by Peter.) The second place of honor, (in front of Jesus) was occupied by John. Therefore, John could easily lean back with his head on Jesus' chest.</p>
<p>Personal Comment:</p>	<p>The most famous painting by Di Vinci of the “Last Supper” is inaccurate and because we think of his painting when we think of the Last Supper, we find it hard to picture the scene as described in this Gospel. Di Vinci along with many famous artists depicted Biblical scenes as if they occurred in the artist’s lifetime and the scenes, though based upon their interpretation of the Scriptures, are from the imaginations of the artists. Yet, these are the images we think of when reading the Bible—and often, they do not depict the events as they occurred originally.</p>
<p>Footnote: 13:26</p> <p>Lk 6:16; Ac 1:13 Mt 13:55; Mk 6:3 Ac 15:22-32 Mt 27:3-5; Ac 1:16-25</p>	<p>Evidently, Judas was seated near Jesus. Some Biblical scholars believe he may have been seated in the “the seat of honor.” However, he was close enough to Jesus for him to “give him this piece of bread.” In this account, John uses the full name of “Judas Iscariot, son of Simon,” perhaps so no one would mistake him for someone else, for there were four men mentioned in the NIV study Bible Concordance: 1. Judas, son of James. 2. The brother of James and Jesus who was also called Jude. Jude’s Letter is included in the Bible just before the book of Revelation. 3. A Christian prophet named Judas. 3. The Apostle also called Iscariot, who betrayed Jesus. Later he committed suicide.</p>
<p>Footnote: Jn 13:27</p>	<p>If Jesus gave the bread first to Judas, it may have been a mark of honor, being first to receive the bread. But it may have been the final appeal—which Judas did not accept. Judas chose Satan!! For this was the critical moment, “as soon as Judas took the bread, Satan entered into him.” But, Jesus was in control of this incident as well as all others!! He said, knowing full well what Judas would do, “What you are about to do, do quickly.” Jesus would die as He directed, not as His opponents determined.</p>
<p>See Mt 26:47-54</p>	
<p>Footnote: Jn 13:28-30</p>	<p>Of course, none of the other apostles knew what Jesus Christ’s words to Judas meant. They thought Judas was perhaps going to buy more for the Feast or give to the poor, since he held the common money bag.</p>
<p>(v.30)</p>	<p>Through out John’s gospel there is an emphasis on the conflict between light and darkness. He wrote, “And it was night”—which may have been more than as indication of time—John was picturing also the darkness in the heart and soul of Judas.</p>
<p>Personal Comment: See Ex 10:1</p>	<p>A question I have often heard is, “Why is evil allowed by God?” For instance, “Why did God continue to harden Pharaoh’s heart?” Though evil has its own agenda, God ultimately is in charge of whatever is perpetrated by Satan and is consequentially acted upon in choices made by people. The whole vast battle between good and evil is part of God’s alternate plan. God created the heavens and the earth and found it all good. He also created man and woman who possess the capacity or potential for sin. Once they chose to disobey and believe the devil rather than God, the whole of creation became tainted by this choice—and the stage was set for mankind to live with the resultant consequences.</p>
	<p>It is assumed that prior to the “fall” Adam and Eve lived in the Garden of Eden for an</p>

Gen 3:8	undisclosed amount of time in direct communication with God. They obviously had no real understanding of the good life they led because at the first opportunity, they chose to abandon it—not realizing at all what the consequences might be. But God knew! He told them what would happen. But none of His words had meaning until the evil deed was done. The whole drama of good and evil is being played out in every creature and in the whole universe ever since. Yet, God is in control—because it will all end in the finality of His purposes.
Gen 2:17	
See Jn 3:17	Jesus Christ was sent to earth to give mankind the only means to be reconciled to God—after the event of sin. And that beautiful gift of redemption also was known by God and planned for by God before it all began.
Jn 13:27	In Exodus, God used Pharaoh's recurring hardened heart to demonstrate the powerlessness of Egypt's gods and the supernatural power of God Himself—and, of course, to begin the blessed reality to the Passover and its foreshadowing of Jesus Christ's redemption, as the true Savior of the world. In the process of bringing about this awesome spiritual turning point in time—the true sacrifice of the true Passover of the Lamb of God (Jesus), ultimately—it was necessary for Jesus to be betrayed and Judas betrayed Him, not realizing what terrible consequences were about to occur because of his desire to have thirty pieces of silver!! He didn't know, but God knew and Christ Jesus knew! Jesus said, "What you are about to do, do quickly."
<b>JOHN 13:31-38</b> v.32 Mt 8:20; 1Pe 4:11	<b>When he was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in Him. If God is glorified in Him, God will glorify the Son in Himself, and will glorify Him at once.</b>
v.33	<b>"My children, I will be with you only a little longer. You will look for Me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.</b>
v.34 Lev :19-18; Eph 5:2	<b>"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are My disciples, if you love one another."</b>
v.36 Jn 21:18-19; 2Pe 1:14	<b>Simon Peter asked Him, "Lord, where are You going?"</b> <b>Jesus replied, "where I am going, you cannot follow now, but you will follow later."</b>
v.37	<b>Peter asked, "Lord, why can't I follow you now? I will lay down my life for You."</b>
v.38 Jn 18:27	<b>Then Jesus answered, "Will you really lay down your life for Me? I tell you the truth, before the rooster crows, you will disown Me three times!"</b>
Personal Comment:	The Apostles had many things to do and many words to say and write before they would indeed follow Him—each in his own way—to death by martyrdom. Except for John, whom they tried to kill by boiling him in oil, but God kept him alive so he could write this Gospel, his three Letters (Epistles) and the Book of Revelation.
Footnote: Jn 13:31 Mk 8:31 (also Dan 7:13-14) See Jn 7:39	Again Jesus referred to Himself as "the Son of Man." This is His most common title for Himself, used 81 times in the Gospels and never used by anyone but Jesus. The word, "glorified" here refers to Jesus Christ's crucifixion where He is to be sacrificed as the Lamb of God—the one, perfect sacrifice to free believing mankind from eternal damnation—His

	<p>resurrection, as the Firstfruits of all mankind to be changed and made alive again, and in this miraculous sign of exaltation to manifest the fullness of the work of the holy Spirit. Therefore, “God is glorified in him.” The glory of the Father is closely bound to that of the son.</p>
<p>Footnote: Jn 13:34-35 Lev 19:18</p> <p>Mt 22:37-39; Mk 12:30-31; Lk 10:27</p>	<p>Jesus gave them “a new command.” He specifically instructed His disciples—that is, all who follow Him in belief—to “Love one another, as I have loved you.” In a sense, this was an old command. Listed in this NIV Bible under “Various Laws,” we read in Leviticus, “Do not seek revenge or bear a grudge against one of your own people, but love your neighbor as yourself.” These words were given to Moses to write down and give to the Israelites. These words are quoted often in the NT. According to Rabbi Nahmanides, “One should place no limitations upon the love for the neighbor, but instead a person should love to do an abundance of good for his fellow being as he does for himself.” Here the word, “neighbor” does not merely mean one who lives nearby, but anyone with whom one comes in contact. The standard for Christian believers is in these words of Christ: “As I have loved you.” This was a “new command” for Christ’s disciples because it was the mark of their brotherhood, created by Christ’s great love for them.</p>
<p>Personal Comment:</p>	<p>During my formative years of “becoming a Christian,” I went from one church—organized religion—to another, seeking a “home,” spiritually speaking. One thing I noticed—which turned me away from so many of them—was their lack of compassion and understanding, especially toward me. I was an avid seeker wanting to know about Christ and His teaching, yet I found few who truly exhibited love. Most people might smile sweetly but there was little openness in their eyes. But, I doggedly pursued my quest and the Lord led me to several Bible oriented churches, where their Christian love permeated everything they said or did. Thank You, Lord! This is what you, who may be seeking, should look for in a Christian Church. The love of Christ exemplified by the fellowship. You will recognize it when you first experience it. I never will forget that first beautiful encounter I had with a truly Christian fellowship.</p>
<p>Footnote: Jn 13:36</p> <p>Jn 18:27</p> <p>Jn 20:23; 21:18 Ac 2:4, 14-41</p>	<p>Characteristically Peter seems to have ignored Jesus’ words about love. He was more concerned about his Master’s departure. He asked Him, “Lord, where are You going?” In Jesus’ reply to Peter, the word “you” here is singular—Jesus meant, “You, Peter, cannot follow now.” It would take the crushing realization that he, Peter, denied knowing his Master when the rooster crowed! Then it would take Peter’s devastating, self-incriminating repentance! Then the appearance of the risen Christ, the receiving of the Holy Spirit, being reinstated as Christ’s chosen leader of His flock and then receiving the power of the holy spirit at the commencement of the role that Jesus had chosen for him (Peter)! All these spiritual adjustments were necessary for Peter to become the powerful leader of Jesus Christ’s church. And then, when Peter’s word was concluded, he did, indeed, “follow” his Lord in being crucified.</p>
<p>Footnote: Jn 13:37-38 (v.38) Mt 26:33-35; Mk 14:29-31; Lk 22:31-34</p>	<p>Before Peter received these lessons in humility and was able to comprehend the reality of Jesus’ words, he said, “I will lay down my life for You.” Peter characteristically was sure of himself—and more than a little full of himself—when in fact he would <u>not</u> at this time lay down his life for Jesus: Exactly the opposite would be true. Peter’s famous denial of his beloved Lord is prophesied in all four Gospels! Here in John’s Gospel, Jesus said to him, “before the rooster crows, you will disown Me three times.”</p>
<p>Personal Comment:</p>	<p>Peter could not believe these words that Christ said to him. At this point in his spiritual development, Peter was unable to comprehend exactly what would be required of him to be a follower of Jesus Christ. It would take some debilitating blows to his ego to prepare his heart</p>

<p>Comment continues:</p>	<p>and mind for the task that God had chosen for him.</p> <p>In a similar sense, many of us who have come to faith later in life need to make a serious and often very difficult life-style change and/or a change in our general attitude. That is why I cannot say just when it was that I believed in Christ as my savior. I remember the awesome moment on a Sunday morning in January 1987 when I knew God loves me! But from that point in time I had about ten years during which a lot of really big personal, behavioral, emotional and spiritual changes occurred. Though I wanted to be rid of much of my past it was hard-hard to let go and live my life in accordance with what I read in the Bible. It is an ongoing discipline, because though I am saved, reborn and very much changed, those old attitudes (like arrogance) do not want to stay “down!”</p>
<p>Ac 10:9-16;11:4-9</p> <p>Ac 2:1-41</p>	<p>I see some of this in Peter. He was chosen by God—perhaps because of his forceful characteristics—but he was impulsive. In order for God to use him, he needed personal, behavioral, emotional and spiritual changes. We see in what ways Peter needed to change to be the instrument God had designed him to be. Even after he received the power of the Holy Spirit on Pentecost, God continued to change him.</p>
<p>JOHN 14:1-14</p> <p>See Ps 4:5</p> <p>v.3</p> <p>See Mt 16:27</p> <p>v.4</p> <p>v.5</p> <p>v.6</p> <p>See Jn 1: 1-14; 6:35</p> <p>v.7</p> <p>v.8</p> <p>v.9</p> <p>v.10</p> <p>v.11</p> <p>v.12</p>	<p>When I first read about Peter, I thought he was a rather arrogant Jewish man who suffered from “foot-in-mouth” disease. I had to learn why Jesus chose such “real” men, with all their weaknesses, to become the future leaders of His church. He allowed them to be themselves with all their weaknesses and strengths in order for them to realize within their hearts the need they had to change, spiritually and in their thinking and in their training as Jews. The dawning of this enlightenment which came to them in small and large pieces, depending on the seriousness of the needed changes, occurred over the few years they had with Jesus. From the resurrection and the gift of the Holy Spirit, their spiritual development matured rapidly and continued to mature as they faced the obstacles in their futures. Without the empowerment from the Lord God, these ordinary men would not have been able to carry out the work given to them to do. It is the reason we have four perspectives of the events in the life of Christ and recorded by four different men.</p>
	<p><b>“Do not let your hearts be troubled. Trust in God, trust also in Me. In My Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am. You know the way to the place where I am going.”</b></p> <p><b>Thomas said to Him, “Lord, we don’t know where You are going, so how can we know the way?”</b></p> <p><b>Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through Me. It you really knew Me, you would know the Father as well. From now on, you do know Him and have seen Him.”</b></p> <p><b>Philip said, “Lord, show us the Father and that will be enough for us.”</b></p> <p><b>Jesus answered: “Don’t you know Me, Philip, even after I have been among you such a long time? Anyone who has seen Me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in Me? The words I say to you are not just My own. Rather, it is the Father, living in Me, who is doing His work. Believe Me when I say that I am in the Father and the Father is in Me; or at least believe on the evidence of the miracles themselves. I tell you the truth.</b></p>

<p>See Jn 10:38; 17:21 v.13 v.14 See Lk 10:17</p>	<p><b>Anyone who has faith in Me will do what I have been doing. He will do even greater things than these because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask Me for anything in My name, and I will do it.</b></p>
<p>NIV Quest Bible Sidebar: Jn 14:2</p>	<p>“Jesus described heaven as a house with many rooms, a figure of speech for unlimited space. While He did not give details about heaven or specify its location, He assured His followers that wherever He would be, they would be with Him there as well. He was more concerned that they would have an assurance about heaven rather than have a full understanding about it.”</p>
<p>Footnote: Jn 14:1 See Jn 13:33-36</p>	<p>The Apostles had just received the disturbing news which we read about in the previous chapter. Jesus was preparing them to know and understand why He must leave them, why he must die. Understandably, they did not want to hear this.</p>
<p>Ps 4:5</p>	<p>We are referred to Psalm 4, verse 5: “Offer right sacrifice and trust in the Lord.” This is, of course, what Jesus is emphasizing to them: trust. He said, “Trust in God; trust also in Me.” In the first part of the verse quoted from the Psalm, the Israelites are told to “offer right sacrifices” to the Lord. Jesus is preparing His disciples to understand that He is the one and only “right sacrifice”! Jesus is the one pure, sinless sacrifice which will allow sinful people, who believe in Him, to trust in Him and thus be saved.</p>
<p>Personal Comment: Jn 14:1 KJ  American Heritage Dictionary</p>	<p>This verse is an exhortation (to urge strongly) not to give way to exasperation or anxiety, literally, to tremble in anger or fear. These are the things which need to be sacrificed and given to God. One is to leave exasperation, anxiety, anger and fear in God’s hands. <u>Do not take these things back!</u> God will give you peace in your spirit.</p> <p>The King James version translates this verse from the Greek: “Let not you heart be troubled: ye believe God, believe also in Me.” Though there are differences between the words, “believe” and “trust,” they are sometimes used interchangeably. To <u>believe</u> is to accept as true or real—to have faith or confidence. To <u>trust</u> is to have confidence in the integrity, ability, character and truth of a person or thing. (As an intransitive verb, trust also means to believe with confidence.)</p> <p>In my own experience, once I believed in Christ Jesus as my Savior (the Savior of all who believe) it took quite a bit of time, Bible reading and digesting of what I read, talking with fellow Christians, listening to sermons and Christian teachers—and talking to God—for me to come to trust God and to trust Jesus Christ. It seemed to me that when I knew that God loves me, then because of this amazing understanding, I was able to repent and be forgiven. (And as I’ve explained before, this didn’t happen overnight!) Then, once I believed, I was able to trust.</p> <p>That particular series of mental/emotional/spiritual events may not happen in the same way for everyone. We each come to trust by our own, unique way, since God created us as unique individuals. Also, each of us has had a unique development as a human being in a specific environment and culture, so then each Christian believer comes to trust God in a unique way.</p> <p>However, there are some people who find it very difficult to trust God. They may be able to believe in the salvation of Jesus Christ, but to trust God the Father is another matter. This may be because of abuse they received from their own father. How can a person with this</p>

	<p>past experience look to God the Father with trust, when he or she is emotionally locked in a past where daddy could not be trusted? There may be other reasons, also, but how pleased God must be when such a wounded person (child) comes to trust Him!</p> <p>Their belief may stem from the deep desire to hold on to love because it was withheld in their formative years. But, I believe, their trust in God will come with the aid of the indwelling Holy Spirit, whom they receive from Christ when they believe in Him and are spiritually reborn. However, this trust in God—due to the destruction in their past, whatever it may have been—will occur to them, but it will take time and healing.</p> <p>Remember, the Holy Spirit of God is gentle and loving and, as the person who bears the scars of abuse desires to know God’s love as the Father’s love, trust will come. When it does, there is a peace that is immeasurable. Trust is the antidote for a troubled heart.</p>
Footnote: Jn 14:2	<p>Jesus said, “In My Father’s house are many rooms...” the word, “house,” here literally means, “dwelling place,” and implies the reality of permanence.</p>
Personal Comment:	<p>Chapter 14 of John’s Gospel is entitled, “Jesus Comforts His Disciples.” Jesus knew what difficulties would occur in the lives of His Apostles, especially after His death on the cross. He knew how desolate they would feel after they saw Him ascend into heaven. Even with their reception of the Holy Spirit on Pentecost and the power of the Spirit who would be with them as they carried the faith to the far corners of the known world, their future an earth would be filled with trials and hard times. When we read the Book of Acts and the Epistles, we get a very clear picture of the difficulties they faced. Their lives would require of them to be on the move, traveling from one community to the next, carrying the Good News to the far corners of the known world. None of them lived comfortably in an established and settled home life. Yet, in Christ’s words here in John 14:1, He assured them that in heaven there will be a permanent, comfortable, spacious and secure home in the presence of God the Father and Christ Jesus Himself, throughout eternity!</p> <p>Eternity is a reality, but a concept we cannot fully understand because we have, as earth dwellers, finite minds. We are limited in how much we can understand—the rest we take on faith because our Savior Lord has told us of these things.</p>
Footnote: Jn 14:3-6  (v.4) (v.5)	<p>“I will come back,” Jesus tells His Apostles. Though Jesus comes to each of us many times and in many ways, (through the words in the Bible and the ministry of others, etc.) here He is specifically referring to the Second Coming—the second advent of Christ Jesus on earth. He emphasizes again that His followers know the way, for He has told them. Thomas was very honest and plainly told the Lord that he did not understand the words which were just spoken to the group by Jesus. And as always, Jesus imparted to His followers that which the Father directed Him to do and say.</p>
See Jn 11:6 (v.6) See Jn 6:35 Ac 4:12; Heb 10:19-20	<p>One of the most well known sayings of Jesus Christ is this verse in the Gospel of John: “I am the way and the truth and the life. No one comes to the Father except through Me.” Again Jesus affirms that He is God the Son by emphasizing the words, “I Am.” Also, He emphatically says that He is the only way to God—for anyone!! Jesus is not one way among many, but the only way, for JESUS IS THE ONLY WAY TO SALVATION!!</p>
Ac 9:2; 19:9,23 See Jn 1:14	<p>In the early church, Christianity was sometimes called “the Way.” The key emphasis in this Gospel written by John is THE TRUTH. Jesus here combines these three realities, “the way, the truth and the life.” For He alone is the embodiment of these qualities: He is the way to</p>

<p>Personal Comment:</p>	<p>Father God because He is the truth and He is the life—for without Him—without belief in Jesus Christ as Savior/Redeemer, an individual has no hope of life—eternal life, (as opposed to eternal death, or the second death, or eternal damnation).</p> <p>Referring to verses 5 and 6 above, in making this Gospel more real and accurate, John included these personal touches by recording how the apostles responded to Christ at their various levels of comprehension. These questions are valuable to us who read the Gospels, because often times we don't understand either! It is good to know that Jesus explained to His chosen Apostles as much as they could bear at the time. We, too, who seek to know the Lord and His words of instruction and explanation may not readily understand. Sometimes it takes many readings of the words and help from preachers, teachers, other Christians and often it is given to us to comprehend by the Holy Spirit Himself! This, too, was given to the Apostles—after they received the indwelling Holy Spirit the first time—but here their minds had not yet been opened to the fuller understanding given to them by the Spirit of God.</p>
<p>Footnote: Jn 14:7 See Jn 1:18</p>	<p>Once more Jesus stresses the intimate connection between the Father and Himself. Jesus brought a full revelation of the Father so that the apostles had real knowledge of Him.</p>
<p>Footnote: Jn 14:10</p>	<p>He said to them, “The words that I say to you are not just My own.” Jesus Christ’s teaching was not of human origin. The words were from the Father! And there was an inseparable connection between His words and His work.</p>
<p>Personal Comment: Jn 1:1-2, 14</p>	<p>In the first chapter, John wrote that the “Word was with God and the Word was God.” For human beings to be allowed a closer relationship with God, He sent us His Son, who (is God) was “the Word.” We humans need words to form the framework of our thinking—once we learn words and their meaning—we think in words. What better analogy could John have made than to identify Jesus Christ, Son of God, (the I AM) as the “WORD.” As we need to have words with which to have comprehensive thought, we need Jesus Christ and His teaching and presence to give structure to our spiritual relationship with the Father.</p>
<p>Footnote: Jn 14:11-12  (v.12)</p>	<p>What a concept! Jesus said, “Believe...that I am in the Father and the Father is in Me.” Saving faith is in a person, but it must have factual content. Faith includes believing that Jesus is one with the Father. Jesus told His apostles that they would “do even greater things” than what He had done, “because I am going to the Father.” These “greater things” depended on Jesus going to the Father, because they are to be works done in the strength of the Holy Spirit, whom Jesus would send to His disciples from the Father (after His ascension). This gift of the Holy Spirit is what all born again believers receive the moment they accept Jesus Christ as their personal Savior.</p>
<p>NIV Quest Bible Sidebar</p>	<p>“Jesus was not granting His followers sweeping supernatural powers that would out-perform His own miraculous signs. Rather, He was promising the coming of the Holy Spirit and a resulting world wide ministry. Though the substance of His followers’ miracles may be the same as those performed by Jesus, their scope would be greater, multiplied through the growth of the church. As the Book of Acts describes, people of the early church fulfilled the prediction that they would do greater things.” During the course of the Book of Acts, the early church spread the Gospel to a greater distance from Jerusalem than did Jesus Christ’s earthly ministry, and that was just the beginning.</p>
<p>Personal Comment:</p>	<p>Since we are so familiar with the Scriptural descriptions of the crucifixion, resurrection and ascension of Lord Jesus Christ, we may fail to comprehend the exultant power of these one-time acts. Together these acts divide the history of the universe. Before these occurred,</p>

	<p>there was no real and available hope of salvation. Yes, devout and righteous Jews were put “on hold” so to speak, after they died—their eternal condition awaited the resurrection. But from that one moment in infinite time, when Jesus took upon Himself the sin of all mankind, He was separated from God.</p>
Ps 22:1	<p>David wrote this anguished prayer for he was a victimized sufferer because of his many enemies. The words of this Psalm were spoken by Jesus on the cross for no other Scripture so aptly fitted His circumstance. For at that moment He was “forsaken” by God! When His human body died, His divinity yet lived for He is God the Son, eternal and infinite!</p>
Ex 23:16; 1Co 15:23 Lk 16:22 Lk 23:43 See also Lk 6:21-25	<p>The Father resurrected the Son as the “First Fruits,” so that the rest of the harvest—believers—will follow! In the Gospel of Luke we read, “the time came when the beggar (a good, God fearing man) died and the angels carried him to Abraham’s side (bosom).” The NIV footnote for this passage informs us that “the Talmud mentions both paradise and Abraham’s side (traditionally, Abraham’s bosom) as the home of the righteous (when they die). Abraham’s side refers to the place of blessedness to which the righteous dead go to await future vindication. Its bliss is the quality of blessedness reserved for people like Abraham.”</p>
Footnote: Jn 14:13-14 See Jn :12:23-28  See Jn 17:1	<p>We must realize that the whole thrust of the ministry of Christ was to free sinners through belief, by giving them back to the Father, reborn and cleansed, all to bring glory to the Father. We read of Jesus Christ’s prediction of His own death, after which He concludes with these words, “Father glorify Your name.” We tend to see in salvation the miracle of our own, individual rebirth and spiritual direction, rather than seeing that this is our part in bringing glory to the Father. But this awesome reality is part of the gift of salvation. In John 17:1, Jesus gives this equation to His disciples—and through them to us—in His prayer for Himself.</p>
See Jn 13:14	<p>He prays, “Father, the time has come. Glorify Your Son, that Your Son may glorify You.” We believers who belong to Jesus Christ are part of that equation. It is necessary for us to understand that our belief in Christ and the gift of our rebirth gives glory to the Lord God our Father. It is in this context that we are told by Christ, “I will do whatever you ask in My name, so that the Son may bring glory to the Father.” Saying “in Jesus’ name,” at the end of a prayer is not just a simple addition tagged on to the end. It is to be, particularly, an indication that the prayer is aimed at carrying forward the work that Jesus did. This is what Jesus meant when He gave these words of comfort to His disciples: “You may ask Me for anything (aimed at carrying forward the work I came to do) in My name, and I will do it.” These words are particularly encouraging when a believer is praying for a loved-one to come to Christ Jesus, and also when praying for a loved-one who has fallen from grace. There is a promise and a hope in these words of the Savior of the world—when we pray in His name.</p>
<b>JOHN 14:15-31</b> v.17 Jn 15:26; Ps 103:18 v.18 v.19 v.20 See Jn 16:23-26 Ro 8:10-11 v.21  v.22	<p><b>“If you love Me, you will obey what I command. And I will ask the Father, and He will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see Me. Because I live, you also will live. On that day you will realize that I am in My Father, and you are in Me, and I am in you. Whoever has My commands and obeys them, he is the one who loves Me. He who loves Me will be loved by My Father, and I too will love him and show myself to him.</b></p> <p><b>Then Judas (not Judas Iscariot) said, “But, Lord, why do You intend to show yourself</b></p>

v.23	<b>to us and not to the world?"</b>
v.24	<b>Jesus replied, "If anyone loves Me, he will obey My teaching. My Father will love him, and we will come to him and make our home with him. He who does not love Me will not obey My teaching. These words you hear are not My own; they belong to the Father who sent Me.</b>
v.25 Jn 15:26; 16:7-13 v.27 Col 3:15	<b>"All this I have spoken while still with you. But the Counselor, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; My peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.</b>
v.28  v.29 v.30 v.31	<b>"You heard Me say, 'I am going away and I am coming back to you.' If you loved Me, you would be glad that I am going to the Father, for the Father is greater than I. I have told you now before it happens, so that when it does happen you will believe. I will not speak with you much longer, for the prince of this world is coming. He has no hold on Me, but the world must learn that I love the Father and that I do exactly what My Father has commanded Me. Come now; let us leave."</b>
Footnote: Jn 14:15  See Jas 2:14-26  Martin Luther	Jesus said, "If you love Me, you will obey Me." Love, like faith cannot be separated from obedience. In the Letter of James, we read about "faith" without "deeds." This type of faith is not genuine but rather it is a mere intellectual acceptance of certain truths without trust in Christ as Savior. James is also <u>not</u> saying that a person is saved by works. Rather, he is saying, to use Martin Luther's words, that a man or woman is justified (declared righteous before God) by faith alone, but not by faith that is alone. Genuine faith in Christ Jesus will produce good deeds, but only faith in Christ saves.
See Jn 14:6	Similarly, love of Christ without obedience to Christ is not genuine love, but an intellectual exercise which does not reach the heart or spirit, and therefore is arrogance (pride) and useless without obedience to Christ. Anyone can say, "I love Jesus" but the proof of this love is in the humility of obedience to Him by living your life in accordance to "the way" He teaches His disciples and all believers, throughout the ages to live.
Footnote: Jn 14:16	Verse 16 is the first in a series of important messages about the Holy Spirit. Jesus tells His disciples: "I will ask the Father, and He will give you another Counselor to be with you forever." Besides Jesus, whom the Father sent to bring salvation to the people of the world, the Father will send the Holy Spirit.
One Volume Bible Commentary	The words, "another Comforter" may be rendered, "Advocate" or Helper." There is little doubt that the true meaning of the Greek word, <i>Paracletos</i> , is "Advocate." The Holy Spirit is Christ's Representative on earth, carrying on His work, and inspiring and strengthening His disciples to fulfill their vocation.
See 1Jn 2:1	There is a further meaning for the word, "Counselor." It is a legal term, but used here with a broader meaning than "counsel for the defense" which refers to any person who helps someone in trouble with the law. Here John uses the word, counselor in the broad sense in which the Holy Spirit of God will always stand by Christ's people to assist them and strengthen them.
Ro 8:26-27	In the original Greek, <i>paraclete</i> is a person who is called to the side of another person who is in need of assistance. The word may also be used as a verbal adjective, meaning a person who speaks for another person. Paul clearly wrote of this particularly wonderful assistance

	<p>given by the Holy Spirit to those who cannot even articulate the depth of their need. The Holy Spirit helps us in this devastating weakness—when we are so down and lost and hurting that we cannot even express in words what we are experiencing. He translates, as it were, our “groans” and intercedes for us with Our lord and God.</p>
<p>Footnote: Jn 14:17 See Jn 1:14</p>	<p>In essence and in action the holy Spirit is characterized by TRUTH. He brings people to the truth of God!! All three persons of the Trinity are linked together in truth. John used the word, truth, 25 times in this Gospel. He links truth closely with Jesus, who is the truth. Jesus said of Himself, “I am the way and the truth and the life.” The Psalmist, David, and the Prophet Isaiah wrote of the Lord, as “the God of truth.” Truth is the antithesis or direct opposite of the lie—of falsehood. Jesus called the devil “the father of lies.” He said, “When he (the devil) lies, he speaks his native language”!!</p>
<p>Jn 14:6</p>	
<p>See Jn 8:14</p>	
<p>1Co 2:14</p>	
<p>Ac 1:1-41; Ro 8:9</p>	<p>“The world” takes no notice of the Spirit of God. But the Spirit was “with” Jesus’ disciples and would be “in” them. Some believe the latter relationship (called the indwelling) specifically anticipates the coming of the Holy Spirit on that all important day of Pentecost.</p>
<p>Footnote: Jn 14:18 See Jn 14: 3,19, 28; 16:22</p>	<p>Jesus spoke these words to them: “I will come to you.” They relate to the coming of the Holy Spirit—at Pentecost, to the Apostles—and then to all believers who are reborn, spiritually. But Jesus also speaks of His own second coming.</p>
<p>Footnote: Jn 14:19</p>	
<p>See Jn 3:15</p>	<p>The cross separated the world. Those who would not accept Jesus were, from that moment on, separated from those, like the disciples, who would open their hearts to welcome Jesus and His salvation. The life of the Christian believer always depends on the life of Christ, for He said, “Because I live, you also will live.” He speaks not only of life on earth, but eternal life, so that “everyone who believes in Him may have eternal life.”</p>
<p>Personal Comment: Ro 5:12; Heb 9:27; Mt 25:46</p>	<p>Someone may say, “I’m alive and I’m not a believer!” All those who breathe air, whether good or evil, are physically alive here on earth. The “first” death occurs to all who live. Those who die in their sins will undergo “the second death” or “eternal punishment.” This is called “the second death,” for those who reject Christ in this life on earth will die once and then they will die the “second death,” which means their resurrected bodies will suffer eternally. Yes, all are resurrected at the time chosen by God. Some go to heaven and some to eternal damnation. Those who accept Jesus Christ as Savior die once and then their resurrected bodies live eternally in the presence of God.</p>
<p>Footnote: Jn 14:21</p>	<p>Love for Christ and keeping His commands cannot be separated. Love is like faith, neither can exist without obedience. Again, I quote the saying, “put your money where your mouth is.” You cannot love Christ and have faith in Him by merely saying the words. Words are empty without a heart and spirit change. Words are to be an outcome of the love and faith that you have in your heart, mind and spirit, and should be exemplified by the way in which you live.</p>
<p></p>	<p>Jesus goes on to say, “He who loves Me will be loved by My Father, and I too will love him and show myself to him.” He said this to explain that the love of the Father cannot be separated from that of the Son.</p>
<p>NIV Quest Bible Article: Jn 14:9-28</p>	<p>“How are Jesus and the Father one? Jesus claimed, ‘Anyone who has seen Me has seen the Father’ (v.9). He was saying that He spoke and acted for God because He was (is) God and God was (is) in Him (vv. 10-11; 17:20-23). He proclaimed that the Father and Son equally possess all the attributes of deity. In other words, Jesus was claiming to be God in the flesh.</p>

	<p>“Yet, Jesus also made several distinctions between Himself and His Father. First, His mission as the Son was <i>to bring glory to the Father</i> (v.13). Second, He had come into this world because the Father had sent Him (v.24). Finally, once His mission was complete He was <i>going to the Father</i> (v. 28). Jesus also made distinctions between Himself, His Father and the Holy Spirit (vv. 16, 25,; 16:7-15).</p> <p>“Jesus statement that the Father and He are one is as mysterious from our perspective as the Biblical teaching of the Trinity. Yet, because the Bible teaches the unity of God and the deity of Christ, we must exercise faith to believe that what Christ taught is true. How exactly God’s one divine nature is a unity of three distinct but not separate persons: Father, Son and Holy Spirit, cannot be fully explained by human logic or reason.”</p> <p>Footnote: Jn 14:22-25 See Mt 10:3</p> <p>(v.23)</p> <p>See Jn 10:38</p> <p>(v.24) See Jn 7:16;14:10</p> <p>(v.25) Dt 18:18</p> <p>Quoted from the NIV footnote for Dt 18: 15-18</p> <p>Footnote: Jn14:26 Jn 14:16;15:25; 16:7 See Jn 15:26</p> <p>Personal Comment:</p>
	<p>Judas (not Judas Iscariot—he was also called Thaddaeus or Lebbaeus—Nor is he the half-brother of Jesus). This Judas, one of the Twelve, “thought that Jesus was about to establish an earthly kingdom and therefore to manifest Himself to the world.</p> <p>Jesus said that if anyone loves and obeys Me, that the Father would love him and “come to him and” We (Father and son) will “make our home with him.” Jesus shows believers more clearly that His kingdom is to be a spiritual manifestation and it will only be made known to those who love and obey Him. Where the Son is, there of necessity is the Father also, as well as the Spirit, for the Three are One. They are different forms of the eternally existing Divine Being. This passage illustrates the doctrine that the Persons of the Holy Trinity are inseparable and contain one another.</p> <p>Once more the close relationship between the words of Jesus and the words of the Father is stressed here. Jesus said, “These words you hear (from Me) are not My own; they belong to the Father who sent Me.”</p> <p>The OT book of Deuteronomy is quoted or referred to almost 100 times in the NT. In Dt 18:18, the Lord God is speaking to Moses: “I will raise up for them (the Israelites) a prophet like you from among their brothers; I will put My words in His mouth, and He will tell them everything I commanded Him.”</p> <p>The Lord told Moses that He would raise up prophets who would speak His words. “This is therefore a collective reference to the prophets who will follow Moses. As such, it is also the basis for the Messianic expectation and receives unique fulfillment in Jesus.”</p> <p>The “Counselor” is usually referred to by using His normal title, “The Holy Spirit,” which emphasizes His holiness rather than His power or greatness. Jesus said, “Whom the Father will send in My name.” This indicates that both the Father and the son are involved in the sending of the Holy Spirit. This <i>sending</i> is in Jesus’ name. And the Counselor or Holy Spirit (called The Comforter in the JK version) “will remind you of everything I have said to you.” This presence and power of the Holy Spirit is crucial for the life of the church—and for the writing of the New Testament!!</p> <p>I believe that the influence, power and direction of the Holy Spirit are experienced at one time or another by all Christian believers. I think we believers should be aware of His presence in our lives, for He tells us things—which we experience as thoughts—that could enhance our lives if we listen for His advice. For instance, when you are about to go out, have you ever thought, “I should take a jacket, it may get cold later.” But then you think, “It’s such a beautiful</p>

	<p>day, I don't need one." Later in the day, however, it turns cold, windy and perhaps snows or rains. Then you remember "the still, small voice" in you mind that gave you good advice but you chose to ignore it.</p> <p>This is a simplistic example. Certainly not all promptings from the Holy Spirit are of that relatively unimportant nature. However, much of His advice is important and we would do well to heed it. We need to learn to listen for these thoughts and act upon them.</p>
<p>Php 4:8-9</p>	<p>You may ask, "But how will I know it's the Holy Spirit?" Paul wrote: "Whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things...and the God of peace will be with you." It is essential to read, study and remember the words in the Bible. A steady diet of Bible reading will give you the means to know the voice of the Holy Spirit. One must be aware the there is another spirit in the world that is also trying to influence us to do his bidding. Regular Bible reading, study and prayer are daily essentials for you to recognize the difference. If you are not sure, ask your pastor or a fellow Christian, and pray about it!!</p>
<p>Footnote: 14:27</p>	<p>The word, "peace" is a common Hebrew greeting which Jesus uses here. He modifies it by identifying this "peace" as special and set apart by saying, "My peace." The term speaks, in effect, of the salvation that Christ's redemptive work will achieve for His disciples—total well being and inner rest of spirit, in fellowship with God. All true peace is His gift, which the repetition in this verse emphasizes. Jesus continues, "I do not give...as the world gives." In their greetings of peace, the people in the world can only express a longing or wish for peace. But this greeting and gift, "peace" which the Lord gives is real and present. In chapter 16, Jesus again is speaking to His disciples, "I have told you these things," things that were about to happen in His life and theirs. Then He reassures them by saying, "I have told you these things, so that in Me you may have peace. In the world you will have trouble. But take heart! I have overcome the world." Remember that John began chapter 14 by recording how Jesus comforted His disciples. "Do not let your hearts be troubled. Trust in God; trust also in Me."</p>
<p>See Jn 16:33</p>	
<p>Footnote: Jn 14:28</p> <p>See Jn 14:3 and Jn 10:30</p>	<p>When Jesus accepted and took on His "role" as the Son of Man, He took upon Himself the limitations and confines of the human body. It is in a sense why He said here, "the Father is greater than I." This statement must be understood from this position. As Man, Jesus accepted these limitations and thus was "lesser" than the Father. Our human minds find it difficult to truly comprehend the Trinity—three divine persons: one God. But with faith in the Lord God, complete comprehension is not necessary. If we had all the answers, we wouldn't need faith and trust. We need to have faith and trust in God because He has all the answers!!</p>
<p>Footnote: Jn 14:30-31</p>	<p>Satan, "the prince of this world...has no hold on" Jesus Christ. But he "is coming" into increasing power as the end-times approach. "But the world must learn" not only that Jesus loves the Father and is totally obedient to His commands but that the power of Satan will incrementally increase.</p>
<p>Personal Comment:</p>	<p>We look around us in our 21<sup>st</sup> Century and have all the evidence we need to see this ever growing evil. Believers in Christ Jesus find themselves in a foreign world. We are bombarded with it everywhere. It is in these times that we must have faith and share the peace that He has given! We are the hope who lives through this chaos. It is by our lives and words from Scripture that we will bring others to belief in Christ Jesus, the only hope there is!!</p>
<p><b>JOHN 15: 1-17</b> See Jn 12:31</p>	<p><b>"I am the true vine, and My Father is the gardener. He cuts off every branch in Me that bears no fruit, while every branch that does bear fruit He prunes so that it will be even</b></p>

<p>v.3 v.4 Jn 6:56</p>	<p><b>more fruitful. You are already clean because of the word I have spoken to you. Remain in Me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in Me.</b></p>
<p>v.5 v.6 v.7 v.8</p>	<p><b>“I am the vine; you are the branches. If a man remains in Me and I in Him, he will bear much fruit; apart from Me you can do nothing. If anyone does not remain in Me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in Me and My words remain in you, ask whatever you wish and it will be given to you. This is to My Father’s glory, that you bear much fruit, showing yourselves to be My disciples.</b></p>
<p>v.9 v.10 Jn 13:34; Jn 14:15 Gen 44:33; Ro 5:7-8 Pr 18:24; Lk 12:4; Mt 12:50; Jn 8:26 v. 15 v. 16 v.17</p>	<p><b>“As the Father loved Me, so have I loved you. If you obey My commands, you will remain in My love, just as I have obeyed My Father’s commands and remain in His love. I have told you this so that My joy may be in you and that your joy may be complete. My command is this; Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are My friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from My Father I have made known to you. You did not choose Me, but I chose you appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in My name. This is My command: Love each other.</b></p>
<p>Personal Comment:  Jn 15:1-17</p>	<p>Human beings are able to make “fruit” out of wax, clay, stone, plastic, etc., or they may paint, draw or produce replicas of “fruit” in other ways. But <i>fruit</i> in the Christian sense, spoken of here in the analogy of the vine and branches, are the good works which come from the power and influence of Christ Jesus in us. Without faith in Christ, the “fruit” or good works we do on our own are no more real or authentic than are the replicas we make of fruit. When I first fully understood these verses about the vine, the branches and the fruit, I was amazed at the simple, yet insightful analogy this concept is. John’s words were certainly inspired by the Holy Spirit because they are profound, concise and clearly to the point. I love that!</p>
<p>Ro 11:16 Dt 12:17-28 1Co 15:20,23</p>	<p>The Bible often speaks of “fruit” and “firstfruits.” It took me a while to understand both these terms because I am not a gardener or a farmer. I was raised in the city where food came from the store! But so many concepts in Scripture are based on an agrarian culture—sheep and goats, wheat and chaff, feast and famine, fresh water and brackish water, etc. These terms were used by the Holy Spirit, who inspired the Bible, so that people who understood about these “earthly” things could thereby comprehend about spiritual things, because God has set it up so that one mirrors the other—to a degree.</p> <p>In previous studies we have read about “firstfruits.” The term basically meant in the OT that the first produce of the crop belonged to God in much the same way as the “tithes” (10% off the top) of our income. Jesus Christ is referred to as the “firstfruits,” that is, the first to resurrect and go to heaven, so that all who believe in Him will follow and go to heaven also. (The rest of the “crop,” so to speak, is the harvest of believers.) The whole concept of “fruit” carries a great deal of weight in the literature we find in Scripture. The analogy here is, fruit equals good works. But good works alone, without belief in Christ as one’s savior, are useless.</p>
<p>Footnote: Jn 15:1 Ps 80:8-16 Isa 5:1-7; Jer 2:21;</p>	<p>In John 6:35, Jesus said, “I am the bread of life. He who comes to Me will never go hungry, and he who believes in Me will never be thirsty.” Here, Jesus speaks of Himself as the vine. The vine is frequently used in the OT as a symbol of Israel. When this imagery is used, Israel</p>

<p>Hosea 10:1 Footnote: Jn 15:2 American Heritage Dictionary</p>	<p>is often shown as lacking in some way. Jesus, however, is the true vine. The words, “cuts off” are a reference to judgment. This is more fully described in the footnote for verse 6. The word, “prunes” refers to the process which produces fruitfulness. To prune means to remove what is superfluous or undesirable. The word, superfluous, means “beyond what is required or sufficient.” In this context it refers to conduct in the Christian that accomplishes nothing useful to God—conduct which does not bring glory to Him—conduct that He will “prune” or remove from the “branch” (the believer).</p>
<p>One Volume Bible Commentary Heb 5:8;12:6 Rev 3:19 Gal 5:24; 6:14 James 1:21</p>	<p>Pruning in this verse refers to the discipline of sorrow, disappointment, temptation and trial by which the saints (believers) are perfected by the hand of God (the “Gardener”). Pruning refers to cutting off excessive worldly ambition, luxuries and possessions, all of which hinder Christian life and growth. And this is done, basically through the Word. The Word is, of course, Christ Jesus Himself, and in this context it also refers to the words He spoke to His disciples and they in turn recorded His words in the NT for us. His words and example comprise the whole training of the Apostles and disciples which included admonitions and rebukes (scolding) with which Jesus brought to their attention their faults with the desire to correct them and cleanse them. In this way the Lord “prunes” them to clear away the troublesome, bad or useless behavior and thoughts in order for them to become fruit-bearing branches (Christians) who produce good works because they are vitally connected to Christ and His teaching. And this is the only way a Christian produces good works. All our good and righteous acts when done without the life giving power of Christ “are like filthy rags.” Those who fall away from the strength of Jesus Christ and do “good works” on their own will “shrivel up like a leaf and like the wind our sins sweep us away.”</p>
<p>See Lk 22:54-62  Isa 64:6</p>	<p>Pruning in this verse refers to the discipline of sorrow, disappointment, temptation and trial by which the saints (believers) are perfected by the hand of God (the “Gardener”). Pruning refers to cutting off excessive worldly ambition, luxuries and possessions, all of which hinder Christian life and growth. And this is done, basically through the Word. The Word is, of course, Christ Jesus Himself, and in this context it also refers to the words He spoke to His disciples and they in turn recorded His words in the NT for us. His words and example comprise the whole training of the Apostles and disciples which included admonitions and rebukes (scolding) with which Jesus brought to their attention their faults with the desire to correct them and cleanse them. In this way the Lord “prunes” them to clear away the troublesome, bad or useless behavior and thoughts in order for them to become fruit-bearing branches (Christians) who produce good works because they are vitally connected to Christ and His teaching. And this is the only way a Christian produces good works. All our good and righteous acts when done without the life giving power of Christ “are like filthy rags.” Those who fall away from the strength of Jesus Christ and do “good works” on their own will “shrivel up like a leaf and like the wind our sins sweep us away.”</p>
<p>Footnote: Jn 15:3 Mt 3:8;7:16-20; Gal 5:22-23; Eph 5:9;Php 1:11</p>	<p>The NT figure of “good fruit” represents the product of a godly life and virtuous character. The NIV uses the word, “prune,” and the KJ uses the word “purge,” Strong’s Concordance translates the word, “purge,” from the Greek word, <i>kathairo</i>, from which we get the word, “catharsis.” All these words basically mean the same: to purify. But this process—pruning, or purging—is what the medical term, catharsis, means, figuratively to cleanse something. It can also apply to the ridding of tension and useless emotion. What better way to remove the undesirable and harmful habits from our spirits in order for us to be more productive “fruit bearing” Christians—so God prunes us!</p>
<p>Personal Comment:</p>	<p>Sometimes this process is quite painful. In my own experience, I went through many emotionally painful times with my hand in “God’s hand.” I wanted desperately to be rid of the addictive sins of my past life, but it felt like a violent rending. The whole of myself was involved with this catharsis and it did take time. Life-long ingrained sin—that I had accepted as “just who I am”—had to be literally cut out from my thinking and acting and thrown away, never to be picked up again. It is not a matter of saying, “I’m going to stop doing those things.” If you have ever tried to stop smoking, you will realize that getting rid of an addictive sin is not an easy thing to do—but necessary in order to <u>live!</u></p>
<p>NIV Quest Bible Sidebar, Jn 15:4-5</p>	<p>“What can we do to remain in Christ? Spending time with the Lord in His Word and in prayer keeps us aware of His will and purpose for us. Obeying Him by the grace He supplies keeps our lives spiritually healthy. We also come close to Christ when we fellowship and worship with His body, the church.”</p>
<p>Footnote: Jn 15: 4-5</p>	<p>Jesus said, “remain in Me.” The believer has no fruitfulness apart from his or her union and fellowship with Christ. A branch out of contact with the vine is lifeless. Then, Jesus declared, “I am the vine.” This unique singular identification, “I AM” is coupled with the symbol of “the vine.” Jesus is graphically describing the relationship between Himself and His followers.</p>

<p>Isa 64:6</p>	<p>This vital and powerful kinship of the believer to Christ, carries with it the greater concept of Christ and the Father being “ONE”—which makes this analogy that much more astounding. A believer (branch) is living and fruitful when connected to and dependent upon Christ Jesus (the vine). A living union with Christ is absolutely necessary, without it there is nothing but to shrivel up like a leaf and let our sins carry us away.</p>
<p>Personal Comment: Isa 11:1-12 Mt 23:37; Lk 13:34 Heb 2:17; 10:7 Ps 40:6-8</p> <p>Heb 2:14 Isa 64:4</p>	<p>The vine must be properly and securely rooted in order for it to be strong and vital to support its branches. Isaiah predicts that after generations of idolatrous behavior and defeat, there will come to the Jews the Savior Messiah. It was planned by God before the beginning of time. The Son of God became one with human beings not only to teach them “His Way” but to gather “them together, as a hen gathers her chicks under her wings.” But most especially, Jesus came “to do Your will O God.” There is in Him miraculous, supernatural power. There is in Him loving compassion and total understanding of our utter helplessness and weakness, for He was tempted in all ways such as we are, yet He did not sin. It was necessary for Him to remain sinless in order to be the perfect sacrifice—for He was “prepared” by God for this purpose!</p>
<p>Footnote: Jn 15:6 See Jn 6:39 Php 1:6 Jn 10:27-28</p>	<p>The words, “thrown into the fire and burned,” refer to judgment. The true believer will persevere because of Christ’s firm hold on him or her—because “He who began a good work in you will carry it on to completion.” Jesus also said, “My sheep listen to My voice: I know them, and they follow Me. I give them eternal life...no one can snatch them out of My Hand.”</p>
<p>Heb 6:9 Mt 7:16</p>	<p>It is believed that John 15:6 is describing those who do not really believe in the salvation of Christ in the first place. They may have said some words or gone to an “altar call,” or gone to church but they may never have really believed. Genuine salvation is evidenced by a life of fruitfulness and the “things that accompany salvation.” There should be obvious changes in life style and attitude. “By their fruit you will recognize them.”</p>
<p>Personal Comment:</p>	<p>If you consider yourself to be a Christian, be sure you believe in the salvation of Christ and live a life worthy of Christ. You are to do this in the world, but not as part of the world. Those who seem to be “back-slidden” perhaps never truly believed in the first place. Only God knows the heart. If you have loved ones who appear to have slipped away from the faith, pray for them and bring your concerns to the elders of your church. They will talk to the one “fallen away,” and if possible bring them to repentance and true belief in the salvation of Jesus.</p> <p>Once a person is a believer, he or she is changed. This spiritual change should be obvious, otherwise we may wonder if spiritual re-birth really occurred. Those who pretend to believe but in reality do not, will have to answer to the Lord—by that time it will be too late! To be a born again Christ believer is not a fad! Belief in Christ Jesus is literally a life and death decision. Death to one’s past sin-filled life and Life through spiritual re-birth. The re-born believer begins with a new spirit and a new life that will vitalize him or her throughout eternity. Accepting Christ Jesus as your Savior is the most important decision you will ever make.</p>
<p>Footnote: Jn 15:7 See Jn 14:13</p>	<p>Jesus continued: “If you remain in Me and My words remain in you...” It is impossible to pray correctly apart from knowing, believing and following the teachings of Christ. Previously, Jesus said, “I will do whatever you ask in My name so that the Son may bring glory to the Father.” He is not giving us a magical incantation—by ending every prayer with the words, “in the name of Jesus” or “in Jesus’ name. Amen.” When one says this, it is simply a humble acknowledgement that “I am a child of God through the redemption of His Son and this is how I pray,” The whole idea here is “if you remain in Me and My words remain in you” then you</p>

<p>Footnote: Jn 15:8 See Jn 13:31-32 Mt 7:20; Lk 6:43-45</p>	<p>are fulfilling Jesus Christ's words, and you may ask in His name. Whether you always remember to end a prayer with the words, "in Jesus' name" or not—remaining in Jesus' words as you live your life—that is essential.</p> <p>Our lives are vital and "fruit-bearing" as Christian believers and Jesus tells us, "This is to My Father's glory, that you bear much fruit, showing yourselves to be My disciples." The Father is glorified in the work of the Son and He is also glorified in the fruit-bearing disciples and the work they do in "the vine," that is, in His name.</p>
<p>Footnote: Jn 15:10 See Jn 14:15,21,23,31</p> <p>1Jn 5:2-3</p>	<p>We are to "obey" as Christ Jesus has obeyed. Again the importance of obedience and again the importance of following the example of Christ. We will read in verses 12 to 14 that obedience and love go together. (The Quest Bible Sidebar for Jn 13:34-35 is included here because it is applicable. "What's the test of loving one another? God measures love by obedience, not by warm feelings. In his first Epistle, John says that believers know that they love one another by obedience to God's commands. Love and obedience are so closely connected that John says, <i>This is love for God; to obey His commands.</i>")</p>
<p>Personal Comment: Based on a sermon by Dr. Lutzer</p> <p>Gen 3:8 Ex 33:20</p>	<p>Often, Dr. Lutzer refers back to Genesis chapter 3. He says, "It all began in Genesis 3." By this he means that once the act of disobedience began it severed the true and deep relationship Adam and Eve had with God. Before Genesis 3, God walked and talked with Adam and Eve in the Garden of Eden. One must assume that this was a pre-incarnate manifestation of Christ Jesus, for we are told that man cannot see God and live. However, before sin entered the hearts of Adam and Eve they were able to walk and talk with God and live. This is just supposition on my part, since I do not find this information in Scripture.</p>
<p>Ro 5:19; 6:19</p>	<p>Throughout the Bible the recurring emphasis of man's relationship to God is based on obedience. And also throughout Scripture we read of the "One Man" Christ who was able to bridge this severance with His sacrificial death on the cross—so that sinners are saved by belief in the Savior, repentance and spiritual rebirth. This gives believers the ability to again obey and obedience brings glory to God. And once more we have the relationship with God through Christ that Adam and Eve experienced in the Garden before it all got messed up.</p> <p>In eternity past, God knew this would happen and it was decided between the Father and the Son that the only way to put "humpty-dumpty (fallen man)" together again was through the one perfect sacrifice of the God/Man on the cross.</p> <p>One must believe this to reap the benefits; one must obey to enjoy the benefits. The believer's joy in this context is <u>joyful</u> because it gives glory to God.</p>
<p>Footnote: Jn 15:11 See Jn 3:29; 16:22</p>	<p>In the next chapter we will read of how Jesus changed the disciple's grief to joy that would become a lasting joy for them. "Joy" was mentioned previously in this Gospel. However, it was one of the components of the upper room discourse. The Christian way is never dreary, for Jesus desires His disciple's joy to be complete.</p>
<p>Personal Comment:</p>	<p>I have encountered some Christians who are grim, bitter, disgruntled, irritable and irritating, morose, depressed and depressing, nit-picking and fault-finding individuals who DO NOT appear to have JOY!! Why is that? For the most part, these same Christians are also desperately trying to be obedient and to follow "the Way." But something is not right!</p> <p>I've come to know some of these people quite well and wonder, "what is wrong with this equation?" Unfortunately, many of these same people have suffered much abuse, and hard-</p>

	<p>hard living, often in poverty, sickness and pain, often deprived of the life they desired to live but circumstances got in the way. At the same time, these people go out of their way to be care-giving and concerned for others. I am left to wonder at the complexity of the human experience. Somewhere, in this dichotomy, God is at work—thank God! The fact that I don't understand is not important. I need to pray to know how to help these people who are suffering in this way.</p>
<p>See Jn 14:27</p>	<p>Christ Jesus looks into the very core of people who are so desperately troubled and He offers them salvation and he heals them and gives them His peace. I know a little of what this is like. I have experienced many ups and downs, but it wasn't until I knew God "loves me" that I was able to trust in the Lord God. Some years later, I read Jeremiah 29:10-14. Not all of that passage applied to me but much of it did. I was not yet 70 yrs. Old, but when I was 70, these things came to pass, as if the words were written just for me.</p>
<p>Jer 29:10-14</p>	<p>The waiting years were difficult and not everyone who waits in faith is rewarded on earth. It is vitally important to pray for those who are undergoing trials to have faith and trust in the Lord. All in life is in His hands. We must believe and be joyful and wait. These words may not sound like a solution but they are when they are based on faith in the promises of the Lord.</p>
<p>Footnote: Jn 15:12 Lev 19:18;Jn 13:34</p>	<p>Again Christ emphasized the command He had given to the disciples: "Love each other as I have loved you." As we read in the footnote for Jn 13:34, this was not really a new command from the Lord.</p>
<p>Personal Comment:</p>	<p>In Leviticus, God told the Israelites, "love your neighbor as yourself." It is an easy commandment to rattle off the tongue, but it has been hard for me to put this into practice. I find this commandment hard to obey because "I do not suffer fools gracefully." I do try. Certainly, I try more than before I was spiritually reborn. But Christian believers—even after spiritual re-birth—retain their sin nature. Therefore, though I really try to "love my neighbor" I don't do a very good job of it!!</p>
<p>Footnote: Jn 15:13 See Jn 10:11</p>	<p>Jesus Christ's love was not only in words and deeds but also in His sacrificial death. We have already read that Jesus said, "I am the good shepherd. The good shepherd lays sown His life for the sheep."</p>
<p>One Volume bible Commentary  NIV footnote for 1Jn 3:11-24</p>	<p>"The Savior regards the offering up of life and that for friends, as the highest expression of love, and expects the disciples to prove themselves capable of similar self-sacrifice." John also wrote, in 1John, some of the most beautiful words about how the Christian is enabled to love in this way—because— "<i>God is greater than our hearts.</i> An oversensitive conscience can be quieted by the knowledge that God Himself has declared active love to be an evidence of salvation. He knows the hearts of all—whether, in spite of shortcomings, they have been born of Him." The footnote continues: "God's kind of love, which He pours out in the believer's heart and which in turn enables the Christian to love fellow believers. Or it may speak of the believer's love for God."</p>
<p>Personal Comment:</p>	<p>To give up one's life for another seems quite extreme and yet, in a hypothetical sense, it is easy to say, because the probability of this ever happening is remote. After you give your life for another, you are on to the next life! But to be loving enough to "suffer fools" in the grace of God, on a day-to-day basis, now that is a lot harder to put into practice! You have to live with these people every day! Even though I am now saved and trying to follow Christ's command, it is a sacrifice for me to "love others," no matter how simple this sounds.</p>

	I have learned by watching other Christians and how they deal with people. Then I try to emulate them by watching what I say to and about them. And by helping people even when it is not convenient. However, I admire others who do these things, not because of a commandment, but because they really do love people and show it. That is a gift!
Footnote: Jn 15:15	A servant is simply an agent doing what his master commands and often, the servant does this without understanding the purpose of the command. But here and elsewhere in the NT, Jesus takes His friends into His confidence. From John 16:12, we learn that though Jesus had let His disciples know as much as they were able to absorb of the Father's plan, the revelation was not complete. The Holy Spirit would make other things known to them, in due course.
Ac 2:1-41	
Footnote: 15:16	At that time it was customary for disciples (students) to choose their master (teacher or rabbi) to whom they wanted to be attached. (For an example, read what Paul wrote in 1Corinthians.) But here, in these words of Christ, it is the other way around. Jesus is making it clear to His disciples that He chose them for the purpose of bearing fruit. We really must see the absolute need we have for a strong prayer life in order that we may be fruitful. Jesus Himself enables us to bear fruit — then the Father will hear our prayers.
1Co 3:4-9	
Personal Comment:	For what purpose does the branch on the vine “ask” for nourishment from the vine? It asks in order that it may produce fruit. In that cause and effect equation is the meaning of verse 7—“ask whatever you wish.” In that context of producing fruit (good works), “then the Father will give you whatever you ask in My name.” I can remember when I first read these words, I thought how can that be? For no one explained to me the reason why “the Father will give you what you ask in My name.” I tucked this question away in my mind for years, not understanding and wondering—because I could think of a lot of things to ask the Father for and knew ahead of time that the character and content of what I could have asked for was probably not what was meant here, but I hadn't put all the pieces of John, chapter 15, verses 1-17, together yet.
Jn 15:1-17	
Dr. Lutzer	One day, someone explained these verses to me. I think it may have been in a sermon by Dr. Lutzer. What Jesus was saying is that when you ask for something which will “bear fruit,” or evangelize and bring new converts to Christ, or explain to Christians and others the things they also question in the Word, in Jesus' name, the Father will give it to you. As a “branch” in the “vine” believers are “in” Jesus. He said “Remain in Me, and I will remain in you. No branch can bear fruit by itself, it must remain in the vine.”
Jn 15:4 See Jn 6:56-57	
<b>JOHN 15: 18-27</b> v.19 See Jn 15:16;17:14 v.20 Jn 13:36;14:5;16:6 2Ti 3:12 v.22 Eze 2:5;3:7; Ro 1:20;2:1 v.24 Jn 5:36;9:41 v.25 v.26 Ps 35:19;69:4	<b>If the world hates you, keep in mind that it hated Me first. If you belonged to the world, it would love you as its own. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: “No servant is greater than his master.” If they persecuted Me, they will persecute you also. If they obeyed My teaching, they will obey yours also. They will treat you this way because of My name, for they do not know the One who sent Me. If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates Me hates My Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles and yet they have hated both Me and My Father. But this is to fulfill what is written in the Law: “They hated Me without reason.”</b> <b>When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, He will testify about Me. And you also must testify, for</b>

v.27	<b>you have been with Me from the beginning.</b>
Footnote: Jn 15:18-19	These verses are under the NIV heading, “The World Hates the Disciples.” The “world” here refers to the human system that opposes God’s purpose. In the NIV footnote for John 1:9, we read that the “world” can mean the universe, the earth, the people on earth, most people, people opposed to God, or the human system (cultures and government) opposed to God’s purposes.
See Jn 1:9 & footnote	
Jn 15:19	Jesus is speaking these words to His disciples and all believers through out time. He said, “You do not belong.” The believer’s essential being, his and her new life (in Christ), comes specially from God, and therefore believers are not the same, spiritually, as those who oppose God.
Personal Comment: Mt 12:30a Dr. Lutzer	Someone may say, “But I don’t oppose God!” Yet, Jesus said in the Gospel of Matthew, “He who is not with Me is against Me.” Dr Lutzer said that people either believe in God the Father and His Son, Jesus Christ the Savior of mankind or they are against God the Father and His Son, Jesus. Essentially there are only these two choices: God of heaven and earth and Savior of mankind, or the Prince of this world, Satan. Just these two choices.
Lk 11:23 See Mk 9:38-41	I know, many who are not Christian believers. They believe in various religions or cults or whatever or nothing at all, and say, “But I’m a good person.” Well, believe me, that is not the criteria! You believe in the salvation of Jesus Christ and thus are redeemed and heaven bound, or you do not. I don’t care how many arguments there are to conflict with this awesomely simple statement. Jesus said, in Luke, “He (or she) who is not with Me is against Me.” The NIV footnote for this verse explains that “that the one who does not intentionally support Jesus opposes Him, making neutrality impossible.”
Footnote: Jn 15:21 (1Ki 9:6-9)	Indecision is choice. If you are “wishy-washy” about this crucial question, please choose to believe and recognize that no matter how good of a person you are, you are a sinner. Even if its only “a little white lie,” it is still sin and every human being sins. We do it naturally. Once you admit that you are a sinner, think about what Jesus did for you. Ask Him to give you a new redeemed spirit.
Footnote: Jn 15:22-24 Dt 28:15-68; 1Ki 9:6-9	Because Christians do not belong to this world, persecution from this world is inevitable. Jesus said, “They (the people of this world) will treat you this way because of My Name.” The basic reason is the world’s ignorance and rejection of the Father.
(v.24)	Privilege and responsibility go together. The Jews had had the great privilege of having the Son of God among them—in addition to having received God’s special revelation in the OT. Their rejection of Jesus left them totally guilty and without excuse. Had He not come to them, they would still have been sinners, but they would not have been guilty of rejecting Him directly.
Ro 11:7 (Dt 29:4) Mk 4:9	Jesus was born a Jew. He lived and worked among them. Then He roamed the hills, valleys and towns of Galilee, Samaria and Judea, teaching them, healing them—performing miraculous signs—and He loved them.
See Isa 6:9-10	Paul wrote about these Jews: what Israel sought so earnestly it did not obtain, but the elect did! Many Jews were hardened. In Mark’s Gospel we read, “then Jesus said, ‘He who has ears to hear, let him hear.’ “
	Yet it was only the elect few who heard and turned and were healed.

<p>Footnote: Jn 15:25 See Jn 10:34; 12:34</p>	<p>“But this (all Jesus said and did and what was done to Him) is to fulfill what is written in their (the Jew’s) Law.” In the end, God’s purpose is always accomplished, despite the belief of sinful men that they have successfully opposed it.</p>
<p>Footnote: Jn 15:26  Jn 14:16</p>	<p>The “Counselor” whom Jesus sends (to those who come to repent, believe in Him and His salvation and receive a re-born spirit,) is the Holy Spirit, the “Spirit of Truth.” The Spirit of Truth “goes out from the Father” and the Father sends Him to do the Father’s work on earth. The Counselor or indwelling Holy Spirit will be with believers forever. It is only born again believers who receive this gift. He teaches Christians how to live as believers by reminding them of all that Hess said. He accompanies them when they read Scripture and helps them to understand The meaning of the Word. The indwelling Holy Spirit protects and guides the believer through the rest of his or her life here on earth and accompanies them through out eternity.</p>
<p>Footnote: Jn 15:27 Lk 24:48; Ac 10:39-41</p>	<p>The most important function of the indwelling Holy Spirit is that born again believers bear their testimony to Christ in His power. But it is their testimony and they are responsible fro bearing it. The Apostles were uniquely chosen to bear the definitive testimony because they were personally taught by Jesus Christ Himself and they were eyewitnesses to His glory.</p>
<p><b>JOHN 16:1-4</b> Mt 10:17;11:6 v.3 v.4 Ps 38:19-20</p>	<p><b>All this I have told you so that you will not go astray. They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or Me. I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.</b></p>
<p>One Volume Bible Commentary</p>	<p>“There was a Jewish saying which said the action of anyone who sheds the blood of the wicked who are against traditional Jewish religion will be thought of as having offered a sacrifice to God.”</p>
<p>Footnote: Jn 16:1-2  Hosea 6:6  Mt 21:42-43  Jn 15:1-8  Lk 4:14-30  Isa 61:1-2</p>	<p>This section of John’s Gospel repeats many of the ideas brought forth in the previous chapter. The reason the disciples and Apostles are to be persecuted in the following years is that the persecutors themselves do not know the Father or Jesus, the Christ, mainly because they are mistaken about the character of the service, worship and obedience required by God. For it is written many times in the OT and NT that God said, “I desire mercy not sacrifice and acknowledgement of God rather than burnt offering.” Jesus said in front of the Jews: “Have you never read in Scriptures: ‘The Stone the builders rejected has become the capstone; the Lord has done this and it is marvelous in our eyes?’ Therefore, I tell you that the kingdom of God will be taken away from you (the Jews) and given to a people who will produce fruit.”</p> <p>Jesus read the prophecy about Himself from Isaiah in front of the Jews in Nazareth. The verse He read and the words He spoke about Himself and His Messianic mission on earth offended the Jews so much that they tried to kill Him (on the outskirts of Nazareth) because they refused to accept what was written by their own Prophets and Patriarchs! The Jews hung on to the Law and their tradition and got all caught-up in the method rather than the Master. Many Jews knew the law and the tradition and followed them outwardly but there was little love in mere rituals. Basically, Jesus referred to the Jewish leaders who jealously and selfishly flaunted their high position. Jesus threatened them and they feared being exposed. Truth was something they religiously avoided! In their eyes, the best way to stop this Jesus was to kill Him. Well, yes—that was God’s plan all along. God sent Jesus the Messiah to earth as a perfect human being (as well as being God to Son) to be the one</p>

	<p>perfect and acceptable sacrifice (as the Lamb of God) for mankind's sin to be redeemed. So, the Jews thought that God required them to strictly observe the ceremonies and rituals of the law, but what God really requires is worship in spirit and in truth, for the love of God, according to the teaching of His Son.</p>
<p>Footnote: Jn 16:3-4 One Volume Bible Commentary</p> <p>Mt 10:16</p>	<p>Again, John records that "the Father" and "the Son" are linked. Jesus said to His disciples, that the Jews, especially the powerful and self-righteous leaders, did not know either the Father or the Son! He told His disciples that their time of persecution was about to begin and that it would be easier to bear because He told them it would happen. Jesus had said, as recorded in Matthew, "I am sending you out like sheep among wolves." However, then, He was still with them (physically present in human form on earth—spiritually He is always with His disciples).</p>
<p>Mt 26:69-75</p> <p>(Jn 20:22) Ac 2:1-41</p>	<p>While Christ was with them they were in no danger of persecution and therefore there was no need to speak to them about it—except when He sent them out on their initial missionary journeys, for them to get some experience in what they would be required to do later. But as we have read about Peter's experience in the courtyard while Jesus was brought before the high priest, where Peter got a little taste of the persecution that was to come. He failed miserably because he was afraid to be associated with Jesus. It wasn't until Peter and the others received the Holy Spirit on Pentecost that they had the power to evangelize and preach the Good News—the Gospel.</p>
	<p>In your own walk with the Lord, pray for power and strength from the Holy Spirit to evangelize. The next words we read, from John, tell us of the work of the Holy Spirit in believers—Jesus is speaking to His disciples.</p>
<p><b>JOHN 16:5-16</b> v.7 Jn 14:16,26; 15:25 v.8 v.9 v.10 v.11</p>	<p><b>"Now I am going to Him who sent Me, yet none of you asks, "Where are You going?" Because I have said these things, you are filled with grief. But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send Him to you. When He comes, He will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in Me; in regard to righteousness, because I am going to the Father, where you can see Me no longer; and in regard to judgment, because the prince of this world now stands condemned.</b></p>
<p>v.12 v.13 v.14 v.15</p>	<p><b>"I have much more to say to you, more than you can now bear. But when He, the Spirit of truth comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. He will bring glory to Me by taking from what is Mine and making it known to you. All that belongs to the Father is Mine. That is why I said the Spirit will take from what is Mine and make it known to you.</b></p>
<p>v.16</p>	<p><b>"In a little while you will see Me no more, and then after a little while you will see Me."</b></p>
<p>Footnote: Jn 16:5</p>	<p>"None of you asks Me, 'Where are You going?'" Peter had asked such a question previously, but then quickly turned his attention to another subject—that of himself and his empty declaration that he would die for Christ! Peter's concern had been with what would happen to him and the others, but he had not been overly concerned about where Jesus was going.</p>
<p>Personal Comment:</p>	<p>So often we read in the gospels of Peter's oh-so-typically-human response to Jesus and what He was teaching. Years before I became a Christian, and studied the Bible, I thought Peter</p>

	<p>was such an arrogant fool. Later, I realized that the reason I judged him so harshly was because I saw so much of myself in his words and actions. I believe the Gospel writers were inspired to write these indications and descriptions of who and what the Apostles and disciples were before they received spiritual rebirth and the indwelling Holy Spirit. The contrast in their behavior and spiritual maturity after receiving the Holy Spirit is clearly seen in the Letters (Epistles) they wrote about themselves and those to whom they brought salvation. From the Book of Acts through the Book of Jude we get a clear picture of how the indwelling Holy Spirit takes a born-again believer and uses him and her to be instruments to evangelize and spread the truth of the Lord Jesus Christ to all corners of the world. These Apostles and disciples are changed before our eyes as we read through the Epistles or Letters written by them. In reality, these letters were sent to the rest of the world!</p>
Footnote: Jn 16:6-7	<p>Jesus said to them, “You are filled with grief.” In truth, the disciples were looking at Jesus’ departure from human eyes and comprehension. They were very sorrowful and filled with grief because their beloved Master and Rabbi was going from them. That is the overwhelming emotion they had even though they knew, for He had told them, as John recorded in the well known parable of the seed, that must die to produce a harvest.</p>
Jn 12:23-28	
(v.7)	<p>He said, “Unless I go away, the Counselor will not come to you.” Jesus did not say why the Spirit (the Counselor) would not come until He went away, but clearly He taught that His saving work on the cross was necessary before the sending of the Holy Spirit. Jesus had told them about the Holy Spirit but the disciples were not fully able to understand in what way the indwelling Holy Spirit would empower their lives. After the first Pentecost after Jesus’ crucifixion, resurrection and ascension, not only were their minds opened by the Spirit but with the power of the Holy Spirit they were then able and unafraid to tell the world of Jesus Christ and His salvation. (That first day, “about three thousand were added to their number”!)</p>
Jn 14:16-21, 26	
Ac 2:41	
Footnote: Jn 16:8	<p>The Holy Spirit “will convict the world in regard to sin and righteousness and judgment.” This is the work that the Spirit does in the world, that is, He will expose the guilt of the world. However, normally, in the NT, we read about the Spirit’s work in believers rather than His work in the “world.”</p>
Footnote: Jn 16:9	<p>The Holy Spirit convicts the world “in regard to sin, because men (and women) do not believe in Me,” (that is, in Jesus Christ.) Apart from the Spirit’s convicting work, people can never see themselves as sinners. The greatest sin is that they refuse to believe in Jesus Christ! John may have had this concept in mind, but also the verse could mean that unbelief is a classic example of sin. However, both concepts are true.</p>
Personal Comment:	<p>I believe I learn more from writing these studies than those who read them! It was not until I wrote the above words that I realized and understood the facets of the power and conviction of the Holy Spirit. I have always been aware of the power and influence of the Holy Spirit, even long before I came to the fullness of belief in the Salvation of Christ—before my spiritual rebirth and the beginning of my life as a Christian believer. It seemed to me that the Spirit was involved in certain isolated segments of my life, such as when I talked with strangers on a bus or train or plane—or one time on a person’s front porch. Almost anywhere, at different times, I felt used by the Spirit for two reasons. I have virtually no recollection of what words were said on these occasions. I just remember these things happened. But most of all, I remember the change in the demeanor of the people to whom I spoke. Before, they were agitated or deeply sorrowful and after, they were at peace and smiling. I have no idea why I spoke to them—ordinarily I’m not much of a “people person.” It was the compelling that I felt which motivated me to do so.</p>

<p>Comment con't.</p>	<p>In my work as an Artist/Designer and a creative writer, often the work seemed “too good” to have come from “me,” alone. Of course, now that I am a believer, I notice a greater work of the Spirit in my life, otherwise these studies could not be written as they are, nor would I have the same incentive and desire to continue writing and researching.</p> <p>The Holy Spirit exhibited His power to me, personally, when I went through the trials God sent to me as vehicles to teach me to understand my past addictions as sins and to repent of them. His forgiveness and the peace He gave were the stepping stones and the pavement on which I walked out of my past.</p> <p>There were times I could almost see His presence. I couldn't of course, but the sensation of His presence was so strong and powerful that I could almost see a brilliant shimmering in the trees around me as I walked and talked to God. At one time during those “driven” years, I had an inexplicable experience that was definitely a turning point. I will never forget the feelings I had during that spiritually profound experience. It, too, has become a driving force in the words I write to you.</p>
<p>Footnote: Jn 16:10 Ro 1:17; 3:21-22 Ac 2:1-41</p>	<p>When the Holy Spirit came to the Apostles on the first Pentecost after Jesus had been crucified, resurrected and ascended into heaven, He came to empower them “in regard to righteousness.” The righteousness brought about by Christ's sacrificial death. No one but the Holy Spirit can reveal to a person that righteous status before God does not depend on good works but on Christ's death on the cross. Jesus continued to explain about the Counselor, the Holy Spirit He would send to His Apostles at that time “because I am going to the Father.” The Ascension, which as part of Christ's exaltation placed God's seal of approval on Christ's redemptive act.</p>
<p>Footnote: Jn 16:11</p>	<p>Jesus concludes this sentence: “and in regard to judgment, because the prince of this world (the devil) now stands condemned.” Jesus was speaking of the defeat of Satan, which was a form of judgment, not simply a victory. More than power is in question here. God acts with justice and it is in the ultimate conclusion of this world and its peoples that God's justice will occur. But this final judgment is also leveled against Satan and his fallen angels, the demons, as well.</p>
<p>Footnote: Jn 16:12</p>	<p>To live out Christ's teaching requires the enabling presence of the Holy Spirit. Jesus said to His disciples, “I have much more to say to you, but (it is) much more than you can now bear.” This is particularly understood as indication that after they have received the Holy Spirit, the Counselor, who will indwell them (and consequently all believers), He (the Spirit) will “teach you all things and will remind you of everything I have said to you.” It is then that they will be able to “bear” what He has to say to them.</p>
<p>Footnote: Jn 16:13</p>	<p>“The Spirit of truth.” We find these same words in John 14:17, which describe the essence and action of the Holy Spirit. He brings people to the truth of God. All three persons of the Trinity are linked with truth. Here in verse 13 we read that the Holy Spirit “will not speak on His own; He will speak only what He hears” from the Father and the son. Just as Jesus was in constant contact with the Father, so the Holy Spirit is in contact with both the Father and the Son, for they are One God in three divine Persons. (A mystery: something that eludes understanding. It is a truth that is incomprehensible to the reason and is knowable only through divine revelation.) In this verse, John stresses the close relationship among the three.</p>

	<p>“And He will tell you what is yet to come.” Jesus means that the whole Christian way of life and revelation will be presented and preserved in the apostolic writings in the future work of the Apostles. Their teaching, experience and accounts of Jesus Christ’s life and ministry will be given to them through the inspiration of the Holy Spirit. The Apostles received this knowledge in a special way, as designed by God to give the world a full account of the life of His Son and its ultimate meaning for mankind. But all Christian believers receive the indwelling Holy Spirit as they receive a new spirit from Jesus Christ. This empowerment by the Spirit is what distinguishes the love of the “saints (Christ believers)” from the rest of humanity.</p>
Footnote: Jn 16:14-16	<p>We read in John 1:14, that Christ revealed His glory to His disciples by the miracles He performed and by His death and resurrection, (at this time in the Gospel account, yet to come). Here in verse 14, Jesus said about the Holy Spirit that “He will bring glory to Me (Jesus) by taking form what is Mine and making it known to you.” The Spirit draws no attention to Himself but promotes the glory of Christ.</p>
(v.15) See Jn 17:10	<p>We see that the three Persons of the Trinity are closely related (as we will read in the next chapter, also.) Jesus told them, “All that belongs to the Father is Mine.”</p>
(v,16)	<p>Jesus tells them, “in a little while.” Then He repeats Himself and says again, “in a little while.” The first statement, no doubt refers to the interval before the crucifixion. But interpretations differ as to whether the second statement refers to the interval preceding the resurrection or the coming of the Spirit or the second coming of Christ. It seems that the language here fits the interval between the crucifixion and the resurrection.</p>
<b>JOHN 16:17-33</b>	<p><b>Some of His disciples said to one another, “What does He mean by saying, ‘In a little while you will see Me no more, and then after a little while you will see Me,’ and ‘Because I am going to the Father?’” They kept asking, “What does He mean by ‘a little while’?” We don’t understand what He is saying.</b></p>
v.18	
v.19	<p><b>Jesus saw that they wanted to ask Him about this, so He said to them, “Are you asking one another what I meant when I said, ‘In a little while you will see Me no more, and then after a little while you will see Me’? I tell you the truth, you will weep and mourn while the world rejoices. You will grieve but your grief will turn to joy. A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. In that day you will no longer ask Me anything. I tell you the truth, My Father will give you whatever you ask in My name. Until now you have not asked for anything in My name. Ask and you will receive, and your joy will be complete.</b></p>
v.20	
v.21	
Mk 16:10	
v.22	
Jer 31:12	
v.23	
v.24	
Jn 3:29	
Ps 78:2-4	
Mt 13:34-35	
v.27	
Jn 14:21-23	
v.28	<p><b>“Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about My Father. In that day you will ask in My name. I am not saying that I will ask the Father on your behalf. No, the Father Himself loves you because you have loved Me and believed that I came from God. I came from the Father and entered the world; now I am leaving the world and going back to the Father.”</b></p>
v.29	
v.30	<p><b>Then Jesus’ disciples said, “Now You are speaking clearly and without figures of speech. Now we can see that You know all things and that You do not even need to have anyone ask you questions. This makes us believe that You came from God.”</b></p>

<p>v.31 Mt 26:31 v.33 Ro 8:36-39; Rev 2:7</p>	<p><b>“You believe at last!” Jesus answered. “But a time is coming, and has now come, when you will be scattered, each to his own home. You will leave Me all alone. Yet I am not alone, for My Father is with Me. I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”</b></p>
<p>Footnote: Jn 16:17</p>	<p>In verse 10 we read that Christ Jesus is going to the Father because of righteousness, because of the son’s respect, affection and esteem that He holds for the Father. Jesus Christ’s “going to the Father” was not linked to the words, “in a little while,” because, I believe we do not fully understand what this meant in the essence and love that connect Father God to God the Son—for as I see it—in their Godhead (divine Trinity) they are always linked. Regardless of time, for they are eternal, the Trinity is linked together in three divine Persons. But for the purposes of mankind, Jesus Christ was for a “time” separated from God the Father because of sin—when He took upon Himself the sin of the world.</p>
<p>Mt 27:46</p>	
<p>One Volume Bible Commentary</p>	<p>According to the Commentary, verse 16, it is “you will see Me” with human, bodily sight, on several occasions during the forty days after His death on the cross—and then with spiritual vision after Pentecost, through the spiritual empowerment of the Holy Spirit, that is to say, they will understand. This gives a very probable concept to these words and I believe rightfully so. (We say, “I see,” when we mean, “I understand.”)</p>
<p>NIV Quest Bible Sidebar v.12  v.25</p>	<p>“Why did Jesus make it so hard to understand what He meant? Jesus did not deliberately try to confuse His disciples. They simply were not prepared to grasp the truth that Jesus came into the world to die, to be raised from the dead and then return to His Father. Jesus explained as much as they could comprehend at that time. Things would become more clear to them after His death and resurrection.”</p>
<p>Footnote: Jn 16:20</p>	
<p>Mk 16: 9-13</p>	<p>Jesus said, “I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.” In that culture it was customary for people to weep and wail loudly as a sign of grief. This custom is still practiced in the world, in the Middle East, as well as in other areas. So what Jesus is saying here would indicate that His disciples would not hide their sorrow over the events that were about to occur. He is also telling them that this inevitable sorrow will turn to joy. However, we read in the Gospel of Mark that even after Mary Magdalene came running in great joy to tell the Apostles that she had seen and talked to the risen Lord, they did not believe her.</p>
<p>Lk 24: 1-35</p>	<p>Yet, on that same day there were two men who met the risen Lord while they were walking toward the village of Emmaus. He accompanied them and ate supper with them. The men were amazed that this stranger (they did not recognize Jesus) did not know of the crucifixion and they began to tell the whole sorrowful story to Him. They urged Him to eat the evening meal with them. The risen Lord “took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized Him.”</p>
<p>Lk 24:36-49</p>	<p>Jesus then left them and they hurried back to Jerusalem (about 7 miles) in great excitement and joy. They joined the disciple in the upper room and told them what had happened. “While they were still talking about this, Jesus Himself stood among them,” and “opened their minds.” Finally they were then able to rejoice as well as comprehend!</p>
<p>Personal Comment:</p>	<p>We read that the chief priests, teachers of the law, elders, the Roman soldiers, and the people who passed by mocked Jesus and sneered at Him. But we do not read, specifically of</p>

<p>Comment, con't. Lk 22:53b</p>	<p>the world rejoicing. Jesus knew that when He died on the cross that the chief priests and the others who wanted Him dead, would rejoice. When He was arrested, He said to them, "This is your hour—when darkness reigns." He was referring to the time of His death on the cross.</p>
<p>Jn 12:31</p>	<p>I have read commentaries on this "rejoicing" which indicate that Satan rejoiced at the death of Jesus. I do not find this in Scripture, but it is a probable response. Since Satan is the "prince of this world," it follows that those of the world, who are his, will rejoice also. We have heard of a philosopher who claimed that "God is dead." However, he did not rejoice about his claim, rather, in utter despair and dejection that led to his insanity, he committed suicide. But those of the world go blithely along rejoicing in their sin and look where it has gotten them! The world out there is in the death throes of all time because of all its "rejoicing."</p>
<p>Jn 14:19</p>	<p>Is it not true now in the world where every lust and sin is sanitized, sanctioned and sought after—even in some churches claiming to Christian, but are not. The truth of Jesus Christ is misused and abandoned in the world's insatiable hunger for evil. It rejoices that it can see Him no more.</p>
<p>Footnote: Jn 16:21-22 See Isa 13:8; Hos 13:13-14 Gen 3:16b Gen 3:14</p>	<p>The metaphor of a woman giving birth which typically can cause both pain and joy is used in Scripture to compare the suffering of judgment and/or war with the pain and anguish that frequently accompany childbirth. This reality was introduced in Scripture in Genesis when the Lord God said, "I will greatly increase your pains in childbearing," because of mankind's sin, "because you have done this," because you have disobeyed. This cause and effect condition will prevail until the curse of sin is lifted. A powerful figure of speech used to signify the power, importance and pain in childbirth which, when accomplished and a child is born, brings joy. Sometimes the metaphor is used especially in the OT to show that not joy but sorrow result—again because of sin and disobedience. Sometimes after the pain of childbirth, there is no rejoicing. But here, Jesus uses the concept to explain His imminent death and resurrection. There will be the pain of suffering and death, but when Jesus is resurrected from the dead, there will be rejoicing.</p>
<p>NIV Quest Bible Sidebar</p>	<p>"Why did Jesus make it so hard to understand what He meant? Jesus did not deliberately try to confuse His disciples. They were simply not prepared to grasp the truth that Jesus came into the world to die, be raised from the dead and then return to His Father. Jesus explained as much as they could comprehend at that time. Things would become more clear to them after His death and resurrection."</p>
<p>(v.22)</p>	<p>Jesus said, "Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy." This is probably a reference to Jesus' appearances after His resurrection because it would change things permanently, bringing a joy that cannot be removed by the world's assaults. And this is the element of joy coupled with Christ's love which sustains His believers through the trials in this world!</p>
<p>Footnote: Jn 16:23</p>	<p>Jesus said to them, "You will no longer ask Me anything." Because then, after they receive the power of the Holy Spirit, they will comprehend! This verse, apparently refers to the disciple's inability to understand many things that Jesus had talked about, consequently they asked questions. It is hard to realize how little the apostles actually understood, because we have all this information in the Bible and we have many preachers and teachers and their commentaries to help explain what it all means. Before I understood this, I thought the disciples were a truly dense lot! Jesus then moved on to the subject of prayer. He may have been saying that His disciples previously had been asking Him (Jesus Christ) to ask the Father, but after His death and resurrection, they were to go directly to the Father and pray in</p>
<p>See Jn 2:23; 14:13; 16:24-27 &amp; notes</p>	

<p>Footnote: Jn 16:24-26</p>	<p>His (Jesus') name. Jesus said, "Until now you have not asked for anything in My name." They had not yet asked for anything of the Father in Christ's name. Jesus was encouraged them by saying, "Ask and you will receive, and your joy will be complete."</p> <p>By telling them at this time when they were understandably confused, frightened and very concerned about what was going to take place very soon, Jesus' words were meant to encourage them to realize that soon their beloved Teacher, the Son of God would be glorified. These verses in John's Gospel are entitled (in the NIV Study Bible), "The Disciples' Grief Will Turn to Joy."</p>
<p>(v.25) See Jn 16;25-33</p>	<p>Jesus said to them, "I have been speaking figuratively,"—throughout the discourse, not just the immediately preceding words. Then He said to them, "A time is coming," that is, after the resurrection, in the immediate future "when I will no longer use this kind of language but will tell you plainly about My Father." The crucifixion, which will hold a temporary defeat, will be followed by final victory.</p>
<p>One Volume bible Commentary  Ro 8: 34; Heb 7:25; 1Jn 2:1</p>	<p>By the word, figuratively, Jesus meant that He often spoke to the disciples, and others, in parables, which were vague and puzzling. When the Holy Spirit came upon the Apostles, He furnished the key to the meaning of these parables. The words used to describe the things of God furnish only a hint at the true meaning. To comprehend, at least to a degree, requires the inward teaching of the Holy Spirit. After that first Pentecost after Jesus' resurrection the Apostles received the Holy Spirit. Then they were given immediate access to the Father. They would be able to ask God directly. No longer would they need to come to Jesus, as they had been doing, to ask Him to bring their needs before the Father.</p>
<p>(v.26)</p>	<p>Verse 26 is not a contradiction of what is written in Romans, Hebrews and 1John. Those passages mean that Christ's presence in heaven as the crucified and risen Lord is itself an intercession. Here the teaching is that, now, before the reception of the Holy Spirit on Pentecost, there will be need for Him to make petitions in their behalf.</p>
<p>Footnote: Jn 16:27</p>	<p>Christ continues to explain to the Apostles and disciples that "the Father Himself loves you," and that is why disciples can now come directly to the Father in prayer. It is because the disciples have loved and trusted in Jesus and, in love, God will hear their (and all believer's) requests in Jesus' name.</p>
<p>Footnote: Jn 16:29-30</p>	<p>Now that the disciples realized Jesus was no longer speaking to them "figuratively," in parables or proverbs, they could see that Jesus truly is God and knows "all things" and that He didn't "need to have anyone ask (Him) questions." He even knows our thoughts and questions before we speak them!! The disciples finally concluded, "this makes us believe that You (Jesus) came from God."</p>
<p>Personal Comment:  Ro 1:20</p>	<p>My response is, "was there ever any question?" But this viewpoint is "after the fact!" It has been hard for me to realize these disciples, did not know! They should have been more open to who and what Christ is for they had years of OT Scripture study as part of their Jewish heritage and were exposed to the many OT prophesies about Him—when and how He would appear. So in that context these men were without excuse. And yet, here we are in the 21<sup>st</sup> Century and how many people are "out there" who simply don't or won't accept, understand and/or believe! They do not or will not see their dire need of Jesus Christ the Savior! They may dabble in some light hearted acquaintance with a few Scriptures. Maybe they recognize their own spiritually wretched condition and seek God's forgiveness and Christ's salvation,</p>

Mt 4:18-22; Mk2:14; Lk 5:27;Jn 1:43-49	and be saved. But if they don't, they will continue, doomed, in their ignorance and sin. There is evidence in the Gospels that these men who became Apostles and disciples did recognize Jesus as the Christ (Messiah) in an instant and when He said, "Follow Me," they literally dropped what they were doing and followed Him enthusiastically!
(v.30) Jn 1:7;4:34;17:3,8 and notes	In John's Gospel there are two recurring themes: believing in Jesus as the Messiah and that Jesus was sent to earth from God. John uses the verb, "believe" 98 times.
Footnote: Jn 16: 32-33	Jesus said to His disciples, "you will be scattered," for He knew that though they had faith, they did not have enough faith to stand firm in the face of disaster. Jesus knew they would fail; however, His church is not built on people's strength but on God's ability to use people even after they have failed.
(v.33) See note on Jn 1:9	Notice the contrasts: between "in Me" and "in this world" and between "peace" and "trouble." Then, Jesus said, "But take heart! I have overcome the world."
Personal comment:	How particularly grateful am because God does do wonderful things with people who have failed! I was a failure during much of my life with many wasted years. I desperately desired to be forgiven, healed and redeemed. God brought me to repentance, belief in Christ Jesus, and forgiveness. He gave me a new spirit, cleaned me up and is now using me! What a blessing that is! Thank You, Lord!
<b>JOHN 17:1-5</b> v.2 Mt 28:18 v.3 Php 3:8; Jn 3:17 v.5 Jn 19:30	<b>After Jesus said this, He looked toward heaven and prayed: "Father, the time has come. Glorify Your Son, that Your Son may glorify You. For You granted Him authority over all people that He might give eternal life to all those You have given Him. Now this is eternal life: that they may know You, the only true God, and Jesus Christ, whom You have sent. I have brought You glory on earth by completing the work You gave Me to do. And now, Father, glorify Me in your presence with the glory I had with You before the world began.</b>
Overview Footnote: Jn 17:1-26	The heading for chapter 17 should be, "Jesus Prays: for Himself, His disciples and for all believers." These last words of Jesus Christ were spoken before He was arrested. They are recorded here by John and comprise the longest prayer spoken by Jesus in the Gospels.
Footnote: Jn 17:1	In the customary attitude of prayer, Jesus "looked toward heaven." However, sometimes a person would prostrate himself or herself, in an attitude of prayerful submission and humility, or as an act of adoration. This act of prostrating oneself in humility is the origin of the word, "worship." But my dictionary only traces the word back as far as the Middle English usage, which literally means to honor "your worth-ship."
American Heritage Dictionary	
Strong's Concordance	The Hebrew word most often used in the OT was <i>shachah</i> , which means to prostrate oneself, humbly, in homage to royalty or to God in obeisance or in reverence. Literally the word means, "to worship."
	The most common Greek word used in the NT was <i>proskuneo</i> , which also means to prostrate oneself in homage, to adore, and to worship. But Jews, for the most part, prayed standing up, looking toward heaven and/or looking toward the temple in Jerusalem, with their hands and arms extended outward and upward, but sometimes they kneeled to pray.
See Dan 6:10	
	Jesus said, "Father, the time has come." In a sense, He was turning away from the disciples toward His Father in anticipation and knowledge of what was soon to happen. As cruel and

	<p>painful, beyond human imagining, as His scourging, carrying the cross and the crucifixion are to be—the cruelest and inexplicitly profound agony will be when He bears the accumulated sin of mankind and thus in that act for which He was sent, Jesus Christ would be separated from God the Father. This is what our sinning caused Him to suffer! Yet, it is because of Christ's willingness to suffer this unspeakable pain of separation and be the one true perfect sacrifice for the sin of mankind, that we are able, through belief in Him, to be saved from the damnation of hell, to be spiritually changed and enter heaven! In this ignominy, Jesus Christ ultimately brings glory to the Father and because of it, eternal life for believers.</p>
<p>Footnote: Jn 17:2-3 See Jn 3:27 &amp; note See Ro 6:10 (v.3)</p>	<p>The thought of "giving" is stressed in this chapter. Jesus speaks of Himself to the Father. He said, "For You granted Him (Jesus) authority over all people." God had given to Jesus Christ the ability and authority to give in this all encompassing way. And He gave to mankind "once for all." Again, God's initiative in salvation is stressed. Again, we are told that Jesus was sent from and by God to accomplish this very purpose.</p>
<p>Footnote: Jn 17:4-5  Jn 1:29 Dr. Lutzer 1Jn 5:1-12  (v.5) 1Jn 5:20  See Jn 1:9;17:14</p>	<p>Jesus continues to pray to His Father: "I have brought You glory on earth by completing the work You gave Me to do." Christ's mission was not self-centered. Jesus emphasized the supreme place of the Father in all He (Jesus) did on earth. His human body was about to be sacrificed as the Lamb of God. He took on the body of a man in order to be among the people to teach, comfort and heal. This same body was needed in order to be sacrificed. It is not possible to nail God, who is spirit, to a wooden cross. God needed the perfect human body (Jesus) to bring about His ultimate purpose, to redeem mankind. Not only was this unique sacrifice necessary to ransom the souls of men and women from the slavery of sin, it was for the purpose of glorifying Jesus Christ (the Messiah), true God and true Man. Jesus prayed, "And now, Father, glorify Me in Your presence with the glory I had with You before the world began." Jesus asks the Father to return Him to His previous position of glory, to exchange humiliation for glorification. This occurred at Christ's resurrection and exaltation to God's right hand. In this instance, John uses the word, "world," to mean the entire universe and everything in it. (The word, "world," occurs 18 times in this prayer.)</p> <p>Now, Jesus is still speaking to His Father as He prays for His disciples (Jn 17:1-26).</p>
<p><b>JOHN 17:6-19</b> See Jn 1:18 v.8 Jn 14:24; Lk 22:32 v.9 See Jn 16:15 v.11 Ps 133:1; Jn 10:30 v.12  v.13 See Jn 3:29 v.14 Jn 15:19; Mt 5:37 v.15 vv.16 &amp; 17 Jn 3:7; 20:21</p>	<p><b>I have revealed You to those whom You gave Me out of the world. They were Yours; You gave them to Me and they have obeyed Your word. Now they know that everything You have given Me comes from You. For I gave them the words You gave Me and they accepted them. They knew with certainty that I came from You, and they believed that You sent Me. I pray for them. I am not praying for the world, but for those You have given Me, for they are Yours. All that I have is Yours, and all You have is Mine. And glory has come to Me through them. I will remain in the world no longer, but they are still in the world, and I am coming to You. Holy Father, protect them by the power of Your name—the name You gave Me—so that they may be one as We are one. While I was with them, I protected them and kept them safe by that name You gave Me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.</b></p> <p><b>"I am coming to You now, but I say these things while I am still in the world, so that they may have the full measure of My joy within them. I have given them Your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that You take them out of the world but that You protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; Your word is truth. As You sent Me into the world, I have sent them into the</b></p>

<p>vv.18&amp;19 Personal Comment:</p>	<p><b>world. For them I sanctify Myself, that they too may be truly sanctified.”</b> In the first five verses of chapter 17 we read that Christ Jesus prayed His great high-priestly prayer for Himself, for His disciples and for all believers. In this prayer Jesus solemnly consecrates Himself to be priest and victim in the great sacrifice for which He was sent by God to earth to be. It is a prayer in which we are able to glimpse, though only through human eyes, the habitually close relationship He had with the Father.</p>
<p>Footnote: Jn 17:6 NIV Quest Bible Sidebar Eph 1:4-5 2Pe 3:9</p>	<p>“Salvation depends upon God’s initiative, not ours. He sent His Son to fulfill His plan of salvation, and He also stirs the human heart to conviction so a person can turn to God. Why doesn’t God stir more hearts to turn to Him? Some say the answer is known only to God who predestines certain ones for salvation. In this view, God is responsible for who is saved and who is not. Others say that God, who wants everyone to repent, gives Jesus any who will trust Him. They say that many have been given spiritual resources to believe, but choose not to. According to this view, anyone who rejects God’s offer will be held accountable for that decision.”</p>
<p>Footnote: Jn 17:7</p>	<p>Jesus said, “Everything You have given Me comes from You.” Only as people see the Father at work in Jesus do they have a proper concept of God. The disciples had at last reached this understanding.</p>
<p>Footnote: Jn 17:8  See Jn 1:7-12; 20:31</p>	<p>Three things about the disciples are mentioned here: 1. They accepted the teaching (unlike the Pharisees and others who heard Christ’s message and teaching but did not receive it into their hearts.) 2. They (the disciples) knew with certainty Jesus’ divine origin, (they truly believed Him and in Him.) Acceptance of the revelation led them further into truth. 3. And the most basic element in faith: <u>They believed!</u></p>
<p>Footnote: Jn 17:9</p>	<p>The only prayer that Jesus could pray for the world was that it cease to be worldly! Yet He said, “I am not praying for the world,” that is, those who are opposed to God. But He prays “for those you have given Me, for they are Yours.”</p>
<p>Personal Comment:         See Jn 17:21-23 Read 1Pe 3:15</p>	<p>Every time the discussion in our Bible study group gets around to this idea of predestination, there is a predictable change in the atmosphere! I really rather not get into the multiple opinions as to what this term means, for it is puzzling. It’s right up there with all the other “why” questions, most of which simply cannot be answered to everyone’s satisfaction. All I will write at this time is that I believe God gives everyone ample opportunity to come to belief.</p> <p>Those who recognize that they are sinners and truly desire to be forgiven, come to belief. Those who refuse to see themselves as spiritually in need of the Savior do not come to faith as long as they refuse to recognize their own dire need. My conclusion is that God, who knows past, present and future, already knows this about each of us—but we don’t know!! God is Omniscient and in that sense He has the ultimate knowledge of those who <u>will</u> believe and those who <u>will</u> not believe. The operable word here is the free will exercised by each individual. It is not an unfair concept. God gives each of us ample opportunities to repent and believe in His Son, and thus be reborn and saved. That is why it is so important to be sure you, who do believe, give reason for your joy, so that others may desire to know the reason why, and they, too, will come to believe.</p>
<p>Footnote: Jn 17:11 1Pe 1:15-16: Rev 4:8; 6:10 See v.9</p>	<p>This is the only place in the NT where we find these words used together, “Holy Father.” It is a form of address which suggests both remoteness and nearness. God is both awe-inspiring and loving. The latter part of verse 11 strongly emphasized unity: Jesus said, “I am coming to You. Holy Father, protect them (those who are Yours) by the power of Your name—the name</p>

	<p>You gave Me—so that they may be one as We are one.” Here, the unity is already given: it is not something to be achieved. The meaning is “that they may continually be one, rather than, that they may become one.” The unity is to be like that between the Father and the Son. It is much more than the unity of organization, but the church’s present divisions are the result of the failures of Christians!!!</p>
NIV Quest Bible Sidebar	<p>In Biblical times, one’s name, in a sense, defined the individual’s essential character. When God gave His name to the Son, Jesus Christ, the Father literally commissioned Jesus to act in His (the Father’s) interests, with His authority and power. Believers are protected from the interfering plans of Satan through this authority and power that the Father gave to Jesus. That is also why we pray in Jesus’ name.</p>
Personal Comment: Ac 22:22-29	<p>In a sense it is similar to the protection for a person who is a citizen of a powerful country, such as we read about Paul. He was born in Tarsus and thus was a “citizen of Rome” even though he was a Jew. Apparently, Paul’s grandfather purchased citizenship and Paul inherited the right to be called a citizen of Rome. Eventually, Paul became a Christian and was a great evangelist for Christ. However, being a citizen from a powerful country and perhaps having “diplomatic immunity” (the exemption from ordinary processes of law afforded to a diplomatic person in a foreign country) is not the same as being a born-again Christian.</p>
American Heritage Dictionary Jn 17:11-12 Jn 16:33 Ro 8:37-39	<p>A Christ-believer is “protected from the evil schemes of Satan” through the power and authority of Christ. The Son of God said to His disciples, “In this world you will have trouble. But take heart! I have overcome the world.” Paul’s letter to the Romans tells Christians that in the trouble we have in the world (whose prince is Satan) “we are more than conquerors through Him who loved us!” Paul concludes that there is nothing “in all creation (that) will be able to separate us from the love of God that is in Christ Jesus our Lord.”</p>
Footnote: Jn 17:12 See Lk 22:47-48 Mt 27:35 Ac 1:16-18	<p>Christ’s power is adequate for every need. “The one doomed to destruction” is the one belonging to the sphere of damnation and is destined for destruction. The reference here is to Judas Iscariot—who chose not to believe in Jesus—he chose to desire money more than he desired to know Christ. Even after he realized fully what he had done, he did not believe Jesus was the Son of God. In despair, Judas killed himself. (The NIV Study Bible footnote cautions readers to understand that when Jesus said, “the one doomed to destruction,” He was referring to Judas Iscariot “but predestination is not here in view.)</p>
Footnote: Jn 17:14 See Jn 1:9; 17:5 Jn 1:12	<p>The world is hostile to God and God’s people. Christ believers do not have the mind-set of the world, that is, they do not have hostility to God, for they have been “born of the Spirit,” and are “children of God” not children of the devil and the world.</p>
Footnote: Jn 17:15 See v. 18	<p>Jesus Christ’s prayer to His Father does not ask that God will “take them (Christians) out of the world.” The world is where Jesus’ disciples are to do their work; Jesus does not wish them to be taken from it until that work is done.</p>
Footnote: Jn 17:17	<p>John uses the Greek word <i>hagiazō</i>, which in English is, “satisfy.” It means “to set apart for sacred use or to make holy.” This word is used again in verse 19. Jesus said, “Sanctify them by the truth; Your word is truth.” Sanctification and revelation, as recorded in God’s word, go together. Jesus had already told His disciples, “If you hold to My teaching, you are really My disciples. Then you will know the truth, and the truth will set you free.”</p>
Footnote: Jn 17:18 American Heritage Dictionary	<p>The dictionary defines the word, “disciple,” as one who subscribes to the teachings of a master and assists in spreading these teachings to others. And this is exactly what Christ expects from His disciples. In order for them to have the truth, the strength, power and</p>

	<p>purpose to spread the master’s teaching in the world, Jesus prays to the Father, “As You sent Me into the world, I have sent them into the world” so that they are able to do this work until it is done.</p>
<p>Footnote: Jn 17:19 (Jn 17:1-24) Ex 28:42;Nu 28:8-9 Dictionary Jn 1:29; 3:17 Gen 22:8; Isa 53:7; 1Pe 1:19; Rev 5:6;13:8</p>	<p>Jesus concludes this part of the prayer by saying, “I sanctify Myself.” This statement appears unparalleled. In the Septuagint (the Greek translation of the OT) the verb, “sanctify,” is used when priests are consecrated and also when sacrifices are consecrated. The word “consecrate,” means to declare or to set apart as sacred. Jesus solemnly “sets Himself apart to do God’s will, (that is, He consecrated Himself to the purposes of God’s will), which at this point meant His death. (His sacrificial death on the altar of the cross as the Lamb of God.) And He prays also that His disciples may be “sanctified.” Jesus died on the cross not only to save believers but also to consecrate them to God’s service.</p>
<p><b>JOHN 17:20-26</b> v.21 Jer 32:39; Jn 3:17 v.22 v.23 Jn 14:20;16:27</p>	<p><b>“My prayer is not for them alone. I pray also for those who will believe in Me through their message, that all of them may be one, Father, just as You are in Me and I am in Your. May they also be in Us so that the world may believe that You have sent Me. I have given them the glory that You gave Me, that they may be one as We are one: I in them and You in Me. May they be brought to complete unity to let the world know that You sent Me and have loved them even as You have loved Me.</b></p>
<p>v.24</p>	<p><b>“Father, I want those You have given Me to be with Me where I am, and to see My glory, the glory You have given Me because You loved Me before the creation of the world.</b></p>
<p>v.25</p>	<p><b>“Righteous Father, though the world does not know You, I know You, and they know that You have sent Me. I have made You known to them, and will continue to make You known in order that the love You have for Me may be in them and that I Myself may be in them.”</b></p>
<p>Personal Comment:  Gen 3:8</p>	<p>What a powerfully enlightening prayer this is. The knowledge of God in the OT was powerful also, but it was, in a sense, limited to a few. The availability of God—His presence—was there for Adam and Eve in the Garden and they literally had no real concept of this amazing and awesome gift: to be able to walk and talk with God, face to face. But when they chose to disobey and be deceived, sin set up the barrier between humanity and God. My personal belief is that Adam and Eve had the potential to commit sin—as part of the “free will” God created in them—but this did not happen until they chose to disobey God and be deceived by Satan. This changed the whole course of human history. (However, this was not a surprise to God!) It then became necessary for God to treat us as the sinners we are. His special people like Noah, Abraham, Moses, the many prophets, king David, etc., were empowered to do and be messengers, leaders and truth-sayers. They and the many like them throughout the OT bridged the gap between human-kind and God.</p> <p>Of course, God (Father, Son and Holy Spirit) had worked out the plan for salvation before time began. First God chose a tribe of Nomads, the Hebrew people (the Jews) to be the people to whom this plan was given, in the form of laws, ceremonies, sacrifice, priests, and miracles. In a very short time we see that human nature and the devil conspired against this elaborate plan. God did this to prove beyond doubt the spiritual condition of men and women is not changed by laws and rituals.</p> <p>God also chose the Jews and then blessed them in order that one day a descendant of David, Jesus (who Himself is God), would come to earth to teach human beings to know God through spirit and to be reborn spiritually. He came to be the perfect one and only unique</p>

Mk 15:38	sacrifice to take away the sins of those who believe in Him and His salvation. He thereby tore down the barrier between human beings and God. At the moment that Jesus Christ's human body died on the cross, the curtain of the temple in Jerusalem split apart, symbolizing the separation between God and man was bridged by the one, true of the Lamb of God, Jesus the Messiah. It is now possible for a born-again believer to come directly before God, spiritually, in prayer and communication with the Him, in Jesus' name.
Jn 14:26	Jesus chose Apostles, taught them, gave them special strengths and abilities for them to bring His message to the world. The NT was written by men who had personal knowledge of Jesus and /or were guided by the Holy Spirit.
Footnote: Jn 17:20	Jesus had just spoken of the mission and the sanctification of His followers. And now He prays for all "who will believe through their message." He was confident that they would spread the gospel and He prayed for those who would believe as a result. All future believers are included in this prayer.
Footnote: Jn 17:21	Again Jesus emphasizes "that they may be one...so that the world may believe." The unity of believers should have an effect on outsiders, to convince them to the mission of Christ. Jesus prayer is expresses strong disapproval of the groundless and often bitter divisions among believers.
NIV Quest Bible Article (vv.20-23)	"If Jesus prayed for the unity of believers, are denominations wrong? Many see the existence of denominations as a blot against the church's witness to unity. Others say that, actually denominations were created with quite the opposite intent—to make unity in the church possible. Here are some reasons for denominations based on what was articulated by independents at the Westminster Assembly of 1642-49: 1. Considering the human inability always to see the truth clearly, differences of opinion about the outward form of the church are inevitable. 2. Even though these differences do not involve fundamentals of the faith, they are not matters of indifference. 3. Since no church has a final and full grasp of divine truth, the true church of Christ can never be fully represented by any single ecclesiastical structure. 4. The mere fact of separation does not of itself constitute schism (a formal breach of union within a Christian church). It is possible to be divided at many points and still be united in Christ."
American Heritage Dictionary	
Footnote: Jn 17:22	Believers are to be characterized by humility and service, just as Christ was, and it is on them that God's glory rests. Jesus said, "I have given them (believers) the glory that You (Father) gave Me that they may be one as We are one." Again, the Lord emphasized the importance of unity among His followers, and again the standard is the unity of the Father and the Son.
Footnote: Jn 17:23	"I in them and You in Me." Here there are two indwellings: 1. That of the Son in believers, and 2. That of the Father in the Son. It is because the latter is a reality that the former can take place. (That is: because the Father is in the Son, the Son is in believers.) Again the emphasis on unity has an evangelistic aim. This time it is connected not only with the mission of Jesus but also with God's love for people and for Christ.
Footnote: Jn 17:24 See Jn 12:23	Remember in the footnote for John 17:1 we read that the glory of the Father and of the Son is closely connected and the death by which Jesus would glorify God would lead to eternal life for believers. In a sense, these words of this prayer are Jesus Christ's last will and testament for His followers. Where He Himself was concerned, He prayed, "not what I will, but what You will." The Christian's greatest blessing is "to be with" Jesus. Here, His "glory" is used to refer to His eternal splendor. Or Jesus' prayer may have been that, in the life to come, believers
Mk 14:36	
See Jn 3:2	

<p>Eph 2:7 Footnote: Jn 17: 25-26</p> <p>Jos 2:9-11</p> <p>1Ki 9:6-9</p>	<p>might fully appreciate the glory of Jesus Christ's humble and lowly service to His people. The form of address, "Righteous Father," is found only here in the NT. Jesus said, "Though the world does not Know You, I know You, and they know that You have sent Me." Yet, some of the Gentiles in the OT were well aware of this powerful God of the Jews and they were terrified of what they saw Him do. Rahab knew much about the God of the Israelites (the Jews, also called the Hebrews), yet the Jews easily forgot God's miracles, time and time again, until God simply abandoned them to their own devices (sins).</p>
<p>Dt 28:1-68</p> <p>Jos 2:9-11</p>	<p>The Book of Deuteronomy gives an account of the blessings of obedience and the curses for disobedience. It is an object lesson of why the laws didn't work because no one could keep them properly or completely. The only solution is the one Christ Jesus is praying about in Chapter 17 of John's Gospel: Christ's sacrifice for us and the glory that would come from it. John finishes this chapter by writing that to recognize God in Christ's mission is a great advance over anything the world can know. It is obvious to me that Rahab's mind and spirit were opened and enabled by the Holy Spirit in order for here to say what she did.</p>
<p>Personal Comment:</p> <p>See Jn 17:20-23</p>	<p>At the moment that believers receive a re-born spirit and salvation, they also receive the indwelling Holy Spirit of God. Jesus Christ gives them glory for they receive "Christ" into "themselves! He said, "I have given them the glory that You (Father) gave Me, (so) that they may be one as We are one." This is the awesome change that is evident in the person who believes in Jesus as Savior and Lord. Or should be!!!</p>
<p>Mt 20:16</p> <p>Ro 6:23</p>	<p>There is a link between Jesus and the cross, that almost everyone knows, but not everyone believes its greatest mystery. Many are called to believe but few choose to. It is a struggle to admit you are a sinner and bound for damnation unless you repent, ask God for forgiveness and the grace to believe in the redemption of His Son. The Father gives each of us ample opportunities to come to His Son, for salvation. Pride and denial keep so many away! Some people are afraid of suffering for Christ, yet they willingly suffer a degenerated life without Him in which there is no glory and no hope, only death.</p>
<p>1Pe 4:12-14;</p> <p>Rev 1:10; 7:17</p> <p>Jn 17:20-24</p>	<p>However, suffering for the Lord, as a believer in Christ, costs us something, though we are to accept it freely in prayer. This is all about our free will. We may not choose the type of suffering we do but we choose how we endure it. Though we may not understand, I believe that our suffering, when done in acceptance of God's will, does bring glory to God. And we receive the crown of eternal life with the Lord in the presence of the Father where every tear will be wiped away. We read of many examples of this seemingly inhuman concept illustrated throughout Scripture and in today's world. Though we certainly do not enjoy suffering, we may learn a quality of life we could learn in no other way. It is not endured easily but that is the whole point. It is our gift—and it is precious to God. As the Father felt the pain of His Son betrayed, scourged and crucified, so also He feels our pain.</p>
<p><b>JOHN 18:1-11</b> Mt 26:47-56; Mk 14:43-50; Lk 22:47-53 v.2 v.3  v.4</p>	<p><b>When He had finished praying, Jesus left with His disciples and crossed the Kidron Valley. On the other side there was an olive grove and He and His disciples went to it.</b></p> <p><b>Now Judas, who betrayed Him, knew the place, because Jesus had often met there with His disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.</b></p> <p><b>Jesus, knowing all that was going to happen to Him, went out and asked them, "Who is it you want?"</b></p>

v.5	<b>“Jesus of Nazareth,” they replied.</b>
v.6 v.7	<b>“I am He,” Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “I am He,” they drew back and fell to the ground. Again He asked them, “Who is it you want?”</b>
	<b>And they said, “Jesus of Nazareth.”</b>
v.8 v.9 See Jn 6:39;	<b>“I told you that I am He,” Jesus answered. “If you are looking for Me, then let these men go.” This happened so that the words He had spoken would be fulfilled: “I have not lost one of those You gave Me.”</b>
v.10 v.11	<b>Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given Me?”</b>
Footnote: Jn 18:1-3 Dictionary of the Bible 2Sa 15:30; Zech 14:4; Eze 11:23  Lk 19:28-44 Mk 15:13  Ac 1:9	The Kidron Valley (which we frequently hear about today in World Newscasts) is east of Jerusalem. It is dry except during the rainy season. The Mount of Olives, which is directly east this valley, is not much more than a hill, rising 250 feet above the terrace of the Dome of the Rock in Jerusalem. On the western slope, large grove of olive trees grew at that time, but today there are only a few olive trees on the hill. The Mount of Olives is mentioned in the OT and was sometimes called Mount Olivet. On the east slope were the villages of Bethpage and Bethany. The Mount of Olives is where the triumphal entry of Jesus into Jerusalem began when the people recognized Jesus as King and Lord, only a week later, the people cried, “crucify Him!!” Gethsemane is on the lower western slope, only a short distance (about ¼ of a mile), from the city wall of Jerusalem. It was the scene of His agony and arrest. (Later, We read in the Book of Acts that the Mount of Olives was the place from which Jesus ascended into heaven.)
(v.3)	Judas Iscariot (the son of Simon Iscariot which simply meant they were from the village of Kerioth in southern Judea) brought “officials from the chief priests and Pharisees” to the place where Jesus often met with His disciples. These officials were equivalent to the temple guard and were sent by the Sanhedrin for the purpose of capturing Jesus. They came at night, carrying “torches,” which were made of resinous pieces of wood fastened together and “lanterns” which were terra-cotta holders in which household oil lamps could be inserted.
Footnote: Jn 18:4-8 (v.5) (v.6)	Jesus was not taken by surprise by those soldiers and officials led by Judas, “knowing all that was going to happen to Him.” He met them unafraid and exhibited to them briefly His majesty by stating the powerful words, “I Am,” identifying Himself as the God He is. The palace guard “fell to the ground” in full understanding of who and what this Man, Jesus was. They came to arrest a meek peasant and instead they were met by the Son of Man.
NIV Quest Bible Sidebar See Jn 7:45-46	“The soldiers, although trained to expect violence and physical force, were evidently caught off guard and struck by the power of Jesus’ words and courage. But that alone doesn’t explain their collapse. Somehow in this situation the divine authority and power of Christ was revealed, causing these armed men to retreat in fear and panic.”
(v.8) See verses 5,6,8	Three times Jesus identifies Himself as “I AM.” This threefold repetition emphasizes these solemn words. Then He said, “Let these men go.” He cared for the disciples even as He was going to His death. Twice He made the arresting party say plainly that He and He alone was

<p>See vv. 4,5,7 Footnote: Jn 18:9</p>	<p>the one they wanted.</p>
<p>Jn 16:33; Rev 17:14</p>	<p>As we read throughout the Gospels, again it is emphasized that what was happening, “happened so that the words He had spoken would be fulfilled.” Not only in this instance but often the words and actions of Jesus and the events of His life which were prophesized in the OT, were being fulfilled. In effect, the whole of the OT leads to the coming of Jesus, His life and sacrificial death, His resurrection and ascension are what the whole of Scripture is all about. Not every word or incident, of course, but from the account written by Moses in Genesis, the Passover and its symbolism, the tabernacle, the types (pattern or model) who exemplified Jesus Christ and the many prophesies of Him and His life and the reason for His mission on earth—all and more were written about in the OT and fulfilled in the NT. But this is not the end of the story, there is yet to come the Second Coming to earth of Christ the King and Conqueror. This we look forward to with longing—and fear and trembling. But here, Jesus is again making sure His disciples will not be harmed at this time by the contingent of soldiers and temple guards. Regardless of what will happen to Him, (for it is written), He said, “I have not lost one of those You (Father) sent Me.”</p>
<p>See Jn 6:39; 17:14</p>	
<p>Footnote: Jn 18:10</p>	<p>It is to John that we owe the information that the man with the sword was Peter. The Greek word which describes this weapon indicates that it was a short sword, actually little more than a dagger, or large knife. Only an eye witness could have included these facts and recorded them here as John did. However, Luke’s account of the same incident adds that the Lord healed the servant’s ear. Luke’s Gospel was based on the information he received from eye witnesses, since Luke, himself, was only reporting the events as told to him by those who had been with Jesus during His ministry and after His ascension.</p>
<p>Lk 22:50-51</p>	
<p>Personal comment:</p>	<p>The man Peter wounded with his short sword was Malchus, a servant of the high priest. John records that Peter cut off the right ear of Malchus. I am a fan of the current CSI series on TV. It is interesting to me how they figure out the minutia of the cases they examine. It is with this in mind that I thought, while reading verse 10, that maybe Peter was left handed because he cut off the right ear. Just and interesting thought, like the occasional “I wonder” questions our Pastor Steve inserts in his sermons.</p>
<p>Pastor Steve Fletcher</p>	
<p>Footnote: Jn 18:11</p>	<p>Jesus said, “Put your sword away! Shall I not drink the cup the Father has given Me?” The way John used the word, “cup” is proof that he knew of the agony in the garden of Gethsemane which Jesus had suffered just prior to the betrayal of Judas. The cup, here, is in a sense a euphemism, that is, the substitution of an inoffensive term for one considered offensive. (The “cup” is used by Christ to as a symbol of what He was about to endure—the trials, scourging, carrying the cross and crucifixion.) The cup had been used in Scripture to represent the holding of destiny. David wrote, “Lord, You have assigned me my portion and my cup; You have made my life secure.” Or the cup may contain the abandonment to sin and its punishment. Asaph wrote, “In the hand of the Lord is a cup full of foaming mine mixed with spices; He pours it out, and all the wicked of the earth drink it down to its very dregs.” The Lord God has control over who will drink from the “cup of His wrath.”</p>
<p>Ps 16:5</p>	
<p>Ps 75:9 Isa 51:22; Jer 25:15 Rev 14:10</p>	<p>In most of Scripture, the cup represented something painfully horrible. Yet, David used the concept to indicate all—good and bad—that the Lord had already given him as he lived his life, honoring God. It is unimaginable to comprehend what Jesus experienced as His “cup” was poured out to save mankind for its sin!</p>
<p>Mt 26:39</p>	
<p>Personal Comment:</p>	<p>We can only grieve in sorrow because our sins caused His agony, yet, we prostrate ourselves before our crucified Lord and in anguished gratitude—knowing to our depths what His sacrifice means to us—who accept and believe in His salvation.</p>

<p><b>JOHN 18:12-27</b> v.13 v.14 See Jn 11:19-50 v.15 v.16</p>	<p>Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound Him and brought Him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it would be good if one man died for the people. Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.</p>
<p>v.17 v.18</p>	<p>"You are not one of His disciples, are you?" the girl at the door asked Peter. He replied, "I am not." It was cold, and the servants and the officials stood around a fire to keep warm. Peter also was standing with them, warming himself.</p>
<p>Footnote: Jn 18:12-13</p>	<p>The reason for the bonds when the soldiers "bound Him" is not that they needed to restrain Jesus, for He went with them willingly, but because it was customary to bind a prisoner prior to his trial. Perhaps it was standard procedure, much like the modern use of handcuffs or restraints of some kind.</p>
<p>(v.13)  See Jn 11:49 &amp; note</p>	<p>Annas had been deposed from the high priesthood by the Romans in AD 15, but he was still probably regarded by many Jews as the true high priest. In Jewish law a man could not be sentenced on the day his trial was held. The two examinations—this one mentioned by John and the one held before Caiaphas—may have been conducted to give some form of legitimacy to what was done. John wrote that Annas was "high priest that year." The high priesthood was not an annual office but one supposed to be held for life.</p>
<p>Footnote: Jn 18:14</p>	<p>"Caiaphas...had advised the Jews that it would be good if one man died for the people." In John's Gospel, this was said by Caiaphas who had a political agenda, but these prophetic words were from God, as divinely revealed truth that had little to do with the motive Caiaphas had. He thought that by having Jesus put to death that it would prevent the loss of the Jewish nation. He never dreamed that God's will in sacrificing Jesus was to bring about the blessing of salvation to the Jews and Gentiles alike.</p>
<p>Footnote: Jn 18:15  See Mt 26:69-70; Mk 14:66-68; Lk 22:55-57</p>	<p>"Another disciple" was the "one loved by Christ," John, the Apostle, who was "known to the high priest." John and his brother Andrew were sons of Zebedee, whose fishing business was perhaps well known in Jerusalem. Because of this or some other reason, John was acquainted with Caiaphas. Scripture does not say, but for whatever reason, he was allowed to enter the high priest's house and was able to bring in Peter as well.</p>
<p>Footnote: Jn 18:17-18</p>	<p>It is also possible that Annas and Caiaphas lived in the same large house, or in connected buildings, which were built around a courtyard and the whole complex may have been surrounded by a high wall with a main gate. These high priests were quite wealthy men and they lived very well, indeed.</p>
<p>Footnote: Jn 18:17-18  Lk 22:58-59</p>	<p>All four Gospels tell us that Peter's first challenge came from a slave girl, the most unimportant person imaginable. Her question, "You are not one of His disciples, are you?" expected the answer, "No." Peter took the easy way out. The other Gospels seem to indicate that the other denials followed immediately, but it is likely that there were intervals during which other things happened. It is possible that John witnessed this and therefore wrote about it in more detail. So, Peter was let into the courtyard by the slave girl and was "also standing with" the servants and officials around the charcoal fire to keep warm.</p>

<p><b>JOHN 18: 19-27</b>  See Lk 22:63-71  v.20  v.21  Mt 26:55-56</p> <p>v.22  Mt 16:21</p> <p>v.23  v.24</p> <p>v.25  Mt 27:69-75;  Lk 22:61</p> <p>v.26  v.27</p>	<p><b>Meanwhile the high priest questioned Jesus about His disciples and His teaching.</b></p> <p><b>“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question Me? Ask those who heard Me. Surely they know what I said.”</b></p> <p><b>When Jesus said this, one of the officials nearby struck Him in the face. “Is this the way You answer the High priest?” he demanded.</b></p> <p><b>“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike Me?” Then Annas sent Him, still bound, to Caiaphas the high priest.</b></p> <p><b>As Simon Peter stood warming himself, he was asked, “You are not one of His disciples, are you?” He denied it saying, “I am not.”</b></p> <p><b>One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with Him in the olive grove?” Again Peter denied it, and at that moment a rooster began to crow.</b></p>
<p>Footnote: Jn 18:19</p>	<p>The questioning of Jesus in this instance was not legal according to Jewish law, since witnesses were supposed to be brought in first, to establish guilt. The accused was not required to prove his innocence. It is possible that Annas considered this as a preliminary inquiry, not a trial.</p>
<p>One Volume Bible  Commentary</p> <p>See Mt 26:59</p> <p>Lk 22:54-65</p>	<p>But the object of the examination, which was irregular and informal, was obviously to induce Jesus to incriminate Himself. Because all these Jewish leaders wanted Him dead, regardless, so they went about it with whatever means they could devise. They wanted it to appear, on the surface, as if they were following Jewish law proceedings, but they ignored the right way in order to get the desired results. This examination of Jesus by Annas was not recorded in the synoptic Gospels, perhaps because it achieved no result, but Luke could have included this episode that occurred before the formal trial.</p>
<p>Personal Comment:</p>	<p>It is evident that John included these details because he witnessed them. More importantly, I believe that John was inspired by the Holy Spirit to write about this examination of Jesus by Annas. Though Annas was disposed by the Romans as high priest, he held considerable power in the eyes of the Jews, therefore, he felt confident to proceed with this illegal examination. These powerful Jews wanted Jesus “gone” regardless of what it took!</p>
<p>Footnote:  Jn 18:10-23</p> <p>(v.22)</p> <p>(v.23)</p> <p>See Jn 1:7</p>	<p>It should not have been difficult to find witnesses because Jesus had taught “openly.” By His statement, “I said nothing in secret,” He was not denying that He taught the disciples secretly, but it was a denial that He had secretly taught them subversive teaching different from His public message. These men who questioned Jesus—illegally—also “struck Him in the face.” To slap a man in the face while publically questioning him was also illegal—according to their precious Jewish law! In this verse, Jesus is inviting these Jewish leaders to act in the proper legal form. He said, “testify (a legal term) as to what is wrong (with what I said). But if I spoke the truth, why did you strike Me?” John stressed the importance of testimony throughout his Gospel. John began with the words and actions of John the Baptist by writing that “he came as a witness to testify” about Jesus. John, the “beloved disciple” wrote as a witness to testify about the things he saw Jesus do and the words he heard Jesus say because he was there</p>

<p>Footnote: Jn 18:25-27</p> <p>See Mt 26:71; Mk 14:69; Lk 22:58-61</p>	<p>and the Holy Spirit inspired him to remember and write.</p> <p>These verses deal with Peter's second and third denials. Simon Peter was asked, "You are not one of His disciples, are you?" In Matthews account another girl, not the first slave girl, asked this question. Whereas in Mark's Gospel it was the same girl—and in Luke, the question came from a man. With a group of servants and slaves talking around a charcoal fire at night, under the se unusual circumstances, several of them would doubtless repeat such a question, which could be why in verse 25, John does not identify who asked. As on the first occasion, in verse 17, the question anticipated a "no" answer. The servants probably did not really expect to find a follower of Jesus in the high priest's courtyard, but the question seemed worth asking.</p>
<p>(v.26)</p> <p>Jn18:10</p> <p>Mk 14:71</p>	<p>Here is another piece of information we owe to John. "One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, 'Didn't I see you with Him in the olive grove?' " So Malchus and his relative were in the arresting party led by Judas Iscariot. Jesus healed the right ear of Malchus, yet this miracle obviously didn't impress these two servants of Annas the disposed priest!! They were only concerned with identifying Peter as one of Christ's followers. And Peter denied knowing Jesus with anger, as we read in Mark's Gospel, "he began to call down curses on himself, and swore to them, 'I don't know this Man you are talking about.' "</p>
<p>(v.27)</p> <p>Jn 13:38</p>	<p>And then Peter realized that what Jesus said to him was a prophecy and it happened just as Jesus said it would. He had said this to Peter, to demonstrate how ill prepared he was to experience the reality of the boast he had made.</p>
<p>Lk 22:60b-62</p>	<p>Remember, Peter was in a crowd that was milling about a charcoal fire near the gate in the high priest's courtyard. Jesus was being interrogated, on the porch or up some steps to the entrance to the house, a short distance away. Luke gives the most detailed and poignant account of Peter's ego-crushing experience. "Just as he (Peter) was speaking, the rooster crowed. The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: 'Before the rooster crows today, you will disown Me three times.' And he (Peter) went outside and wept bitterly."</p>
<p>Personal Comment:</p>	<p>As with so many incidents in the life of the disciples, it appears to me that the Lord God set up circumstances which serve as illustrated lessons on "how to" or "how not to" act as Christ believers. Yet, in most cases the actions and/or words are characteristic of people reacting as human beings in their specific culture. The sin nature is seen in these object lessons for what it is and when we are honest we see ourselves responding and reacting in the same way.</p>
<p>Acts 2:1-41</p>	<p>As I have mentioned, this was one of my questions when I began reading the Bible, especially the Old Testament. I thought, "these Israelites are terrible sinners—what is so great and blessed about them?" Well, after time and enlightenment, mixed with honesty, I realized that they were just people, acting as people really do. The Jews (Israelites/Hebrews) arrogantly thought that God chose them because they were so blessed, whereas in reality, God chose a group of nomads to become the flesh and blood ancestors of His Son—who would need flesh and blood to be the "Lamb of God"—to be sacrificed to save Jews and Gentiles alike—and then God blessed them. Isn't it just like humans to get this concept backwards?</p>
<p>Acts 2:1-41</p>	<p>The lessons that Jesus taught, He taught to plain, ordinary men and women. It was only after they received the power of the indwelling Holy Spirit that they were able to carry out the work Jesus had given them to do. They remained men and women with "feet of clay" and were not</p>

<p>Rev 1:3</p>	<p>perfect in all that they did—except for the words they left for us to live by. The New Testament was written by ordinary men who were inspired by the Holy Spirit of God. Those of us who read their words and the words in the Old Testament—in the heartfelt desire to know and learn—will be inspired by this same Holy Spirit to learn and mature spiritually.</p>
<p><b>JOHN 18:28-40</b> Mt 27:11-23 v.29 Mk 15:2-15; Lk 23:2-25 v.30</p>	<p><b>Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked, “What charges are you bringing against this Man?”</b></p> <p><b>“If He were not a criminal,” they replied, “we would not have handed Him over to you.”</b></p>
<p>v.31</p>	<p><b>Pilate said, “Take Him yourselves and judge Him by your own law.”</b></p>
<p>v.32 Mt 20:18-19; 26:2; Jn 3:14; 12:32-33</p>	<p><b>“But we have no right to execute anyone,” the Jews objected. This happened so that the words Jesus had spoken indicating the kind of death He was going to die would be fulfilled.</b></p>
<p>v.33 Lk 23:3</p>	<p><b>Pilate then went back inside the palace, summoned Jesus and asked Him, “Are You the king of the Jews?”</b></p>
<p>v.34</p>	<p><b>“Is that your own idea,” Jesus asked, “or did others talk to you about Me?”</b></p>
<p>v.35</p>	<p><b>“Am I a Jew?” Pilate replied. “It was Your people and your chief priests who handed You over to me. What is it You have done?”</b></p>
<p>v.36</p>	<p><b>Jesus said, “My kingdom is not of this world. If it were, My servants would fight to prevent My arrest by the Jews. But now My kingdom is from another place.”</b></p>
<p>v.37</p>	<p><b>“You are a king, then!” said Pilate.</b></p> <p><b>Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world to testify to the truth. Everyone on the side of truth listens to Me.”</b></p>
<p>v.38 v.39</p>	<p><b>“What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against Him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”</b></p>
<p>v.40 Lk 23:19;Ac 3:14</p>	<p><b>They shouted back, “No, not Him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.</b></p>
<p>Footnote: Jn 18:28 See Mk 14:53-15:15</p>	<p>John recorded very little about the Jewish phase of Jesus’ trial but much about the Roman trial. It is possible that John was in the Praetorium, which was the Roman governor’s official residence in Jerusalem for this trial.</p>
<p>See Jn 11:47 Mk 15:1</p>	<p><b>“By now it was early morning.” The chief priests evidently held a second session of the Sanhedrin after daybreak to give the appearance of legality to what they did. The word, “Sanhedrin” in Hebrew means “sitting together.” It was made up of a combination of elders and chief priests. It was a kind of judicial and administrative body, originally instituted by</b></p>

	<p>Pompey in 66BC to run Palestine directly. It was an organization of local officials utilized by Rome to keep order in its ever expanding colonial rule. Along with Jewish matters, it handled the Roman census for tax purposes and had to pay these taxes in increasing amounts. By the first century, In the Rabbinic period, the Sanhedrin became a technical term for the rabbinic court. This section of John's Gospel about Jesus before Pilate would have taken place immediately after this second session of the Sanhedrin, at about 6:00 or 7:00 o'clock in the morning.</p> <p>It is amazing—here these prominent Jews, priests, rabbis, etc. are vitally concerned about “ceremonial uncleanness” when they are in the process of putting the Son of God to death! It boggles the mind! (There are none so blind as those who will not see!) These “holier-than-thou” men couldn't enter a Gentile residence during the seven days of the Passover Feast. But they could concentrate every effort and convince Pilate to carry out their directives!!</p>
Footnote: Jn 18:29-31	<p>“Pilate,” the Roman governor showed himself to be tolerant of Jewish ways. He asked a relatively normal question at the beginning of the trial, but it was difficult for the Jews to answer because they had no charge that would stand up in a Roman court of law.</p>
(v.31)	
Mt 27:24	<p>Pilate said, “Take Him yourselves and judge Him by your own law.” In other words, Pilate was saying that where there is no Roman charge, there is to be no Roman trial. We read in the Gospel of Matthew that Pilate really did not want any part of convicting Jesus. He said, “I am innocent of this Man's blood. It is your responsibility.” But the Jews were looking for an execution, not a fair trial. There was a Roman restriction—that Jews were not allowed to execute anyone themselves, for otherwise Rome's supporters could be quietly removed by local legal executions. However, sometimes the Romans seem to have allowed local executions. (Such as in the case of Stephan, a disciple of Jesus, who was stoned to death.) Normally, however, the Romans retained the right to inflict the death penalty.</p>
See Acts 7	
Footnote: Jn 18:32	
Jn 12:32-33 Nu 21:8 See Jn 3:14-15	<p>We see the various parts that the Jews and the Romans played in the execution of Jesus. It was because of the will and purpose of God that the events of that week of the Passover Feast transpired in the way that they did. (Of course, this is true across the board since time began, before time and beyond, i.e., all is in the will and purpose of God!!) “The kind of death He was going to die...” Jesus spoke of this in detail and in reference to what the Scriptures indicated from the Book of Numbers in the OT. In the third chapter of John, verses 14-15, Jesus said, “Just as Moses lifted up the snake in the desert, so the son of Man must be lifted up, that everyone who believes in Him may have eternal life.” The cross was the supreme exaltation of Jesus for Him to draw all Jews and Gentiles to Himself.</p>
Footnote: Jn 18:33-34 (v.34)	<p>Pilate asked, “Are You the king of the Jews?” This question is identically recorded in all four Gospels. Pilate's first glance at Jesus was enough to show him that a dangerous criminal existed only in the imaginations of Jesus' enemies. Jesus counters Pilate's question with a question of His own. “Is that your own idea or did others talk to you about Me?” If the question originated with Pilate, he would have asked, “are you a rebel?” If the question originated with the Jews, it meant, “Are You the Messiah King?” At every point in this exchange, though Jesus is on trial, it is He who exposes the truth.</p>
Footnote: Jn 18:36	<p>Jesus agrees that He is a King by saying, “My Kingdom is not of this world,” but He is saying that it is not the kind of kingdom that has soldiers to fight for it. It was not built, nor is it maintained by military might.</p>
Footnote:	<p>In that society and culture under the rule of Rome, prisoners were known to have been</p>

<p>Jn 18: 39-40</p> <p>Read Lk 23:1-25; Mt 27:13-26; (especially v. 19) Lk 23:6-11 Lk 23:15</p> <p>(v.40) Lk 23:19</p> <p>Jn 1:14</p>	<p>released on special occasions. This type of “pardoning” was true also in other places as well. John keeps his emphasis on this note of royalty by recording Pilate’s next question to the Jews, “Do you want me to release ‘the king of the Jews?’” Pilate may have hoped that by using this title he could influence the people toward the way he wanted them to decide.</p> <p>Pilate really didn’t want any part in Jesus’ execution. His wife warned him, “don’t have anything to do with this Man.” Then Pilate sent the whole group of Jews along with Jesus to Herod, hoping to excuse himself from ordering the execution. But Herod sent them all back to Pilate, claiming to the Jews, that both he, Herod, and Pilate agree that “He (Jesus) has done nothing to deserve death,”</p> <p>Of course, we know that the Jews chose to have “Barabbas,” who was a rebel and a murderer released and Jesus led away to be crucified. In Aramaic, the name Barabbas means “son of Abba,” that is, “son of the father.” In place of this man, Barabbas, “the Only Begotten Son of the Father” died, which is fitting, for He died for sinners, such as Barabbas and all other sinners.</p>
<p><b>JOHN 19:1-16</b> Mt 27:27-31 Dt 25:3; Isa 50:6; 53:5 v.4 v.5 v.6 v.7 v.8 v.9 v.10 v.11 v.12 v.13 v. 14</p>	<p><b>Then Pilate took Jesus and had Him flogged. The soldiers twisted together a crown of thorns and put it on His head. They clothed Him in a purple robe and went up to Him again and again saying, “Hail, King of the Jews!”</b></p> <p><b>Once more Pilate came out and said to the Jews, “Look, I’m bringing Him out to you to let you know that I find no basis for a charge against Him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the Man.”</b></p> <p><b>As soon as the chief priests and their officials saw Him, they cried, “Crucify! Crucify!”</b></p> <p><b>But Pilate answered, “You take Him and crucify Him. As for me, I find no basis for a charge against Him.”</b></p> <p><b>The Jews insisted, “We have a law, and according to that law He must die, because He claimed to be the Son of God.”</b></p> <p><b>When Pilate heard this, he was even more afraid and went back inside the palace. “Where do You come from?” he asked Jesus, but Jesus gave him no answer. “Do You refuse to speak to me?” Pilate said. “Don’t You realize I have power either to free You or to crucify You?”</b></p> <p><b>Jesus answered, “You would have no power over Me if it were not given to you from above. Therefore the one who handed Me over to you is guilty of a greater sin.”</b></p> <p><b>From then on, Pilate tried to set Jesus free, but the Jews kept shouting, “If you let this Man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”</b></p> <p><b>When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the sixth hour.</b></p> <p><b>“Here is your King,” Pilate said to the Jews.</b></p>

<p>v.15</p>	<p><b>But they shouted, “Take Him away! Take Him away! Crucify Him!”</b></p> <p><b>“Shall I crucify your King?” Pilate asked.</b></p> <p><b>“We have no king but Caesar,” the chief priests answered.</b></p>
<p>v.16</p>	<p><b>Finally, Pilate handed Him over to them to be crucified.</b></p>
<p>Footnote: Jn 19:1-3 Mk 15:15 NIV Quest Bible Sidebar</p> <p>Dt. 25:1-3</p> <p>Acts 16:23 2Co 11:23-24</p>	<p>Pilate hoped that a flogging would satisfy the Jews and enable him to release Jesus. For the flogging, the Romans used a whip made of several strips of leather, into which were embedded (near the ends) pieces of sharp, jagged bone and chunks of lead. The Jews limited the number of stripes to a maximum of 40. Each blow with the whip was called a stripe because it left a vicious mark or stripe on the body of the one flogged. In practice it was 39 lashes or stripes, in order to prevent a miss-count and the possibility of giving more than 40 lashes. According to Deuteronomy, beating or flogging could subject the culprit to abuse, so the Jewish law kept the punishment from becoming inhumane. Roman law probably didn't pay too much attention to whether this punishment was inhumane or not, for even Roman citizens were often cruelly treated. Occasionally, a flogging caused death.</p>
<p>NIV Quest Bible Sidebar</p> <p>For Jn 19:1 and For Mt 27:26-31</p> <p>Jn 18:37</p>	<p>In this Gospel, John shows how Pilate tried to work upon the compassion of the multitude. This narrative make this clear without contradicting the synoptic account: “Pilate secretly hoped this vicious beating would satisfy the Jews and cause them to give up their demands that Jesus be crucified.” Scourging was an integral part of the crucifixion penalty. “Flogging and crucifixion were common in the Roman empire. Death on a cross, however, was usually reserved for criminals and slaves, (non-Roman citizens). Soldiers commonly mocked their powerless prisoners, but they took special delight in taunting a Man who was the Jewish King.”</p>
<p>Personal Comment:</p>	<p>I see the glee with which Satan entered these men in order to vent some of his vicious anger out on the person, Jesus Christ. I have spent a while researching fruitlessly to find a description of the thorns used for Jesus Christ's crown. However, I have heard Christian commentators say that the bush from which the thorns were cut grows profusely in that arid region. The thorns are long and sharp and cruelly suitable to inflict injury and pain. Again—how the devil must have watched in satisfaction.</p>
<p>(v.2) Ac 16:14</p> <p>Jn 18:37</p>	<p>Purple or crimson cloth was very expensive because the dye used to make it was difficult to acquire and costly to process. We read in The Book of Acts that Lydia, a Greek woman who was a Christian from Thyatira was a dealer in purple cloth. Consequently, she was quite wealthy and invited Paul and his fellow Christians into her home and cared for their needs. Here in verse 2, we read that the Roman soldiers (executioners) procured a purple robe (possibly a discarded one) and draped it around Jesus to mock Him, because He had said to Pilate that He was a King.</p>
<p>(v.3)</p>	<p>Archeologists have discovered the industry of making purple dye from the land of Canaan, which was also called “the Land of Purple.” Canaan was the overland trade route between Egypt and Asia since 3000BC and before. Centuries before Abraham's day, this trade route flourished. In Paul's day, we read about the purple dye works at Thyatira and the business woman, Lydia. This dye was extracted from Murex, a shellfish that is native along the northeastern shore of the Mediterranean Sea. Purple (or sometimes called crimson) was the most sought after dye in the ancient world. It was only the rich who could afford it. Hence the</p>

Footnote: Jn 19:6-8 See Lk 23:4, 14, 22	color purple became known as a symbol of royalty. For the third time, Pilate proclaimed Jesus' innocence. In the Gospel of Luke we also find this threefold proclamation. Pilate said, "You take Him and crucify Him. As for me, I find no basis for a charge against Him." These were the words of an exasperated man who had "had it" with these endlessly demanding, nit-picking, quarrelsome Jewish leaders. He couldn't reason with them! Not in the sensible Roman way. So he was done with it! He gave in to their demands.
(v.7) Acts 13:27 Isaiah 42-53 See Lev 24:16	The Jewish leaders refused to accept Jesus as the true Son of God. "The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning Him they fulfilled the words of the prophets that are read every Sabbath." They used the sin of blasphemy as their excuse for wanting to kill Him. They couldn't stone Him as the law required because that was forbidden by Roman law. So it was necessary for Pilate to come to their desired conclusion, and it all happened exactly in accordance to the schedule set up by God the Father and God the Son before time began—for the sacrifice of the Lamb of God (Jesus) is the only means by which a person may be spiritually able to enter eternity with God—for the salvation of sinners.
Jn 1:29	
(v.8)	By this time, Pilate was not only irritated by this mob of irate Jews and his decision to crucify a Man he thought was innocent, but now superstition clouded his thoughts because of what his wife had told him—to have nothing to do with this Man—and Pilate was now really afraid.
Footnote: Jn 19:9-11 (v.10) (v.11)	Pilate turned from the crowd and went back to speak with Jesus again. "Where do You come from?" he asked and Jesus gave him no answer. This further frustrated the arrogant Roman who then said, "Don't You realize I have power either to free You or to crucify You?" Jesus' last words (v.11) to Pilate were: "You would have no power if it were not given to you from above." All earthly power and authority comes from God. What a concept for this Roman to hear from the lips of the Man he thought he alone had the power to put to death. Jesus continued, "Therefore, the one who handed Me over to you is guilty of a greater sin." He is saying that Caiaphas, not Judas who was only the means of capturing Jesus was "guilty of a greater sin." But "greater" implies that there was a lesser sin, so Pilate's sin was also real.
Personal Comment:	Pilate's reaction was typical of one who sells out to the devil: commitment to do wrong. Pilate obviously was aware of this, and suffering the pangs of conscience because all humans innately recognize right from wrong, whether they want to admit it or not. (Unless they are certifiable sociopaths.) But, Pilate was more afraid of what might happen to him if he did not do what he had started to do, as the one "in control."
Footnote: Jn 19:12-13	In his indecision, Pilate now was accused by the Jews who wanted him to do their will, regardless, and they continued to shout, "If you let this Man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." This was an out-right threat that if Pilate released Jesus, he would be accused before Caesar. His past record was such that he could not face this prospect without concern.
(v.13)	There is some confusion as to the actual meaning of the term, "Gabbatha." Some say it means, "the hill of the house," but it is probably a customary name for the same place, identified here as "the Stone Pavement," and obviously used by Pilate as "the judge's seat."
Footnote: Jn 19:14-16 Mk 15:25	This was the "day of Preparation of Passover Week." It was the "sixth hour." Normally, Friday was the day that the Jews prepared for the Sabbath. The sixth hour was about noon. In Mark's Gospel we read that Jesus was crucified at the "third hour." It is possible that Mark's Gospel contains a copyist's error, since the Greek numerals for three and six could be

<p>Mk 15:33-34 Mt 27:45-46; Lk 23:44</p>	<p>confused, because they are similar. Or it may be that John is using Roman time, in which case the appearance before Pilate would have been 6:00A.M., and the crucifixion at 9:00A.M., which is the third hour according to Jewish reckoning. Other time references may be found in Matthew and Luke.</p>
<p>(v.15)</p>	<p>Finally, Pilate acknowledged what Jesus had told him and said to the Jews, "Here is your King." John does not let us forget the sovereignty of Jesus. Pilate may not have meant the term seriously, but John did!</p>
<p>(v.16)</p>	<p>These Hostile Jewish leaders shouted, "Take Him away! Take Him away! Crucify Him!" However, Pilate was still arrogant and incredulous and answered them with a question, "Shall I crucify your King?" The irate chief priests shouted emphatically, "We have no king but Caesar!"</p>
<p>(v.16)</p>	<p>What irony! Most of the time these same Jewish leaders hated and resented Roman occupation. Many of them thought that "their" Messiah would be a warrior king who would restore Israel to its original power. But since Jesus was not sent by God to do "their" will, they hated Jesus even more.</p>
<p>One Volume Bible Commentary (JN 19:17-22) Lk 23:34</p>	<p>So now "Pilate handed Him over to them to be crucified," to the chief priests and other prominent Jews" so that the crucifixion might appear (to be) their act, rather than Pilate's, who was heartily ashamed of it." The commentary continues: "John, who is in thorough agreement with the synoptists, omits the incident of Simon of Cyrene and the first 'word' on the cross, but adds the characteristic interview between the chief priests and Pilate."</p>
<p><b>JOHN 19: 17-27</b> v.18 See Gen 22:6-8 Lk 23:22 (Heb 13:12) v.20 v.21</p>	<p><b>So the soldiers took charge of Jesus. Carrying His own cross, He went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified Him, and with Him two others—one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this Man claimed to be King of the Jews."</b></p>
<p>v.22</p>	<p><b>Pilate answered, "What I have written, I have written."</b></p>
<p>v.23</p>	<p><b>When the soldiers crucified Jesus, they took His clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said. "They divided My garments among them and cast lots for My clothing."</b></p>
<p>v.24 Ps 22:18</p>	<p><b>When the soldiers crucified Jesus, they took His clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said. "They divided My garments among them and cast lots for My clothing."</b></p>
<p>v.25 v.26</p>	<p><b>Near the cross of Jesus stood His mother, His mother's sister, and Mary Magdalene. When Jesus saw His mother there, and the disciple whom He loved standing nearby, He said to His mother, "Dear woman, here is your son," and the disciple, "Here is your mother." From that time on, this disciple took her into his home.</b></p>
<p>Footnote: Jn 19:17 See Gen 22:1-18 v.5</p>	<p>In Genesis we read the account of God telling Abraham to sacrifice his only son, Isaac, (according to the promise). Because Abraham had faith in the promise, he obeyed God, believing that God was able to fulfill His promise, regardless. Somehow he believed that</p>

<p>vv.8 &amp; 9 vv. 10 &amp; 11</p>	<p>“God Himself will provide the lamb.” Abraham “bound his son Isaac, laid him on top of the wood,” then he was about “to slay his son,” when “the angel of the Lord” stopped him. Traditional Christian interpretation held that this “angel” was the preincarnate manifestation of Christ as God’s Messenger/Servant. This beautiful account in the life of Abraham is in anticipation of the perfect “sacrifice of the Lamb” that God provided—about which we already read in this chapter recorded by John. We begin this section of John’s Gospel, entitled, “the Crucifixion” with Jesus carrying His own cross.</p> <p>A cross might be shaped like a T, an X, a Y, or an I, as well the Latin Cross, or traditional form. A condemned man would normally carry the cross-beam, (which weighed 30-40 pounds) on his shoulders to the place of execution, where the upright pole of the “cross” was fixed and stationary.</p>
<p>Mk 15:21</p>	<p>Simon was from Cyrene, an important city of Libya in North Africa. He was a Jew, in Jerusalem to celebrate the Passover. He was commandeered by the Roman soldiers to help Jesus carry the crossbeam, because Jesus was so weakened by the vicious flogging and the profuse bleeding from the crown of thorns.</p>
<p>See Jn 5:1-15</p>	<p>Jerusalem had 12 gates. One of them was called “the Sheep Gate,” because it led from the city, out to the sheep markets. We also find in that general vicinity, the “Sheep Pool” or more commonly called the “Bethesda Pool” where Jesus healed a man who didn’t even know who Jesus was. The sheep from the markets entered the Sheep Gate on their way to the temple altar, there to be sacrificed. How fitting that this was the gate through which the “Lamb of God” walked to His (sacrificial) crucifixion. (Tradition holds that the crucifixion occurred in another area outside the city wall. But sometimes tradition is not correct.) The Sheep Gate led to Golgotha.</p>
<p>Neh 3:1</p>	<p>We read in Nehemiah that the high priest and the other priests rebuilt the Sheep Gate first, then went on, eventually to repair the rest of the city of Jerusalem and its walls after the Jews returned from captivity in Babylon. (440-430BC). This Gate is significant in the series of events, through time, which led to the ultimate gift of salvation in the death and resurrection of Jesus the Messiah.</p>
<p>See Mk 15:22</p>	<p>Golgotha is Aramaic. The Greek word for this place is “the skull.” Later translations in Latin, called the place, “Calvary.” All three names mean the same thing, in this instance. [Golgotha is originally of Chaldean origin, meaning “skull.” The Hebrew translation is, “Gulgoleth” which also means, “skull.” The Greek word used in the NT is “kranion,” from which we get the word, “cranium,” which also means “skull.”] Today, the exact location of this hill, where executions were carried out by the Romans, is not known.</p>
<p>Footnote: Jn 19:18 Mk 15:24</p>	<p>“They crucified Him.” The following footnote is from the Gospel of Mark. “A Roman means of execution in which the victim was nailed to a cross. Heavy, wrought iron nails were driven through the wrists and the heel bones. If the life of the victim lingered too long, death was hastened by breaking his legs. Archeologists have discovered the bones of a crucified man, near Jerusalem, dating between A.D. 7 and 66, which shed light on the position of the victim when nailed to the cross. Only slaves, the basest of criminals, and offenders who were not Roman citizens were executed in this manner. First-century authors vividly describe the agony and disgrace of being crucified. (We read that the soldiers divided up Jesus’ clothes.) It was the accepted right of the executioner’s squad to claim the minor possessions of the victim. Jesus’ clothing probably consisted of an under and an outer garment, a belt, sandals and possibly a head covering.”</p>

Footnote for Jn 19:18, con't.	The NIV footnote for John continues: "As with the scourging, John describes this horror with one Greek word (Crucifixion). None of the Gospel writers dwells on the physical suffering of Jesus." The placement of one criminal on each side of Jesus was probably "meant as a final insult, but it brings out the important truth that in His death Jesus was identified with sinners."
Isa 53:12 Lk 23:32; Heb 9:28	In Isaiah, we read, "Therefore I will give Him a portion among the great (or many) and He will divide the spoils with the strong, because He poured out His life unto death, and was numbered with the transgressors. For He bore the sin of many, and made intercession for the transgressors."
Footnote: Jn 19:19-22	The "notice" was a placard stating the crime for which a man was executed. It was often attached to the cross. This "famous" placard read, "THE KING OF THE JEWS," which emphasized again, the royalty theme.
(v.20)	One of the languages of the Jewish people at that time, along with Hebrew, was Aramaic. The official language of Rome was Latin. The common language throughout the empire was Greek. The threefold inscription may account for the slight difference in wording found in the four Gospels.
Mt 27:37 Mk 15:26 Lk 23:38 Jn 19:19	THIS IS JESUS, THE KING OF THE JEWS THE KING OF THE JEWS THIS IS THE KING OF THE JEWS JESUS OF NAZARETH, THE KING OF THE JEWS
(V.22)	Pilate must have had sufficient reason for the execution, and he was not above mocking the Jews, but for John, his insistence may also have served to underscore that Jesus' kingship is final and unalterable. Pilate said, "What I have written, I have written."
Personal Comment:	These words may seem quite arrogant, because I believe Pilate was an arrogant Roman. But, I have seen in this the ultimate and definitive work of the Holy Spirit enabling this Gentile pagan to insist upon the particular wording on the placard that was nailed to Jesus' cross—identifying Him as the King of the Jews, for all to see, in the three common languages of that time—for all time!!
Footnote: Jn 19: 23-24	The "undergarment" was a type of shirt, reaching from the neck to the knees or ankles. It was "seamless" and therefore too valuable to be cut up and divided among the soldiers.
One Volume Bible Commentary	Of the Gospel writers, only in John do we find in this incident a fulfillment of Scripture and therefore he describes it in detail. The typical clothes of a Jewish man at that time consisted of a headdress, sandals, an outer garment, a belt and the undergarment. There were four soldiers in the executioner's squad who each took one part of Jesus' clothes. There remained the seamless undergarment. For the possession of this, they cast lots, thus fulfilling David's Psalm, verse 18: "They divided My garments among them and cast lots for my clothing."
Ps 22:18	No other Psalm fitted quite so aptly the circumstances of Jesus at His crucifixion. Hence on the cross He took it to His lips, and the Gospel writers, especially Matthew and John, frequently alluded to it (as they also did with Psalm 69 in their accounts of Christ's passion. They saw in the passion of Jesus the fulfillment of the cry of the righteous sufferer.

Footnote: Jn 19:25-27	No Psalm is quoted more frequently than Psalm 22 in the New Testament. "Clopas" is mentioned only here in the NT. "Mary Magdalene" appears in the crucifixion and resurrection accounts in all four Gospels.
(v.26)	In this Gospel, John identifies himself as "the disciple whom He (Jesus) loved." In this beautiful episode beneath the cross, Jesus gives his mother into the care of His beloved disciple, John.
(v.27)	It was customary for the eldest son to care for his mother in her old age. Since Jesus was about to die, and He knew His half-brothers were not believers, yet He wanted His mother to be cared for by one who believed that He is the Son of God, the Messiah, for He loved His mother and knew that John would give her loving, understanding care. "He said to His mother, 'Dear woman, here is your son,' and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home."
NIV Quest Bible Sidebar	"Jesus, because He was firstborn, was expected to care for the family after His father died. It's possible Jesus could have transferred His obligations to a brother, but we can probably assume He had no brother present at the crucifixion. So Jesus asked John the disciple whom He loved like a brother, to assume this role."
See Mt 27:45-56; Lk 23:44-49; Mk 15:33-44	This particular scene appears only in John's Gospel. Also, it took place before the darkness came, which John does not record.
<b>JOHN 19:28-37</b> Ps 69:21 v.29 Lk 12:50 v.30	<b>Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When He had received the drink, Jesus said, "It is finished." With that, He bowed His head and gave up His spirit.</b>
v.31 Dt 21:23 v.32 Zec 12:10; Rev 1:7 v.33 v.34 v.35 1Jn 5:6-8 v.36 Ex 12:46; Nu 9:12; Ps 34:20; Zec 12:10	<b>Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus and then those of the other. But when they came to Jesus and found that He was already dead, they did not break His legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the Scripture would be fulfilled, "Not one of His bones will be broken," and, as another Scripture says, "They will look on the one they have pierced."</b>
Footnote: n 19:28-29 Ro 11:9-10 Mk 15:36 Ex 12:22-23; Lev 14:4-6;49-52; Nu 19:18; Ps 51:7; Heb 9:19	The words, "I am thirsty," May refer to Psalm 69:21-22, which speaks of "gall" and "vinegar" and "the table set before them." This reference is significant of the custom of a meal, sealing and accompanying a covenant. The "hyssop" John used in this verse may have been symbolic, and not factual. In Mark, Jesus was offered the sponge on a "reed." Reeds were indigenous to the area and hyssop was not.
Ex 12:22-23	In the Book of Exodus we read that the particular character of the hyssop plant was ideal to use as a brush. Its branches and leaves were "hairy" and held liquid well. It was used to dip into water, or similarly to dip into the blood of a sacrificed animal for religious purposes. When the Israelites did as Moses told them to do on that very first Passover in Egypt, after

<p>Dictionary of the Bible</p>	<p>the head of the household sacrificed the Passover lamb, put its blood in the basin beneath the front door, then dipped a branch of hyssop into the blood and applied it to the lintel and doorposts—the splash of blood, left to right and top to bottom, formed a rough, dripping figure of a cross on the door. They were ready for the destroyer (the angel of death) to “Passover” their houses! The symbolism is poignantly evident. Those who believe in the salvation of Christ, The Lamb Of God, who was crucified in much shedding of His blood, are delivered from spiritual death.</p> <p>Metaphorically, God’s forgiveness is called “sprinkling with hyssop” in Psalm 51:7.</p>
<p>(v.29) Strong’s Concordance</p>	<p>The original Greek for “wine vinegar” meant “sour wine.” Vinegar is an impure dilute solution of acetic acid obtained by fermentation of wine beyond the alcohol stage and generally is used as a condiment and preservative. Myrrh was from a gum producing plant that contained laudanum. The Greek word for this plant is <i>smurna</i>, from a place in Asia Minor called Smyrna. Myrrh was a bitter tasting tincture used as a narcotic. The dictionary defines laudanum as a tincture of opium. The opium poppy, a main source of opium, also originally came from Asia Minor.</p>
<p>American Heritage Dictionary</p>	<p>The original Greek for “wine vinegar” meant “sour wine.” Vinegar is an impure dilute solution of acetic acid obtained by fermentation of wine beyond the alcohol stage and generally is used as a condiment and preservative. Myrrh was from a gum producing plant that contained laudanum. The Greek word for this plant is <i>smurna</i>, from a place in Asia Minor called Smyrna. Myrrh was a bitter tasting tincture used as a narcotic. The dictionary defines laudanum as a tincture of opium. The opium poppy, a main source of opium, also originally came from Asia Minor.</p>
<p>Mk 15:23  See Pr 31:6  See Gen 37:25</p>	<p>We read in the Gospel of Mark that the Roman soldiers (the executioner’s squad) “offered Him (Jesus) wine mixed with myrrh, but He did not take it,” The NIV footnote explains that the Talmud gives evidence that incense (which contained myrrh and other ingredients) was mixed with wine to deaden pain. Also, myrrh is a spice derived from the plants native to the Arabian deserts and parts of Africa. The NIV footnote for this passage in Genesis explains that the Ishmaelite traders, to whom Judah sold Joseph, were carrying goods to Egypt. Included in these goods was myrrh, probably identified with <i>labdanum</i>, an aromatic gum exuded from the leaves of the cistus rose. It was used as a cosmetic and when mixed with wine, as a pain reliever. Myrrh was one of the gifts brought to the young child, Jesus by the Magi. Myrrh was derived from many sources, was hard to process and was much prized for its various uses and qualities. It was also used as one of the burial spices.</p>
<p>Mt 2: 11  Lk 23:56</p>	<p>We read in the Gospel of Mark that the Roman soldiers (the executioner’s squad) “offered Him (Jesus) wine mixed with myrrh, but He did not take it,” The NIV footnote explains that the Talmud gives evidence that incense (which contained myrrh and other ingredients) was mixed with wine to deaden pain. Also, myrrh is a spice derived from the plants native to the Arabian deserts and parts of Africa. The NIV footnote for this passage in Genesis explains that the Ishmaelite traders, to whom Judah sold Joseph, were carrying goods to Egypt. Included in these goods was myrrh, probably identified with <i>labdanum</i>, an aromatic gum exuded from the leaves of the cistus rose. It was used as a cosmetic and when mixed with wine, as a pain reliever. Myrrh was one of the gifts brought to the young child, Jesus by the Magi. Myrrh was derived from many sources, was hard to process and was much prized for its various uses and qualities. It was also used as one of the burial spices.</p>
<p>(v.29, con’t.)</p>	<p>It has been said that Jesus refused the wine vinegar mixed with the narcotic myrrh because He was committed to go through the full measure of pain and suffering with His mind clear and His body experiencing the full impact of the sacrifice God had prepared for Him as the Lamb of God—to bring about the redemption of mankind’s sin, in this total defeat of Satan. Dr Lutzer describes this turning point in time as the lightning strike that did away with Satan. But as in nature, the lightning strikes first, but it takes a while for the thunder to rumble. So it is with this moment—“He (Jesus) will crush his (Satan’s) head.”</p>
<p>Dr. Lutzer  Gen 3:15</p>	<p>It has been said that Jesus refused the wine vinegar mixed with the narcotic myrrh because He was committed to go through the full measure of pain and suffering with His mind clear and His body experiencing the full impact of the sacrifice God had prepared for Him as the Lamb of God—to bring about the redemption of mankind’s sin, in this total defeat of Satan. Dr Lutzer describes this turning point in time as the lightning strike that did away with Satan. But as in nature, the lightning strikes first, but it takes a while for the thunder to rumble. So it is with this moment—“He (Jesus) will crush his (Satan’s) head.”</p>
<p>Personal Comment: Mk 15:36</p>	<p>The NIV footnote for Mark 15:36 tells us that wine vinegar was a sour drink used by laborers and soldiers. My dad was born in 1896, lived and worked on his father’s farm until he married my mom and they moved to the city, just before the beginning of the World War I. He had many stories of his life on the farm. He said in the heat of summer, the women would pump cold well water into buckets, add vinegar and carry this to the men working in the fields. My dad said it was a welcome, refreshing, thirst-quenching drink. In actuality, it was equivalent to lemonade without the sugar. In homeopathic medicine, vinegar is used for many curative purposes.</p>
<p>Footnote: Jn 19:30 See Mk 15:37</p>	<p>The footnote for Mark 15:37 explains that when Jesus “breathed His last,” He cried out “with a loud cry.” The strength of the cry indicates that Jesus did not die the ordinary death of those crucified, who normally suffered long periods of complete agony, exhaustion and then unconsciousness before dying. John omits this information and concludes with these words,</p>

	<p>“When He had received the drink, Jesus said, ‘It is finished.’ With that, He bowed His head and gave up His spirit.” This is an unusual way to describe death—as an act of will! Again, the Son of God is in control of every part of His reason to be sent to earth by the Father!</p>
<p>One Volume Bible Commentary Lk 23:46 Ps 31:5</p>	<p>“It is finished,” was the sixth word that Jesus said from the cross. Essentially, Jesus is saying that all My earthly work, including the world’s redemption is finished. The three synoptists mention His loud cry, but only John records what He said. However, Luke adds the seventh word, “Father, into Your hands I commit My spirit.” Again, it is this final moment that Jesus speaks words written over a thousand years earlier by the Psalmist, David.</p>
<p>Personal Comment:</p>	<p>Words used by Jesus the Messiah in the moment of the completion of what He had been sent to earth to do—and prophesied over the course of the OT—and the Jews still will not see this! All Jesus had done in the redemption of mankind from its sin was now complete. There is no more need of the temple, for Christ Himself is the eternal temple. There is no more need of the thick curtain between God and mankind. It was ripped in two for people to have access to the Lord God through Jesus Christ. And the Jews called Him a blasphemer and in their arrogant ignorance they still refuse to see Him as the redeemer God—the Angel of the Lord, who accompanied them since the days of Noah and before.</p>
<p>Lk 23:45</p>	
<p>Ps 31:5</p>	<p>David wrote, “Into your hands I commit my spirit,” as the climatic expression of trust in the Lord. He used the word, “commit,” which literally means “deposit,” thus entrusting “my spirit” to God’s care! David equated the word “spirit” to his very life—as the two are inseparable.</p>
<p>Footnote: Jn 19:31 See Ex 16:23-29; 20:8-11 Neh 13:15-22</p>	<p>Normally, Friday was the day of Preparation when the people prepared for the Sabbath, for work could not be done on the Sabbath, but this was Passover Week. This day was a special preparation for the special Sabbath that fell at Passover time. The Passover meal had been eaten on Thursday evening. The day of Preparation was Friday.</p>
<p>One Volume Bible Commentary Dt 21:22</p>	<p>“An accurate account of the Jewish practice, as opposed to that of the Romans who left the corpses to rot on their crosses. The letter of the Law required the removal of the bodies in all cases before night; much more was it necessary in this case for the bodies to be removed, seeing that the morrow was a Sabbath and a high festival. (It was a “high day,” that is a special sacred day.) It was at once the Sabbath and the first day of unleavened bread.”</p> <p>The Jewish leaders “asked Pilate to have the legs broken and the bodies taken down.” The legs were broken by hitting them with a heavy mallet to accelerate death because the victim then could not put any weight on his legs. As a result, breathing would become impossible. The weight of the body hanging by the wrists would be so great that the shoulders would dislocate, forcing too much weight and pressure on the diaphragm and the exhalation of breath from the lungs would be impossible. The lungs would fill with liquid and carbon monoxide and death would occur shortly thereafter.</p>
<p>Footnote: Jn 19:34</p>	<p>“One of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water.” Probably this was done to make doubly sure that Jesus was dead, because the executioners were familiar enough with death to be positive it had occurred—they knew Jesus was dead. But one of the soldiers did pierce Jesus’ side with a spear. The act was providentially ordered by God through OT prophecies, so it was beyond doubt that the Resurrection was real—not a recovery from a death-like stupor. Which unbelievers have claimed and still claim was the case.</p>
<p>Mt 27:11-15</p>	<p>No satisfactory medical explanation of the “blood and water” flowing from the piercing of the</p>

<p>See 1Jn 5:5-11 Jn 1:29-34; 19:30</p>	<p>spear has ever been given. However, there have been some interesting possible reasons, a few of which we have covered above. John seems to have regarded this strange phenomenon as a miracle—the water symbolizes Jesus’ Baptism and the blood symbolizes Jesus’ death. This is mentioned because Jesus’ ministry began with baptism and ended in His death. John was also reacting to the heretics of his day, the Gnostics. John insisted that Jesus Christ is God as well as Man. It was this God-Man, Jesus Christ who came into our world, was baptized and died. This truth is extremely important, because if Jesus died only as a man, His sacrificial atonement would not have been sufficient to take away the guilt of man’s sin.</p>
<p>Footnote: Jn 19:35</p>	<p>John wrote, “the man who saw it”—this was either John himself or someone he regarded as reliable. Obviously he considered the incident important. He saw the “flow of blood and water” from the pierced side of Jesus. “He knows that he tells the truth, and he testifies so that you also may believe.” (And, of course, this is the object of all the words of testimony!)</p>
<p>Footnote: Jn 19:36-37  Nu 9:12; Ps 34:20 Ex 12:46</p>	<p>Again, John observes God’s overruling of the customary way of doing things, in the fulfillment of Scripture. It was extraordinary that Jesus was the only one of the three who were crucified that “Preparation day” on the hill called Golgotha whose legs were not broken—and that He received an unusual spear thrust that did not break a bone. This is in reference to Exodus where Moses is giving the Israelites the Passover restrictions for the first Passover which took place in Egypt as the commencement of the Exodus of the Israelites out of Egypt, out of slavery. The Passover lambs that were sacrificed and eaten in a hurry that first Passover night (and consequently in subsequent Passover feasts) were to be whole, with no bones broken. Their little, perfect, unblemished bodies were to be roasted and eaten in entirety, without breaking even one bone!</p>
<p><b>JOHN 19: 38-42</b> v.38 v.39 Jn 3:1-20; 7: 50-52 v.40 Lk 24:12;Mt 26:12 v.41 v.42</p>	<p><b>Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate’s permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.</b></p>
<p>Footnote: Jn 19: 38-39 Mt 27:57 Dictionary of the Bible</p>	<p>Joseph was a rich disciple and a member of the Sanhedrin, which is a Greek term that literally means, “sitting together.” It was a judicial and administrative body of Jewish elders, chief priests, scribes, Pharisees, etc., whose presiding officer was the chief priest currently in office. This council’s jurisdiction was basically limited to Judea, which did not include Galilee. It had the power to arrest and had its own police force. In general, however, the Sanhedrin was the supreme native court of the Jewish nation. Joseph, as a member of the Sanhedrin, had not agreed to Jesus’ condemnation.</p>
<p>Mt 27:57; Lk 23:51  Mk 14:50</p>	<p>Arimathea was a village in the hill country of Ephraim, about 20 miles northwest of Jerusalem. It would have been hard for a member of the Sanhedrin to support Jesus’ cause openly and therefore, Nicodemus was secretly a disciple of the Lord. It is interesting and significant that all Jesus’ closest followers ran away because they were terrified of what might happen to them if they openly attended to the dead body of Jesus. It was left to these two courageous men, Joseph and Nicodemus to provide for His burial. They needed first to get “Pilate’s permission.” No one could remove the bodies of those who were crucified, otherwise people</p>

<p>Footnote: Jn 19:40-41</p>	<p>could take away their crucified friends before they died and revive them. John, alone, tells us that Nicodemus joined Joseph in carrying out the prescribed and customary manner of preparing the dead body for burial in a tomb. “Seventy-five pounds” was a very large “mixture of myrrh and aloes” to be used for burial purposes and this amount was usually for the burying of a wealthy person.</p>
<p>(v.41) Mt 27:59; Mk 15:46; Lk 23:53</p> <p>Mt 27:60</p>	<p>Thin “strips of linen” were used like bandages which were wrapped around the dead body. At prescribed intervals, the myrrh and aloes were inserted and wrapped in-between the linen strips. There also was a shroud, which was a large sheet of linen, placed under and over the body. There also was a smaller square piece of linen cloth which was placed over the face of the dead person. According to the Gospel of Matthew the new (hewn out of rock) tomb into which they placed Jesus’ body belonged to Joseph of Arimathea. After these men (and probably their trusted servants) placed Jesus’ properly wrapped body in the new tomb, “in which no one had ever been laid,” they “rolled a big stone in front of the entrance to the tomb and went away.”</p>
<p>Footnote: Jn 19:42</p> <p>Lk 23:55</p> <p>Mk 15:40, 47; 16:1</p> <p>Lk 24:10</p>	<p>As we have read, this was “the Jewish day of Preparation” which was the Friday of Passover week, so it was doubly important that the dead body of Jesus be laid in the tomb as soon as possible. It was near sunset, when the Sabbath would start and no work could be done. We read in the account of the burial, written in the Gospel of Luke, “The women who had come with Jesus from Galilee followed Joseph (of Arimathea) and saw the tomb and how His body was laid in it.” In the Gospel of Mark, we read that some of these women were “Mary Magdalene, Mary the mother of James the younger and Joses, and Salome.” (Salome was probably the mother of the apostles, James and John.) Luke also mentions, Johanna, as a member of this group.</p>
<p><b>JOHN 20: 1-9</b> See Mt 27:60,66 v.2</p> <p>Lk 24:12 vv.3-4 v.5 v.6 v.7</p> <p>See Jn 11:44 vv.8-9</p> <p>Ps 22; Isa 53; Ac 2:24</p>	<p><b>Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put Him.”</b></p> <p><b>So peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw strips of linen lying there, as well as the burial cloth that had been around Jesus’ head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not understand from Scripture that Jesus had to rise from the dead.)</b></p>
<p>Footnote: Jn 20:1-2 Mk 16:2</p>	<p>In the Gospel of Mark, we read that it was “just after sunrise.” But here in John’s Gospel, we read that the women “went to the tomb...while it was still dark.” Perhaps the women came in groups, with Mary Magdalene coming very early, before the rest of them. Or John may have been referring to the time of leaving home (or where ever they were staying in or near Jerusalem) and Mark may have been referring to the time they actually arrived at the tomb. It is hard to pin-point how and when events occurred exactly since these accounts were written by Matthew, Mark and John, who were witnesses to the events. (Luke wrote his Gospel through the testimony of others.) But, as in this case, the men, Peter and John, were not the first to arrive at the tomb so they relied on what the women said—especially, the testimony of Mary Magdalene. But, Peter and John came to the tomb shortly after the women and saw for themselves.</p>

<p>(v. 2) Jn 18:15-27 See Jn 13:23 &amp; note</p> <p>Mt 28:1; Mk 16:1; Lk 24:10</p> <p>Footnote: Jn 20:3-7</p> <p>Footnote: Jn 20: 8-9</p> <p>Jn 1:4; 3:15; 12:35; 13:19,33; 14:1-4; 19:20, 28-29</p>	<p>Despite his denials, Peter was still the leading figure among the disciples. And as we have read, throughout this Gospel, John referred to himself as “the one Jesus loved.” Mary Magdalene is quoted saying, “They have taken the Lord out of the tomb, and we don’t know where they have put Him.” The use of the pronoun, “we” indicates that there were others with Mary. However, John does not identify the others as do the writers of the synoptic Gospels. At this point, Mary Magdalene had no thought that Jesus had resurrected.</p> <p>At first John looked in the tomb and saw “the strips of linen lying there, as well as the burial cloth that had been around Jesus’ head. The cloth was folded up by itself, separate from the lines.” Peter joined him and what they saw was a vacant tomb with the facial burial cloth neatly folded and placed separately away from the rest of the linen burial strips and large burial cloth that Joseph and Nicodemus had used to wrap the body in. This was an orderly arrangement of burial linens. They were not in disarray as would be the result had the grave been robbed and His body carried off.</p> <p>It was obvious that the body of Jesus miraculously came through the meticulously wrapped strips of linen with the aloes and myrrh still in place, the burial cloth in place and the piece of linen that was over His face, all neatly folded. This was not the work of human hands but the supernatural work of God.</p> <p>Earlier in this gospel it is recorded what Jesus had told the disciples regarding His imminent death and resurrection. These were difficult words for them to hear and understand. John may have also recalled the miraculous sign that Jesus performed by raising Lazarus from the dead. John’s heart was open and he believed that Jesus had resurrected.</p>
<p>(v.9) Ps 16:8-11; Isa 53:10 See Mt 22:29; Lk 24:26,46; Jn 22:29</p> <p><b>JOHN 20: 10-18</b> v.11 Mt 28:2-3 v.13</p> <p>v.14</p> <p>v.15</p> <p>v.16</p> <p>Jn 5:2; Mt 23:7</p>	<p>John “saw and believed” but the rest of the disciples “still did not understand from Scripture.” They first came to know of the resurrection through what they saw in the tomb, but it was only later that they checked and saw it in Scripture. It is obvious that they did not make up a story of the resurrection, to fit a preconceived understanding of OT Scripture prophesy; also they did not fully understand the things Jesus had told them previously—that He “had to rise from the dead.” It was prophesied in Scripture and thus is the will of God.</p> <p><b>Then the disciples went back to their homes, but Mary stood outside the tomb crying. As she wept she bent over to look into the tomb and saw two angels in white, seated where Jesus’ body had been, one at the head and the other at the foot. They asked her, “Woman, why are you crying?”</b></p> <p><b>“They have taken my Lord away,” she said, “and I don’t know where they have put Him.” At this, she turned around and saw Jesus standing there, but she did not recognize that it was Jesus.</b></p> <p><b>“Woman,” He said, “why are you crying? Who is it you are looking for?”</b></p> <p><b>Thinking He was the gardener, she said, “Sir, if you have carried Him away, tell me where you have put Him, and I will get Him.”</b></p> <p><b>Jesus said to her, “Mary.”</b></p> <p><b>She turned toward Him and cried out in Aramaic, “Rabboni!” (which means Teacher.)</b></p>

<p>v.17 Mt 28:10; Jn 7:33</p>	<p><b>Jesus said, “Do not hold on to Me, for I have not you returned to the Father. Go instead to My brothers and tell them, ‘I am returning to My Father and your Father, to My God and your God.’”</b></p>
<p>v.18 Lk 24:10-23</p>	<p><b>Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that He has said these things to her.”</b></p>
<p>Footnote: Jn 20:10-11</p>	<p>Perhaps Jesus appeared first to Mary Magdalene because she needed Him most at the time. Perhaps it was a continuation of the respect that Jesus had shown to women throughout His earthly ministry. He treated women in a far different way than most Jewish men did who considered women to be possessions similar to how they considered servants. Mary was suffering the loss of her Lord and Rabboni by weeping and wailing in her loud expression of grief.</p>
<p>See Jn 11:33</p>	<p>John records that there were “two angels” in the tomb when Mary looked in and saw that Jesus was not there. Luke describes these angels as “two men in clothes that gleamed like lightning,” whereas Matthew tells us there was one angel and Mark describes him as a “young man dresses in a white robe.”</p>
<p>Footnote: Jn 20:12 Lk 24:4 Mt 28:2 Mk 16:5</p>	<p>The humble awareness of this woman, who knew the ways of men in the world, especially the power of the prominent Jews who wanted Jesus “gone,” she knew of the cruel pagan power of the Roman conquerors and in the midst of her weeping, and her heart felt desire to know where her Lord was, Mary had the courage to say to these angels, “They have taken my Lord away and I don’t know where they have put Him.” And then she turned and saw a man standing there, not realizing that He was Jesus.</p>
<p>(v.14) Jn 21:4 Mt 28:17 Lk 24:30-31</p>	<p>Jesus appeared to a number of people after His resurrection and they did not immediately recognize Him, until He spoke to them. In the account of what happened in the town of Emmaus, it wasn’t until “He took the bread, gave thanks, broke it and began to give it to them” that “their eyes were opened and they recognized Him.” The resurrected Jesus may have looked different, or He may have intentionally prevented immediate recognition in those to whom He chose to reveal Himself as the risen Lord.</p>
<p>Personal Comment: (Ex 22:19) Ro 8:23; 1Co 15:23</p>	<p>I believe He did this to emphasize this most miraculous supernatural power that the Father God had willed. This was the resurrection of Jesus as the Firstfruits, signaling that all believers who follow in time are to be resurrected as the harvest of saints at the second coming.</p>
<p>Footnote: Jn 20:16-18</p>	<p>In astonishment, Mary recognized that the Man speaking her name was her beloved Lord and Teacher. She called Him, “Rabboni,” in Aramaic, which was the common language of the Jews at that time. Aramaic is a Northwest Semitic language related to Hebrew. It was usually written in the twenty-two letters of the Phoenician alphabet and differed from Hebrew in a variety of ways. It was the language of Babylonia, Syria and Mesopotamia and eventually became the language of diplomacy and commerce, understood by most peoples of this vast area. By the first century AD, Aramaic was in general use especially in Galilee, because of the many foreign people who made their homes and living in the Decapolis area.</p>
<p>Dictionary of the Bible <b>DECAPOLIS MAP</b> <b>NIV p.1500</b> <b>See also p.1520</b> (v.16)</p>	<p>Although the word, “Rabboni” means “my teacher,” there are few, if any, examples of its use in ancient Judaism as a form of address other than in calling on God in prayer. However, John’s explanation casts doubt on any thought that Mary intended to address Jesus as God here. Mary simply used a strengthened form of <i>Rabbi</i>, found elsewhere in the NT only in the</p>

Mk 10:51 (v.17)	Greek, in the Gospel of Mark. Jesus said to Mary, "Do not hold on to Me, for I have not yet returned to the Father." The meaning appears to be that the ascension was still some time in the near future. She would have opportunity to see Jesus again, so she need not cling to Him. Alternatively, Jesus may be reminding Mary that after His crucifixion she cannot have Him with her in the company of the other disciples, except through the Holy Spirit. Then He said to her, "Go instead to My brothers and tell them, 'I am returning to My Father and your Father, to My God and your God.' " (What an important message for a woman to bring to a group of Jewish men!!)
See Jn 16:5-16 Mt 12:50	
See Mt 13:55-56 See Jn 7:5; Ac 1:14	Here Jesus is referring to His "brothers," the disciples, not His half-brothers and sisters. His half-brothers, at this time did not believe in Him, though eventually they became believers and disciples. Jesus is using the word, "Father" in two different senses here: God is Father both of Jesus Christ (the only begotten Son of God, who is God as well as He was Man) and of believers, men and women who are human beings created by God for God.
(v.18)  Lk 24:11	According to Luke, these men, the disciples, were incredulous when they heard the words of Mary Magdalene. But she was filled with the wonderful sound of His (Jesus') voice and His words. "She went to the disciples with the news: 'I have seen the Lord!' And she told them that He had said these things to her."
<b>JOHN 20: 19-31</b>  v.20	<b>On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" After He said this, He showed them His hands and side. The disciples were overjoyed when they saw the Lord.</b>
Mt 28:18-20 v.21 See Jn 7:39 v.23 Mt 16:19 v.24 v.25	<b>Again Jesus said, "Peace be with you! As the Father has sent Me, I am sending you." And with that He breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."</b>  <b>Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord!"</b>
Mk 16:11	<b>But he said to them, "Unless I see the nail marks in His hands and put my hand into His side, I will not believe it."</b>
v.26	<b>A week later His disciples were in the house again, and Thomas was with them.</b>
v.27	<b>Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then He said to Thomas, "Put your finger here; see My hands. Reach out your hand and put it into My side. Stop doubting and believe."</b>
v.28	<b>Thomas said to Him, "My Lord and my God!"</b>
v.29	<b>Then Jesus told him, "Because you have seen Me, you have believed; blessed are those who have not seen and yet have believed."</b>
v.30 v.31	<b>Jesus did many other miraculous signs in the presence of His disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God and that by believing you may have life in His name.</b>
Footnote: Jn 20:19 Mt 4:25; Mk 12:37;	When John wrote "disciples" here, it probably includes others besides the "Twelve." The "Jews" to whom John refers to here, are the Jewish leaders who opposed Christ Jesus.

Lk 6:17;7:11-17	There were many common folk who believed Jesus and followed after Him.
Jn 18:16-18	The words, "Peace be with you" are the normal Hebrew greeting. Because of the disciple's fear of the powerful Jews, many of them—virtually all of them but John and several of the women—ran from Jesus' trial, agony and crucifixion, for fear of the authorities. They had not wanted to be associated with Him at all, during that time! Now, they were ashamed of their behavior on that previous Friday and they expected rebuke, blame and disapproval. But Jesus calmed their fears! He had already told them, "Do not let your hearts be troubled and do not be afraid." But they had been desperately afraid.
Jn 14:27b	
Footnote: Jn 20:20-21	According to the Gospel of Luke, the disciples thought they were seeing a ghost when Jesus suddenly appeared to them. In the room where they had gathered, the doors were locked and barred in fear of the "Jews" and their power. Then, Jesus was suddenly there, miraculously! He clearly identified Himself to them—and clearly it was His voice that they knew so well—and His words echoed the words He often had said to them, "Peace be with you." He showed them the wounds which were now clean and freed of the blood and dirt and pain—they were simply holes in His healed, resurrected flesh. Certainly His body was not that of a ghost!
Lk 24:37	
(v.21) See Jn 17:18 & note	Again, the risen Christ told them plainly, "As the Father has sent Me, I am sending you." This is one of the dominant themes of this Gospel recorded by John: Jesus is clearly sending disciples to do the work of evangelizing on this earth—to Jews and Gentiles alike!!
Footnote: Jn 20:22	In these words, "Receive the Holy Spirit," Jesus is anticipating what will happen to the Apostles and disciples 50 days later in the day of Pentecost. The disciples needed the strength and power of God's Holy Spirit—to carry out the commission they had just been given by the risen Son of God!
NIV Quest Bible Sidebar	In the OT, the Holy Spirit of God empowered people at times to do certain things that God enabled them to do or say. This is perhaps what the case is here. Jesus breathed empowerment upon them to strengthen them during the 50 days before Pentecost when the Holy spirit would baptize them into the new ministry—to begin to continue Christ's work on earth.
See Ac 2:1-41	
Personal Comment: Lev 23:15-16; Dt 16:10; Ex 23:16Nu 28:26	Pentecost occurs on the 50 <sup>th</sup> day after the Sabbath of Passover week. It is the first day of the week, Sunday. Pentecost is also called the "Feast of Weeks" in Deuteronomy, the "Feast of Harvest" in Exodus and the "Day of the Firstfruits" in Numbers. In that part of the world, harvest is in the early Spring of the year, May-June, on the Hebrew calendar it is in the month of Sivan.
	In the OT when the very first of the annual crops were to be harvested, a sheaf of grain, a bunch of grapes, the first ripe olives, etc., would be offered to the Lord in gratitude for the produce and in the hope that the rest of the harvest would be plentiful. These first offerings were called "Firstfruits" and represented the hope the rest of the harvest would be abundant.
Ac 2:4	It is in this light that Jesus is referred to as the "Firstfruits," for He was the first to die and be resurrected by God. The "harvest" refers to those who believe in Him throughout the rest of the time on earth, set forth by God. At Jesus Christ's second coming, all believers will be "harvested" in what is referred to as the "rapture." The "harvest" of believers will be brought to fruition through the power and guidance of the Holy Spirit of God. His Holy Spirit appeared the 50 <sup>th</sup> day after the Sabbath of Passover week, when Jesus was crucified, on a Sunday, and indwelt and empowered the Apostles and disciples to speak in "other tongues." Three

	<p>thousand people accepted the Lord Christ as Savior that day. And this was just the beginning of the harvest of the Jews and Gentiles who would believe throughout time!</p>
<p>Footnote: Jn 20:23 Ac 1:13</p>	<p>This is not a Scriptural quote but the literal meaning of the words that the risen Lord Jesus spoke to the Apostles and disciples when they were gathered in the upper room: <i>those whose sins you forgive have already been forgiven by God; those whose sins you do not forgive, have already not been forgiven by God.</i> God does not forgive people because we say so, nor does He withhold forgiveness because we say so. Rather, those who proclaim the gospel are in effect forgiving or not forgiving sins, depending on whether the hearers accept or reject Jesus Christ. The grace to forgive or not to forgive has already been given through the power of the Holy Spirit of God. It does not rest in the hands of human beings.</p>
<p>Mt 16:19; 18:18 Ex 23:16; 34:22; Lev 23:15-21; Nu 28:26-31; Dt 16:9-12 Ac 2:1-41 Ac 2:10</p>	<p>In the NIV footnote for Matthew 16:19, in which Jesus said to Peter, as the “bedrock” who was to become the earthly leader of the new church of Christian believers, “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven,” Peter, indwelt and empowered by the Holy Spirit on that day of Pentecost, proclaimed to the Jews and new converts to Judaism (the Jewish religion) as they came jubilantly from the temple after hearing the OT reading from Deuteronomy—about firstfruits and the harvest—they were ripe to hear the words of Peter as we read in the NT Book of Acts. He told them that the door of the kingdom was now opened—because of the one perfect blood sacrifice Jesus, as The Lamb of God, on the cross—to all who believe in Him and His redemption for both Jews and Gentiles.</p>
<p>Ac 5:3,9 Gal 6:7</p>	<p>But the words here, “bind...loose” were not meant for man to have the authority to determine if one is guilty or not, but to tell another he or she is guilty until forgiven by God. In Galatians we read that whether one views this positively or negatively, a man or woman “reaps what he (or she) sows.” That is, guilt or innocence is known by God and He alone knows what is in our hearts, even before it happens. He knows what sins we will retain, because we cherish Satan and our sins more than we cherish God. And He alone knows what sins we truly repent of and for which we truly desire forgiveness, and those sins are then “loosed,” that is, forgiven by God.</p>
<p>Personal Comment:</p>	<p>Jesus is not addressing these profound words only to ordained and accredited ministers of the Bible. He is speaking to Christian believers to proclaim them, to give answer to anyone who asks about Jesus Christ, salvation, God, heaven, hell, forgiveness and guilt. I am not by nature a person who can get up on a street corner and proclaim the Good News. I feel bad about this inadequacy, but I believe that each of us has the ability to proclaim the wonders of salvation in our own unique way. God designed each one of us to carry out His plans for our lives. I write about my belief and sometimes teach Bible Studies and live the Christian way of life to the best of my ability.</p> <p>But what happens when I try to evangelize is that I, in effect, get up on my soapbox and tell people what is right and wrong about various religious ideas, etc., and I readily alienate them!! This I do not want to do, but too much arrogance is at my core! When I write, however, it is different because I am alone at my kitchen table with my NIV Study Bible and source books and I don't have to react or confront a “live” person. After the first draft is hand-written in a notebook, then it is transferred (typed, edited and checked for needed corrections, etc.) to my computer. I am not that good with people. This I confess. However, if my computer is not converted when these Bible studies are completed, it is not my fault!</p>
<p>Footnote:</p>	<p>Thomas—in the vernacular of today's speech—was a “mixed bag.” In chapter 11, we read</p>

<p>Jn 20:24-25 See Jn 11:16 See Jn 20:24-28</p>	<p>what Thomas said after Jesus told the disciples that “Lazarus is dead.” Thomas said, “Let us also go that we may die with him.” We usually remember Thomas (Didymus, the twin) for his doubting, but he was also capable of devotion and courage.</p>
<p>(v.25)</p>	<p>Hard headed skepticism can hardly go father than the ultimatum that Thomas presented to his fellow disciples: “Unless I see the nail marks in His hands and put my fingers where the nails were, and put my hand into His side, I will not believe it.”</p>
<p>Personal Comment:</p>	<p>This seems so rash and disbelieving for Thomas an Apostle of Jesus to say. But I see reasons for the episode to be recorded by John. 1. We tend to forget that the men Jesus chose to be His Apostles did not have the benefit of a written Bible. Their knowledge of Scripture was from hearing it read in Synagogues or in the temple and for the most part they were illiterate. 2. They had not yet received the power and enlightenment of the indwelling Holy Spirit and some of them could not grasp the full meaning of what had transpired in the last several days. 3. Also, I believe this “doubting” episode was to help all who read these words to realize it is not a crime to honestly admit “I won’t believe until I know for sure.”</p>
<p>See Jn 12:26</p>	<p>The Lord does not want believers to simply follow what is currently in vogue, religiously, as we see across the world where people blindly follow a leader because “everybody is doing it.” The Lord wants us to be sure we are following Him—the only real, true, perfect leader—Jesus Christ. Doubt is often followed by belief, because, strange as it may seem, if one doubts Scripture enough and reads the Bible to prove his or her own doubt, the Holy Spirit, who originally inspired the words to be written, will inspire the one who seriously reads them, to come to belief because of them!!</p>
<p>Col 3:16-17</p>	<p>I know this for a fact, dear reader, because, as I have written elsewhere in my studies, that is exactly how I became a believer. In 1083 I began to read the Bible to prove how wrong it was and how filled with loopholes it was. It did not take God long to draw me into the truth and belief!!</p>
<p>Footnote: Jn 20:26-29 (See vv.19, 24, 25)</p>	<p>The first time Jesus appeared in the upper room, “though the doors were locked,” Thomas wasn’t with the others. And Jesus wasn’t present, when Thomas made his ultimatum to the other disciples. Then, Jesus appeared again, and told Thomas to prove to himself that He (Jesus) had risen from the dead, by putting his finger in the holes made by the nails and his hand into the hole in His side made by the spear. Then Jesus said to Thomas, “Stop doubting and believe.”</p>
<p>(v.28 &amp; 29) Mk 14:30, 72</p>	<p>It is not recorded here, but I think Thomas may have then felt some of the same shame that Peter felt after the rooster crowed the second time.</p>
<p>Jn 19:25</p>	<p>Jesus went on to say some of the most encouraging words to future believers: “Blessed are those who have not seen and yet have believed.” To acknowledge that Jesus is one’s Lord is the high point of faith.</p>
<p>Jn 20: 3-9, 10-18</p>	<p>Only John, who wrote this Gospel, was present at the crucifixion with Jesus’ mother, Mary Magdalene, and His mother’s sister. Now, present in the upper room, he was with the others, who may have witnessed the crucifixion at a distance, for they didn’t want to get too close, out of fear that they might be next! Some of them may even have seen Jesus buried in the tomb, the huge stone rolled in place and the guards standing watch. Some had seen the empty tomb, and Jesus had appeared miraculously to some of them. However, Thomas could not accept what they told him until he had proved it to himself.</p>

<p>Personal Comment: American Heritage Dictionary</p>	<p>This is the tricky phenomenum of faith. The dictionary defines faith as “belief that does not rest on logical proof or material evidence.” Well, Thomas wanted logical proof and material evidence. It is a fact that there are many, who could be labeled a “doubting Thomas” in the world, in our own families, among our fellow workers, friends and neighbors.</p>
<p>Lk 12:46; Rev 21:8</p>	<p>I ask, daily, for the Lord God to set up circumstances which will bring about the realization that those for whom I pray need to recognize their great need of the Lord. They need to know they are sinners, like every one is, and to understand that without belief in Jesus Christ they are doomed. Without belief in the Savior Christ, one is doomed to the second death beyond which there is no hope, only eternal suffering, in the absence of the Lord. They need to accept this truth, without material proof, because this belief is based on the spiritual reality of the Lord God who enables people to believe in the first place.</p> <p>Lord, help them to understand that they cannot use the excuse by thinking, “well, God didn’t enable me to believe, so why should I?” The Holy Spirit of God knows your arrogance. Until you are able to humbly acknowledge that you are a sinner, who needs the Savior Jesus Christ, God will allow you to wallow around in your precious sins until you simply cannot stand the crap your life has become. Some unfortunate people never allow the Lord Jesus Christ into their wretched lives and they die and die again, forever doomed. It is their choice!! There are none so, blind as those who will not see!</p>
<p>1Ti 1:15-16 See Study on 1Timothy on this Stone tender website</p>	<p>Dear reader, doesn’t it make sense to admit to yourself that you need to believe in the Lord as your Savior? First Timothy, written by Paul tells the reader of his own experiences. Paul wrote: “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—whom I am the worst. But for that reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display His unlimited patience as an example for those who would believe on Him and receive eternal life.”</p>
<p>Jn 14:6</p>	<p>This is why, we who have been forgiven, cleansed and given a new reborn spirit, who are believers in the salvation of Jesus Christ—this is why we want our loved ones and all people to put down their doubts and gratefully believe in the one true God, His Son, Jesus Christ. For it is through belief in Jesus that we are given the spiritual equipment to know and respond to God the Father, for Jesus is “the way and the truth and the life.” He said, “No one comes to the Father except through Me. If you really knew Me (Jesus Christ), you would know My father as well.”</p>
<p>Footnote: Jn 20:30-31</p>	<p>John has selected a number of Jesus Christ’s miraculous signs and recorded them in this Gospel. But what is written here are not all that Jesus does. His disciples could testify to the innumerable miracles Jesus performed throughout His ministry. John stressed the testimony of these witnesses who saw with their own eyes what marvelous things Jesus did. He healed the sick, mended the lame, brought back to life some who had died, He fed thousands of people, He walked on water and calmed the storm—among many, many other miraculous things. None of us will ever know the extent of His wonders. And His miracles did not stop with the crucifixion. It is a miracle every time a sinner humbly asks for His salvation. Please do this!!</p>
<p><b>JOHN 21:1-14</b> v.2 v.3</p>	<p><b>Afterward Jesus appeared again to His disciples, by the Sea of Tiberias. It happened this way: Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. “I’m going out to fish,” Simon Peter told them, and they said, “We’ll go with you.” So they went out and got into the</b></p>

v.4 Lk 24:16; Jn 20:14	<b>boat, but that night they caught nothing.</b> <b>Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.</b>
v.5	<b>He called out to them, "Friends, haven't you any fish?"</b>  <b>"No," they answered.</b>
v.6 Lk 5:4-7	<b>He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.</b>
v.7 See Jn 13:23 v.8	<b>Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciple followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.</b>
v.9 See Jn 18:18	<b>When they landed, they saw a fire of burning coals there with fish on it, and some bread.</b>
v.10	<b>Jesus said to them, "Bring some of the fish you have just caught,"</b>
v.11 v.12  v.13 v.14	<b>Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared ask Him, "Who are You?" They knew it was the Lord. Jesus came, took bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to His disciples after He was raised from the dead.</b>
Footnote: Jn 21:1-3  Lk 5:1 Nu 34:11 Jos 12:3	The Sea of Galilee is called by several names in Scripture. The official Roman name for this body of water was the Sea of Tiberias because of the town, Tiberias, which was founded in AD 20 and named for the Roman emperor. The body of water was also called the Lake of Gennesarat; the Sea of Kinnereth and the Sea of Chinnereth.
(v.2) Mt 4:21; Mk 1:19;Lk5:10	The "sons of Zebedee" were James and John as we read in Matthew, Mark and Luke. However, their names are not mentioned in the Gospel of John, but their names do appear in the Epistles.
(v.3)	Nighttime was favored by the men who made their livelihood in the fishing industry, at that time, on the Sea of Galilee. The Greek philosopher, Aristotle (384-322BC) wrote about this practice of nighttime fishing which had been employed since ancient times, and is perhaps still preferred today.
Footnote: Jn 21:4-6 Lk 24:16	As Mary Magdalene did not recognize the risen Lord in the last chapter, here we read the disciples, Peter, Thomas, Nathanael, James and John and two other "disciples did not realize that it was Jesus" standing on the shore, calling out to them. Perhaps they did not recognize Him for His body may have exhibited the change brought about by His resurrection. Perhaps He prevented them from this recognition at first. We do not know. Also, they did not expect to see the risen Lord on the shore, calling out to them and preparing the morning meal.
(v.5)	Jesus called to them, "Haven't you caught any fish?" Obviously their nets were empty, after a full night of unsuccessful fishing. They answered, "No." They were still some distance from
(v.6)	the shore, when Jesus continued, "Throw your net on the right side of the boat and you will

	<p>find some. “</p> <p>It is interesting that at this point the disciples had not yet recognized it was the risen Lord who was telling them to put down the net on the right side of the boat. They may have questioned, “What does this stranger know? We have been fishing all night and caught nothing and now that it is morning and we are close to shore, we are supposed to lower the net in the shallow water?” But they did as He suggested and to their utter amazement the net was loaded with big fish and Peter had to help them bring it in.</p>
Lk 5:4	<p>In Luke, we read about Jesus standing in the shore of this same body of water when He first told these men, “from now on you will catch men”—like you caught this large number of big fish. Though Scripture does not tell us, I wonder if they didn’t remember this.</p>
<p>Personal Comment: Mk 14:62 American Heritage Dictionary</p>	<p>It is curious that Jesus told them to put the net into the water “on the right side of the boat.” We read in the Gospel of Mark that Jesus will sit “at the right hand of the Mighty One.” According to the dictionary, the “right side” signifies justice, morality, most favorable, legal, proper and fitting. It is only recently that “political correctness” has motivated things to be built or manufactured to accommodate a minority of left-handed people. When my mother was taught to write in school, in about 1899, though she was born left-handed she was forced to learn to use her right hand.</p>
Jn 21:6	<p>Here in John’s Gospel, the disciples catch a “large number of fish” taken from the water “on the right side of the boat.”</p>
Footnote: Jn 21:7	<p>Again it is John, “the disciple whom Jesus loved,” who first recognized it was the risen Lord Jesus standing on the shore. He said in astonishment, “It is the Lord!” Peter, the man of action, gathered his outer garment into a bundle, jumped out of the boat and hastily put the garment on as he walked through the shallow water to greet Jesus on the shore. It is curious to us that he clothed himself prior to greeting Jesus. But the Jews regarded a greeting as a religious act that could only be done properly, when one was clothed. While these fishermen were at work, catching fish, they had on their under garments, obviously, because the nature of hauling in nets of lively fish is accompanied by much splashing of water. They didn’t want their outer garments to get wet.</p>
<p>Footnote: Jn 21:8-14 See Jn 18:26 &amp; note (vv.10 &amp; 11)</p>	<p>The others in the boat rowed to shore with the net bursting with fish. Then they saw the glowing “coals” with fish roasting in them and also there was “some bread.”</p>
(vv. 12 & 13)	<p>Jesus said, “Bring some of the fish you have just caught,” and He added these fish to the ones that were already roasting on the coals. Peter climbed back into the boat to help the others drag the net to shore. They were amazed that even with such a huge amount of large fish that the net—which probably had been used and mended many times—did not break or tear. Jesus then offered them the breakfast He had prepared for them. This whole experience amazed and astonished them. They were speechless! Even Peter did not comment, for what could he say? “No one dared ask Him, ‘Who are you?’ For they knew it was the Lord.”</p>
(v.14)	<p>This was “the third time” that Jesus appeared to a group of disciples after His resurrection. There had been other appearances to individuals.</p>
<b>JOHN 21:15-25</b>	<p><b>When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you truly love Me more than these?”</b></p>

Mt 26:33-35 Lk 12:32	<b>“Yes, Lord,” he said, “You know that I love You.” Jesus said, “Feed My lambs.”</b>
v.16	<b>Again Jesus said, “Simon son of John, do you truly love Me?”</b>
Jn 10:10-11; Ac 20:28;1Pe 5:2-3 v. 17	<b>He answered, “Yes, Lord, You know that I love You.”</b>
See Jn 13:38	<b>The third time He said to him, “Simon son of John, do you love Me?”</b>
v.18 Mt 4:19;Jn 13:36; 2Pe 1:13-14 v.19	<b>Peter was hurt because Jesus asked him the third time, “Do you love Me?” He said, “Lord, You know all things; You know that I love Your.”</b>
v.20 See Jn 13:25 v.21	<b>Jesus said, “Feed My Sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” Jesus said this to indicate the kind of death by which Peter would glorify God. Then He said to him, “Follow Me.”</b>
Mt 16:27 v.22 v.23 Ac 1:16	<b>Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray You?”) When Peter saw him, he asked, “Lord, what about him?”</b>
v.24 Jn 15:27;19:35	<b>Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow Me.” Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; He only said, “If I want him to remain alive until I return, what is that to you?”</b>
v.25 Jn 20:30	<b>This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.</b>
Footnote: Jn 21:15-17	<b>Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.</b>
(v.15) See Jn 13:37 Mt 26:33 Mk 14:29	The Greek word for “love” in Jesus’ first two questions is different from that in His third question and in all of Peter’s answers. It is uncertain whether a distinction in meaning is intended since John often made slight word variations, apparently for stylistic reasons. Also, no distinction is made between these two words elsewhere in the Gospel. In this passage, however, they occur together, and the variations seem too deliberate to be explained on stylistic grounds. “Truly love” refers to a love in which the entire personality, including the will, is involved. “Love” refers to natural affection or fondness in which emotion plays a more prominent role than will. Whatever interpretation is adopted, the important thing is that in so serious matter as the reinstatement of Peter, the great question was whether he loved Jesus.
	<b>Jesus said, “Do you truly love Me more than these?” This may mean, “more than you love these men” (the Greek word is <i>phileo</i>, meaning to be a friend), or “more than you love these things (i.e., the fishing gear, possessions, etc.). Perhaps Jesus was referring to the fact that Peter had claimed a devotion above that of the others. Peter did not take up the comparison and Jesus did not explain it. “Feed My lambs,” probably means the same as take care of My sheep,” and ‘Feed My sheep.”</b>

<p>(v.17)</p>	<p>Peter's reply, "Lord, You know all things," stresses Christ's knowledge, not his own grasp of the situation. In a sense, Peter is saying I do not fully understand but I know that You, Lord, do know everything.</p>
<p>NIV Quest Bible Sidebar See Jn 18:15-26</p>	<p>"The repeated questions were for Peter's benefit, not to reassure Jesus of Peter's loyalty. This was particularly important in view of Peter's recent three-fold denial of Jesus. Jesus was helping Peter overcome his own doubts about his love for Christ. Here Jesus uses two different words for <i>love</i>, one higher and nobler than the other. John uses the words interchangeably in his writing, but it's possible Jesus was challenging Peter to consider just what kind of love for his Savior he had."</p>
<p>Footnote: Jn 21:18-19</p>	<p>The early church understood these words, "stretch out your hands," as a prophecy of Peter's crucifixion. Peter was martyred during Nero's reign (about 68AD) as Roman Emperor. Tradition indicates that he was crucified upside down.</p>
<p>Footnote: Jn 21:20-21 See Jn 13:23-25</p>	<p>Again we must realize by using the self designation, "the disciple whom Jesus loved," that John was not saying Jesus loved him more or better than the others. It was John's way of referring to himself throughout the Gospel without using his proper name, out of humility, not pride.</p>
<p>(v. 21)</p>	<p>During Jesus' conversation with Peter, the two had walked a little ahead of the others. John was walking a short distance behind them. Peter was still struggling with his own inability to see beyond the mere human he was. (Remember he had not yet received the full power that the Holy Spirit would give him at Pentecost and would indwell him from then on.) Peter was distracted by these words of "love" and the memory of his recent denials was still painful, yet he asked, "Lord, what about him?" This is so typical of Peter. Can't you just see him, turning and looking back at John? He desired to shift the spotlight of Jesus' three repeated emphatic words questioning his love. What a difference the power of the Holy Spirit was to make in Peter's life—and in the lives of all believers!! (Oh, thank You, God!)</p>
<p>Footnote: Jn 21:22-23</p>	<p>Peter is wondering about John, whether he would also die a martyr's death. Jesus rebukes him by asking him, "What is that to you? You must follow Me." The Lord is also implying to Peter: "Until I return"—this is how long you have to plan on following Me. Jesus is talking to Peter about Peter and his faith and Peter either does not yet grasp the importance of his role as future leader, or he doesn't want to accept all that it will mean. So Peter tries to shift Jesus attention to John, but of course, one does not shift the Lord's attention!!</p>
<p>Personal Comment:</p>	<p>We know that the Lord Jesus has not yet returned in the Second Coming. The Apostles and early Christians believed it could happen "any day...soon." Now 21 centuries later we still believe it could happen "any day...soon!" In God's plan for His world, His people, His creation is in "eternal time" not created time as we know it. So, folks, we are simply to wait in anticipation and live each day to the best of our God given ability.</p>
<p>Footnote: Jn 21:24</p>	<p>John wrote: "This is the disciple who testifies to these things," that is, the events of John's Gospel, for he is emphasizing the importance of testimony, here and throughout his writings, because John himself was the witness. "These things and who wrote them down" refer to the whole manuscript and to the identity of John himself.</p> <p>These words, "We know that his testimony is true," were obviously written by contemporaries of John who were in a position to know the truth and they were added onto the manuscript.</p>

<p>Rev 1:9</p>	<p>Or the additions perhaps were made by an elder of the church at Ephesus, where John ministered. It is believed that John had left the Jerusalem area prior to the fall of the city in 70AD at the hand of Rome. Then he traveled to Ephesus. According to what John wrote in the Book of Revelation, he was on the Island of Patmos in the Aegean Sea about 50 miles southwest of Ephesus. It was probably a Roman penal colony. John was released from Patmos by the Roman Emperor, Nerva (A.D. 96-98).</p>
<p>Footnote: Jn 21:25</p>	<p>This, the last verse in John's Gospel, has always intrigued me. "If (all the things) Jesus did were written down...even the whole world would not have room for the books that would be written." As in the previous chapter, we are assured that the author has been selective in which of the innumerable "miraculous signs" and the many things done by Jesus in His earthly ministry that he chose to include in this work. Our historical knowledge of Jesus is at best partial, but we have been given all we need to know. When one believes in Jesus Christ as the Savior and receives a new, reborn spirit and the indwelling Holy Spirit, one is enabled to follow the Lord in truth and through this truth, one comes to know the Father. Thank You, Jesus, for Your gift of salvation and truth.</p>
<p>See Jn 20:30</p>	
<p>See Jn 14:26; 15:26</p>	

