

We are about to begin study in the most spiritual book in all of the Bible, the Book of John. This is my own personal favorite of all the sixty-six books of the Bible. The Book of John is not like the Book of Matthew, Mark, or Luke which cover the same period of time. Matthew, Mark, and Luke tell of the birth, life, crucifixion and resurrection of Jesus, but they stress more what Jesus did than who He is. In St. John, the entire book is showing that Jesus was, is, and always will be deity. It shows that God took on the form of flesh and dwelt among us. This book was written by the apostle John (the beloved of Jesus). He was very close to Jesus. He knew more about Him than anyone else.

When three were chosen to be with Jesus at specific times, such as at the transfiguration, John was always one of the three. John is the only apostle specifically mentioned at the crucifixion of Jesus. Jesus loved and trusted John so much that He entrusted His own mother to him. There is such a love oozing from every word in this book. We see a young man so devoted that he lay his head on Jesus' breast. John was the very first of the men to realize that Jesus had truly risen from the grave.

The name of John translated is Jehovah is merciful or the grace of Jehovah. This John was the brother of James, they were the sons of Zebedee, the sons of thunder. John was one of the first apostles chosen by Jesus. This same John wrote First, Second, and Third John and the Book of Revelation. John remained loyal to Jesus and preached so boldly in Jesus' name that he was banished to the Isle of Patmos to get him quieted. That didn't work either, because this just gave John more time to pray and be with Jesus. He received the information for the Book of Revelation while he was banished to this island. He loved Jesus so much that even though he was alone, he was in the spirit on the Lord's day. I could write this whole series about this penman, but we are not looking at John, but at his work.

The Book of John shows a beautiful relationship between Jesus and the Father. In the Book of John, Christ speaks of God as the Father over 100 times. In the Book of John, we find that Jesus' ministry altogether was approximately 3 1/2 years. In the Book of John, that we do not see in the other gospels, is the conversation of Jesus with Nicodemus, the conversation with the woman of Samaria, and many more. There are eight miracles of Christ recorded, and all of them show Jesus' godhood. Six of these are mentioned only in the Book of John. John's information is all first-hand knowledge. He was there when it happened. This is a book, also, that shows the opposites of Jesus our Lord to Satan. We see light and darkness, good and evil, truth and lies. We see Jesus as the Light of the world, the Truth, the Way, the Life. John is the only penman who calls Jesus the Lamb of God. We will see Jesus as God in man's flesh in John. The divineness of Jesus was more apparent in John's writings. I believe this partially was because of John's close association with Jesus and, also, because of both occasions when he heard the voice of the Father saying, "This is my beloved Son". John had also seen Jesus with His divine nature at the mount of transfiguration. The one message that I see clearly throughout the Book of John which all the Scriptures focus upon is "this Word became flesh". In the four headed beast (living beings) symbolic of the four gospels, John

portrays the face of the eagle which symbolizes God. The divine fulness of the godhead is shown with no shadow of doubt in the Book of St. John.

Now let us begin in John 1:1.

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

There are two kinds of Word. One is the written Word which is the Bible. This written Word is God breathed. John was not the author of St. John, God was; John was the penman, moved upon by the Holy Spirit of God. The entire Bible was authored by God. Each book had a penman moved upon by the Holy Spirit of God. I believe the written Word (the Bible) is the face of Jesus that we are looking in. Jesus is the Word. In St. John 1:14 we learn that this Word was Jesus, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." In the first Book of the Bible, Genesis 1:3, we see the spoken Word, "And God said...". God said is the spoken Word. This spoken Word creates, as we see in Genesis and in St. John 1:3, "All things were made by him; and without him was not any thing made that was made." You see, the Word spoken or written is powerful. It contains the power of life and death. The Word of God gave everything the power to exist. This Word is the one we know as Jesus. What was before the beginning? Nothing. This Word who became Jesus was there at the foundation of the world. Word "In the beginning was the Word... " is Logos. It means divine expression. It even includes divine thought. It can also mean divine work. He (the Word) was divine intelligence. "...the Word was with God..." God here is taken from a word which means supreme Divinity or supreme God. This Logos (Word) was not only with God but was God, as well. Proverbs chapter 8 verse 23 speaks of this Divine Intelligence as Wisdom. This Eternal Existence is difficult for man to comprehend, but it is true. God is the place that every thing else starts from.

John 1:2, "The same was in the beginning with God."

We could say then, that from the Word (Jesus) all things start. You can see very well from this why Satan's latest trick is to get God's people disinterested in the spoken and written Word. The church is doing everything except studying the uncompromised Word. There is a great effort on the part of the enemy of God to bring new Bibles on the market which distort the Word of God. One of the most common ways to distort is to make Jesus (the Word) something less than God.

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

We see here that the Word (Jesus) was Creator God. He made it all. Let us look back in Genesis again. At the beginning of each thing created there was the expression "God said, Let there be.." then it goes on to mention everything: the skies, the world, the sun, the moon, etc. You see from this, the Word (who we call Jesus) was at the beginning Creator God.

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

In verse 4 above, life means the power to exist. In Genesis 2:7 we read how God gave life to man, "And the Lord God formed man of the dust of

the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man was but a clay doll until the breath of life was breathed. Then he became alive. The Word (Jesus) made him alive. The word translated life here means make manifest or illuminate. This light gives everything the power to be. If a person receives this Light, it gives them the power to receive eternal life.

John 1:5, "And the light shineth in darkness; and the darkness comprehended it not."

The word shineth means to continually shine. The first thing God applied to the earth was Light which gave all other things the power to be. Nothing can live without light. Plants won't grow and people will die without light. Darkness symbolizes Satan or evil. When the Light (Jesus) shines, it does away with darkness (Satan). The darkness mentioned in verse 5 is speaking of spiritual darkness. Darkness has to receive the Light to do away with the darkness. In Genesis, just before God applied the Light, there was darkness upon the face of the deep. Let God light His Light in your heart and do away with darkness and give you eternal life.

## John 1 Questions

1. Which is the most spiritual book in the Bible?
2. How does the Book of John differ from Matthew, Mark, and Luke?
3. What is the whole Book of John stressing?
4. Who penned the Book of John?
5. Who was the only apostle specifically mentioned at the crucifixion?
6. What does the name John translate to?
7. Who was his brother?
8. Name two other names he was known by?
9. What other books of the Bible did he pen?
10. In the Book of Revelation, what do they tell us happened to him because of his loyalty to Jesus?
11. What was John doing on the Lord's day?
12. How many times is the Father mentioned in John?
13. How long was Jesus' earthly ministry?
14. Name two people Jesus had conversations with that are recorded in John and not the other three gospels?
15. How many miracles are recorded in the other books?
16. How many of these are not recorded in the other books?
17. What are some of the opposites of Jesus and Satan mentioned in this book?
18. Name five things John shows us Jesus as besides God and the Word?
19. Who is the only penman in the Bible which calls Jesus the Lamb of God?
20. Why do you think John showed more of the divinity of Jesus than any other writer?
21. What is the main message that comes forth throughout John?
22. What is symbolized by the four headed beast?
23. Which of the heads does John symbolize?
24. Quote St. John 1:1.
25. What are the two kinds of Word?
26. Who was the author of St. John?
27. What moved upon the penman to write it?
28. What is the written Word?
29. What is the spoken Word?
30. Who is the Word?
31. The Word is powerful, it contains the power of \_\_\_\_\_  
or \_\_\_\_\_.
32. What is the Word in verse 1?
33. What does Logos mean?
34. Who is the place from where all things begin?
35. What is Satan's latest trick in the church?
36. Who was Creator God?
37. "In him was \_\_\_\_\_; and the \_\_\_\_\_  
was the \_\_\_\_\_ of men".
38. What does life mean?
39. What does shineth mean?
40. Who is the Light?
41. Verse 5 is speaking of what kind of darkness?

We will begin this lesson in John 1:6

John 1:6, "There was a man sent from God, whose name was John."

We see here a man not like the Logos in the last lesson but a real man. This is a man with a mission from birth. John the Baptist, we know, is no ordinary man. Jesus, Himself, would say of John that there had never been a man born of woman who was greater, Matthew 11:11. We also know that John's birth was a miracle. His parents were old when they had him, and his father was a high priest in the temple. Zacharias and Elisabeth were from priestly families. We also know that the Holy Ghost entered John while he was yet in his mother's womb, Luke chapter 1. John the Baptist would be spoken of as the promised Elijah spoken of in Malachi, Matthew 11:14. We read very little of John the Baptist's youth. He was sent to the earth for one purpose by God and that was to proclaim the coming of Messiah. His only purpose was to make the way clear for Jesus Christ the Messiah. His message was repent

John 1:7, "The same came for a witness, to bear witness of the Light, that all men through him might believe."

From Isaiah until Malachi the prophets had been prophesying the coming of the Light (Jesus Christ). John the Baptist was to warn that the Light was here. Be ready to receive it. John's one job was to make ready for the Light. John was the climax to all the Old Testament prophets telling of this glorious Light, but we will see that not all believed. The world and the so called pleasures thereof had too much of a hold on the people.

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

John knew from the beginning that he was not the Light. He was just a messenger running ahead telling people to prepare to receive the Light. We would see that many esteemed the messenger of the Light above the Light. Even when Jesus was questioned by those of the church, they were careful not to say anything bad about John the Baptist.

John 1:9, "That was the true Light, which lighteth every man that cometh into the world."

This is the Light which was applied first in Genesis which gave all matter the power to be. This Light determines whether you have life or not. If you do not have this Light within you, then you have death and not Life.

John 1:10, "He was in the world, and the world was made by him, and the world knew him not."

Here again, just as in our last lesson in verse 3, we see that this Light (Jesus Christ) (Word) made everything. He was Creator God. The Creator of all the world came to this earth to save His creation, and His creation had no idea who He was.

John 1:11, "He came unto his own, and his own received him not."

The chosen people (Israelites) whom God had made covenant with, were the very ones who would not receive Him. They had the Scriptures which spoke of His coming, and yet when He came, they rejected Him.

John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"

Notice, even here, He did not do it for them. They had their own free will. He made it available to them and gave them power to receive it; but they had to, of their own free will, accept it. The secret to becoming sons of God is in believing in His name. In Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It is so simple and yet so many miss out. The confession is that He is our Lord and Saviour. Jesus means Jehovah Saviour. The belief cannot be surface either. It must truly be in our heart.

John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Jesus told them later, "Marvel not that I say ye must be born again". This is a spiritual birth not a birth of the flesh. I Peter 3 :18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." We also read in John 3:5-6, "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." V-6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." You see, then to be sons of God we must be born of His Spirit, The Holy Spirit of God. If we are never reborn of the Spirit, then we remain flesh; and flesh cannot inherit the kingdom of God. I Corinthians 6:9, "Know ye not that the unrighteous shall not inherit the kingdom of God?"

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Word (Jesus Christ) took on the form of flesh and dwelt here on this earth with us. He is called Emmanuel (God with us) in Matthew. His flesh was man (inherited through Mary), His Spirit was God. God is a Spirit. The Holy Spirit of God hovered over Mary and she conceived of the Holy Spirit of God. Jesus took on the flesh of Mary, but was in fact, God within that flesh. The spirit and the body are part of every person. The flesh is made in the image of man, but the spirit within each of us is the image of God (our life). God is a Spirit; and to be His image (likeness), we would have to be spirit. The spirit within is our being that will live eternally in heaven or hell. We will shed this body we dwell in now and will have a new body. This body you live in here on this earth will return to dust from which it came, but the real you will have vacated that body and taken on a new heavenly body. Everyone who has been clinically dead and revived will tell you that they left their old body in the hospital. This is exactly what the Scripture teaches. Even Jesus' resurrected body was different than the one that went into the tomb. It was a body because He ate and because the nail prints were there; but in His new body, it was not necessary to open doors. He just appeared. Our spirit dwells in a body while we are here on the earth. Our spirit or our body will control our will. This determines

whether we are controlled by God or the lust of the flesh. All grace and truth comes from Jesus.

John 1:15, "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me."

John here is speaking of the eternity of Jesus. Jesus is six months younger than John in the flesh. John is aware that Jesus created John. What confuses people are the different names of Jesus. He did not use the name Jesus, until He came to the earth. Jesus means Saviour. He took on that name while He was here on the earth because that was what He was here for. Jesus is called by whatever name describes what He is doing at that time. Word was His name in heaven. John keeps reminding the people that he is not Messiah. He tells them Jesus is their Messiah

John 1:16, "And of his fulness have all we received, and grace for grace."

We must remember here that Jesus is the Word. The Old Testament teaches Jesus just the same as the New Testament. John here is saying, "He has been filling us with His Word since Genesis". Now John is saying Jesus' message of this hour is grace.

John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ."

Even the law came from God, through Moses. Grace and truth are not only from Jesus but through Jesus, as well. We will read further in this book of John that Jesus not only brought the truth but is, in fact, the Truth.

## John 2 Questions

1. Who was the man sent from God?
2. What high praise did Jesus give John the Baptist?
3. Who were John the Baptist's parents?
4. Who would Jesus say John was?
5. What was John the Baptist's mission?
6. When did the Holy Ghost enter John the Baptist?
7. What was John to bear witness of?
8. How long had Messiah been prophesied by prophets?
9. Was John ever deceived into believing he was the Light?
10. What is said about the Light in verse 10?
11. Who was this Light, this Word, this Jesus Christ?
12. Why did He come to this earth?
13. Who were the chosen people of God?
14. They had the Scriptures that spoke of His coming and yet they \_\_\_\_\_ Him.
15. As many as received Him, He gave power to be what?
16. What was the requirement?
17. What are we told in Romans 10:9?
18. Jesus really means what?
19. In verse 13, we learn these are born of what?
20. In I Peter 3:18, we find that we must put to death the \_\_\_\_\_ but be quickened by the \_\_\_\_\_.
21. In I Corinthians, it tells us who will not inherit the kingdom of God?
22. Verse 14 says, "And the Word was made \_\_\_\_\_, and dwelt \_\_\_\_\_, "
23. Who does verse 14 say this Word is?
24. What two things was He full of in verse 14?
25. What does Emmanuel mean?
26. Who did Jesus come to first and they would not receive Him?
27. In John 3:6-7, we find the difference between what?
28. God is a Spirit and to be in His likeness we must be \_\_\_\_\_.
29. In the flesh, who was the oldest, John or Jesus?
30. John said, "He that cometh after me is \_\_\_\_\_ before me."
31. What fullness had they all already received in verse 16?
32. Who was the law given by?
33. Where did the law come from?
34. Who brought grace and truth?



We will begin this lesson in John 1:18.

John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

This statement "no man hath seen God" is correct. Many of the apostles had seen visions and had dreams of God. Some had even been in His presence like Moses on the mountain, but the closest Moses ever came to seeing Him was to see His back side as He passed by. Even in Jesus they would not look upon His godhead, but upon His flesh. Of course, Jesus had seen Him, because He had been in heaven with Him. In fact, Father, Word, and the Holy Ghost make up the godhead. I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." We will read in St. John later on in this lesson series that Jesus said, "If you have seen me, you have seen the Father". Jesus is a reflection of the Father.

John 1:19, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

These priests and Levites knew that Messiah was promised. This John the Baptist they knew was a very special man. They even thought that perhaps this was Messiah. The only way they can find out is to ask him.

John 1:20, "And he confessed, and denied not; but confessed, I am not the Christ."

As we said before, John the Baptist knew he was not Messiah; and when he was ministering, he was careful to tell them that he was not the Christ (Messiah).

John 1:21, "And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."

Jesus had said on another occasion that John was that Elijah that was prophesied in Malachi. What He was saying was that John was of the same spirit as of Elijah. Jesus was not speaking of Elijah being reincarnated in John, but that John came in the spirit and power of Elijah. John was the fulfillment of the Scripture in Malachi. He truly did come before Messiah, six months earlier. John was telling them here that he was not in fact Elijah. The problem with those people then and many Christians today is they look at the physical side of everything rather than the spiritual. John the Baptist is come in the spirit of Elijah and thus does fulfill the Malachi prophecy. He is not, in fact, Elijah reincarnated. So he answers, "No".

John 1:22, "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

John is stirring up the whole countryside telling people to repent for Messiah is coming. This word has gotten back to the rulers of the temple and they have sent someone to find out who this is who is stirring up such a fuss. The big question, "Who are you?"

John 1:23, "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

The prophecy of John the Baptist being "a voice crying in the wilderness" is found in Isaiah 40:3. John was a messenger, but he was much more. He was preparing their hearts to receive the Lord. This wilderness is a physical wilderness but can also be thought of as a wilderness of sin. John tells them, it was told you by the prophet Isaiah and the time is here.

John 1:24, "And they which were sent were of the Pharisees."

These Pharisees were supposed to be very knowledgeable of the Bible. They probably already knew of this prophecy in Isaiah and of the one in Malachi.

John 1:25, "And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

It appears from what they said to John, that they expected Elijah to come and cleanse them and get them ready to receive the Messiah. If John was baptizing for this reason, they approved; but if he is not Elijah, they want to know where he got his authority to do this. They wouldn't argue too much with John the Baptist because his father was a priest.

John 1:26, "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;"

John 1:27, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

John's baptism was a baptism of repentance. John answers their question by saying, "I am not Messiah or Elijah, but my baptism is to prepare you to receive Messiah". John recognizes Jesus standing among those listening. He doesn't point Him out yet. He just says, He is here in this crowd. John says, "He is much greater than I am. In fact, I don't feel worthy to kneel down before Him and tie His shoes".

John 1:28, "These things were done in Bethabara beyond Jordan, where John was baptizing."

Bethabara means house of the desert, so we know this is a desert place near Jordan.

John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

This is a very broad statement here. We know of the sacrificial lamb that was killed, and the blood sprinkled over the door in the time of Moses to save the first born of all the Hebrews when God destroyed the first born of Egypt. We know that the lamb is the Passover animal sacrificed once a year in memory of that night when death passed over the Hebrew homes because of the blood of the lamb. This is saying then "This is your Passover sacrifice" speaking of Jesus. The blood of the animal could do nothing but cover the sin. The precious blood of the Lamb, Jesus Christ, does away with sin. In fact, not for just that occasion, but for all of eternity. Taketh means to continually take away. It is so interesting how every little word is so important in Scripture. John being filled with the Holy Spirit from

before birth looks to Jesus, and sees Jesus' own precious blood cleansing all of His people from unrighteousness. Notice sin is singular in this mention here. Jesus took on sin on the cross, and sin (for the believer) died on the cross. Not just covered, but done away with. Animal's or man's blood could never do away with sin, Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The blood had to be pure from God, Himself.

John 1:30, "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."

This verse 30 here is just saying, "This is the one I was talking about that is the Messiah. He is greater than I am".

John 1:31, "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

John knew that Jesus was a relative of his in the flesh, because John's mother and Jesus' mother were cousins. It appears from this Scripture above that John was saying, "I haven't been around Him a lot, and in the flesh, I do not know Him". In the Spirit, John knew that Jesus was the promised Christ (the Messiah). Manifest means, in this instance, to render apparent. John's job is to make the coming of Messiah apparent to His people, Israel. To prepare them for meeting their Messiah, John is baptizing them, cleansing them from their sins. This is not the type of baptism for Christians. When a Christian is baptized, it is not for the remission of sin, but an outward expression of being dead, buried (in water), and resurrected with Jesus Christ our Lord. The Jews had the law and had not kept it. They had to repent for breaking Moses' law.

John 1:32, "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

At this baptism John is speaking of here, some of the other gospels go into more detail and tell of the voice from heaven saying, "This is my beloved Son", Matthew 3:16-17. The thing John would have us see here is the Spirit remaining. We can see here the Father (voice from heaven), Son of God (Word), and Holy Spirit (dove) present at the baptism of Jesus. They are all in agreement.

John 1:33, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

Matthew chapter 3 tells a little more about this baptism of the Holy Ghost and fire. I personally believe the reason Jesus was baptized by John here was because His flesh came from Mary, a Jewish woman. When asked, His answer was as if He were setting an example, not because He needed repentance. The baptism of Jesus is the baptism of fire of the Holy Ghost.

John 1:34, "And I saw, and bare record that this is the Son of God."

Not just because of the Holy Spirit descending, or the voice from heaven, but on all knowledge of Jesus and on what God had told him, John the Baptist proclaimed Jesus to be the Son of God.

### John 3 Questions

1. No \_\_\_\_\_ hath seen God at any time.
2. Who hath declared Him?
3. What was the closest anyone had been to seeing God in the Old Testament?
4. Who make up the godhead?
5. Jesus is a \_\_\_\_\_ of the Father.
6. Who did the Jews send to John the Baptist to find out who he was?
7. Who did they believe John might be?
8. What did John the Baptist confess in verse 20?
9. If he was not Messiah, who did they think he was?
10. What had Jesus meant when He said John the Baptist was Elijah?
11. Where had it been prophesied that Elijah would come?
12. What answer did John give when they said, then who are you?
13. What had John the Baptist been telling everyone that got them all stirred up?
14. Who had prophesied in the Old Testament about John the Baptist?
15. Where was John ministering?
16. Who are the Pharisees?
17. What did they ask John, seeing that he was not Elijah nor Messiah?
18. What was different about the baptism of John and the baptism of Jesus?
19. How does John the Baptist compare his unworthiness to Jesus?
20. Where did all this happen?
21. John called Jesus what in verse 29?
22. What does Bethabara mean?
23. What does this Lamb do that no lamb can do?
24. Who was Jesus to be made manifest to?
25. What physical tie did John and Jesus have?
26. What was the Spirit symbolized by in verse 32?
27. What had God told John about the Holy Spirit remaining on someone?
28. Who baptizes with the Holy Ghost and fire?

We will begin this lesson in John 1:35.

John 1:35, "Again the next day after John stood, and two of his disciples;"

John 1:36, "And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

These disciples here are speaking of John's. This proclamation is not the same as in the last verse. Here Jesus is going away from John, and John is telling his disciples, "There goes the Lamb of God". As we said before, in the Spirit, John could see Jesus as the sacrifice for our sins.

John 1:37, "And the two disciples heard him speak, and they followed Jesus."

These disciples had been John the Baptist's disciples, but on hearing who Jesus is they stop following John the Baptist and follow Jesus (The Messiah).

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

Jesus possibly heard their footsteps behind Him and turned to them. Jesus was asking them why they were following Him. Rabbi or Master has to do with a teacher. It is so strange that is who so many people of today believe He was (a great teacher). They ask Him where He lives, because they are drawn to Him and would follow Him.

John 1:39, "He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour."

The Scripture is not explicit about where He dwelt. In another Scripture He says, "I have not where to lay my head". It is to no advantage to try to figure out where this is. At any rate, wherever it was, they stayed with Jesus.

John 1:40, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother."

We may assume from this that John (the beloved) was one and Andrew the other. John would not have mentioned himself on purpose to keep them from thinking he was conceited. These two liked what they heard and now are Jesus' disciples.

John 1:41, "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ."

Simon is Peter. This is quite a proclamation. After several hundred years of waiting for Messiah, Andrew has found Him. Most brothers would hurry with this news to their brother. Andrew wants Simon saved.

John 1:42, "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."

Perhaps, Simon didn't believe and Andrew took him so he would, or perhaps, Simon was just excited and wanted to see Messiah. The Lord Jesus immediately tells Simon who he is and what his strength in Jesus will be. He says you will be like a rock. His name also is Peter.

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

Jesus has now begun to gather the twelve to Him. Just "follow me" is enough to cause Philip to come to Jesus. He will now quickly gather His twelve.

John 1:44, "Now Philip was of Bethsaida, the city of Andrew and Peter."

These men were probably previously friends, being from the same town. Bethsaida means fishing house which would be appropriate since they were fishermen. James and John had been fishing acquaintances of Peter and Andrew. This makes it even more probable that the one who was not named was John.

John 1:45, "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Philip wants Nathanael to know, too, and finds him to tell him of the Messiah, the Christ. He reminds Nathanael that the Messiah had been promised by Moses and the prophets. Even though Philip believes Jesus is Messiah, he is looking at the flesh side of Jesus, because he says Jesus is the son of Joseph of Nazareth.

John 1:46, "And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

All of them believed before that no prophet would rise up out of Galilee, and this is probably what he is referring to here. They thought Messiah would probably be from Jerusalem. Philip will not take no for an answer and says, "Come and see for yourself".

John 1:47, "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!"

Jesus, of course, knows everything about everyone. Nathanael is no exception. To prove to Nathanael who He is, He greets him in this manner.

John 1:48, "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael is alarmed because how did Jesus know that he was an Israelite? Nathanael thinks this to be very strange, but wait until he hears the rest of Jesus' answer. Here again, Jesus knows everything all the time, and He knew where Philip found Nathanael. Nathanael was under the

fig tree literally and spiritually. Israel is the fig tree symbolically and that is the teaching Nathaniel was under at the time. Of course, literally Philip had found him sitting under the fig tree, as well.

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

Nathanael suddenly realized it is true, this is Messiah! He calls Him Rabbi (teacher), but quickly adds that Jesus is the Son of God, King of Israel. What an awakening, to be beholding with his very own eyes the promised Messiah. This revelation of Nathanael was similar to the time when Jesus asked the disciples, who He was and Peter said, "Thou art the Christ, the Son of the Living God". This is not a son, but the Son. He says in essence, it is right for you to rule.

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

This is probably the understatement of all time. He would see Jesus open blind eyes, make the lame to walk, open deaf ears, feed 5,000 men with five loaves and two little fishes, speak to the sea and have it obey, and even raise Lazarus from the dead. This is such a small thing in comparison. Jesus is pleased that just this made him believe.

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

Verily, verily means it will happen. There is no question about it. Jesus, perhaps, is speaking here of the transfiguration and also when Jesus was carried into heaven on the cloud. It also means that when you receive Jesus, you have access to the very throne of God through Jesus.



## John 4 Questions

1. What does John call Jesus in verse 36?
2. Whose disciples are these two men?
3. Who followed Jesus?
4. What did these disciples call Jesus?
5. What does it mean?
6. What question did they ask Jesus?
7. Who was the disciple who was named?
8. Who was his brother?
9. What did Andrew tell his brother about Jesus?
10. Who did Jesus call Simon?
11. What does Cephas mean?
12. Who did Jesus find in Galilee?
13. What did Jesus say to him?
14. What town was he from?
15. Who did Philip go and find?
16. What did he tell him about Jesus?
17. Who does Philip believe Jesus is?
18. What makes us think he was still looking at the flesh?
19. Nathanael said, "Can there any good thing come out of \_\_\_\_\_".
20. When Jesus saw Nathanael coming, what did He say to him?
21. How did Jesus add to what He had said to Nathanael in verse 48?
22. Who is the fig tree symbolic of?
23. Nathanael said to Jesus, "Rabbi, \_\_\_\_\_".
24. What were some of the greater things Nathanael would see?
25. He will see heaven open and what happen?

We will begin this lesson in John 2:1.

John 2:1, "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:"

John 2:2, "And both Jesus was called, and his disciples, to the marriage."

This third day speaks of the third day in Jesus' gathering of His disciples. It is interesting to note that Jesus' mother, Jesus, and the disciples would be invited to this type of wedding. This is obviously a Jewish wedding and sometimes they lasted seven to fourteen days. It was a very festive occasion. These have to be prominent people in the community to have this large of a wedding. The guests, as well, would be people who were upper-middle class to upper class as far as financial standing in the community went. Carpenters would fall into that category in those days and so would fishermen who owned their own boats. Both occupations were honorable. This is not a poverty stricken group at this wedding. Some would think, why would Jesus waste His time going to such an affair? Marriage, the Bible says, is honorable. This couple was following God's teaching in getting married. Jesus also loved people and this would show His concern for all things His people on earth are involved in. After Jesus became an adult, there is very little shown in contact with His mother, Mary. Perhaps this wedding was family or close friends. We are not told those details. Possibly, word had already traveled about Jesus' baptism. At any rate, Jesus and His disciples were invited to this wedding.

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

This tells me that Mary knows that Jesus does miracles. This is the first recorded miracle, but that does not mean that Jesus had not done miracles earlier. I feel sure that when a crisis arose in their neighborhood, Mary had seen Jesus taking care of it. The Bible says if all the miracles that Jesus had done were written down, there would not be enough books in the world to hold them. For the exact Scripture read John 21:25. We know for sure that Mary expects Jesus to do something about this situation. This seems like such a trivial thing, but remember this host will be terribly embarrassed if they run out of wine. Jesus cares for our trivial needs, as well as our great big needs.

John 2:4, "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

I do not believe Jesus is harsh to His mother here. I believe He is saying, "I am not quite ready to launch into the miracles at this time". It isn't time yet. There were stages in Jesus' life on earth. He had spent a time subject to His mother and Joseph. Now He is thirty years old, the time when Jewish men take on their spiritual responsibilities. He is old enough now and is on His own. Jesus possibly does not want this miracle at this large gathering at the wedding to thrust Him into His period of popularity. He possibly would rather that would come a short time later from His sermons. Nevertheless, Jesus listens to Mary and has feelings for the host.

John 2:5, "His mother saith unto the servants, Whatsoever he saith unto you, do it."

This in itself is a giveaway that Mary knows about Jesus' miraculous ability. Now is no different than then. Miracles in our lives will not come until we are obedient to Jesus.

John 2:6, "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."

A firkin is nine gallons. Each one of these water pots had from eighteen to twenty-seven gallons each. The washings or ablutions had extended to such an extent that they were continuously washing for one reason or the other, and these six firkins of water were standing by for them to carry on these ceremonial washings with. There were somewhere between 108 gallons and 162 gallons of water here. This had to be for a large group of people.

John 2:7, "Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim."

Just as Mary had said, they did just as Jesus told them to do.

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

There is quite a bit of spiritual teaching here. The Lord tells us to draw from that well where the water will never grow dry. He is that never ending fountain. We see here that Jesus tells these servants to draw. Is this just plain old water and their thoughts changed to make them think it is wine, or is this a wonderful creative act on Jesus' part? I believe this water actually turned to wine. Jesus, you remember, is Creator God. Fruit of the vine will later symbolize Jesus' blood in the communion service. We will see that this is not just some ordinary wine, but the best there is. Again, I say this had to be a prominent wedding, because there is a governor of the feast. By there being over 100 gallons of wine, you know, also, that this is no small wedding. The servants' act of faith was to draw.

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

This indicates that this governor might be a guest, but I really believe he was handling the wedding. This home had servants and had to have a very large house to accommodate a party of this size. This governor was very impressed with this wine. It was remarkably different and better. There is another thing we must see in all of this. The servants knew that this wine was a miracle of God, but the world did not. Even those with great authority did not know, but it was revealed to the servants. We must see in this that God reveals to His servants the mysteries, but He does not reveal them to the world. This bridegroom had been the purchaser of the original wine. The governor wants an explanation of where this superior wine comes from.

John 2:10, "And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

This answers the question of whether it was alcoholic or not. It was, because after they had well drunk, their senses would have been dulled and they would have not known one wine from the other. This new wine was not of this world. This is like the best was kept until last with God, also. He first sent His prophets and judges to bring the people to the knowledge of God, but the best was saved to last when He sent His only begotten Son. I believe this whole incident was kept quiet because Jesus was not ready to be exposed as Messiah at that moment. The servants knew, the disciples knew, Mary knew, and Jesus knew, but I find nowhere in this discourse where the crowd at the party or anyone in authority knew.

John 2:11, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Part of the reason this miracle was done, was so the disciples who had just come with Jesus would know that Jesus could do miracles. It was to build their faith to follow Him. They also know now that their material needs are of no concern, Jesus can supply all their needs.

John 2:12, "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days."

We have talked in some of the other lessons how they would go to Capernaum and probably stay in Peter's house while they were there. The area near Capernaum next to the Sea of Galilee is where most of Jesus' ministry took place. At this point, it seems His brothers in the flesh were with Him, and Mary, as well.

John 2:13, "And the Jews' passover was at hand, and Jesus went up to Jerusalem,"

Passover is not a celebration for the whole world, but is a celebration of remembrance. As we said in a previous lesson, it was to remember the night in Egypt when God sent death to all the first born of Egypt. The only people who did not have their first born die, were those who put the blood of the lamb over the door posts. The spirit of death passed over all houses that had the blood of the lamb. It did not enter. Passover remembers that time. The house of Israel is to remember forever. Jesus is of this house; He goes to Jerusalem to remember.

## John 5 Questions

1. Where was the marriage Jesus attended?
2. Who was with Him there?
3. What makes us realize Jesus was not from a poverty stricken family?
4. What class of people were carpenters and fishermen?
5. In verse 3, they had no \_\_\_\_\_.
6. Who told Jesus they were out?
7. How did Jesus answer Mary?
8. Why did Jesus say He didn't want to be recognized now?
9. At what age do Jewish men take on their spiritual responsibilities?
10. What did Mary say to the servants?
11. What containers did they have to use?
12. How much would each hold?
13. What were these large containers for water doing there at this party?
14. How many gallons of wine would there be?
15. What did Jesus tell the servants to do?
16. Who were they to take the first drink to?
17. Who were the only ones who knew about the water being turned to wine?
18. Who did the governor call to him for an explanation?
19. What makes you know that this juice was alcoholic?
20. Where was this miracle done?
21. Why was it necessary for the disciples to know about the miracles?
22. Where did the group go from the wedding?
23. Whose home did they probably stay in?
24. What celebration was going on in Jerusalem?
25. What does this celebration commemorate?

We will begin this lesson in John 2:13.

John 2:13, "And the Jews' passover was at hand, and Jesus went up to Jerusalem,"

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

In the outer courts, a market had been set up to sell animals for sacrifice and there was a place to exchange the weary travelers' money for the half-shekel suitable for the temple. No coin which had earthly ruler on it could be used in the temple. This place was not only located in a place that God called a place of prayer, but these animals were not the quality the Lord required. These merchants were really not honest.

John 2:15, "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;"

Scourge was a whip. This whip was usually made with strips of leather and had knots tied to make it hurt worse. This is the only time in Jesus' ministry that we ever see Him violent and striking out. He was usually very humble and would not even protect Himself. This is supposed to be the special place of worship. Jesus believes this shows disrespect to the Father. Our churches today should take special note of this. The Lord is very strict about what goes on in His house. This tells me that there is a time to show anger. When the name of the Lord (or anything pertaining to Him) is violated, it is correct to be angry about this.

John 2:16, "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."

Because of this very Scripture above, I feel it is wrong to sell any type of merchandise in the church. Our generation has taken God far too casually. He is not casual. He is exact. He never changes. If He said this was His Father's house, then all sanctuaries everywhere are His Father's house. In Matthew 21:13 we find that Jesus said, "My house shall be called the house of prayer". We should enter the sanctuary with reverence, retain this attitude while we are there, and leave the same way.

John 2:17, "And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

The Scripture the disciples are remembering is from Psalms 69:9, "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." These things said before the disciples are just sinking the message deeper and deeper that Jesus is truly Messiah. The Bible, Old Testament and New Testament, say the same thing. It is the same God that wrote it all.

John 2:18, "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?"

Here these Jews are really asking Jesus what authority He has coming in and doing all these things in the temple. Now they actually are saying if you have the authority, prove it to us. They thought He would do some miracle that would be undeniable. In a sense what these people were doing was destroying the meaning of the temple. God does not like anything associated with Him to be merchandised. Just as He was angered when someone tried to buy the gifts of the Spirit. God's blessings are not for sale. There are so many beautiful spiritual meanings to glean from this. The temple contaminated by any sort of worldliness God will not dwell in. He is a Holy God. The Lord Jesus spoke to the disciples, and in so doing to us also and said He would dwell within us and we in Him. This cannot be if there is sin in our life. He wants a holy house to dwell in. The building we call our church where the Christians meet is like our body. It must be pure and holy, or the Lord will not meet with us there.

John 2:19, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

John believes in this that Jesus is speaking of His own body, which they did destroy and which was raised up on the third day. There are many ways to destroy the temple, and I believe a great deal of temple destruction is going on now. I am not sure the Lord would approve of all the party atmosphere in the Church. The Lord can change it anytime He wants to. If He can create the world and everything in it physically, I am sure it would be no problem for Him to build one temple in three days. Whatever is meant in this Scripture, the Lord is perfectly capable of doing.

John 2:20, "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

The problem is they did not know that they were speaking to the Creator of the world. Here is another time when people are looking with their physical eyes and comparing what they (mere men) could do with what the Lord can do. With men this would be impossible, but with God all things are possible.

John 2:21, "But he spake of the temple of his body."

We see here that John believes Jesus is speaking of His crucifixion and on the third day His resurrection, which it probably does mean. Many Scriptures have more than one meaning. This could mean both.

John 2:22, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

It is always much easier to understand what something meant by looking back to it than by looking forward. Jesus told them numerous times of His crucifixion and three days later His resurrection, but until after it happened, it did not take roots in them. They panicked and ran at the crucifixion, and many of them did not believe He was raised from the dead until they saw Him in person.

John 2:23, "Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did."

The Passover actually is eaten on the fourteenth of Nisan. The purifying of the houses and vessels takes place on the thirteenth. This is overlapped by the Feast of Unleavened Bread which is really part of the same. It lasts eight days. Jesus was in and around the streets of Jerusalem for an extended time. He was preaching, healing, and delivering all that time. The miracles were undeniable. The blind could see, the leper was cleansed, the deaf could hear, the dumb could speak, the lame could walk. There was no end to the miracles He performed. John 14:11 says, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Let Jesus' works speak for Him. It appears they spoke so loudly here that many believed He was Messiah.

John 2:24, "But Jesus did not commit himself unto them, because he knew all men,"

Faith that is based upon things you can see, is not really faith at all. It takes no faith at all to believe a miracle you see with your own eyes. Jesus knew that the faith of these people was shallow and not the kind that would stand up in tribulation. Their faith was not in the giver, but in the gift. This is a dangerous type of faith. When the gifts stop, so does the faith. Jesus did not bare Himself to them, because He sensed this. A faith that is based on getting from God and not giving will not hold up in tribulation. John 16:33 says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

John 2:25, "And needed not that any should testify of man: for he knew what was in man."

The Lord can look right into your heart and know whether it be good or bad. Our thoughts are no secrets to Him, as well. We are His creation, and He knows everything about us. Sometimes, like these here who believed, the Lord can see through and know it is a front. What we feel in our heart about something is even more important than what we do and say. Jesus knows the truth anyway. It is no good to lie about how we feel about Him.



## John 6 Questions

1. Why did Jesus go to Jerusalem at this time?
2. What did He find in the temple that displeased Him?
3. What was really going on?
4. Why did they need money changers?
5. What did Jesus make of the cords?
6. What is that?
7. What did Jesus do that showed His anger?
8. When is the only time anger is permitted?
9. What were they doing with doves?
10. What did Jesus tell them to not make His Father's house into?
11. In Matthew, God's house is what?
12. Where was this action prophesied in the Old Testament?
13. What did the Jews want Him to prove?
14. Where did Jesus say He would dwell?
15. What did Jesus say He would do in three days?
16. What did John believe He was speaking of?
17. How long did it take the Jews to build the temple?
18. Why could these Jews not understand what He said?
19. When did the disciples remember this saying?
20. Why did many believe Him?
21. What was wrong with their belief?
22. Passover is eaten on what day?
23. What other Jewish celebration overlaps Passover?
24. Why did Jesus not commit Himself to them?
25. We learn in John 16:33 that in this life we will have
26. 

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Why did Jesus not need someone to tell Him about these men?

We will begin this lesson in John 3:1.

John 3:1, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:"

Nicodemus means victor over the people. Nicodemus was a Pharisee and a member of the Sanhedrin. He was a very wealthy man, as well. This is the same Nicodemus who stands up for Jesus against the Sanhedrin and says, "Doth our law judge any man, before it hear him, and know what he doeth?", John 7:51. At the time verse 1 occurred, Nicodemus was still sneaking to see Jesus so that the other Pharisees would not know that He believed Jesus. We will see this in the next verse because he came by night to see Jesus.

John 3:2, "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

He came under cover of darkness to keep his associates from knowing. Rabbi, we have touched on before. It is a honorable name for teacher or master. Nicodemus knows that Jesus is not like the priests and religious leaders in the temple. They do not have the power to heal anyone. He recognizes these miracles as being from God. This is a good beginning with Nicodemus.

John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

This statement made to Nicodemus was not just for him but for everyone who wants to see the kingdom of God. We know that Verily, verily means that this is beyond a shadow of a doubt. This statement to a rational man is very difficult to understand. This is really speaking of a drastic change that takes place within a person. The word repent means to turn away from the old life to a new life. This is what this is saying here. Jesus is telling Nicodemus that to acquire the Kingdom of God is much deeper than just believing in the miracles He did. He is telling Nicodemus that this is drastic, like birth. The change has to be total. You must become a new creature. Nicodemus is caught up in things that you can figure out with your mind. He is fully aware of what physical birth is, as you will see in the next verse.

John 3:4, "Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

As I said, Nicodemus is thinking in the natural. Many a mother has interceded for her children and seen them spiritually born again because of her prayers. In a sense, she has birthed them twice.

John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Jesus is speaking here of having the old man buried in water baptism and coming out of the water resurrected to new life in Christ. If we are

buried with Him, we shall also live with Him. We must bury the old carnal man and rise to the Spirit. Of course, the Spirit is capitalized and means the Holy Spirit of God. The argument of baptism could go on for ages. What has to be done which way. I truly believe it is important to be baptized in water as an outward show to the world that we are buried with Christ and rise again with Him to new life. If there has not been a baptism of our heart changing us from an old flesh creature to a brand new Spirit being, we can be outwardly baptized forever and it will not mean anything. The transformation takes place in our heart. The issues of life, good or bad, come from the heart. We must have God's Spirit within us to live in newness of life. Verse six tells it all.

John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The spirit of a man is what he is. Our flesh or our spirit rules over us. We cannot serve two masters. Those who live in the flesh lust after the things of the flesh. The flesh is not in tune with God. When we are born of the flesh, we are consumed by the lusts for the things of the world. When we are born of the Spirit, we crucify our flesh. We no longer live to please the flesh, our desire is to continually please God. When we are born of the Spirit, our fruit that we bear will be goodness, righteousness, and truth, as we find in Ephesians 5:9, "(For the fruit of the Spirit is in all goodness and righteousness and truth;)" V-10, "Proving that which is acceptable unto the Lord." The first birth of a person is of the flesh, but the rebirth which makes us in right standing with God is of the Spirit. That old earthly man has passed away and we are a brand new creature in Christ.

John 3:7, "Marvel not that I said unto thee, Ye must be born again."

Nicodemus was a learned man of the law and all this seems so strange to him. Jesus tells him not to wonder at it. It is so simple, just accept it. Jesus makes sure Nicodemus knows what He is saying because He says it again here, "Ye must be born again of the Spirit to inherit the kingdom".

John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

You cannot see the wind or the Spirit. To try to say where the wind came from or where it is going would be pure presumption. This is like the new birth in the Spirit. You know it is there, but to explain how it got there is another thing. God is a Spirit. To be born in the Spirit then would be to be born into the family of God. Just as you can see after a wind has gone through and rearranged leaves etc., the same thing is with the Spirit. It has a way of rearranging lives. After a windstorm, you see the results. After a new birth in the Spirit, you see the results, as well. A person's whole outlook on life changes.

John 3:9, "Nicodemus answered and said unto him, How can these things be?"

As we said at the very beginning of this study, Nicodemus was a logical man. He analyzed everything all the time, but this he could not understand. He asks Jesus how can it be?

John 3:10, "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"

This is not quite a reprimand, but perhaps a caution. Jesus is telling him, you are a man of the law and you don't know this. It seems, too, that Nicodemus must have held an important position because he is called here master of Israel. Nicodemus should have known more about what the Old Testament Scriptures taught.

John 3:11, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."

Nicodemus believed the miracles, but he could not turn loose of his affluent life and become a new creature. He wasn't ready to give up friends and family (that's why he came to find Jesus at night). Nicodemus did not really want a total change, just a little bit of change would be okay. He didn't want to be a new creature with the old passed away. He liked his old way as master of Israel. We read earlier how this Light of Jesus would shine in darkness and the darkness comprehended it not. Jesus is saying, we are giving you our firsthand knowledge and you don't believe us.

John 3:12, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

Jesus says to Nicodemus here, "The example I gave you was of earthly things that you are acquainted with, and you do not understand. What makes you think you would understand heavenly things of which you know nothing, because you have never seen them?" The type of belief spoken of here is called faith.

## John 7 Questions

1. Who was this ruler of the Jews in verse 1?
2. What was he?
3. What does Nicodemus mean?
4. Who does Nicodemus stand against later to take up for Jesus?
5. What makes us know Nicodemus doesn't want anyone else to know he came to Jesus?
6. What does he call Jesus?
7. What made Nicodemus believe Jesus came from God?
8. "Except a man be \_\_\_\_\_ he cannot see the kingdom of God"
9. What does repent mean?
10. What logical question does Nicodemus ask Jesus?
11. "Except a man be born of \_\_\_\_\_ and of the \_\_\_\_\_, he cannot enter the kingdom of God"
12. Where does the new birth transformation take place?
13. "That which is born of the \_\_\_\_\_ is \_\_\_\_\_"
14. "And that which is born of the \_\_\_\_\_ is \_\_\_\_\_"
15. We cannot serve \_\_\_\_\_ masters.
16. What are the desires of fleshly people?
17. Who rules over the spirit?
18. Name three fruits of the Spirit?
19. Where is this Scripture found on the fruit of the Spirit?
20. What did Jesus tell Nicodemus to marvel not at?
21. What can you not tell about the wind?
22. Compare a windstorm to someone who just received the Spirit.
23. In verse 9, what did he ask Jesus?
24. What did Jesus call Nicodemus that would have made you think he knew more about the Bible?
25. What did Jesus tell Nicodemus he wouldn't understand?

We will begin this lesson in John 3:13.

John 3:13, "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

In the last lesson, Jesus was telling Nicodemus how to receive the kingdom of God. Jesus had just finished telling Nicodemus that he did not understand things of the earth, and how could he then understand things of the heavenly. Jesus is telling Nicodemus, you haven't been up in heaven, so you can't understand. Jesus is speaking of Himself in verse 13. He was in heaven with God and came to earth to save us. Jesus is the only one who truly understands the heavenly.

John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

John 3:15, "That whosoever believeth in him should not perish, but have eternal life."

In Numbers 21:9, it tells the provision that God made for the sins of the people to be forgiven. Numbers 21:9, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." This serpent was made of brass. Brass means judgment. This serpent and the brass is what you see on a doctor's papers. This serpent lifted up on a pole is the very thing that happens to us with Jesus. Jesus was raised up, and we must look to Him to be saved. In II Kings 18:4, you can read of the destruction of the brazen serpent on the pole. It was just a shadow of what wonderful thing would happen when Jesus should be raised and save us. If we look to Jesus, we will find deliverance. Notice salvation is for whosoever will. Believeth means continues to believe. The Him is Jesus Christ our Lord. Romans 10:9 goes into a little more detail about this belief; if we truly believe in our heart and confess with our mouth, we shall be saved and not perish. Believing in Jesus as Saviour and Lord brings everlasting life.

John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This is the most quoted Scripture in all the Bible. You can easily see why; because it is full of so much hope. We need to take a very good look at it. God so loved this is a love so far above anything man knows that we really do not understand. The word loved here is translated from Agape which means to love much in a moral sense. This love goes way beyond the human ability to love. This type of love is not because, but in spite of. He loved us with this love so much, that while we were yet in sin, He sent His Son to die on the cross to save us: not because we deserved it, but because we didn't deserve it. Jesus came to save the lost. It is so simple and yet so hard. Believeth here, again, means continues to believe. You see, salvation is a way of life. Everyday when we get up we must remember all over again and believe. This is not something we do causally. This belief means to believe in God and love Him more than anything or anyone else. Matthew 22:37 tells us what this love and belief is, "Jesus said unto

him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." You see, if you really believe, you will practice the verse above. God will be first in your life, or He will not be in your life at all. There is no way to perish if you are in this right standing with God. He has prepared for us a place to spend all of eternity with Him.

John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

This send here shows that Jesus is on a mission to accomplish for forever. The name Jesus, as we have said before, means Saviour or Jehovah Saviour. The Word took on the name of Jesus Christ for His work of salvation. There is a time, at the end of the age, when Jesus will be Judge and will determine each of our destination, whether heaven or hell. His mission to the earth, however, was to save all mankind who would accept it. The name of Jesus is very powerful. The only way to get to heaven is through belief in Him. So through Him we receive eternal life.

John 3:18, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Salvation is so simple. So many do not receive God, because they have pre-conceived ideas of how it is so hard to be saved. Faith in the name of Jesus Christ, speaking of this belief to others, and a love for God that surpasses all others is so intertwined that they are inseparable. To believe in Him truly and completely changes our life. To believe on the name of Jesus, too, causes us to keep His commandments. To believe on His name brings, peace, joy, and hope. If we believe, we are assured of the resurrection. We are not like those who have refused Him and have no hope. When Thomas asked Jesus how he could know the way, Jesus said, "I am the Way, the Truth, the Life."

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

We have spoken so much about the Light. This Light is Jesus. This Light gives everything the power to live. The best thing this Light does is do away with darkness. The great thing about this Light is that it shines into all the corners of life and makes manifest (visible) the works. People who have rejected the Light of Jesus, want their deeds to be hidden by darkness. They are ashamed to have them out in the open. I have said it before, but notice, most crimes are done under cover of darkness. Where there is absence of light, darkness prevails. Everything pertaining to darkness pertains to Satan and his crowd. Come to the Light and let this Light do away with all the darkness in your life.

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

We see here a contrast. The evil doer will hate the Light because it would reveal his evil conduct. This could have to do with the followers of Jesus (Light) and the followers of Satan (darkness). Those who are drinking, swearing, doing all sorts of bad things hate those who are doing good. It

gives the evil children of darkness a terrible guilt complex to be around those of truth and life. Comparisons are bound to come up, and those who walk in darkness fall way short. Those who are living evil lives hate those who are following Jesus. Their sins make them feel guilty, and that causes them to hate.

John 3:21, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Truth, love, joy, peace, honesty, and happiness need no darkness to hide in. They are products of the Light. Those who live in the Light are eager to have any small things in their life that are not pleasing to God shown up, so they can get rid of them. They are growing constantly in honesty, peace, and truth. The Light reveals what is there. If they are good deeds, you do not want them hidden.



## John 8 Questions

1. What man hath ascended up to heaven in verse 13?
2. Why can't Nicodemus understand?
3. Even as Moses lifted up the serpent in the wilderness, who must be lifted up?
4. What was the serpent made of in Numbers?
5. What does that metal mean?
6. What do we see in doctor's offices today that is taken from the Old Testament and points to healing?
7. If we look to Jesus we will find \_\_\_\_\_.
8. Who is salvation for?
9. What is the most memorized Scripture in all the Bible?
10. What kind of love is spoken of in John 3:16?
11. What is the difference between God's love and man's love?
12. \_\_\_\_\_ is a way of life.
13. How are we to love God?
14. God sent not his Son into the world to \_\_\_\_\_ it but to \_\_\_\_\_ it.
15. What does the word send in verse 17 show about Jesus?
16. When will Jesus be Judge?
17. In verse 18, what does anyone need to do not to be condemned?
18. Why do men love darkness rather than light?
19. What is the very best thing Light does?
20. "For every one that doeth evil hateth the \_\_\_\_\_"
21. Why does he that doeth truth come to the Light?
22. Name six things that need no cover of darkness.

We will begin this lesson in John 3:22.

John 3:22, "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized."

This does not mean that Jesus baptized. Those of Jesus' party baptized, but Jesus did not personally baptize. Jesus preached and his disciples baptized. In John 4:2, we see that Jesus didn't personally baptize, "(though Jesus himself baptized not, but his disciples,)" These country folk seemed to be more acceptable of Jesus than those of the temple.

John 3:23, "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

We see here that John the Baptist was still preaching repentance and pointing them to the Saviour. Possibly thousands of people were baptized by John, and the fact that abundant water was there would be important. John did not go and join Jesus' group because that was not what God called him to do. He was to proclaim the coming of Messiah and tell those who didn't know that He was here.

John 3:24, "For John was not yet cast into prison."

John had spoken boldly about Herod taking his brother's wife, Herodias, as his wife. He went so far as to tell them that they were living in adultery. John would be cast into prison and lose his head for this accusation.

John 3:25, "Then there arose a question between some of John's disciples and the Jews about purifying."

The town that John was in was probably pretty close to Jerusalem, since this question arose. This ceremonial cleansing with the Jews was very important and this seemed to be what the discussion was about. Jesus had taught that what went on in the heart was much more important than these washings from without. To receive Jesus, there had to be a change of heart. The spirit of man (within) was what had to be clean. The cleansed heart brought good things to surface. The Levitical law contained many ordinances to washing the outward flesh. I guess if there was one basic difference in the law and grace, it is the difference in flesh and spirit. Jesus looked on the inside of man. The law looked on the outside. Washing away your sins with baptism is the baptism of repentance and has to do with the past. The baptism of the Spirit changes man from within.

John 3:26, "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."

This is meaning John's disciples came to him. Rabbi is a name of great importance. Jesus was called by this name by those who had great respect for Him. The strange thing to understand here is that John's disciples knew that John spoke of Jesus as Messiah. Why did they not follow Jesus? Perhaps it was loyalty to John, but John's mission was to open up the way

for Jesus the Christ (Messiah). These disciples are disappointed that more people are being baptized by Jesus' disciples.

John 3:27, "John answered and said, A man can receive nothing, except it be given him from heaven."

John is telling his disciples here that he has done the job that God gave him to do. He is not supposed to do more. His mission is complete. Ministers of today should look at this. John is not jealous of Jesus. John has done the job that God gave him to do. Everyone who has ever been called to do anything for God should do exactly what they are called to do, nothing more and nothing less. We should never compare ourselves with others' calls. Their call is different. We must do what God called us to do and not someone else's job. It may be great or small. Whatever it is, it is our job.

John 3:28, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him."

John, half-reprimanding his disciples, says, "I told you that I was preparing you for the Messiah (Christ)". John quickly tells them, "I told you from the beginning that I am not Messiah. I was sent as a messenger to tell of Him and to make the road open for everyone to receive Him when He came. You know that is what I said, you are my witness that is all that I said."

John 3:29, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

We see here, John giving them an earthly example so that they will understand. The friend here is like the best man at the wedding. He helps prepare for the wedding and gets everything ready for the wedding, but the groom and bride are the main participants. The friend must step aside when the wedding actually begins. We know that this Scripture has a deeper meaning than just the surface. The bride is the church, those who receive Jesus as Saviour are the bride. Jesus is the bridegroom. John rejoiced because his message was true.

John 3:30, "He must increase, but I must decrease."

John is saying, "This is the one that I prepared the way for. Now that He is here, I must step aside and let Him take over". John is saying the messenger is not as important as the message. When the message arrives, the messenger's job is done.

John 3:31, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."

John says here, "I am an earthly body, and all I can tell you about is the earth, but Jesus is the Word who took on flesh. This Jesus can tell you all about heaven, because He has been living in heaven. He (Jesus) is above me. He is my God."

John 3:32, "And what he hath seen and heard, that he testifieth; and no man receiveth his testimony."

He, Jesus, has firsthand knowledge of heaven, the heavenly beings, and the throne of God. He was there. Jesus does not tell you of things He believes. He tells you of things He knows. He has seen these things with His own eyes, and heard the things He tells you with His own ears. Men do not believe Him, because they do not know who He is, God the Son. Even though the Scriptures have prophesied His coming for so many years, now that He is here, they do not believe Him.

John 3:33, "He that hath received his testimony hath set to his seal that God is true."

Those who have received Him, have received the Truth of God. God's promises always come about. Those who believe Jesus Christ of Nazareth is Messiah the Saviour have their names written in the Lamb's book of life.

John 3:34, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

Jesus was completely filled with the Spirit. Every gift of the Spirit was active in Jesus. It tells it the very way it is in Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily." You see, Jesus was God the Word, who became God the Son. We call Him Jesus because His purpose on the earth was to be our Jehovah Saviour.

John 3:35, "The Father loveth the Son, and hath given all things into his hand."

In Matthew 11:27, the Lord Jesus says that all things were given unto Him. John the Baptist heard the voice from heaven say, "This is my beloved Son". John has heard of the miracles that Jesus has done which are not part of John's ministry, also. He knows well who this is.

John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

We read this very same meaning in Romans 10:9-10. Believeth, as we have said before, has a much deeper meaning than what we see on the surface here. Believeth means continues to believe in the face of all kinds of hardships. Jesus expresses Himself later in this book of John by saying, "I am the Way, the Truth, the Life". We have discussed how the breath of life within us was placed there by God. Believing has to do with being willing to be obedient to God. If we believe, then we will follow in the footsteps of Jesus. He is Truth, Happiness, Joy, Knowledge, Love, and a million other really good things. How could we be such a fool to turn down all of that by saying we do not believe. It is so simple to truly believe way down deep in our heart and then confess that belief to others. I want to say one thing here that might not relate too closely, but I believe it is a point. Adam and Eve were in the garden where the Tree of life was. The Tree of life (Jesus) was available to them. It was in the center of the garden. Had they eaten of the Tree of life (Jesus), they would have lived forever. They ate around the edge of the garden. They didn't take the trouble to go to the center of the garden. Christians (so called) stop nibbling at the

edge of the garden. Make Jesus (the Tree of life) the center of your life and you, too, will acquire everlasting life.

## John 9 Questions

1. What were Jesus and His men doing in the land of Judaea?
2. Did Jesus actually baptize?
3. Who was baptizing at Aenon?
4. Why did they choose that spot?
5. In verse 24, we know that what awaits John?
6. What were the questions that arose between Jesus' disciples and John's disciples?
7. Jesus taught that the purifying that was necessary was what?
8. What is the difference between the law and Jesus' teaching?
9. What honorable name did John's disciples call him?
10. What slight exaggeration did John's disciple make?
11. What was John's mission God gave him?
12. Where are the orders given for anyone who is called to the ministry?
13. What did John remind his disciples of in verse 28?
14. Who is the bridegroom symbolic of in verse 29?
15. Who is the bridegroom's friend?
16. Why was John rejoicing that Jesus had the greater number of followers?
17. In verse 30, what does John say about himself and Jesus?
18. Which is more important, the message or the messenger?
19. Who is above all?
20. Why can Jesus tell so well about heavenly things?
21. What have those done who received Jesus' testimony?
22. Who is the only one who ever was filled completely with the Spirit on earth?
23. In Colossians 2:9, what do we learn of Jesus?
24. Who gave all things into Jesus' hands?
25. How did John know that God the Father loved Jesus?
26. He that believeth on the Son hath \_\_\_\_\_
27. \_\_\_\_\_.
28. What abideth on him that believes not?
29. What causes us to be obedient to God?
30. Where was the Tree of Life located in the garden of Eden?
31. What lesson can we Christians learn from the location of the Tree?

We will begin this lesson in John 4:1.

John 4:1, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, "

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

John 4:3, "He left Judea, and departed again into Galilee."

These Pharisees opposed John the Baptist, but they were even more opposed to Jesus Himself. By this time word had filtered out to them that Jesus was baptizing even more than John. This angered the Pharisees. We see here in parentheses that it was actually Jesus' disciples who were doing the actual baptizing. Jesus was preaching, and His men were baptizing. Jesus left these religious people of that day and went out to where His message would be more readily accepted. Jesus would go to the people themselves over the leaders of the temple.

John 4:4, "And he must needs go through Samaria."

Samaria means watch mountain. This had been an evil city. Ahab built a temple to Baal. Elisha and Elijah had ministered in Samaria, also. This became a city that Philip preached in. We see here that Jesus passes through Samaria. This Samaria is probably the country of which the capital is the city of Samaria.

John 4:5, "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph."

This word Sychar means town of drunkards or town of liars. There is no record of a town by this name, so many believe it was John's way of telling of the sins of the city Shechem. It really doesn't matter about which city it is. The point that is being made here is that it is an evil city of drunkards and liars. In Genesis 33:19 and in numerous other Scriptures, it appears it is the land of Shechem.

John 4:6, "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour."

We see this then is about noon time (6th hour). In the flesh, Jesus would get tired just as we do. He was weary from all this walking. He sat down on the well to rest. We read about Jacob having this well dug in Genesis.

John 4:7, "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."

Jesus here is speaking to a woman of not very high estate, because she is drawing water. Jesus is a Jew and she is drawing water. Jesus is a Jew and she is a Samaritan. It is forbidden for a Jew to have anything to do with a Samaritan. Jesus asks her for a drink, so that He might bless her.

John 4:8, "(For his disciples were gone away unto the city to buy meat.)"

This tells us a few things about the disciples. They had money to buy with. They were not totally without funds. Jesus does not just make food appear every time they get hungry. When they can provide for themselves, He lets them. Had they been with Jesus, this conversation with Jesus would have been harder. The disciples would not have wanted her speaking to Jesus. Notice, also, here that Jesus is where we are so that we might receive Him.

John 4:9, "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

This woman was aware that the Jews thought themselves better than the Samaritans. She knew that many of the men of Samaria thought of women not too highly either, so she brought that in, also. Jesus had a great deal to do with women. This was no barrier to Him. Just as the churches in most of the cities of the U.S. today are about 75% women, a large part of Jesus' followers were women then including all of the Marys, Martha, Dorcas, Joanna, Susanna, and many others. Luke 8:2-3 mentions some of these women who helped Jesus.

John 4:10, "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The gift of God is eternal life in Jesus Christ. We see from this that it is necessary to know who Jesus is before we can receive eternal life from Him. This living water is the gift of the Holy Ghost. This water that springs inside of us never stops flowing. Jesus is telling her to ask and she will receive, if she believes.

John 4:11, "The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water."

This woman, like so many of our modern day church members, can only see the physical. She rationalizes that the well is deep, and He has nothing to draw with.

John 4:12, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

She is claiming to be a descendent of Jacob. Jacob through Joseph, through Ephraim, would have been the chain. What she doesn't realize is that Jesus was before Jacob and, in fact, is Jacob's God.

John 4:13, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:"

John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This is the water of the Holy Spirit of God. I sing a song called "There Is A River". It says in this song that this river flows from deep



within. Water spoken of in many places in the Bible means the Word. We see here then that Jesus is offering to her the water of life. She had been looking at the well of Jacob which brings water to quench the fleshly thirst. The water Jesus has is water of the Spirit.

John 4:15, "The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw."

Jesus had told her in verse 10, if she asked, He would give her this water. Here she asked. She is like many Christians who believe Jesus' gifts are to make our flesh feel better. Jesus' gifts are of the Spirit.

John 4:16, "Jesus saith unto her, Go, call thy husband, and come hither."

This does not mean that her husband would have to come for her to receive salvation from God. It just shows us that Jesus knows she doesn't have a husband, and He says this to her to get her to repent of her sins. If you will, He is activating her conscience.

John 4:17, "The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:"

John 4:18, "For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

Jesus knew all of this about her, before He ever began speaking to her. The wonderful thing to me in all of this is that even though her sins were scarlet, Jesus offered salvation to her. He accepts her penitent heart when she says, "I have no husband".

John 4:19, "The woman saith unto him, Sir, I perceive that thou art a prophet."

John 4:20, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

We see in this that this woman's people only believe the Pentateuch, or the first five books of Moses. For her to see that Jesus is a prophet, is more than her people will accept. They (the Samaritans) did not accept the prophetic books of the Bible as truth. Abraham and Jacob had built altars in this area, but they had been off and on with true worship. We see that she is aware that the Jews thought mount Moriah should be where God's temple should be. For special celebrations, Jews from all over Israel came to Jerusalem to worship. Passover was one of those occasions.

John 4:21, "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."

In a very few short years (about forty) the temple in Jerusalem will be destroyed. Jesus is perhaps speaking of this prophetically. Jesus brings the name of the Father God here.

## John 10 Questions

1. When Jesus heard that the Pharisees had heard He was baptizing more than John, what did He do?
2. Who really was doing the actual baptizing?
3. What country did Jesus go through?
4. What does Samaria mean?
5. Who were two prominent prophets who had ministered here?
6. What was the name of the city where He came?
7. Who had Jacob given land to here?
8. What does Sychar mean?
9. What was John probably doing calling Shechem by this name?
10. Where did Jesus stop to rest His body?
11. What time of day was it when Jesus stopped to rest?
12. Who came to the well?
13. What did Jesus ask her for?
14. Where were the disciples when this happened?
15. What does this Scripture tell us about the needs of the disciples?
16. Who did she say the Jews had no dealings with?
17. Was the fact that she was a woman a barrier for Jesus?
18. "If thou knewest the \_\_\_\_\_ of \_\_\_\_\_ and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."
19. What is the gift of God?
20. Living water symbolizes what?
21. What two reasons did she give Jesus why He could not get water?
22. She asks Jesus, "Art thou greater than our father \_\_\_\_\_."
23. Jesus told her, if she drank of this well water she would \_\_\_\_\_."
24. If she drinks of the water He gives her, what will happen?
25. In verse 15, she asks Jesus for what?
26. Who did Jesus tell her to call?
27. What is her answer?
28. How many husbands had she had?
29. What did she perceive Jesus was?
30. Where did the Jews say was the place to worship?
31. What did Jesus tell her would happen soon?

We will begin this lesson in John 4:21.

We had verse 21 in the last lesson, but it bears repeating here. To set the scene, Jesus is speaking to the Samaritan woman at the well.

John 4:21, "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."

Notice that Jesus does not reprimand her for worshipping here rather than in Jerusalem. God cannot be contained in a house.

John 4:22, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."

They worshipped the unknown God of the first five books of the Bible. The books of Moses. Jesus reminds her here that the law came through the Jews. He is actually telling her that through Him (a Jew) salvation comes.

John 4:23, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Jesus is explaining to the woman here, that true worship takes place in your heart. Worship (true) is not in all the ceremonial things you do, but do you really love the Father in your heart and desire to please Him? Spirit is not capitalized above because this is speaking of man's spirit. The will of true Christians is to do what God would have them do. They diligently search the Bible to find the will of the Father, that they might live in it. Jesus is the truth. They live the truth. Their spirit controls their flesh and lives to please the Father. The Bible must be our textbook. Jesus must be Lord of everything in our life. We cannot live a fleshly and a spirit life. Let the spirit control the flesh and we will please God.

John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

This is the image we are made in. We are a spirit dwelling in a house (flesh), and we have a soul (will). The flesh will return to dust. God is eternal. Our Spirit will live eternally. This spirit will take on a new heavenly body for our stay in heaven. The Father, Word, and Holy Ghost are one in Spirit. Only the spirit of man can truly worship this God who is Spirit. If we submit our will to the Father as Jesus did when He said, "Nevertheless not my will but thine", we will be worshipping the way He would have us to.

John 4:25, "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things."

She knows something about the Scriptures, because she knows Messiah is promised. It even appears that she realizes more about Him than many others do. She knows that He won't just tell them where to worship, but will reveal to them the will of the Father, as well.

John 4:26, "Jesus saith unto her, I that speak unto thee am he."

This is really the first time Jesus has come right out and said who He was with nothing hidden. Jesus knew that He was not to reign as King at this time. He had hidden from others just exactly who He was, because He knew that was not to be His job this time on earth.

John 4:27, "And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?"

The Rabbis' had taught that a man should not salute a woman in a public place. These teachings, like so many other things taught, were not really the wishes of God, but man. They marveled because in their eyes, He was too good to speak with a woman. One of the things Jesus did was take away the curse on the women. He treated them equally with the men. In fact, a great portion of His followers were women. We found in Luke that they ministered to Him with their substance. He lifted woman to her true position by the side of man. They were the last at the cross and the first at the sepulchre. They received the baptism of the Spirit in Acts. In Christ there is no male or female, Galatians 3:28. Jesus was interested in the spirit, not the flesh. The spirit knows no gender.

John 4:28, "The woman then left her waterpot, and went her way into the city, and saith to the men,"

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

By this time she was so excited that she left this waterpot behind. I am sure she ran to the city to tell everyone who would listen. This word she carries is like a missionary in a hostile land. She came to the men and told them, "Come see a man which told me all about my life." Then she poses the question, "Is this not the Christ?"

John 4:30, "Then they went out of the city, and came unto him."

Her excitement is what caused them to go and see.

John 4:31, "In the mean while his disciples prayed him, saying, Master, eat."

The disciples had gone to Sychar and gotten food and now they are back and hungry. They say, "Master, eat".

John 4:32, "But he said unto them, I have meat to eat that ye know not of."

Jesus is not as absorbed with pleasing the flesh as the disciples are. Jesus fasts for many days at a time. He is more interested in the salvation of this woman than He is in eating.

John 4:33, "Therefore said the disciples one to another, Hath any man brought him aught to eat."

They were thinking that perhaps this woman brought Him something to eat. What they didn't realize is that He was not as absorbed with caring for His body as they were.

John 4:34, "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

The thing which makes Jesus happy is not a big meal, but to know He is doing the will of the Father. He realizes time is running out and wants to get on with the job He was sent to do. I have said it before, but it is very important that we become able to say, "Not my will but thine, O Lord", just as Jesus did.

John 4:35, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

This is certainly a spiritual harvest spoken of here. Jesus is telling these disciples, "What are you waiting for? The time to bring people into the kingdom is now." Jesus speaks of the harvest of people into the kingdom. Because Jesus has revealed Himself to this woman of Samaria, now she is bringing with her the men of Samaria. Today we can look at the signs of the times and know the fields are white unto the harvest.

John 4:36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

The sower would be the first one to bring the message of the Lord Jesus. Then another minister or prophet will come by and water (add a little more) the seed that was planted. Then comes harvest time, another who did not plant the seed, nor water i t comes along and brings in the harvest. All have laid up treasures in heaven for their efforts in bringing these to the Lord. Jesus is the Lord of the harvest. The angels in heaven rejoice when one comes into the kingdom. The people who were a part of bringing the person to the knowledge of God rejoice greatly that they could be a part.

John 4:37, "And herein is that saying true, One soweth, and another reapeth."

John 4:38, "I sent you to reap that whereon ye bestowed no labour: other men laboured. And ye are entered into their labours."

The seed had been sown and re-sown ever since the first day Jesus preached. Even now, every Scripture you mention to a lost soul is like seed. The seed is the Word of God, whoever sows it. As we said above, someone sows, and another comes and nurtures. Jesus is telling His disciples, and even speaking to us now, to go out into the field and harvest the souls for Him. Just as the roofer comes after the house is built and puts a roof on so is the person who baptizes someone who someone else has planted the Word in. The foundation, the walls, and even the inner roof, has to be put up before the roofer comes and puts the final roof on. Many a mother will witness and pray for a son or daughter all of her life. Sometimes she even dies before they come into the kingdom, but they will

come in. She planted the seed and someone else harvests, but God gets the crop.

## John 11 Questions

1. Jesus told the woman of Samaria that there would come a time when she would not worship on \_\_\_\_\_ or in \_\_\_\_\_.
2. Salvation is of the \_\_\_\_\_.
3. What did Jesus say she worshipped?
4. What was the only part of the Bible these Samaritans used?
5. The true worshippers worship the Father in what two ways?
6. True worship takes place where?
7. Why is spirit not capitalized in verse 23?
8. What does the Bible say is better than sacrifice?
9. Verse 24 tells us God is a \_\_\_\_\_.
10. How are the Father, Word, Holy Ghost one?
11. Who did the woman say she knew was coming?
12. What is another name for Messiah?
13. What did this woman of Samaria say Messiah would tell them?
14. What did Jesus tell the woman in verse 26?
15. What did the disciples marvel at?
16. Who were the last at the cross and the first at the sepulchre?
17. Who did this woman go and tell in Sychar?
18. What did she tell them?
19. What reaction did they have?
20. What did the disciples try to get Jesus to do?
21. What surprising thing did Jesus tell them?
22. When Jesus refused to eat, what did they assume?
23. Jesus said, "My meat is to do the \_\_\_\_\_ of him that sent me, and to finish his work."
24. In verse 35, Jesus told them not to say harvest was in four months, but to do what?
25. What kind of harvest is this speaking of?
26. Who will rejoice over the harvest?
27. Give an example of one sowing and another reaping.

We will begin this lesson in John 4:39.

John 4:39, "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did."

This is a continuation of the Samaritan woman who went back into the city of Sychar and told the men about Jesus. It appears that the thing that convinced them was that He told her all about her past. Notice how much more eager to believe were these Samaritans than the scribes and Pharisees.

John 4:40, "So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days."

These people knew they were in need of Jesus' teachings. They were not like the self-righteous scribes and Pharisees which wanted to be rid of Jesus. These people of Sychar wanted to hear more. This little bit that the woman had told them had really stirred them up, and they wanted to hear more. The Lord loves the humble in heart. The self-satisfied group of the temple could not receive anything from Jesus. These people of Samaria were eager to hear.

John 4:41, "And many more believed because of his own word;"

These people came at first because of the testimony of the woman, but now they believed because of the words Jesus had spoken.

John 4:42, "And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

These people that the Jews looked down on and were thought to be ignorant of the Word of God accepted the Truth when they came face to face with it. Jesus had said of the self-righteous temple leaders that they had ears and did not hear. They were so opinionated that they would not listen; but these Samaritans had ears, and they did hear and receive Jesus as Christ and Saviour and Lord. The woman planted the seed here, and Jesus harvested this crop of souls. They had a two day revival and many were saved.

John 4:43, "Now after two days he departed thence, and went into Galilee."

This is where He was headed when He came through Samaria.

John 4:44, "For Jesus himself testified, that a prophet hath no honour in his own country."

Jesus didn't go back to Nazareth. He would not have been recognized as a prophet in Nazareth, because these people saw Him grow up, supposing Him to be Joseph's and Mary's son. Since they had been around in His youth, they did not believe He was Messiah. Even His family (brothers) did not believe. Jesus says here a prophet hath no honour in his own country. This is true even today. If you are called to the ministry, usually the last



ones to accept the call is real, are your family and close friends. The reason is they know the old you.

John 4:45, "Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast."

The miracles that had been done at Jerusalem at the feast caused them to believe. In Jerusalem, Jesus had been proclaimed by many as a prophet. These people had been there for the feast and were eyewitnesses to His miracles, as well as hearing some of the messages He brought to the people. Galilee covers a pretty large area and probably does not mean that He went back to Nazareth, because of what we read in verse 44 about not being accepted by those who know you. This is certainly true of many ministers today. You can go away and be well accepted and not be accepted at all in your own area until you have been recognized elsewhere first. Certainly this is the case here.

John 4:46, "So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum."

Remember, Jesus had not allowed them to tell at Cana of the miracle. It is certain that there was no way to keep some from knowing of it. This nobleman could have even been a guest at this large wedding. We do know that for some reason he knew that Jesus was a healer. The news had traveled, and this nobleman feels that distance doesn't matter with the Lord and that He will heal his son.

John 4:47, "When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death."

A father will go to any amount of trouble to get help for his dying son. Possibly he had been searching for Jesus and caught up with Him here in Cana. At first he requests Jesus to go with him to Capernaum and heal his boy.

John 4:48, "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."

This scolding remark is not just for this father, but for all those listening even to now. Those who followed Jesus, followed to see a miracle or to be fed. In I Corinthians 1:22 we read, "For the Jews require a sign, and the Greeks seek after wisdom:" Over and over they said, "What sign will you give us?" Belief based on signs and wonders is really pretty shallow. Jesus will say later, "Blessed are those who have not seen and yet believe."

John 4:, "The nobleman saith unto him, Sir, come down ere my child die."

This is almost a pleading for his son's life. He believes if Jesus comes to his house and lays hands on his son, he will live. It is almost as if the dad is saying, "I will do anything, just come."

John 4:50, "Jesus saith unto him, go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way."

Jesus has power over life and death. This man believed these strong words that Jesus spoke. He did not doubt the healing of his son. He went away fully believing that his son was well. This kind of faith moves mountains. Just as the lepers were healed as they went, this father stepped out in faith as he left Jesus and headed for home, knowing that his son was healed.

John 4:51, "And as he was now going down, his servants met him, and told him, saying, Thy son liveth."

The servant comes to find this troubled father and tell him that his son is well. The father was headed home with confidence, not worried as he had been before he left there. He believed that his son was healed. Over and over Jesus would say, "Your faith hath made you whole". In this case, it was the father's faith that made the son whole.

John 4:52, "Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him."

John 4:53, "So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

This belief here goes much further than believing that the son was healed by Jesus. This nobleman and his whole family now believe that Jesus is Messiah (the Christ). There was no question what healed the boy. It was at the very hour when Jesus had pronounced him healed. This miracle has not only saved the son's life, but saved the whole family for all of eternity.

John 4:54, "This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee."

Perhaps this is speaking of this miracle of the son and the miracle of turning the water to wine. Both had been done just after entering Cana.

## John 12 Questions

1. In verse 39, why did many of the Samaritans believe?
2. How long did Jesus stay with the Samaritans?
3. How were they different from the rulers of the temple?
4. In verse 41, we read many more believed because of what?
5. After they heard Jesus, they proclaimed Him to be whom?
6. When Jesus left Samaria, where did He go?
7. Where does a prophet have no honor?
8. Why did the Galileans receive Him?
9. What city in Galilee did He come to?
10. What miracle had He done here before?
11. Who came and found Jesus there?
12. What was his need?
13. Where was his son?
14. What did the father try to get Jesus to do?
15. Jesus said, "Except ye see \_\_\_\_\_ and  
\_\_\_\_\_, ye will not believe."
16. Who require a sign?
17. How does Jesus heal the son?
18. What is the father's part in the healing?
19. Who met the father to tell him his son liveth?
20. What did the nobleman ask the servant?
21. What result did this healing bring?
22. What is meant by verse 54?

We will begin this lesson in John 5:1.

John 5:1, "After this there was a feast of the Jews; and Jesus went up to Jerusalem."

This is probably the second Feast of the Passover here. Of course, it could have been any of the Feasts, but Jesus seemed to put more emphasis on Passover. Jesus went to Jerusalem for the major feasts the same as all dedicated Israelites.

John 5:2, "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches."

This place with the five porches means place of grace. Bethesda means house of grace or mercy. This would go right along with the number five which means grace. These porches were probably shade for the people waiting to get into the water. Many believe this to be Siloam. It really doesn't matter, just Jesus' act matters.

John 5:3, "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."

Here we see a scene of numerous people lying on these porches waiting for the water to move. On a small scale, this was a place people came to receive a miracle.

John 5:4, "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

This healing was on such a limited scale. Just one out of all these numbers who waited would be healed. What a disappointment to wait and then not be healed. This water being troubled here in the Bible has caused many to believe in miracles such as this. Possibly the most famous being the one in Europe called Fatima. These seem to have very little spiritual significance, so they say an angel did it.

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

This man had literally drug himself to this pool over and over waiting to receive his healing. This disease had been of such a long standing time that the man had become despondent, probably, and thought that he would never be whole.

John 5:6, "When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?"

This may seem to be a strange question to you, but Jesus would not make him whole against his will. It is just like sin, you may have walked away from God for this long or even longer, but Jesus will not force Himself upon you. The Lord is saying, "Will you be made whole?" It is the same question. He asks the man if he will accept healing in his flesh. He asks the sinner

will he be made whole in the spirit. God will not overrule your will. To be healed in the body or the spirit, you must desire to be made whole.

John 5:7, "The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Just as it is with the spirit, many times a person floundering, needing to be made whole, needs the help of a friend to help him plunge in. This man needed a friend. Most people who come to the Lord are helped by family or friends to come. The sad thing is, there are millions of people waiting to be made whole with no one to help them.

John 5:8, "Jesus saith unto him, Rise, take up thy bed, and walk."

Jesus tells him to do something to show that he has received his healing. Had the man just laid there, he would have died in that condition. He answered the call. He did just as Jesus said and was healed.

John 5:9, "And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath."

This crippled man obeys the voice and takes up his bed and walks. Sabbath or not, if this Jesus can heal him, He certainly has the right to tell him to carry his bed. We see nowhere that this crippled man questioned, he just obeyed. This is the very same thing we must do that have been crippled by the sins of life. When Jesus saves you, then you must obey. He will not be your Saviour unless He can be your Lord, as well.

John 5:10, "The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed."

This is just the way a lot of people think. They were completely ignoring the fact that a man who had been crippled thirty-eight years could walk. They were so caught up in the law that all that meant anything to them was the formality of religion. We, too, must not get so caught up in the routine of going to church, that we overlook the Lord and His Spirit. Formality means nothing to God. He wants your obedience and love. These religious people were not interested in helping people. They were just interested in them keeping the law. Religion without Jesus is no good at all.

John 5:11, "He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk."

These religious leaders were not really interested in the man. They wanted Jesus, to punish Him. They were jealous because His powers were far beyond anything they had.

John 5:12, "Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?"

They already knew that this was Jesus. They just wanted this man to give His name, so that they might accuse Him.

John 5:13, "And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place."

The man had not stopped to ask Jesus who He was. Probably this man had spent so much time waiting at the pool, that he had never heard of Jesus. We read there was a multitude there, so we know it would have been easy for Jesus to just walk through the crowd and be lost.

John 5:14, "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

We see from this above that this man's sins had brought this disease upon him. Not all disease is from sin, but it is apparent that was the case here. The first thing this man did was go into the temple which had been denied him for thirty-eight years. Perhaps he went to give an offering for his healing. Jesus tells him, as He told the woman who had been caught in adultery: "Go and sin no more". In this case, Jesus gave a warning, "lest a worse thing come unto thee".

John 5:15, "The man departed, and told the Jews that it was Jesus, which had made him whole."

We did not see Jesus telling the man not to tell, so there is really nothing wrong in him telling.

John 5:16, "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day."

Personally, I believe they were jealous. He was doing things far beyond their capability. They were caught up in the law to the extent that they cared not that this man had been healed.

John 5:17, "But Jesus answered them, My Father worketh hitherto, and I work."

Jesus is saying here that truly God's help for mankind has never ceased. Even the fact that Jesus came to this earth to save all of mankind shows that God's labours never ceased. God's creation of the world ceased, but His caring for mankind never ceased. We must enter into the sabbath of rest with God. That is actually what we do when we turn our lives over to Him and let Him be Lord. We can rest from the worry and trials of this world while still occupying until He comes. This will certainly stir up these Jews.

John 5:18, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

The amazing thing to me is how these learned men of the law could overlook the predictions in the Scriptures of Messiah. Why they did not realize that no mere man could do all of these miracles is amazing to me. Jesus was equal with the Father. It should not have come as any surprise to them that Jesus (Messiah, Christ) was among them. They should have believed the Bible which they proclaimed to uphold.

## John 13 Questions

1. Why did Jesus go back to Jerusalem?
2. What was the name of the pool near the sheep market?
3. How many porches did it have?
4. What does that number mean?
5. What does Bethesda mean?
6. What were these blind, halt, impotent folk waiting for?
7. Who troubled the water?
8. How many were healed when the water was troubled?
9. How long had the man had the infirmity?
10. What question did Jesus ask the man?
11. What does that have to do with Christianity?
12. How did the impotent man answer Jesus?
13. What did Jesus tell the man to do as an act of faith?
14. What day had Jesus healed the man?
15. Jesus will not be your \_\_\_\_\_ unless  
He can be your \_\_\_\_\_.
16. What reaction did the Jews have to the man being healed?
17. Why did they ask the man who healed him?
18. How did Jesus get away without being seen?
19. When Jesus saw the man in the temple, what warning did He give him?
20. Is all disease because of sin?
21. When the man told the Jews that Jesus healed him, what did they do to Jesus?
22. In verse 17, what did Jesus say that further angered the Jews?
23. What did the Jews want to do to Jesus?
24. What angered the Jews more than His breaking sabbath?

We will begin this lesson in John 5:19.

John 5:19, "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Verily, verily means beyond a shadow of a doubt. Jesus is using a beautiful statement here to show the relationship of the Father with the Son. The Son, even though minimized here, is doing the same as the Father. The will of the Father and Son are one. There is a relationship with the Father and the Son's work, as well. This is showing the Godhead. The Father and Son here are the same as the Father and the Word in I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

John 5:20, "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."

Jesus is saying here that the same power of the Father exists in the Son. Jesus tells these Jews that the miracle of the man walking after thirty-eight years is nothing. They will see much greater miracles than that. They marvel, but for some unheard of reason they do not believe. Just as an earthly father shows his son all that he knows, we see here Jesus saying His Father has shown Him all.

John 5:21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

Jesus is the Judge of all the world. We will be condemned or saved by what we believe about Him. Jesus came into the world not to judge but to save; but if we refuse that salvation, we will stand before Him on judgment day and be condemned. We know His judgment is true. If we have received Him as our Saviour, He will judge us worthy to enter His kingdom.

John 5:23, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him."

God the Father, God the Son, God the Holy Ghost are all God. To worship one and reject the other would actually be denouncing all. They are all omnipotent, omnipresent, and omniscient. They are equal in power, holiness, and love. Jesus and the Father are equally involved in creation. It is so difficult to separate the Godhead. The Father is honored through the Son, and the Son is honored through the Father. The whole plan of creation, salvation, and resurrection are all wound up in the Godhead, to deny one denies all.

John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."



The breath of God is life. Jesus says, "I am the life". Without God only death exists. Not only will that person physically die to this world, but death and hell await for all of eternity. The key word in being saved is believeth. In Romans 8:1 we read, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There is life, not death and not condemnation for those who choose to believe in Jesus Christ as Saviour, and in so doing believe in the Father. When we stand before Jesus on judgment day, we will be found not guilty if we have decided to follow Jesus. If we do not deny Him here, He will not deny us there.

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

This could mean two things. Those who do not know God are dead. They may be walking around, but truly are dead. One of the meanings is that when the Word of God comes forth, if they receive it, they receive life, as well. One of the other meanings, of course, is what we see in I Thessalonians 4:13-17, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." V-14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." V-15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." V-16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" v-17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." V-26, "For as the Father hath life in himself; so hath he given to the Son to have life in himself;"

Jesus not only gives life, but is Life as we read in St. John 1:4, "In him was life; and the life was the light of men." There is another Scripture in St. John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." There are numerous Scriptures showing Jesus as giving life and being life.

John 5:27, "And hath given him authority to execute judgment also, because he is the Son of man."

Calling Jesus the Son of man here is perhaps saying that Jesus is able to understand man's problems because He lived in a body of flesh. He was tempted as we are. His judgment is fair and just. He has great compassion for man, because He understands the weakness of the flesh and the temptations and, also, He felt the very same hurts we have. He relates to man, because He took on the form of man and dwelt among us. Jesus who gave us the offer of life deserves the authority to judge us. He died to save us. It is no one's fault but our own, if we do not accept the salvation He offers. Our Saviour will be our Judge.

John 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,"

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

Jesus is telling them not to marvel that He will be the Judge of the world. Of course, it is hard for them to believe with Him standing there before them. Who is more worthy to judge than the One who laid His life down for us all? It would be much more understandable to the disciples after His crucifixion. Some of the Jews believed in life after death and some did not. Matthew chapter 25 beginning with verse 31 tells of how Jesus will put those on His right side who will inherit heaven (He calls these His sheep). Then He puts those on the left (goats) who will go into everlasting punishment. Jesus is the Divider (the Judge) of all. In Acts 24:15, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." I could go on and show numerous Scriptures about the resurrection of the dead, but I believe I have made the point.

## John 14 Questions

1. What relationship is Jesus showing in verse 19?
2. Quote I John 5:7.
3. Why in verse 20 are the great works shown?
4. Who quickens the dead?
5. What was soon an example of this?
6. Who does Jesus quicken?
7. Who is all judgment committed to?
8. When Jesus was on earth, what did He come to do?
9. When will Jesus be Judge?
10. "He that honoureth not the Son honoureth not the \_\_\_\_\_ which hath sent him."
11. If you worshipped only the Father or the Son without worshipping both, what would you actually be doing?
12. Who has everlasting life in verse 24?
13. He that hears the Word has passed from \_\_\_\_\_ unto life.
14. What does Romans 8:1 tell us about those in Christ Jesus?
15. Whose voice shall the dead hear?
16. What do we read about in I Thessalonians 1:13-17?
17. Who has life in Himself?
18. In St. John 1:4, Jesus was called \_\_\_\_\_ and \_\_\_\_\_.
19. In St. John 14:6, Jesus is called three things, what are they?
20. Why is Jesus the Judge?
21. Who will participate in the resurrection?
22. Why is Jesus worthy to be the Judge?
23. What are the saved called in Matthew chapter 25?
24. What are the lost called in Matthew chapter 25?

We will begin this lesson in John 5:30.

John 5:30, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Jesus is saying here that Son of man or His flesh is not where the power is. His power is from His Spirit which is of God. His will is the Father's will. Jesus is in perfect harmony with the Father. One of the last statements Jesus expresses in prayer to the Father before His death on the cross is, "Nevertheless not my will but thine be done". Jesus never varied from the Father's will at all. It was His will, as well.

John 5:31, "If I bear witness of myself, my witness is not true."

John 5:32, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true."

By two witnesses a thing shall be established. God made this rule; He lives by His own rules. When the Father spoke from heaven at Jesus' baptism and the Dove of the Holy Spirit lit on Him, that was two witnesses. Of course, a witness is also the Word. There is no question who He is. It is proven over and over.

John 5:33, "Ye sent unto John, and he bare witness unto the truth."

This is John the Baptist and he is actually the third witness and Jesus is the fourth. John's whole ministry was to tell who Jesus was. John was a voice (spoken Word) in the wilderness proclaiming the coming of Christ.

John 5:34, "But I receive not testimony from man: but these things I say, that ye might be saved."

John was a true witness, nothing more. John's message was to those who would believe and accept Jesus as Messiah (Christ) their Saviour. Had the Jews really listened and believed John, they would have become Christians. Jesus says, "I really don't need the testimony of man, but I tell you this because you hold John the Baptist in such high esteem, and I want you to believe and be saved".

John 5:35, "He was a burning and a shining light: and ye were willing for a season to rejoice in his light."

This, too, is speaking of John the Baptist. A great number of people did believe John and were baptized. You hear nothing at all of John's personal life. I don't believe he had one. I believe he was a man with a mission for God and that is all he did. He did enlighten many to the fact that Jesus was Messiah. John the Baptist never wavered. He was faithful to death. John brought a light of the knowledge of who Jesus was. People believed him until he was beheaded. He was in his thirties when he was killed.

John 5:36, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

In St. John 14:11 we read, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake." Just take a look at the works. No man before or since, has ever done the miracles that Jesus did. John 21:25 says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." Jesus opened blind eyes, made the lame to walk, loosed tongues that could not speak, opened deaf ears, raised the dead, freed those possessed of demons, turned the water into wine, walked on the sea, spoke to the sea and it obeyed. You see, the works of Jesus were the greatest witness of all.

John 5:37, "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

The Father's voice had been heard by the disciples, so this was spoken to the doubting Jews here. The Father on two occasions said from heaven, "This is my beloved Son". The apostles Peter, James, and John heard His voice. John the Baptist heard the voice from heaven at the baptism, also. The Father witnessed, as well, as we see here. The Word in the prophecies of the Old Testament was a witness, as well. Over thirty times Jesus (Messiah) was prophesied.

John 5:38, "And ye have not his word abiding in you: for whom he hath sent, him ye believe not."

This is saying, "You self-righteous religious people who claim to know the Word of God, you don't know anything. You didn't believe the prophets, and you didn't believe John the Baptist."

John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Here is another reprimand. Jesus says, "You claim to know the Scriptures, but you better go back and study them all over again. You don't know what they say. You are just reading words and you do not know what they mean. You think you have eternal life, but look again. You have overlooked the one who can give you eternal life".

John 5:40, "And ye will not come to me, that ye might have life."

Jesus offered salvation to the Jew first and then to the Gentile. The Jews did not accept Him as a whole. Of course a few did, but not the great majority.

John 5:41, "I receive not honour from men."

Jesus received everything but honor from men when He was on the earth, but He will come again as King of kings and Lord of lords and then they will honor Him.

John 5:42, "But I know you, that ye have not the love of God in you."

Man looks on the outward appearance, but Jesus looks on the heart. Jesus knows they have no love in their heart for Him. They don't love anyone but themselves. They are puffed up with pride and are jealous of Jesus.

John 5:43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

Jesus means Jehovah Saviour. Jesus explains here that there will be false Christs they will believe, because they want a fleshly ruler and not a ruler of love. Jesus was not the warrior King they wanted to overthrow the Romans and take power. Their problem was, they were looking for a ruler that would rule with iron. They will get this, but he will be antichrist.

John 5:44, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

These religious rulers were looking for praise and honour on this earth from men. Jesus had told them they liked the upper most room at the banquets. He called them whited walls, pretending to be God's people on the outside, but actually dead inside. They were not looking for praises from God, but from man.

John 5:45, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust."

Jesus tells them here that if they do not accept grace from Him, they will be judged by the Law of Moses. Jesus will not have to accuse them. If they are to live by the law, they will be judged by the law. No man can live up to the law.

John 5:46, "For had ye believed Moses, ye would have believed me: for he wrote of me."

The first promise of the coming of Jesus is in Moses' writings. Genesis 3:15 promises Jesus will be the seed of woman and not of man. In Exodus, nearly everything in the holy place symbolizes Jesus. In fact, all five of Moses' books are filled with the Lord. In verse 47, we see the two witnesses, the spoken and the written Word. Jesus is both.

John 5:47, "But if ye believe not his writings, how shall ye believe my words?"

Jesus says, "Even though you say you follow Moses, you do not believe what he wrote, because he wrote of me. If you do not believe what he wrote of me, of course you will not hear what I say".

## John 15 Questions

1. Why does Jesus say His judgment is just?
2. In verse 30, what is Jesus saying when He calls Himself Son of man?
3. In verse 31, what principle is Jesus teaching?
4. How many witnesses prove a thing?
5. What two at Jesus' baptism were enough witnesses?
6. In verse 33, who is the witness?
7. Had the Jews really believed John, they would have been \_\_\_\_\_.
8. Why had Jesus used John the Baptist as witness?
9. Who was a burning and shining light?
10. How was John killed?
11. Approximately how old was John the Baptist when he was killed?
12. What was a greater witness than John?
13. In St. John 14:11, what did Jesus say believe Him for?
14. How many miracles did Jesus do?
15. Who did Jesus tell that they had never seen the face of the Father nor heard His voice?
16. Who had heard the voice of the Father?
17. What in the prophecies of the Old Testament witnessed of Jesus?
18. Who was Jesus speaking to in verse 38?
19. What did He tell them to do in verse 39?
20. Why can they not receive life?
21. Who did Jesus say He did not receive honor from?
22. When will they honor Him?
23. Jesus sees in their heart and sees what?
24. Whose name did Jesus come in?
25. Whose honor do these Jews seek?
26. Who will accuse them to the Father?
27. What had Moses told them that they do not believe?
28. Where is the first promise of the coming Messiah?
29. In verse 47, what two witnesses do we see?
30. Jesus said, "If you do not believe what Moses wrote, of course you will not believe? \_\_\_\_\_".

We will begin this lesson in John 6:1.

John 6:1, "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias."

John 6:2, "And a great multitude followed him, because they saw his miracles which he did on them that were diseased."

The city of Tiberias on the side of the sea of Galilee was named for Tiberias Caesar. This happens after Jesus' encounter with the Jewish leaders in Jerusalem. John leaves out things like how they came from Jerusalem to the Sea of Galilee, because to him that is not important. This period of time, Jesus is very popular with the masses of people because of the miracles they had seen and heard of Him doing. Great numbers followed Him in hopes of having a miracle done for them. Excitement over miracles always draws a crowd.

John 6:3, "And Jesus went up into a mountain, and there he sat with his disciples."

Jesus' favorite place to go to get away from the throngs of people was a mountain. There is a hill on the side of the Sea of Galilee and that is where Jesus went with His disciples. Jesus is not going to be able to run this group off. They want to be near Jesus and will go to a lot of trouble just to be near Him. From His vantage point, He could look down and see this enormous group of followers.

John 6:4, "And the passover, a feast of the Jews, was nigh."

This feast and the grass growing (verse 10) lets us know that this happens in early spring. This mountain by the Sea, here at Passover time, could certainly be symbolic of the Exodus out of Egypt where they crossed the Red Sea and ate manna. Perhaps, that is why Passover is mentioned here.

John 6:5, "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?"

This question is for Philip's benefit. Jesus knows where the bread will come from as we see in verse 6.

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

Let us look at the spiritual meanings for a moment in all of this. When Jesus looks up and sees these large numbers coming, I believe it is symbolic of those who are looking to Jesus to help them from all ages. We must see in this far more than the physical feeding of the multitude and see Jesus feeding all the peoples throughout the ages with His Word. As we go on with this, notice how Jesus has them to make small groups (like a church). Jesus will then bless the food, and hand it to a disciple (preacher), who then passes this food (Word of God) to the people.



John 6:7, "Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

Two hundred pennyworth is two hundred days of work. This was a fairly large sum of money, but even at that would not be sufficient for all of this great company to eat.

John 6:8, "One of his disciples, Andrew, Simon Peter's brother, saith unto him,"

John 6:9, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

Little is much, when God is in it. We need to look at the number five which means grace and the number two which means agreement. Jesus is the bread of life. This bread was furnished by the grace of God. Matthew 18:19, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

John 6:10, "And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand."

The mention of much grass here probably indicates that it was early spring. Grass on the desert would have to be near water. This happens near the Sea of Galilee.

John 6:11, "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would."

We see in this the order that the message in the church should come. The message must come from our Lord, to the minister, then the minister must deliver this bread (Word of God) to the people. The preacher should give this Word (bread) until the whole congregation is full.

John 6:12, "When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost."

John 6:13, "Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

These fragments are showing us that there is always enough of the Word of God left over to feed the hungry of all ages. The twelve disciples are a representative number of all Christendom. The disciples are the ministers. It is so strange, when you believe you have preached every word God would have you to, there is still plenty of the Word that has not been consumed. Notice there was much more left after they ate than when they started. Jesus is the Bread of life, we must feed on Him daily. This Bread like the manna which fell from heaven never runs out.

John 6:14, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."

This miracle Jesus had performed was of such magnitude that the

people witnessing it believed Jesus to be the great Prophet which had been promised in the Old Testament. The enemy of these Israelites were the Romans. They wanted Jesus to lead them in the overthrow of the Romans.

John 6:15, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Not only was Jesus sought by the rulers of the temple, but now was sought by the people to force Him into rulership before He was ready. He felt His only safety at this point was isolation, so He went to the mountain.

John 6:16, "And when even was now come, his disciples went down unto the sea,"

John 6:17, "And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them."

The disciples were taking a ship across the Sea of Galilee to Capernaum where Peter's home was and where they worked out of. The Sea of Galilee is known for it's rough water, and especially at night. Whether Jesus had told them to go ahead or not, we do not know.

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

John 6:19, "So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid."

This was a stormy night, and they had not progressed very far because of the wind. They look up and see Jesus walking on the Sea. In the Matthew account of this miracle, it goes into a little more detail. They thought Him to be a Spirit. It also tells in Matthew of Peter walking on the sea to meet Jesus. Peter doubts and begins to sink, and Jesus reaches out, and saves Peter. In this account here in John, it just mentions their fear.

John 6:20, "But he saith unto them, It is I; be not afraid."

Jesus encourages them not to fear. Having Jesus with you should calm every fear, then or now. If Jesus be for you, who can be against you.

John 6:21, "Then they willingly received him into the ship: and immediately the ship was at the land whither they went."

In Matthew 14:22-27 and Mark 6:45-52, we do not see the last miracle that John shows here that the ship was automatically at their destination. In Matthew and Mark, it speaks of Gennesaret on the way to Capernaum. There is no discrepancy. They are very near each other.

John 6:22, "The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;"

John 6:23, "(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)"

John 6:24, "When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus."

When daylight came, these people started searching for Jesus. They knew the disciples went across the sea by ship, but they also knew that Jesus had not left with them. They searched the mountain and He was not there, either. Some of these people knew that Jesus stayed in Capernaum when He wasn't out ministering, so many of them took a boat across the sea, but probably some of them walked to Capernaum to seek Him.

## John 16 Questions

1. What is another name for the Sea of Galilee?
2. Why did the multitude follow Jesus?
3. Who was the city of Tiberias named for?
4. Why was Jesus popular with the people?
5. In verse 3, who went up the mountain with Jesus?
6. Which feast of the Jews was nigh?
7. What two things indicate it is early spring?
8. Which disciple did Jesus speak to about where they would buy bread to feed the multitude?
9. Why did Jesus ask him this question?
10. What symbolically can we see in this feeding of the multitude?
11. What can we see in the groupings of the multitude?
12. What does it symbolize when Jesus hands the food to a disciple for a specific group?
13. What large amount of money did Philip say was not enough to buy food with?
14. Which disciple told Jesus about the lad with the five loaves and two fishes?
15. What does the number five symbolize?
16. What Scripture in Matthew tells us that two indicates agreement?
17. How many men were fed?
18. Who did Jesus give the bread to?
19. Where should a minister's sermon originate?
20. How many fragments were left?
21. What message can the Christian get from these leftovers?
22. When the people saw this miracle, who did they declare Jesus to be?
23. Who was the Israelites' enemy?
24. The people were going to come and force Jesus to do what?
25. Where did Jesus go to get away from the people?
26. Where did Jesus' disciples go?
27. The sea arose by what?
28. Where did they see Jesus?
29. What did they think He was?
30. What did Jesus say to them?
31. What part of the miracle is not in the other gospels?
32. What did the people do when they discovered Jesus was gone?

We will begin this lesson in John 6:25.

We saw in the last lesson how Jesus fed the multitude. Now the people have followed Jesus to Capernaum.

John 6:25, "And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?"

They had not seen Jesus leave, so this question was understandable. This name Rabbi, was a way of showing respect to Jesus as their teacher and their spiritual leader.

John 6:26, "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

Jesus scolds them for being so shallow in their view. A great miracle has been done by Him and instead of them realizing that He is Messiah, they have followed so they can be fed again or receive more signs, wonders, and healings from Him. They are looking on the gifts and not looking at the Giver. Jesus is disappointed in them because they do not understand who He is.

John 6:27, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

Jesus, in the verse above, is instructing these people to worry more about their spirit and less about their flesh. The spirit of man shall live on, but the flesh will return to dust. Jesus is telling them that the gift of eternal life which He shall give them is much more important than food for their flesh. Jesus has been set aside from the beginning for this purpose by the Father.

John 6:28, "Then said they unto him, What shall we do, that we might work the works of God?"

This is the same as saying, "How can I know the will of God in my life? What must I do?"

John 6:29, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Just as Abraham's faith was counted unto him for righteousness, those whom Jesus saves must believe in Jesus as Saviour and Lord. God sent Jesus to save whosoever will believe.

John 6:30, "They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?"

This is the same group who saw Jesus feed 5,000 men with five loaves and two fishes, and now they want another sign. They are so blinded, they would not believe with dozens of signs.

John 6:31, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

What they do not realize, is that they are speaking to the Bread of life. It appears, here, that they want Jesus to feed them on a regular basis, as their fathers were fed manna in the desert.

John 6:32, "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

Jesus explains to these people who are caught up in the law of Moses, that Moses did not feed the children of Israel, God did. Jesus here is speaking of Himself as being the true Bread of life.

John 6:33, "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Jesus, again, here is speaking of Himself being the Bread which brings eternal life. Jesus came from heaven and took on the flesh of man.

John 6:34, "Then said they unto him, Lord, evermore give us this bread."

Here, again, we see John mentioning something that is not mentioned in the other gospels. This shows Jesus as the Bread of life. These people are looking for physical bread and they want Jesus to furnish it for them with no effort on their part. They have misunderstood what Jesus was telling them.

John 6:35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Just as the bread on the table in the tabernacle symbolized Jesus, He is showing here that through belief in Him they would have their needs taken care of. Jesus literally came down from heaven (like the manna) giving Himself to us so that we might have life eternal. In heaven, there is a river of life and a tree which furnishes twelve manner of fruits for each month, Revelation 22:1-2. Jesus is the water and the tree of life.

John 6:36, "But I said unto you, That ye also have seen me, and believe not."

Jesus tells them, you have seen me and my miracles and still you do not believe me.

John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

The Father has given to Jesus as His followers whosoever will. Those who come to Jesus and accept Him as Saviour and Lord shall not be turned away. Salvation is a free gift from God, but we must reach out and receive it unto ourselves before we have it. Jesus will not deny His own.

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

When Jesus agonizes in the garden before His crucifixion, His last words are "Nevertheless not my will, but thine". Jesus was on a mission. He submitted His will to the will of God the Father.

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

I Thessalonians 4:13-18 tells of the time when Jesus shall raise the dead in Christ to eternal life with Him. The Father's will is to glorify Jesus by His followers. In Hebrews chapter 2, we see that everything is in Jesus' hands. He is over all creation. Hebrews 2:8, "Thou hast put all things in subjection under his feet." The Creator is in total control of His creation.

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

John 3:16, explains this completely, "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." The parable of the harvest of wheat is symbolic of this last day when the wheat will be carried into the barn (heaven) and the chaff (unbeliever) will be burned. Matthew 3:12 and Luke 3:17 both tell of the wheat and chaff.

John 6:41, "The Jews then murmured at him, because he said, I am the bread which came down from heaven."

John 6:42, "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"

These Jews could not see through spiritual eyes. They thought of Jesus as Joseph's son. Jesus was, in fact, the Son of God. They didn't believe Him because they had seen Him grow up and they did not believe He was their Messiah. We have gone into this before, but read chapter 1 of St. John and you will know who Jesus is.

John 6:43, "Jesus therefore answered and said unto them, Murmur not among yourselves."

Murmuring has always displeased God. Just as God punished those who murmured on the way to the promised land, God dislikes this murmuring here.

John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

It is the Father's will that all should be saved. He sent Jesus into the world to save the world. Whosoever believes in Jesus as Saviour and Lord shall be saved. The Holy Spirit tugs at our heart and draws us to Jesus. God will not always strive with us. If we refuse over and over, the Holy Spirit will stop drawing.

## John 17 Questions

1. Where have the people followed Jesus?
2. By what name did they call Jesus?
3. What did the name they called Him by show?
4. Why did Jesus say they had followed Him?
5. What did Jesus say labour not for?
6. Why is the spiritual more important than the flesh?
7. In verse 28, what question did they ask Jesus?
8. What was Jesus' answer to them?
9. What did they ask Jesus for in verse 30?
10. What great miracle had they just witnessed?
11. What did they tell Jesus their fathers had eaten in the wilderness?
12. What are they really asking Jesus to do?
13. Jesus told them \_\_\_\_\_ did not give the bread from heaven, the \_\_\_\_\_ did.
14. In verse 33, who is the Bread of life?
15. What does John show that the other gospels omit?
16. What selfish thing were they asking Jesus for?
17. Who will come to Jesus?
18. Why had Jesus come to earth in verse 38?
19. In verse 40, Jesus tells us what the Father's will is. What is it?
20. Quote John 3:16.
21. Where can we find the parable of the wheat?
22. Why were the Jews murmuring?
23. Who did they think Jesus to be?
24. Who can come to Jesus?



We will begin this lesson in John 6:45, but first let me mention again part of verse 43 and 44.

John 6:43, "Jesus therefore answered and said unto them, Murmur not among yourselves."

John 6:44, "No man can come to me, except the father which hath sent me draw him: and I will raise him up at the last day."

Now we will pick up in verse 45.

John 6:45, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

It is written in Isaiah 54:13, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Jesus is saying in all of this, "If you really know the Scriptures as you say you do, then you will accept me. The prophets of the Old Testament have predicted my coming." Notice that those who hear and those who learn from that hearing are separated here. Many hear, but few understand and learn. If they had heard the words of the Old Testament and understood what they heard, they would receive Jesus with open arms.

John 6:46, "Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

Jesus is speaking of Himself here. Jesus has seen the Father. Even Moses saw His presence in the bush that was burning and did not burn up. He also met with God on the mount where he received the Ten Commandments, but he did not see God's face.

John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

In Romans chapter ten we see this also, Romans 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Jesus is saying if you really believe on Him, you will be saved. All of the other things are like icing on the cake. Our belief is what saves us.

John 6:48, "I am that bread of life."

In Luke 4:4, "And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God." The Word of God is really a Christian's bread. The Passover bread is symbolic of Jesus' body and the fruit of the vine is symbolic of His blood. In verse 48 above, Jesus is saying that He alone can bring you eternal life.

John 6:49, "Your fathers did eat manna in the wilderness, and are dead."

This manna in the wilderness sustained these Israelites' needs for food for one day at a time and on Sabbath for two days. It did not bring eternal life to those who ate it. Jesus is Life. When you partake of Him, ye shall never die.

John 6:50, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

This manna, spoken of in verse 49, was a symbol of the true Bread (Jesus Christ) which would come down from heaven and save the world. In the same sense, the male lamb which was sacrificed each year at Passover was symbolic of the true Lamb which would be crucified for the sins of the world for all time.

manna .....temporary food  
Jesus Christ .....eternal Bread  
Passover lamb .....one year  
Lamb of God (Jesus Christ) ...eternal life

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

In I Timothy 3:16 we read, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This just says that Jesus gave His flesh on the cross that we might live forever. The Spirit of God hovered over Mary and she conceived by the Spirit of God. Jesus means Jehovah Saviour. Jesus gave Himself that we might have life by just partaking of Him. When we receive Jesus into our lives, it is symbolic of partaking of His flesh.

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

These Jews are not looking with spiritual eyes. First of all, they see Jesus as a man, not as their Messiah. Some of these Jews believed one thing and some others believed another. They are not ready to accept Him as the Lamb of God. They hear His words, but they do not understand.

John 6:53, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

This is the very thing we are doing when we take communion. We eat the unleavened bread in memory of Jesus sacrificing His body on the cross for us; taking our sins upon His body, nailing really the sins of the world to the cross. Some people say Jesus spilled His blood for us, but that isn't true. It was no accident that Jesus' blood was shed for us. His blood washes us white as snow. When we take the fruit of the vine, we are remembering that He freely shed His blood to do away with our sins. The only way we can inherit life eternal is to believe that the sacrifice of His body and His shed blood was for us. In believing this and acting upon it, we receive eternal life.

John 6:54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

John 6:55, "For my flesh is meat indeed, and my blood is drink indeed."

We see from this, again, that the only way to receive life everlasting, is to partake of Jesus. If we receive His blood to cleanse our heart and accept His flesh as the perfect Lamb sacrifice, then and only then, will we be saved. In Revelation 7:9 we read of those who have fully partaken of Jesus, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Read verses 10,11,12, and 13, then see the answer to who they are in verse 14, "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Read verses 15, 16 and 17 to see the wonderful things they have in store for them.

John 6:56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

When we receive Jesus as Saviour and Lord, He takes up His abode with us. He lives in us. It explains it beautifully in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In other words, if I belong to Jesus, my life is conducted in such a manner that others can see Jesus in me.

John 6:57, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Jesus Christ is the living Bread. Jesus Christ in His divine humanity gave His body so that we might receive the fulness of God. His power is the power of the Father, our power is in the name of Jesus the Christ. The life within us was breathed in by God. Our new life is breathed of God, as well. We are nothing without Him. Our total being is because of Him.

John 6:58, "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

The manna which came down from heaven was a type and shadow of the true Bread (Jesus Christ our Lord). The shadow could not bring eternal life, only a temporary taking care of needs. The shadow was done away, and the real Bread came down who was the Word of God (Jesus Christ) which gave eternal life to whosoever will.

John 6:59, "These things said he in the synagogue, as he taught in Capernaum."

We know that it was much harder for them to believe at Capernaum. He was too close to home.

## John 18 Questions

1. No man can come to me, Jesus said, except when who drew him?
2. Every man that had learned of \_\_\_\_\_  
came to God the Son.
3. In Isaiah 54:13, who shall the children be taught of?
4. Who had predicted the coming of the Lord Jesus?
5. Who had seen the Father?
6. What had Moses seen of the Father?
7. Who hath everlasting life?
8. Romans 10:10 says what?
9. Who called Himself the Bread of life?
10. What is a Christian's bread really?
11. In verse 49, Jesus reminds them that their fathers ate manna in  
the wilderness but are \_\_\_\_\_.
12. What happens to those who partake of Jesus?
13. Compare manna to Jesus and Passover lamb to Jesus?
14. What type of Bread is Jesus?
15. What does the communion bread symbolize?
16. What does the fruit of the vine symbolize in communion?
17. What must all Christians do to have life within?
18. Who will raise the Christian at the last day?
19. In Revelation 7:9, how were the multitude of all nations dressed?
20. Who was the multitude?
21. What do we learn from Galatians 2:20?
22. If I belong to Jesus, others should see what in me?
23. What did Jesus say He lived by?
24. Who shall we live by?
25. What does the power of the Christian lie in?
26. What was the manna a type and shadow of?
27. What synagogue was Jesus teaching this message in?

We will begin this lesson in John 6:60.

John 6:60, "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"

In the last lesson, we were studying about Jesus' body being the Bread of life and His blood cleansing from all unrighteousness. He had said we must eat of His body and drink of His blood to receive eternal life. These disciples were looking at this in the natural and did not fully understand what He was saying. The disciples which left were not numbered among the twelve.

John 6:61, "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?"

Jesus realizes what they are thinking and scolds them for murmuring. He asks them if this offends them, all the time He knows it does. They were with Him, but did not understand what He was teaching them.

John 6:62, "What and if ye shall see the Son of man ascend up where he was before?"

Jesus calls Himself Son of man because they are looking at Jesus as just a man. He says, "If you believe I am Joseph's son, then you won't believe that I came from heaven, or that I will go back to heaven." Jesus is saying, "Would you believe, if I ascended into heaven in front of you?"

John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

God is a Spirit and those that worship Him must worship Him in Spirit and truth. In I Corinthians 15:44, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." The body that goes to heaven is spiritual. The main purpose in these Bible Studies is to get the Word into each of us, so that we can have a better life here and eternal life in heaven.

John 6:64, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Jesus, even at this time, knew that Judas Iscariot would betray Him. Of course, it was not just Judas that would deny Him. In the fear of cruel death, even His beloved Peter would deny Him. When the authorities came and took Jesus, the disciples fled for fear of like punishment. Speaking of the ones who believed not, the scribes, Pharisees, and rulers of the synagogues did not believe Jesus. Very few were truly loyal to the Lord Jesus. Jesus had just told them a few verses back, that they only followed Him because of the miracles and to be fed.

John 6:65, "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

The offer of salvation is to whosoever will. The Holy Spirit draws us. Many will be called, but few accept. God already knows your heart, and He knows whether you will accept the call. God doesn't predestine, but has foreknowledge of what you will do. God reveals Himself to those who will accept Him. "Draw nigh to God, and he will draw nigh to you..." James 4:8. The opportunity to be saved is a free gift from God. When offered, we must accept it. The Father puts the hunger in our hearts. Jesus Christ our Lord provides the Bread (Himself). God will not always strive with man. He offers salvation, we must accept it.

John 6:66, "From that time many of his disciples went back, and walked no more with him."

From what time? From the time He said they must eat of His flesh and drink of His blood. In the natural, this does seem to be like being a cannibal, but Jesus had already told them that they must worship in spirit. This great number of followers of Jesus who had just wanted to make Him king and ruler of all Israel, now suddenly leave Him. They really did not have the love of God in their hearts. They wanted a great warrior to lead them against Rome. They followed them in His power. They wanted no part in His weakness. They were like people in our churches today, who just look at the words and not at the meaning of the Word. It is impossible to follow Jesus in the flesh. We must follow Jesus Christ by our spirit.

John 6:67, "Then said Jesus unto the twelve, Will ye also go away?"

When things get really hard to do, many will give up and go home. This is just what these disciples did who were not of the twelve. In the seventh chapter of Judges, we read of a man about to do battle with the enemy of God. Thirty-two thousand men came to take up arms, but God told Gideon to send all of the fearful and all who were not prepared for battle home. Only 300 out of the 32,000 men stayed to do God's battle. That is what happened above. The mass of disciples left and the twelve remained. God does not get the glory when it is possible for us to win a battle on our own. God gets the glory when an impossible (in the flesh) job is to be done and God brings the impossibility into being. These twelve had seen the multitude fed, seen blind eyes opened, seen the lame to walk. Is all of this not proof enough that He is Messiah? Are they like the others, so void of understanding the spiritual meaning of what He had said? He had taught these twelve to look beyond the physical, or literal, and see the hidden message. He had taught them how to interpret parables, and those lessons were a look into the spiritual. Jesus says to them, "Can you not trust me?" This one percent of true followers, seen in the Gideon lesson, is about the way in most Christians today. Only about one in one hundred are willing to face ridicule from their friends and family to live the kind of separated life Jesus our Lord requires of us, if we are to truly be His.

John 6:68, "Then Simon Peter answered him, Lord, to whom shall we go? thou has the words of eternal life."

Simon and the other eleven had opportunity to follow whoever they desired. When Jesus called, they came. They know from all the miracles who Jesus is. They also know that if they are to have life eternal, it is

through Jesus and none other. They have heard the words of His preaching and have been totally sure that His Words are true. There is no one like Him. Peter says really, "We have made our decision to follow you. We will not turn back now. Thy Word gives us the promise of eternal life."

John 6:69, "And we believe and are sure that thou art that Christ, the Son of the living God."

Jesus the Christ, the Son of the living God, is Jesus' full name for His stay on the earth. Christ means Messiah or the Anointed One, Jesus means Jehovah saves or Saviour. Son of the living God tells us without a doubt that Jesus' Father is God. God is not dead, He is the great I AM. I AM has absolute existence for all of eternity.

John 6:70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"

In Matthew 22:14 we read, "For many are called, but few are chosen." Out of the great number called as Jesus' followers, Jesus had chosen twelve. In Luke 6:12-13 we read, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." V-13, "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;" You see, Jesus Christ had many followers He called disciples (disciplined ones who follow Him), but there were twelve (a representative number) He set aside to be apostles. Judas Iscariot (the betrayer) was among the twelve. This really is no different than it is today. Many proclaim to be Christians, but few really know Jesus as Saviour and Lord. Even of those the world thinks to be close followers of the Lord, there is always a Judas.

John 6:71, "He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

Many people believe that Judas did not have a choice, because of this Scripture. As we have said so many times before, Judas had a choice, but Jesus could look ahead in time and know what Judas would do.

## John 19 Questions

1. What did many of the disciples say, when they heard the Lord say, they must eat His flesh and drink His blood?
2. When Jesus knew these disciples were murmuring, what did He say to them?
3. What did Jesus call Himself in verse 62?
4. Why did He call Himself that to them?
5. What quickeneth?
6. The Lord said His words were \_\_\_\_\_ and \_\_\_\_\_.
7. What kind of body goes to heaven?
8. In verse 64, Jesus told them He knew what?
9. Who were some who did not believe?
10. For what two things had most followed the Lord Jesus?
11. In verse 65, Jesus said no man could come to Him except what?
12. Instead of God predestinating what we will do, what does He do?
13. Who puts the hunger in our hearts for the Saviour?
14. What did many of the disciples do when they heard this teaching of the Lord?
15. What question did Jesus ask the twelve?
16. Out of the 32,000 with Gideon how many did God keep?
17. Which of the disciples said, "...to whom shall we go...?"
18. Who has the Words of eternal life?
19. In verse 69, what did Peter call Jesus?
20. What was Jesus' full name while He was on the earth?
21. What does Christ mean?
22. What does Jesus mean?
23. What does Son of the living God show us?
24. In verse 70, Jesus says one of the twelve is what?
25. In Matthew 22:14, we read what?
26. What was another name for the twelve disciples?
27. Who was He speaking of as the betrayer?



We will begin this lesson in John 7:1.

John 7:1, "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

Jesus now carries His message to people other than the Jews. The Jewish rulers want to catch Jesus and kill Him. Most students of the Bible believe that Jesus ministered about six months to these people.

John 7:2, "Now the Jews' feast of tabernacles was at hand."

This is the third major feast of the Jews. Passover and Pentecost were the other two. The Feast of Trumpets occurred on the first day of the seventh month. The seventh month is equivalent, approximately, to our October. The Feast of Trumpets, many Christians believe, is the time of year for the rapture, because the Lord will blow the trumpet. This is signaling in the Feast of Tabernacles or the Fall Harvest. Tabernacles is the same as ingathering which is from the fifteenth to the twenty-second day of the seventh month. The people dwelt in booths to commemorate their wilderness wanderings. Ethanim was one of the names this seventh month was called by, and another was Tisri. Many animals were sacrificed during this Feast of Tabernacles. There were seventy bullocks sacrificed on the seven days and on the eighth day, just one. There were fourteen rams offered during the seven days, two each day and one on the eighth day. There were ninety-eight lambs offered, fourteen on each day (one through seven), and seven lambs offered on the eighth day. There were seven goats offered on the first seven days and one on the eighth day for a sin offering.

John 7:3, "His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest."

In verse 3, here, His brethren could be children of His mother, or they could be followers of Jesus who did not leave when the mass of His disciples left. Perhaps, here, the disciples that they wanted to see were those who had left because of the hard teachings of the Lord. These brethren thought that if those disciples who left could see all the miracles, they might believe and come back.

John 7:4, "For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world."

Here, these brethren are encouraging Jesus to do the miracles where everyone would know it. It is as if they are saying, "If you are going to do these miracles, let everybody know; so they will believe you." They are saying, "Why would you do such good things, and not let everyone see it, so you can get the credit for it?"

John 7:5, "For neither did his brethren believe in him."

Mary's children did not believe that Jesus was the Christ, the Son of God, until He rose from the grave. They were raised with Him, and thought

Him to be just like them. The Scriptures do not say whether Mary, their mother, told them or not about who their half brother, Jesus, really was.

John 7:6, "Then Jesus said unto them, My time is not yet come: but your time is always ready."

The time for the Lord Jesus to be crucified and raised again, is what He is speaking of. Jesus had an allotted time to be made manifest to the world. These brethren could show their work any time they desired to. Their deeds were not of the magnitude to change the whole world like His was. The brethren were not wanted by the Jewish rulers, either.

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

Those who had rejected Jesus as their Saviour and Lord hated Jesus and what He stood for. Jesus had pointed out their sins. He had not spared those who were leaders in the temple. He had called them "whited walls". They wanted people to believe they were of God, but their hearts were evil. Works, without love and faith, are dead.

John 7:8, "Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come."

The Feast of Tabernacles was not the feast at which Jesus would be crucified. Jesus didn't make a triumphal entry into Jerusalem at this time. The Jews might try to seize Him before His time. His brethren would go, because three of the feasts a year the people went to Jerusalem to celebrate.

John 7:9, "When he had said these words unto them, he abode still in Galilee."

We see here that our Lord stayed behind in Galilee for a time. Perhaps He did not want to endanger the brethren. The things He had said, were for them to go up to the feast without Him. He was living and ministering in Galilee.

John 7:10, "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret."

I really believe that Jesus let His brethren go up with the large company going to the feast and went without them, so they would not be endangered. The hate of the rulers of the temple was already great against Jesus our Lord. They were plotting to kill Him. His secret entrance was to keep down problems. He, also, wanted to minister along the way and heal those in need. Jesus will come into Jerusalem unnoticed by the leaders of the temple. If they knew He was coming, they would be waiting for Him.

John 7:11, "Then the Jews sought him at the feast, and said, Where is he?"

They thought sure He would be with the worshippers coming to the feast. They wanted (as we said) to kill Him. I am sure they had heard of many of the wonderful miracles that He had done, and they wanted to get rid of Him.

He was getting all of the attention, and they were jealous. They feared, if the people followed Him, they would forget about them and the temple.

John 7:12, "And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people."

None of these people actually knew who Jesus was. Even those who thought Him to be good, thought of Him as a man. This was their long awaited Messiah, and they did not believe Him. Jesus Christ was God the Son. This is the Word spoken of in John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

John 7:13, "Howbeit no man spake openly of him for fear of the Jews."

They would get in terrible trouble with the rulers of the synagogue, if they spoke up in favor of Jesus as being Lord. Their fear of these Jewish leaders kept them from speaking up. They believed because of the miracles, but were afraid to express their opinions because of fear of punishment. Fear of our neighbors' and friends' comments sometimes keeps us from sharing things God has revealed to us in His Word. We are afraid they will laugh or make fun, and we just keep quiet.

John 7:14, "Now about the midst of the feast Jesus went up into the temple, and taught."

This would have been at the time when most of the people would be there. Jesus had no fear at all. One of the things that made the Jewish rulers hate Him so was because the people, every time they heard Him speak, were amazed with what power and authority He spoke. They also compared His words as being not at all like the scribes and Pharisees. They had more power. They were amazed, not only of the mighty miracles He did, but also at the power in His Word. This feast went on for eight days, and this was in the very middle of the feast.

John 7:15, "And the Jews marveled, saying, How knoweth this man letters, having never learned?"

You see, Jesus Christ was not of the Levitical tribe who were trained for ministry in the temple. Jesus was of the tribe of Judah. Jesus is the Word of God. Read all of chapter 1 of St. John to prove this. The Word took on flesh and dwelt among us. If He is the Word, why would He not know it perfectly. If they (Jews) had known the Word, they, too, would have recognized Jesus as that Word.

John 7:16, "Jesus answered them, and said, My doctrine is not mine, but his that sent me."

We probably would have understood this better if it had said, "Not only mine, but the Father's", and that is just what it is saying. Jesus is telling these Jews that God's doctrine doesn't change. They just really do not understand what that doctrine is saying. They have a portion of His doctrine, but do not understand the portion they have been given. Jesus said, over and over, that He did not come to change the law, but to fulfill the law.

## John 20 Questions

1. Why did Jesus walk in Galilee instead of in Jewry?
2. What feast was at hand?
3. Name the three most important feasts.
4. Their 7th month was equivalent to what month, approximately, on our calendar?
5. At what feast time do many Christians believe the rapture will occur?
6. At what feast time did people dwell in booths?
7. Where did Jesus' brethren tell Him to go?
8. Why did they want Him to go?
9. Who were they wanting Him to show His miracles to?
10. Why do you think His brethren didn't believe in Him?
11. What reason did Jesus give them for not doing this?
12. Why did the Lord Jesus say the world hated Him?
13. Why did Jesus tell them to go to the feast without Him?
14. Where was Jesus when He told them to go ahead to the feast?
15. When did Jesus go to the feast?
16. Why does the author believe Jesus went at this time?
17. What did the Jews ask the brethren of Jesus?
18. What were the murmurings of the people about?
19. How were both views wrong?
20. Why did they not speak openly?
21. When did Jesus go to the temple?
22. Why did the Jewish rulers hate Jesus?
23. Why did they marvel at Jesus' knowledge?
24. Who did Jesus say His doctrine was of?
25. What did Jesus say, over and over, about the law?

We will begin this lesson in John 7:16. We will repeat verse 16 from the last lesson.

John 7:16, "Jesus answered them, and said, My doctrine is not mine, but his that sent me."

The Father and Son are of the very same doctrine. In fact, they are one in the Spirit. There really was no contradiction of the Old Testament and New Testament.

John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

If any man will do God's will, He shall know the truth. Jesus is telling them, here, that just knowing the letter of the law is not enough; they must know the Giver of the law. They must be willing for God's will to be done in their lives. You could memorize every word in the Bible; but it would do you no good, unless you allowed God to open your understanding to His Word. Jesus says, "If you are truly in right standing with God and His Word, then you know that I am of God." You see, the entire Bible is all about Jesus Christ. He is the theme of the Old Testament and the New Testament.

John 7:18, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

Jesus, over and over, stresses that He is in the will of the Father. This is very similar to what everyone who ministers in the name of the Lord should be. The message is worthwhile, if it originates with God. The person bringing the message must give the glory to God where it belongs. Of course, Jesus is the Word, the Truth. He has no apologies to make to anyone. Since they are viewing Him as just a man, He explains this as if He were a man. Jesus says, "Give the glory to the Father who sent Him."

John 7:19, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?"

Jesus has fulfilled the law, not broken it. These rulers of the temple have twisted God's law around to fit their own needs, and this is part of the reason they do not recognize Jesus as Messiah Lord. Even their law says, "Thou shalt not kill", and yet, they are plotting right now to kill the Messiah.

John 7:20, "The people answered and said, Thou hast a devil: who goeth about to kill thee?"

Anything they didn't understand, they proclaimed as a devil. They knew they were plotting to kill Jesus; but now that He knew it, they lied and denied it.

John 7:21, "Jesus answered and said unto them, I have done one work, and ye all marvel."

John 7:22, "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man."

Jesus is trying to tell them, here, that He is doing good on the sabbath. They actually break the sabbath when they circumcise a man; but they think nothing of that, since it is them doing it. You see, He is showing them with this comparison just how foolish it is to criticize Him for healing someone on the sabbath. They marvel, not only at the fact of healing on the sabbath, but also they marvel at His great ability.

John 7:23, "If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?"

John 7:24, "Judge not according to the appearance, but judge righteous judgment."

You see, a male Hebrew child must be circumcised on the eighth day. This surgical procedure, which God required of all males since the time of Abraham, must be done on the eighth day. If the eighth day fell on a sabbath, they had to break sabbath to circumcise the child. Circumcision was necessary to be a part of the covenant of Abraham. Jesus is trying to make them see that sabbath was not a technicality, but a help to the people. He is saying to them, "Don't judge with your mind. Judge with you heart." If God's laws are in our heart, our heart will judge righteously.

John 7:25, "Then said some of them of Jerusalem, Is not this he, whom they seek to kill?"

You see, even the Jewish people scattered throughout Jerusalem were aware that the Jewish leaders wanted to kill Jesus. They were astonished that He was teaching and they had not captured Him.

John 7:26, "But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?"

These Jews believe that the reason the rulers have not done anything to Jesus is because they know Jesus truly is the Christ (Messiah). They realize that these rulers are no match for Jesus. Every time they verbally attack Jesus, He makes them look foolish with His answers. They suddenly realize that Jesus is too much for these rulers of the temple.

John 7:27, "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."

They could not believe Jesus was Messiah, because they knew Him and His family. They had a belief that Messiah would suddenly come down in Jerusalem from the skies and wrench their land out of Roman hands. They thought He would be a great Warrior King. Perhaps, they had His second coming mixed up with His first. Really, the Old Testament Scriptures said He would be born in Bethlehem of a virgin mother. Had they really understood the Old Testament, they would have known this to be their Messiah. Their view of Jesus is what deceived them.

John 7:28, "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not."

John 7:29, "But I know him: for I am from him, and he hath sent me."

Jesus says to them, "Yes, you know me in the flesh. You know my mother, and you know that I have lived among you in the flesh; but you really have no comprehension of who I am." The Spirit of Jesus, they did not understand. They knew the people they lived around could not do the miracles He did, but they could only see His flesh. They could not put it out of their mind that He had grown up among them. It is very difficult today for many people who profess to be believers in Christ to see beyond His flesh. I say one more time, He was Emmanuel (God with us). Jesus tells them one more time, above, that God the Father sent Him. Jesus had lived in heaven and was called the Word of God. This Word of God took on the form of flesh and came to earth to save mankind. Jesus is on a mission (to save all of mankind who will accept Him).

John 7:30, "Then they sought to take him: but no man laid hands on him, because his hour was not yet come."

You can see from this statement that no one could take hold of Jesus, until He was willing for them to. They were restrained by God and kept from capturing Him now. When the right time comes, they will be able to take Him; because He will be ready to fulfill His mission.

John 7:31, "And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?"

We read that so many miracles were done that all the books of the world could not contain all of them. No one had ever done miracles like these before. This is a good question they asked: that when Christ come would He do more. The answer is no. No one would, or could, do more. We can see here that many believed because of the miracles.

## John 22 Questions

1. Whose doctrine was Jesus preaching?
2. Who are those who will know this doctrine?
3. Just knowing the letter of the law is not enough, who must they know?
4. If you memorized the Bible, it would do you no good, unless you did what else?
5. Who is the theme of the Bible?
6. He who speaketh of himself seeketh what?
7. The message of any minister is good, if it originates where?
8. Who does Jesus say to give glory to?
9. Who gave them the law?
10. What question did Jesus ask of them, if they didn't keep the law themselves?
11. What did they accuse Jesus of having?
12. What did they marvel at in verse 21?
13. They thought Moses gave them circumcision, but where did it really come from?
14. What did Jesus tell them to judge not according to?
15. How were they to judge?
16. What day must a male Hebrew baby be circumcised?
17. If the day fell on sabbath, what must they do?
18. In verse 25, some from Jerusalem said what?
19. Do the rulers know, indeed, that this is \_\_\_\_\_  
\_\_\_\_\_?
20. Why was it so hard for them to believe this was Christ?
21. What were they expecting the Messiah to be like?
22. Who did Jesus say He came from?
23. Why did they not take Jesus now?
24. Some believed and said what?



We will begin this lesson in John 7:32 "The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him."

These Pharisees and chief priests greatly feared losing their people to this man from Nazareth. Their jealousy, because He could perform miracles that they could not do, nearly drove them mad. They were afraid of losing their elevated place with the Jews. They were not doing this for God, as they said, but for their own selves. The fear the Pharisees had, was that these Jewish people would believe and follow Him, and the Pharisees and priests would not hold their lofty position any more.

John 7:33 "Then said Jesus unto them, Yet a little while am I with you, and [then] I go unto him that sent me." John 7:34 "Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come."

Jesus is speaking of His crucifixion, but they do not understand. Jesus speaks of going to the Father in heaven who sent Him. The reason they will not be able to follow Him, is because He will ascend into heaven.

John 7:35 "Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?"

Many of the Jews did not believe in life after death. The Jews were conceited, believing that Messiah would have nothing to do with those who were not Jewish. Little did they know that they were prophetically speaking of the very thing He would do. He, indeed, does go to the Gentiles when the Jews rejected Him. It was unbelievable to them that anyone would go to teach the Gentiles. They ask really sarcastically, "Is that where you are going?"

John 7:36 "What [manner of] saying is this that he said, Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come?"

This is a confusing statement to them, because they think Jesus is a mere man. They feel free to go anywhere any other man can go, so they feel it would be impossible for Jesus to go anywhere they could not go.

John 7:37 "In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:38 "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

This, is that spiritual water. I sing a song [There is a river which flows from God above]. It speaks of a fountain that is filled with His great love. This river is from deep within the heart and soul of man. The only way to have this river, is to receive Jesus inside of you. Jesus told the woman at the well, if she drank of that water, she would never ,thirst again, Jesus then, and here also, was speaking of the Spirit of God. The end of the Feast of Tabernacles commemorated the end of the wilderness wanderings and their new life. What a celebration that will be, to know the old life is over [wandering in the wilderness] and a new life of promise begins. Perhaps, this is why this is spoken of as a great day. It surely symbolizes

salvation when our old life is over, and because we believe in Him, our new life begins.

John 7:39 "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)"

This gift of the Holy Ghost is the Spirit of the risen Christ. Verse 39 is a prophetic statement of the infilling of the believer with the Holy Ghost after Jesus' ascension into heaven.

John 7:40 "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet."

It seems there was much confusion about who Jesus is, in these verses. Many wanted to say that Jesus was the promised Prophet that would come right before Messiah. They knew there was something great and wonderful about Him, but they still thought Him to be the son of Joseph instead of the Son of God. The best thing they could think to say was, He is the great Prophet. They believed because of the miracles and because of the powerful undisputed message He brought.

John 7:41 "Others said, This is the Christ. But some said, Shall Christ come out of Galilee?"

It appears they do not know that Jesus was born in Bethlehem. Some believed because of His overwhelming power in miracles and His message that they declare, "This is Messiah". As soon as they say this must be Messiah, others say don't you know Messiah will not come out of Galilee? They are overlooking the fact of His Bethlehem birth, possibly because He has not reminded them.

John 7:42 "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?"

They know the letter of the law. It does say just that. Jesus fulfilled this, He [in the flesh] was in the lineage of David and He was born in Bethlem. You see, even this argument is in error. They were working on here-say, rather than on the realities.

John 7:43 "So there was a division among the people because of him."

You see, some believed He [Jesus] was a great prophet, but did not believe that He was Messiah. Others believed He was an imposter, and still others believed He was truly Messiah because of His great miracles.

John 7:44 "And some of them would have taken him; but no man laid hands on him."

This was because it was not God's time for Him to suffer yet. God must stand aside, before any man could take Jesus.

John 7:45 "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?"

It appears these officers were to go and capture Jesus and bring Him back to the chief priests and Pharisees, so that they could pass judgment on Him. They said " We sent you for Him, why didn't you bring Him back?"

John 7:46 "The officers answered, Never man spake like this man."

These officers were so impressed by what Jesus said and did, that they did not try to arrest Him. They could see no wrong He was doing, only good.

John 7:47 "Then answered them the Pharisees, Are ye also deceived?" John 7:48 "Have any of the rulers or of the Pharisees believed on him?"

These Pharisees had their minds closed off. The miracles Jesus did and the great power and wisdom He showed in His sermons had not swayed their fixed minds in the least. Their jealousy had blinded them. These Pharisees were so afraid of losing their haughty position, they would not fairly listen to what Jesus had said. The officers had heard and seen enough that they were not convinced that there was any wrong doing by Jesus. In fact Jesus' words and deeds had swayed the officer's opinions toward Jesus.

John 7:49 "But this people who knoweth not the law are cursed."

Here we see the Pharisees judging the officers. They go so far as to say they are cursed because they know not the law like the Pharisees.

John 7:50 "Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)" John 7:51 "Doth our law judge [any] man, before it hear him, and know what he doeth?"

Nicodemus believed Jesus, but he was afraid of his colleagues finding out. He had come to Jesus by night [in secret]. Even though he believed, he would not stand up and be counted on Jesus' side. Here, he tries to take up for Jesus without saying that he believed the Nazarene. He says in effect, you are judging Him before you have all the facts. Give Him a fair trial.

John 7:52 "They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

They are advising these officers to look at the law., when they themselves had not looked deeply into Jesus' background. Jesus was born in Bethlehem where the promised Messiah was to be born. These Pharisees are accusing the officers of being from Galilee, as if they were the only people who believed and followed Jesus.

John 7:53 "And every man went unto his own house."

This could not be solved to the satisfaction of the Pharisees and priests, so they just all went home and forgot it for the moment.

## John 21 Questions

1. Who sent the officers to take Jesus?
2. Why did they want Jesus taken?
3. Who did Jesus tell them He was going to?
4. When Jesus said they couldn't go, where did they think He was talking about?
5. What were the Jews prophetically talking of, unawares to them?
6. Why is this statement Jesus made confusing unto them?
7. He that believeth on Me as the Scripture said, \_\_\_\_\_.
8. What water is Jesus speaking of?
9. What had Jesus told the woman at the well about this water?
10. The end of the feast of tabernacles represented the end of what?
11. Why was the Holy Ghost not yet given?
12. What is verse 39 prophetically speaking of?
13. Many people, when they heard this, said that Jesus was \_\_\_\_ \_\_\_\_\_.
14. Why did they believe?
15. When some said, this is Christ, what sarcastic remark did others make?
16. What 2 things did they say the Scripture say about Christ?
17. Why was there a division among the people?
18. What 3 different things were believed among the Jews about Jesus?
19. Who did the officer report back to?
20. What reason did he give for not taking Jesus?
21. What were the officers accused of being?
22. The Pharisees said, those who knew not the law were \_\_\_\_\_.
23. Who said, "Doth our law judge any man before it hear Him?"
24. What had Nicodemus previously done?
25. What did the Pharisees and priests ask Nicodemus?
26. Where did they say the Scriptures say, ariseth no prophet?
27. When they ran out of argument, what did they do

We will begin this lesson in John 8:1.

John 8:1, "Jesus went unto the mount of Olives."

This was Jesus' favorite place to go when He withdrew from the crowds in Jerusalem. This mount is just outside the city walls and across the Kidron valley. The garden of Gethsemane is on the mount of Olives. This, also, would be on the way to Bethany where some of Jesus' friends lived. Jesus probably went to the mount to rest and pray.

John 8:2, "And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them."

The indication, here, is that Jesus sat down; and they gathered around Him sitting (like in a circle), and He taught them. Perhaps, He sat because His teaching was for long periods of time. It seems that possibly about day break Jesus went to the temple. When it speaks of the people, it does not mean the scribes and Pharisees or the priests, but the common people.

John 8:3, "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,"

John 8:4, "They say unto him, Master, this woman was taken in adultery, in the very act."

These scribes and Pharisees are doing everything in their power to catch Jesus doing anything that could be thought of as against their law, so they could accuse Him. This whole set-up is to try to trap Jesus. Why did they bother to bring her to Jesus? They were so good at accusing, why didn't they just take her to the priest? They had not admitted that Jesus had the right to judge anyone. This calling Him Master here is in a mocking way. They had not recognized Jesus as their Lord or Master. Another thing, where is the man she was caught with? The law said they were both to be stoned to death. If they want justice, why didn't they bring him, too? This whole thing, as I said, is a frame-up to trap Jesus.

John 8:5, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?"

The law covering this is in Deuteronomy 22:23-24. You will notice, they are both to be stoned to death. Their leaders were not even carrying this punishment out, except in extreme cases. This was in the law, because God wanted us to realize the seriousness of body sin. Christians' bodies are the temple of the Holy Spirit. You can see the serious nature of this sin, especially for a Christian. They have not heard of Jesus carrying out any punishment, and they feel that they will easily trap Him here.

John 8:6, "This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."

My own personal belief about what He wrote in the sand with His finger was the sins of the scribes and Pharisees who accused her. This is not in the Bible, it is just what I believe. The next verse convinces me that is what He wrote.

John 8:7, "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her."

John 8:8, "And again he stooped down, and wrote on the ground."

The second writing could have either been some more of their sins, or it could have been the punishment required in Moses' law for their sins. Jesus' statement takes the focus off the woman's sin and on their own sin. Jesus knew they were all guilty of sin. Without answering their question, Jesus has trapped them again.

John 8:9, "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst."

They knew they were guilty. They could not face their own sins being brought to light. They go out one by one, from the oldest to the least. They left without stoning her, and without trapping Jesus.

John 8:10, "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman where are those thine accusers? hath no man condemned thee?"

This is not a license to commit adultery. These men had no right to judge her, because they were just as guilty as she was. This woman is standing before the Judge of all the world. This is a woman who is not a believer. She is in the same state of being a sinner as we are before we come to Jesus. "For all have sinned, and come short of the glory of God;" Romans 3:23. Christians, after Jesus forgave her and set her free, in the next verse notice that He says, "...go, and sin no more."

John 8:11, "She said, No man, Lord, And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

We see several things in this. She was a sinner when she came to Jesus. She made Him her Lord. He forgave her (saved her) then said, "...go, and sin no more." Jesus came not to condemn the world, but to save it. He condemns her sin, but not her.

John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Notice Jesus is not a light, He is the LIGHT. Jesus is the source of all light. This LIGHT gives life. Jesus said He was the Light, the Life. In Him we have our being. I go into greater detail about this Light in my book "And God Said Let There Be Light". We discovered in this that the sun and moon are containers that we see light in, but are not the source of Light. Jesus is the source. When His Light sets off inside of you, it does away with darkness. Christians walk in His Light; because when we receive Jesus,

we receive His Light. I could go on and on here, but read the little book on Light.

John 8:13, "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true."

These Pharisees have no idea who they are speaking to. The Bible says by two witnesses a thing shall be established.

John 8:14, "Jesus answered and said unto them, Though I bear record of myself yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."

You see, the miracles that Jesus did were witness enough. No man who ever lived had done miracles like Jesus. Even Moses' miracles paled in comparison. There was really no question who He was.

John 8:15, "Ye judge after the flesh; I judge no man."

The truth is that when Jesus came to the earth this time, He came to save, not condemn or judge. He will judge at the end of the age when we all stand before Him on judgment day. They didn't believe Jesus because of the flesh. Many choose the whole idea of who Jesus really was, and is, because they look only with their physical eyes. Only the Spirit can make us aware of who Jesus really is (Emmanuel - God with us).

John 8:16, "And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."

Jesus is saying in this that Father God and Jesus are in total agreement. When Jesus speaks, He is also speaking for the Father.

John 8:17, "It is also written in your law, that the testimony of two men is true."

Had there been no witness except the fulfillment of the Scripture, that would have been enough. When a message is for all of humanity, it needs to be established by two.

John 8:18, "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Jesus was certainly speaking truth here, because on two separate occasions (at Jesus' baptism and at the transfiguration) a voice came from heaven and said, "This is my beloved Son". The dove that lit on Jesus at His baptism symbolized God the Holy Spirit. You see, this leaves no doubt.

## John 23 Questions

1. Where does Jesus go in verse 1?
2. Where is this place?
3. What garden is located there?
4. What town is on the other side of this mountain from Jerusalem?
5. What time of day did Jesus come to the temple?
6. What indicates that Jesus taught for a good while?
7. Who brought the woman to Jesus?
8. What were they accusing her of?
9. What name did they call Jesus that they surely did not mean?
10. Why did they bring her to Jesus?
11. What did Moses' law say was the penalty for this sin?
12. In Deuteronomy 22:23-24, who were to be punished for this sin?
13. What did Jesus do, instead of answering them?
14. What did Jesus say to the accusers?
15. What do you think Jesus wrote?
16. What convicted the accusers?
17. What question did Jesus ask the woman?
18. What name did she call Jesus by?
19. What did Jesus tell her?
20. In verse 12, what did Jesus call Himself?
21. Where do Jesus' followers walk?
22. What did the Pharisees accuse Jesus of in verse 13?
23. Why did Jesus say His record was true?
24. How did Jesus say they judged?
25. Who is the second witness with Jesus?
26. Tell of two times when the voice from heaven said, "This is my beloved Son".
27. In verse 18, who does Jesus specifically mention as two witnesses?



We will begin this lesson in John 8:19.

John 8:19, "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."

In the previous lesson, the Pharisees had accused Jesus of witnessing of Himself. They said His record was not true, completely overlooking the fact that He had performed miracles that none of the holy men of the temple could do. Jesus reminded them, that in their law a thing shall be established by two witnesses. Jesus had been witnessed of by the Father when He was baptized by John the Baptist, and the voice came from heaven for all to hear. Of course, John the Baptist witnessed of Jesus, also. The miracles were a strong witness, too. Now to the verse above, they believed Joseph to be Jesus' father when, in fact, God was His Father. Jesus tells them, if they had known God or His Word, they would not be disbelieving Him now. The word is Jesus.

John 8:20, "These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come."

This treasury, probably, was the place of public assembly. We see from this, and several other places in John's gospel, that Jesus went often to the temple. The Pharisees, scribes, and high priests did not approve of Jesus, but they could not do anything about it until Jesus decided the time was right. They would have captured Him here and punished Him, if they could have; but Jesus was in control, not them. He would walk past them, and they could not see Him; because He had blinded their view of Him.

John 8:21, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come."

These people have rejected the Saviour of the world. They would still be searching for their Messiah long after He had come and gone. They would die in their sin, because they rejected Him. There would be no eternal life in heaven with Him, because they rejected Him. Read Romans chapter 10 verses 9 & 10. It explains what you must do to inherit eternal life with Jesus. These Pharisees fell way short of those requirements.

John 8:22, "Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come."

They assumed, because Jesus told them of having a short time to live, that He would kill Himself. They cannot comprehend someone who knows when He will die. They assumed Jesus was going to hell. Little did they know that would be their place, not Jesus'.

John 8:23, "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."

Jesus, in this, is telling them they better enjoy what they can here on earth, because they are not preparing at all for eternity. They can only see the flesh and are looking through physical eyes that can only comprehend

things of this world. Jesus is from heaven. God is a Spirit. John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Jesus is Spirit, also. He cannot be understood by a carnal, worldly mind. Our Spirit must worship Him. Worldly and Spiritual things do not mix.

John 8:24, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

John 3:16 says, "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." You see, to be saved we must believe that He is, and believe that He is a rewarder of those who believe. Salvation is very simple; BELIEVE. You see, these Pharisees did not believe, so they cannot inherit eternal life. There is only one way, and His name is Jesus Christ our Lord. If they do not believe that Jesus Christ is Lord and Saviour, then He didn't die for their sins, and they are still living in sin.

John 8:25, "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning."

When they asked, He could have said, Jesus Christ the Son of the living God, or He could have said their Messiah. They would not have believed any more by Him specifically saying one or the other of these names. He just said, "The same as I have already told you." It was not His time now, and there was no need to make them more angry than they were now.

John 8:26, "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him."

Whether you and I care to admit it or not, God is absolute truth. This is what Jesus is telling these Pharisees, but it also applies to our day. We can say what we believe, and it may or may not be true; but when God speaks, it is truth. Jesus is saying here, you are not right in the sight of God. He, also, says that He is pointing out their sins so that they can do something about them now, before they stand in front of Him to be judged of Him. He says, if you believe in the Father, then listen to what I (Jesus) am saying to you, because the Father is the one who sent me.

John 8:27, "They understood not that he spake to them of the Father."

These people were so caught up in the formality of church that they could not understand anything spiritual. They simply did not know He spoke to them of Father God.

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

Jesus is speaking prophetically of being lifted up on the cross. Those who were present at the crucifixion, when the noonday turned black as night and when the earthquake came, said surely this was the Son of God. They did not understand that Jesus (the Son of God) took on the form (flesh) of a man and dwelt among them. They could not understand that this flesh, standing before them, could be the Son of God. These Pharisees thought Him

to be the Son of Joseph. Jesus' will and the will of the Father is the same.

John 8:29, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

This was evident even to the on-lookers. Jesus did no evil, only good. On many occasions when Jesus did the miracles, the on-lookers realized that these things could only be done of God. John 3:2, "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." You see, it was evident from the beginning that mortal man could not do the kinds of miracles that Jesus did. In John 14:11, we read in Jesus' own words, "Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake."

John 8:30, "As he spake these words, many believed on him."

It was evident who Jesus was and is. It is the same now, as it was then. Some believe, and some don't. What are we talking about when we say believe? Believe that Jesus was, in fact, God the Word who took on flesh and became the Saviour of the world. Romans chapter 10:9 & 10 tells all.

## John 24 Questions

1. What question did these Pharisees ask Jesus in verse 19?
2. What was Jesus' answer to them?
3. What had these Pharisees completely overlooked that should have witnessed to them who He was?
4. Who did they believe was Jesus' Father?
5. Where did this conversation take place?
6. Why did they not lay hands on Him then?
7. Jesus said they would seek Him, and not find Him. What does that mean?
8. What did Jesus say would be their condition at death?
9. What did the Jews think Jesus was talking about in verse 22?
10. He said, "...Ye are from \_\_\_\_\_; I am from \_\_\_\_\_: ye are of this world; I am not of this world."
11. In the fourth chapter of John verse 24, what is God?
12. Jesus said to them, "...for if you believe not that I am he, \_\_\_\_\_."
13. What is the one necessary thing to be saved?
14. Why did they ask Jesus, Who art thou?
15. What did Jesus say He spoke to the world?
16. In verse 27, it says they understood not that He spake to them of whom?
17. When would they know who He was?
18. What did Jesus always do?
19. In John chapter 3 verse 2, what is the lesson to be learned?
20. In John chapter 14 verse 11, we read if they did not believe what He said, believe Him for what?
21. What happened to many of those listening to Jesus?

We will begin this lesson in John 8:31.

John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;"

Jesus says to them (Jews), if you believe, discipline yourself, and walk in my ways, you will truly be my followers. The only way any of us then, or now, can walk in God's ways is to know what His will is for our life. The way to find out what that will is, is to read His Word (Bible). The secret of life everlasting is in His Word. To be His disciple, we must make Him our Lord, as well as our Saviour.

John 8:32, "And ye shall know the truth, and the truth shall make you free."

One of the names Jesus is called by is the Truth. He is the Way, the Truth, and the Life. Jesus is, also, the Word. If you study His Word (the Bible), then you will know the Truth. That Truth does set you free from the bondage of sin. Jesus, also, is the Light. If the Light shines in your heart, it does away with darkness (sin). We are told that in the end times, there will be false Christs who are deceivers, Matthew 24:24, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." There is only one way not to be deceived, and that is by being full of the Word of God; so that if they change even one word, you will be aware of it.

John 8:33, "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

You see, these people are caught up in the flesh, and cannot see the things of the Spirit. They are Abraham's descendents in the flesh, but are not Abraham's descendents in the Spirit. In Galatians 3:28 & 29 we read, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." V-29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." You see, not those who have Abraham's flesh are his heirs, but those who believe.

John 8:34, "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

You cannot be the servant of sin and the servant of God all at the same time. In Luke 16:13 we read, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

John 8:35, "And the servant abideth not in the house for ever: but the Son abideth ever."

We cannot take on sonship as long as we are a servant to sin. We either belong to God as His son (or daughter), or else we serve sin. This is like oil and water. Sin and God cannot, and will not mix. We belong to

God or Satan: there is no in between. If we belong to God, we are His sons and heirs of Abraham's promises.

John 8:36, "If the Son therefore shall make you free, ye shall be free indeed."

Romans 8:2, For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

John 8:37, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."

These are physical descendents of Abraham. They are still thinking of flesh, and not Spirit. The Word of God is Life. You cannot have Life without the Word, because they are the same."

John 8:38, "I speak that which I have seen with my Father: and ye do that which ye have seen with your father."

Jesus says, here, that His Father is not the same as their father. Since Jesus is teaching the opposite of them, then it is obvious that they do not have the same father.

John 8:39, "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

The works spoken of here is Abraham's belief. Abraham believed, and it was counted unto him for righteousness. Genesis 15:6, "And he believed in the LORD; and he counted it to him for righteousness." You see, Abraham believed in the Lord. These people (Jews) pretending to be Abraham's descendents, did not believe in the Lord.

John 8:40, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

God does not teach to kill, and they want to kill Jesus. Abraham did God's will. When God said move, he did. He lived in tents after leaving Ur of the Chaldees, because he moved when God directed him.

John 8:41, "Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God."

Killing is of Satan, not God. You tell the father by the children he bears, whether their deeds be good or bad. Perhaps, their mother was married and they were not bastard children, but the fornication here is spiritual, not physical. They believed their Father is God, but God is Spirit, not physical.

John 8:42, "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

If God were your Father, you would not be wanting to kill me. The Father is the source of Jesus' power and wisdom. Jesus was with the Father in heaven. Jesus was the Word of God in the beginning. Jesus' home is in

heaven. Jesus was just on a mission when He came to earth. His mission was to save the lost, even at the cost of His flesh.

John 8:43, "Why do ye not understand my speech? even because ye cannot hear my word."

This is an affront on these Jews for not knowing the Word of God. They really do not understand the Word of God, which they professed to know. The Word is Spirit and Life, and they have neither. They do not understand His Word.

John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

This is a statement here that their conduct is not in keeping with God the Father. Their words and deeds actually rebel against the Truth. They are enemies of all that is good, which is not compatible with love of the Father. Just as Lucifer rebel led against the Father, so they have rebelled against the Son. Jesus accuses them of being spiritual sons of Satan, because they do evil instead of good. They lie, lust for power as Lucifer did, and want to kill. These are not fruits of God, but Satan.

## John 25 Questions

1. How would these Jews, who believed on Jesus, be His disciples indeed?
2. What shall make you free?
3. How can you know God's will for you?
4. Truth sets you free from what?
5. Matthew 24:24 says who might deceive many?
6. Who were they bragging was their ancestor?
7. Quote Galatians 3:28.
8. "And if ye be \_\_\_\_\_, then are ye Abraham's seed, and heirs according to the promise."
9. "...Whosoever committeth sin the \_\_\_\_\_ of sin.
10. Luke 16:13 says no servant can serve \_\_\_\_\_.
11. In verse 35, "And the servant abideth not in the house for ever: but the \_\_\_\_\_ abideth ever."
12. Who must set you free for you to be free indeed?
13. What has made us free from the law of sin and death?
14. What is Jesus saying about their father in verse 38?
15. "If ye were Abraham's children, ye would do the \_\_\_\_\_ of Abraham.
16. What was counted unto Abraham for righteousness?
17. They told Jesus, they be not born of \_\_\_\_\_.
18. Jesus told them, "If God were your Father, ye would \_\_\_\_\_."
19. What was Jesus' mission on earth?
20. In verse 44, Who did Jesus say was their father?



We will begin this lesson in John 8:45.

John 8:45, "And because I tell you the truth, ye believe me not."

In the last lesson, Jesus had told them that they were of their father, the devil. Jesus is really speaking to the religious people of that day. They were very similar to our day; because they had a form of godliness, claiming to be following Jesus, but in fact, following the lust of the flesh. These Hebrews were proud of the fact that they were descendents of Abraham. They really were not spiritual descendents of Abraham, because Abraham is the father of those who believe. Galatians 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Jesus is the Truth. To have the truth, we must believe in Him.

John 8:46, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"

Who, in all of your scholars, has accused me of sin and can prove that I have done anything contrary to God's teaching, is the question Jesus asked them. They cannot accuse Him of evil, because He does only good. Again, Jesus says, you know I am telling the truth, why do ye not believe me? I really believe the reason they didn't believe Him is because He was housed in flesh. They were just like so many people today, who cannot look beyond the flesh and see the Spirit. This sinless, perfect one they could not comprehend. You see, if Jesus was just flesh, they would have been right; because all flesh has come short of the glory of God. Jesus was, and is, God the Son. God the Son was housed in flesh when He was on the earth, so He could be tempted in the flesh, as we are. His flesh will actually feel pain on the cross. His Spirit is in total control at all times. The Spirit of God came and dwelled in the flesh of man and overcame the flesh and death.

John 8:47, "He that is of God heareth God's words: ye therefore hear [them] not, because ye are not of God.

There is only one explanation for this, they really do not know the Father God.

John 8:48, "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?"

These Hebrew's strong enemy was the Samaritan. This was one of the worst things they could call Jesus in their sight, a Samaritan. Just as an after-thought, they added that He had a devil. As we said before, anything they did not understand they called a devil. What they forgot is the devil does evil, and Jesus was doing only good.

John 8:49, "Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me."

Jesus has offered them life, and yet they rejected Him. This flat statement that He has not a devil is emphatic. It leaves no room for question. This is the reply a true Christian should give, as well. A person who is totally sold out to Jesus is full of His Light, and that Light does

away with all darkness. You cannot be filled with Light and darkness at the same time. A demon can attack a Christian from without but cannot enter into a Christian full of Light. Jesus says one more time that He is of the Father. He is God's representative to man. If we reject Him, we reject God.

John 8:50, "And I seek not mine own glory: there is one that seeketh and judgeth."

Truly Jesus did not come to glorify Himself. He suffered the shame of the cross at Calvary to spare us. Jesus was here to suffer for our sins. At the end of the age, He will be the Judge of all the earth.

John 8:51, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

John 8:52 "Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death."

This group have no idea who they are speaking to. Every person is a spirit who lives in a body. Our body will go back to dust. Our spirit inside a celestial body will go on to be judged of Jesus. Those who follow Jesus will go on to eternal life with Him. These Christians truly shall never taste of death.

John 8:53, "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?"

This is a sarcastic remark spoken to Jesus. Abraham was created by Jesus. In fact, He was Abraham's God. They are saying to Jesus, who are you trying to tell us that you are, God? Again, I say they did not recognize Him as God the Son.

John 8:54, "Jesus answered, If I honour myself, my honour is no thing: it is my Father that honoureth me; of whom ye say, that he is your God:"

They really have no excuse, because He told them who He was." His says again, you say you are of God, but if you are, why do you not recognize Me?

John 8:55, Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

The Jews were a very proud people. Their pride stemmed from God giving them His law. You can know the law, however, and not love or know the Law-giver. To know the letter of the law, does not give life. The Law-giver brings Life.

John 8:56, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

I will not get into this in depth here. Abraham is the father of the believers. He believed in the Saviour. Our spiritual father must believe the same way we do. Take another look at Melchisedec whom Abraham paid tithes to and who served communion to Abraham. Melchisedec, King of peace, had no

earthly parents, had no beginning of days or end of life. The only person He appeared to was the father of believers, Abraham. He appeared to Abraham approximately 2,000 years after Adam's birth, Jesus appeared 2,000 years after that as a baby, and our King of kings and Lord of lords will appear in the eastern sky approximately 2,000 years after that. Think on this.

John 8:57, "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"

Their view of Jesus was strictly physical. They had not understood what He had been telling them at all; that He was eternal God the Son.

John 8:58, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Jesus is speaking here of His eternity. He is the First and Last, the Alpha and Omega. Read again St. John chapter 1, if you have any doubt.

John 8:59, "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

You see, they could not see Jesus if He did not want them to, even if He were standing in front of them. He walked right in front of them, hidden to their view. If nothing else had convinced them, this should have; because He hid Himself to them while they were beholding Him.

## John 26 Questions

1. In verse 45, why did they not believe Him?
2. Who had Jesus said was their father?
3. Compare what they were doing to nominal Christians now.
4. In Galatians 3:29, who is Abraham father of?
5. What question, in verse 46, did they ask Jesus?
6. Explain what that means.
7. Why does the author believe they did not believe Him?
8. Why was Jesus housed in a fleshly body when He came as our Saviour?
9. What was the worst name they could think to call Jesus?
10. What answer did Jesus emphatically give them in verse 49?
11. A person who is totally sold out to Jesus is full of what?
12. Why can that person not have a devil living inside them?
13. What can the devil do to Christians?
14. In verse 51, Jesus says, "...If a man keep my saying, he shall never see \_\_\_\_\_."
15. Who is Life?
16. Who did these Jews say was their father?
17. Jesus said, "...If a man keep my saying, he shall never \_\_\_\_\_."
18. Who did they compare Jesus unfavorably with?
19. Who did they say was their God?
20. Jesus said, if they knew God, why didn't they recognize \_\_\_\_\_?
21. Jesus said, if He said He knew not the Father, He would be what?
22. How many years after Adam's birth, did Melchisedec appear?
23. How many years after Melchisedec's appearance, did the Saviour appear?
24. How many years after Jesus, approximately, will it be that our King and Lord appear?
25. How old did they say Jesus was?
26. Jesus said, "...Before Abraham was, \_\_\_\_\_."
27. What did Jesus do, when they started to stone Him?

We will begin this lesson in John 9:1.

John 9:1, "And as Jesus passed by, he saw a man which was blind from his birth."

The fact that this man was blind from birth brings us to believe that a creative miracle would be needed here. This man had not lost his sight from an accident, nor had he gradually lost his sight. Jesus does not overlook the needs of people, even though He is just passing by.

John 9:2, "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Really, this question shows the weakness of the disciples' understanding. It appears from this question they asked Jesus, that they believe all disease is caused by sin. This is just not true. Some disease is caused by sin, but not all. A very good example of sickness without sin is Job. It seems, though these disciples walked with Jesus most of the time, they still misunderstood much of His teaching. If this man's sin made him blind, how did he sin before his birth? You see, that statement could not be true, because you must live before you yourself sin.

John 9:3, "Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

We see, here, an answer to many of the people today who preach that sickness means you have sinned. I say again, not all sickness is caused by sin. You see, God had a purpose in this man's blindness. Many dear saints have been made to feel guilty about disease in their bodies. God has many purposes unknown to us. One of the best examples, I believe, is Paul. God would not take his thorn in the flesh away, so that Paul would remain humble. We are not told specifically what disease Paul had, we just know that God refused to heal him for a purpose. Most people are closer to God when there is a problem in their life. The purpose of this man's blindness is to show the creative power of the Lord Jesus. I say creative, because he had never seen before. The Lord must create sight for him.

John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Just as Jesus says, here, that He must work while it is day, we must do the same. After we have died, it is too late to go out and do the things God called us to do while we were on earth. The called of God are called to complete a mission on this earth. The job God called you to do, is not for your life in heaven, but is a call to work here on this earth. Jesus was on a mission. He knew His time on earth this time was limited. He must complete His mission as the opportunity arises now.

John 9:5, "As long as I am in the world, I am the light of the world."

These words are in red in the Bible which tell us that Jesus spoke these words Himself. He is the Light. Those who do not receive Jesus, even now, are living in darkness. We have already studied in this teaching on

the Book of John that Jesus said , "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." When it became dark for three hours at Jesus' crucifixion, Satan thought he had defeated Jesus. He was really disappointed when Jesus rose from the grave.

John 9:6, "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,"

As we said in an earlier verse, since this man was blind from birth, this needed to be a creative miracle. Man was made from the dust of the earth. Perhaps, that is why Jesus picked up a hand full of clay to anoint the eyes with. To me, this clay speaks of creation.

John 9:7, "And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

This going and washing are an act of faith upon this man's part. Sometimes Jesus would say, your faith has made you whole. Had this man not believed that he would be able to see when he washed, he would not have gone to wash. This was an outward sign that he believed. His faith shown by his action activated his healing.

John 9:8, "The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?"

These neighbors had to be astonished at him being healed. They had seen him from his birth and knew that he was blind. They even knew he had begged, because he could not make a living being blind. They could not believe their own eyes.

John 9:9, "Some said, This is he: others said, He is like him: but he said, I am he."

This type of miracle was so outstanding that many around just could not believe it. His appearance had changed, also. The eyes give off such expression that having his eyes open did alter his appearance. We see here, though, that he answers and says, it's me.

John 9:10, "Therefore said they unto him, How were thine eyes opened?"

John 9:11, "He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight."

Now that he can see, they are curious about how this happened. You see, this man does not even realize that Jesus is Messiah. He calls Jesus a man. Something had caused him to believe and to obey Jesus, and his sight was restored.

John 9:12, "Then said they unto him, Where is he? He said, I know not."

Jesus had sent him to the pool of Siloam. He didn't go back to Jesus, so he doesn't really know where Jesus went, or even who Jesus is.

John 9:13, "They brought to the Pharisees him that aforetime was blind."

John 9:14, "And it was the sabbath day when Jesus made the clay, and opened his eyes."

These Pharisees have already been seeking to accuse Jesus and get rid of Him. As we said before, they were jealous because Jesus was doing miracles that they could not do. The worst accusation they could make of this was that He had done this on the sabbath. No one, except the man, seems to be pleased about his sight being returned. These Pharisees and the people who brought him to the Pharisees are so caught up in the letter of the law, that they have overlooked the fact that a fantastic miracle has occurred here. I cannot believe they want to punish anyone for doing good to this extent. This is like much of the knit-picking that goes on in today's churches. They get so caught up in carrying out their rules and doctrines that they miss God's real message. Being technical about the Bible will get us nowhere with God. God wants us to understand the deeper meaning in our Spirit and heart.

John 9:15, "Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see."

We see here jealousy to the utmost. These Pharisees were not concerned that the man could see, all they wanted to do was get enough evidence so they could accuse Jesus.

John 9:16, "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

We see a division among these Pharisees. Some would not believe that He was any more than a man guilty of breaking the sabbath, regardless of how fantastic the miracles He did were. Some of the others, however, were beginning to realize that no mere man could do these miracles. This has to be Messiah. This division still exists today. It is the believer and the nonbeliever.

## John 27 Questions

1. How long had this man been blind?
2. The fact he had been blind this long indicates what kind of miracle is necessary?
3. What question did the disciples ask Jesus about the man's blindness?
4. How did Jesus answer them?
5. What was the purpose of his blindness?
6. This question the disciples asked showed what about themselves?
7. What makes the disciples' question ridiculous?
8. Who prayed three times to be healed and was told no?
9. What was his disease?
10. When did Jesus say He must work?
11. What are the called of God, called to complete?
12. In verse 5, what did Jesus call Himself?
13. When did Satan believe he had beaten Jesus?
14. What actually did Jesus do to the blind man?
15. When Jesus did that, what did He tell the blind man to do?
16. When the blind man obeyed Jesus, what did that show?
17. What does Siloam mean?
18. When he did what Jesus said, what happened?
19. In verse 8, who had difficulty believing this miracle?
20. What question did they ask the man?
21. Who did they take the man to?
22. What were they accusing Jesus of?
23. What caused the divided opinions?
24. Who did they mistakenly believe Jesus to be?



We will begin this lesson in John 9:17.

John 9:17, "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."

In the last lesson, we closed with the Pharisees being of different opinions. Some believed He was of God, and some did not. Now, they want the blind man to settle this argument for them by telling them who Jesus is. The blind man does not know. He realizes there is something supernatural about Jesus, so for a better explanation, he calls Him a prophet. People throughout the ages have been willing to admit that Jesus was a prophet, because they, too, realize that He had more power than anyone they had ever known. The truth is that Jesus Christ was God the Word, God the Son. Until we realize that Jesus was God the Word, who took on the form of flesh and dwelt among us, we will be like this blind man who called Him a prophet. We will not know the fullness of Him until we realize that He is, was, and always will be Emmanuel - God with us.

John 9:18, "But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight."

These particular Jews had not seen this miracle take place. They did not even believe that the man had been blind before. Now they are badgering the man who had received his sight. They wanted some solid evidence that he had really been blind, so they call for the man's father and mother. They knew they were not capable of restoring sight to the blind, so they believed that this could not be.

John 9:19, "And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?"

John 9:20, "His parents answered them and said, We know that this is our son, and that he was born blind:"

John 9:21, "But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself."

These parents were reluctant to say too much, because they feared the Jewish leaders. They say ask him. Let him be responsible for whatever has occurred. They even add that he is of age. The Jews first want to know if this is really their son. If he is their son, they want to hear the parents say that he was blind from birth. If even this is true, then they want to know how he can now see. The parents were probably not there when he received his sight. It looks to me like they should have been proud to give credit to whomever restored their son's sight. We see in verse 22, why they were reluctant to say.

John 9:22, "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

John 9:23, "Therefore said his parents, He is of age; ask him."

To an Israelite, about the worst thing that could happen to him was that he would be banished from the synagogue. I cannot imagine the pain of a parent with a child born blind, however. It seems to me that my joy over a blind child that could now see would be so great, that it would diminish my fear of having to leave the synagogue. If this son is truly of age, then they have suffered twenty years or more knowing their son could never see. I cannot imagine their reluctance to praise Jesus for this miracle.

John 9:24, "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner."

These Jews were not willing to accept Jesus as their Messiah, even if they condemned themselves by not admitting the obvious only conclusion. The praise should be to the one who healed him. Little did they know that Jesus was God manifest in the flesh. All men are sinners. This really was not a man, but God the Son housed in the body of man. In a way they spoke truth, because man should not take credit for things God did.

John 9:25, "He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

This man who could now see has no idea who healed him. He just knows that he was blind and now can see. He will not deny that he can see, for fear his blindness might return.

John 9:26, "Then said they to him again, What did he to thee? How opened he thine eyes?"

John 9:27, "He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?"

We see, here, that these Jews are not willing to accept the truth. It appears the answer the man (healed of blindness) gives them is a bit sarcastic. He says, if I tell you again, will you believe and follow Him? He says, does telling you more than once make you any more willing to believe?

John 9:28, "Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples."

Here we see disciple used as someone who disciplines themselves and follows someone. They are willing to accept the teaching of someone who they decide to follow. That makes them disciples of Moses, since Moses gave them the teaching they are willing to follow.

John 9:29, "We know that God spake unto Moses: as for this fellow, we know not from whence he is."

This is really a lie. They have no first hand knowledge of Moses. The only thing they really know of Moses is that they have been taught that he gave the law. The difference is that they accepted the teaching that Moses gave the law, and they did not accept Jesus' teaching that He is Messiah.

John 9:30, "The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes."

John 9:31, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."

John 9:32, "Since the world began was it not heard that any man opened the eyes of one that was born blind."

You see, here, that this man, whose sight was given to him by Jesus, is more aware of the things from God's teaching than these (so called) learned men of the law. He reminds them that they were not able to give him sight, even with all of their intelligence of the law. They claimed to be God's representative to the people, why could they not give him his sight? They claim to be better than Jesus, so why could they not do the miracles Jesus did? The man just simply says, you are sinners, because you could not do this. Jesus is free of sin, because God answers His prayer. He says it all in verse 33.

John 9:33, "If this man were not of God, he could do nothing."

He just the same as calls them sinners.

John 9:34, "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

They were so puffed up with pride that they could not be taught of anyone. They certainly would not be taught of him, because they thought themselves better than him. He probably did not care that they threw him out of the synagogue. He was not ashamed of Jesus.

John 9:35, "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?"

Jesus comes to him and asks him the most important question that any of us ever answer, "Do you believe on the Son of God?" You see, Jesus had never told this man who He was.

John 9:36, "He answered and said, Who is he, Lord, that I might believe on Him?"

We see, here, a man eager to learn. He knows whatever Jesus tells him is the truth. He calls Jesus, Lord. We see in this, a willingness to follow Jesus. He will follow and believe on whoever Jesus says He is.

John 9:37, "And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."

This time Jesus leaves no doubt who He is. I think the reason that Jesus didn't say It is I, is because He reminds the man that He is the same one who gave him his sight. He says you have seen Him.

John 9:38, "And he said, Lord, I believe. And he worshipped him."

We see, here, the blind man who received his sight was not nearly as blind as these Jewish leaders who did not believe unto everlasting life. When the opportunity was offered, this man believed.

John 9:39, "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

We see here, that Jesus is speaking of the spiritual and not the physical. He has taught a beautiful story about how the physical house of Israel, who had the law, will be blinded to the gift of grace that He (Jesus) will bring to those who do not have the law (the Gentiles). Jesus was rejected by God's own chosen people (the Jews). The Gentiles (those who had previously been in spiritual darkness) would see and accept Jesus as Saviour and Lord.

John 9:40, "And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?"

These Pharisees were like the lukewarm Christians of today. They claimed to be His followers, but they were only following Him on the surface. They were not truly His followers, willing to stop being Pharisees. In II Timothy, it calls people like this, "having a form of godliness, but denying the power thereof."

John 9:41, "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

These Pharisees were proud that they were learned in the law. The law had promised a Messiah. If they had truly realized Jesus to be this Messiah, they should have stopped being proud that they had the law, and realized they were nothing until they forsook all and followed Jesus.

## John 28 Questions

1. What did the blind man call Jesus in verse 17?
2. What had divided the Pharisees?
3. Who is Jesus Christ, really?
4. What did these Jews not believe?
5. Who did they call to confirm it?
6. What three things did they want to know from the blind man's parents?
7. How did the parents answer?
8. What made them not tell who did this miracle?
9. What did they add when they told these Jews to ask their son?
10. What would happen to anyone who believed that Jesus was Christ?
11. These Jews said give God the praise and then called Jesus what?
12. What did the blind man say to the Jews in answer to their saying this about Jesus?
13. What did the blind man say to them when they asked for him to tell them again how he was healed?
14. Whose disciples were these Jews?
15. How is disciple used in verse 28?
16. What lie did the Jews tell in verse 29?
17. The man said we know that God heareth \_\_\_\_\_
18. \_\_\_\_\_.
18. Who had ever opened anyone's eyes who had been blind from birth?
19. If they were \_\_\_\_\_ than Jesus, why could they not open his eyes?
20. In verse 33, what is the strong statement the man makes to the Jews?
21. What is the prideful statement these Jews make to the man?
22. What did they do to the man whose sight had been given him?
23. What did Jesus do when He found that they had thrown him out?
24. What question did Jesus ask him?
25. What did he call Jesus?
26. In verse 38, what did the man say that we all need to say?
27. Why did Jesus say He came into the world?
28. What did some of the Pharisees who followed Jesus ask?
29. Who, in our day, can they be compared to?
30. What had given them so much pride?
31. What must they realize to be acceptable to Jesus?

We will begin this lesson in John 10:1.

John 10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

John 10:2, "But he that entereth in by the door is the shepherd of the sheep."

We see here, the Shepherd is Jesus and his sheep are the believers in Christ Jesus. This seems to be speaking about these religious leaders (those who do not come in by the door). Jesus is the Door. These Pharisees and Jewish rulers did not believe in Him, so they are trying to get in some other way. Those who know the voice of the Shepherd (Jesus Christ) come in by the door which is, also, Jesus.

John 10:3, "To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out."

John 10:4, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

The way is open to Jesus since He is the Way, the Door, also. The followers of Jesus will not follow another. The followers of Jesus know the voice of their Master. They are not deceived into following another. The great Shepherd is Jesus. There are shepherds under Jesus who tend to a specific flock until the great Shepherd calls. This would be speaking of ministers who Jesus has set over a portion of His flock, to care for them. The great Shepherd is Jesus. He is the one the sheep are really following.

John 10:5, "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

A true Christian will not be deceived and follow after a false prophet, because they will be well trained by the Word of God. They will be well versed in the Scriptures and will not listen to sermons that please the flesh.

John 10:6, "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."

These Pharisees could not understand a parable and that is why Jesus spoke in a parable. He knew they would not understand what He was saying. They looked only at the literal message. They did not understand the deeper meanings that could only be understood by the spirit.

John 10:7, "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."

Jesus is giving the interpretation of what He had said before, but they will not understand this either. He explains, here, that He is the door that leads to eternal life. His sheep will go through this door to heaven.

John 10:8, "All that ever come before me are thieves and robbers: but the sheep did not hear them."

Jesus is speaking of those who came on their own without being called. During this time, there had been many false prophets and false gods. I believe that is what is referred to here.

John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The only way to salvation is through Jesus Christ. He is the Door. This is speaking of that great pasture or resting place in heaven. Jesus is still speaking in a way that the Pharisees and Jewish leaders will not understand.

John 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

The thief, mentioned here, is the devil. Satan's mission is to steal, kill, and destroy. Jesus' mission is to bring everlasting life to those who will accept it. His wish is that His followers will be in good health and prosper as their soul prospers. Jesus' plan for us to have life more abundantly is for us to put Him first, and then all these good things will be added to us.

John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep."

Many ministers of the gospels are shepherds; but there is only one good Shepherd, and His name is Jesus. We know that Jesus gave His life on Calvary to save those who will follow Him (be His sheep). The concern of the good Shepherd is the care and feeding of the sheep. Jesus alone is the good Shepherd.

John 10:12, "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep."

In Ezekiel chapter 34, we read about these hireling shepherds (ministers). Ezekiel 34:1, "And the word of the Lord came unto me saying," V-2, "Son of man prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" Go on and read all of chapter 34 of Ezekiel, and you will see just what happens to shepherds who do not take care of God's sheep but are only interested in taking care of their own needs. In this Scripture that says Israel, it means all who are God's, whether they are of the physical house of Israel or the spiritual house of Israel (Christian). Look especially at Ezekiel 34:10, "Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." We see here, that God will remove these ministers who are not giving the true Word of God. This type of minister will lose his job and won't be able to make a living from the ministry. Worse than that, God

will hold them responsible for the sheep they deceived. Read the whole chapter over and over, and you will see the churches in our day in this.

John 10:13, "The hireling fleeth, because he is an hireling, and careth not for the sheep."

Some ministers in our day fall into this category (thank the precious Lord, not many). Some one who is a minister because of the salary he or she gets has no business being a minister. Of course, everyone knows they have to live, but their first and primary reason should be to help the sheep (members). Someone who is just working for money will quit and go home when problems arise, but someone dedicated to their people and their God will stay in there and protect the flock.

John 10:14, "I am the good shepherd, and know my sheep, and am known of mine."

Just as any good shepherd knows each of his sheep, Jesus knows each of His. His sheep know His voice and will follow Jesus wherever He goes. That is the best way to tell if they belong to Jesus, do they hear His Word and follow Him?

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

Jesus is explaining, here, His relationship to the Father. The Father knows and approves of everything Jesus is doing. Jesus has lived His life in the will of the Father. Just before Jesus was carried away to die for our sins on the cross, He said to the Father, "Nevertheless not my will, but thine, be done." Jesus was totally committed to the will of the Father even unto death.

John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

We see here, that Jesus is speaking of the Gentiles who will believe and follow Him along with the Jews who follow Him. A Gentile who follows Jesus is grafted into the tree of Jesus Christ. They are adopted, if you will. The Jews are the natural branches. Jew or Gentile, who follows Jesus are Christians of Israel. Jesus is one, so Jew and Gentile believers are one in Christ. Jesus is the Shepherd of both.

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

John 10:18, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

This Scripture above renounces the teaching that is prevalent in our day that Jesus was subject to the devil. Jesus, at no time (even hanging on the cross), was subject to anyone. Jesus, of His own free will, hung on the cross for you and me. He never was out of control of the situation. He, also, of His own free will brought His body out of the grave on resurrection morning. He lay His life down, and He took it up again with His own will.



No one took Jesus' life, He gave it. He went into hell (not to suffer) but to victoriously take the keys from Satan and to preach and bring captivity captive out of hell. Jesus was in control of the situation all the way through. They could not have even taken Him, had He not been willing. He could have blinded them, as He had done before, and walked right past them.

John 10:19, "There was a division therefore again among the Jews for these sayings."

John 10:20, "And many of them said, He hath a devil, and is mad; why hear ye him?"

John 10:21, "Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

Jesus stirred them up. He told them of things that they knew none of them could do. As we said before, if they did not understand, some of them just said He has a devil. Others were convinced, not only by the fact that He gave sight to the blind, but by what He said, as well.

## John 29 Questions

1. What two things are the ones who climb up some other way, and do not come by the door called?
2. Who enters in at the door?
3. Who is this Shepherd?
4. Why do the sheep follow Him?
5. Who are known as shepherds, also?
6. Why will the sheep run from anyone besides the Shepherd?
7. In what way did Jesus speak to them that they would not understand?
8. Who is the door?
9. Who did Jesus say, the others who had come were?
10. Jesus said, "I am the door: by me if any man enter in, he shall be \_\_\_\_\_."
11. What does the thief come to do? (three things)
12. Jesus said, "...I am come that they might have \_\_\_\_\_."
13. Jesus is the good Shepherd, what did He do for His sheep?
14. What is the one who leaves the sheep when troubles come called?
15. What Book of the Old Testament explains about these shepherds who abandon their sheep?
16. Why does the hireling flee?
17. Who lays down His life for the sheep?
18. What was meant in verse 16 about other sheep?
19. Who took Jesus' life?
20. Jesus had power to \_\_\_\_\_ and \_\_\_\_\_.
21. How did the Jews accept this message from Jesus?
22. Can a \_\_\_\_\_ open the eyes of the blind?

We will begin this lesson in John 10:22.

John 10:22, "And it was at Jerusalem the feast of the dedication, and it was winter."

John 10:23, "And Jesus walked in the temple in Solomon's porch."

This Feast of Dedication is the same as the Feast of Lights, which began on the 25th day of Chisleu (December) and continued for eight days. This Feast did not require attendance at Jerusalem. The Jews illuminated their houses for eight days to commemorate the miracle of the oil in the temple which multiplied and lasted eight days when there was only one day's supply. I personally believe that Jesus was born on December 25th. Because He is the Light. We see from the verse 22 above, that t his Feast, indeed, did occur in winter. This location where Jesus came was a popular place to speak to the people.

John 10:24, "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly."

Really, the reason they were doubting was because they did not know the Scriptures very well. He had already told them, and they did not believe Him. They were trying to say that their lack of faith was His fault. The only reason they really want Him to come right out and say that He is, is so they will have something to accuse Him of.

John 10:25, "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me."

There should be no question at all of Who He Is. Not only has Jesus told them over and over, but the miracles that they saw Him do should have left absolutely no doubt. No mere man can do these miracles. He had to be Christ (their Messiah).

John 10:26, "But ye believe not, because ye are not of my sheep, as I said unto you."

The only ones who are His sheep are those who believe. Jesus (the great Shepherd) leads those who believe in Him (His sheep). You see, the key word is believe. If we believe in Jesus, He is our Shepherd; and we are His sheep.

John 10:27, "My sheep hear my voice, and I know them, and they follow me:"

A shepherd knows his sheep. It is strange, but you can have two men's sheep in one pen, but the only ones that follow their master's voice are his own sheep.

John 10:28, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

John 10:29, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

We see here, again, that the will of the Father and Jesus' will are the same. No mere man can take Jesus' sheep away. Those who decide to follow Jesus shall have eternal life. The reward of following Jesus is eternal life.

John 10:30, "I and my Father are one."

This is really speaking of the Spirit. They are one Spirit; two personalities, but one Spirit.

John 10:31, "Then the Jews took up stones again to stone him."

They were about to stone Jesus, because they felt it blasphemy for Him to say that He and the Father were one.

John 10:32, "Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?"

Jesus nearly always answers with a question. Jesus points to the miracles that He had done and says that they were actually from the Father. The works they could not deny, because many of them had been done in their presence. When He asks for which miracle they stone Him for, He shifts their thoughts from His claim of being equal with the Father to the miracles which they cannot deny.

John 10:33, "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

This has been the struggle ever since Jesus (the Word) came to earth and was housed in the body of a man. These Jews did not realize that Jesus was not a man, but was Emmanuel, God with us. Today this same argument still rages. Men cannot believe that Jesus was God the Word who took on the form of flesh and dwelt among us.

John 10:34, "Jesus answered them, Is it not written in your law, I said Ye are gods?"

This statement Jesus makes here is a quotation from Psalms 82:6, "I have said, Ye are gods; and all of you are children of the most High." You see, Jesus knows just exactly what to say to stump these Jews. They must renounce the Scripture or gracefully get out of the accusation.

John 10:35, "If he called them gods, unto whom the word of God came, and the scripture cannot be broken;"

John 10:36, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Jesus has trapped them again. He says here, the Scripture does not change. Then He tells them that He is the Son of God, and that the Father, Himself, sanctified Him and sent Him into the world.

John 10:37, "If I do not the works of my Father, believe me not."

This is almost saying, show me anyone besides myself who has done these fantastic works. They know they cannot answer this, because Jesus did miracles that no leader of the church had ever done before. Many times it was said, only God could do this .

John 10:38, "But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Jesus is really saying, you know that no one but God can do these miracles. He also says, if you don't believe me, you cannot deny the miracles I have done. Then He says, don't you understand that I am in the Father and the Father in me? These works are truly divine in nature and there is no way they can deny that. Perhaps, if they recognize that part, then maybe the realization of who Jesus is will dawn on them, as well.

John 10:39, "Therefore they sought again to take him: but he escaped out of their hand,"

Jesus had such great power that He could have temporarily blinded them, or else He could have made Himself where they could not see Him. At any rate, Jesus walked right by them without them apprehending them. It was not time for them to capture Him yet. It must be done at Passover.

John 10:40, "And went away again beyond Jordan into the place where John at first baptized; and there he abode."

Jesus left Jerusalem and went to the Jordan river area where He had been baptized of John. This was a friendly area where a great deal of His ministry had taken place. John the Baptist had been a messenger from God, preparing the way for Jesus. Many had believed him and received Jesus freely. John was not a healer, he was a baptizer. Jesus was the healer. This was friendly territory for Jesus. John the Baptist had been popular here, and they believed his message about the coming Messiah.

John 10:41, "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true."

John 10:42, "And many believed on him there."

John had spoken of Jesus, as he had baptized here at the Jordan, and people were prepared and ready to receive their Messiah. John the Baptist was a voice crying in the wilderness. People believed him, and repented, and were baptized. John's message was of Jesus, and here Jesus found many eager to believe on Him and receive eternal life.

## John 30 Questions

1. When was the Feast of Dedication?
2. What other name was this Feast called by?
3. What day and month did the Feast begin?
4. How many days did it last?
5. How did the Jews go about celebrating?
6. What did it commemorate?
7. Why does the author believe Jesus was born on December 25th?
8. What did these Jews ask Jesus to tell them outright?
9. Who were they trying to blame with their lack of faith?
10. In verse 25, Jesus said what bore witness of Him?
11. In verse 26, why did Jesus say they didn't believe?
12. Who are His sheep?
13. What does Jesus say He gives His sheep in verse 28?
14. Whose hand can no man pluck them out of?
15. Quote verse 30.
16. When Jesus said this, what did the Jews do?
17. "...for which of those \_\_\_\_\_ do ye stone me?"
18. Why did they say they were stoning Him?
19. From what Book in the Old Testament, did Jesus quote to them?
20. They said He blasphemest, because He said He was whom?
21. Jesus said it was okay not to believe Him, if what?
22. Jesus says, if you don't believe me, believe what?
23. When they tried to take Him, what did He do?
24. Where did Jesus go when He left Jerusalem?
25. The people said John the Baptist did no \_\_\_\_\_.
26. Was His ministry successful here?

We will begin this lesson in John 11:1.

John 11:1, "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha."

Lazarus, Mary, and Martha were friends of Jesus. Many times on His way to and from Jerusalem, Jesus stayed with them in their home.

John 11:2, "(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)"

We remember the story where Mary brought the expensive perfume (that cost a years wages) and poured it on Jesus. Judas Iscariot complained, because it was expensive and could have been sold to give to the poor. Jesus said she would be remembered forever for this.

John 11:3, "Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick."

John 11:4, "When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Mary and Martha knew, if Jesus came, their brother would be healed. They sent word to Jesus immediately to come and heal Lazarus. Lazarus has not become sick because of any sin in his life. This sickness is to glorify God. This sickness of Lazarus will glorify the Father and the Son.

John 11:5, "Now Jesus loved Martha, and her sister, and Lazarus."

These were friends who had been very faithful to Jesus. As I said, He stayed in their home every time He came this way.

John 11:6, "When he had heard therefore that he was sick, he abode two days still in the same place he was."

This seems as if Jesus doesn't care, but He knows the outcome before it happens. Jesus deliberately waited until Lazarus was dead so that the glory of the Lord could be shown in Lazarus. Had He gone on, He might have been tempted to heal Lazarus before he died.

John 11:7, "Then after that saith he to his disciples, Let us go into Judaea again."

You remember, the last time Jesus was in this area, the Jewish leaders tried to take Him and stone Him. Jesus is not afraid, however, and tells His disciples to go with Him. The disciples are not for protection. Jesus didn't need protection, but so they might see the glory of God.

John 11:8, "His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?"

The disciples are afraid for themselves and for Jesus.

John 11:9, "Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world."

Jesus makes a point here, that He must work while it is day. The Lord really is saying here, that time is running out and we must work while it is still light. In the dark ages, there were very few saved. Jesus is saying while the Light (Jesus) is still with you, we must work. Night is coming when no man can work.

John 11:10, "But if a man walk in the night, he stumbleth, because there is no light in him."

Jesus is saying, here, that there will come a time of spiritual darkness when it will be difficult to work.

John 11:11, "These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Jesus could have gone earlier and touched Lazarus and made him whole, and it would have been like thousands of other healings that Jesus had done that they had gotten so used to that it had become commonplace. This miracle that Jesus would perform over Lazarus would show that Jesus had power over death, that Jesus had resurrection power. Jesus says he sleeps meaning that Lazarus was dead.

John 11:12, "Then said his disciples, Lord, if he sleep, he shall do well."

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

You see, the disciples misunderstood. They thought Jesus was speaking of Lazarus taking a nap. Isn't it strange that they were not amazed at Jesus knowing what Lazarus was doing, even though Jesus was miles away from him? They had seen so many miracles of Jesus that something as small as the miracle of Jesus knowing what Lazarus was doing miles away, had become commonplace to them.

John 11:14, "Then said Jesus unto them plainly, Lazarus is dead."

John 11:15, "And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

They should have been astonished that Jesus knew that Lazarus was dead. See how complacent even the disciples had become of the miracles, because they had seen so many. Jesus says, here, that He was glad that He had not been there to heal Lazarus before he died. Perhaps, when He raises Lazarus from the dead, they will be astonished and believe.

John 11:16, "Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him."



These disciples knew that to die would be their gain. That life is where the trial is. They should have, also, known that to wish to die before carrying out the mission God had for them to do was wrong.

John 11:17, "Then when Jesus came, he found that he had lain in the grave four days already."

There is a time lapse between verse 16 and 17. When Jesus got to where Lazarus, Mary, and Martha lived, He found that Lazarus had been dead four days. On the fourth day, the body begins to deteriorate.

John 11:18, "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:"

This distance here is between one and one half and two miles. Remember, the Jews at Jerusalem had wanted to stone Jesus the last time He was in Jerusalem.

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

They were well thought of in the community. Jew is used by John to denote those who did not accept Jesus. It denotes the Hebrews who were enemies of God. We know that Mary, Martha, and Lazarus were from the upper class financially. If nothing else tells us that, the expensive perfume poured on Jesus by Mary cost nearly a year's wages for a healthy man.

John 11:20, "Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house."

John 11:21, "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died."

Martha knew of the great healing power of Jesus; and she knew if Jesus had been there, Lazarus would not have died. Martha, however, was not aware that Jesus could raise Lazarus from the grave. Perhaps, Mary was a little upset, because Jesus had not come immediately when they went for Him.

John 11:22, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Martha has that strong belief that can move a mountain. She knows in her heart that Jesus' power is unlimited. With a prayer on her lips and faith in her heart, she has come to Jesus for help. She knows the Father answers Jesus' prayers.

John 11:23, "Jesus saith unto her, Thy brother shall rise again."

We see Jesus encouraging her, so that she might believe. This whole scene is for the glory of God. This is to let the whole world, then and now, know that Jesus is the Resurrection and the Life.

## John 31 Questions

1. In what town did Lazarus live?
2. Who were his two sisters?
3. Which of the sisters anointed Jesus with the perfume and wiped His feet with her hair?
4. When Jesus heard that Lazarus was sick, what did He say?
5. What was Lazarus sick for?
6. How many days extra did Jesus stay, after He heard Lazarus was sick?
7. What peril did the disciples remind the Lord of that was in Jerusalem?
8. Why does a man stumble when he walks at night?
9. In verse 11, what does Jesus mean when he says "...Lazarus sleepeth... ?
10. Did the disciples understand Jesus' meaning?
11. The author is suprised at them not being astonished at what?
12. When did Jesus say outright that Lazarus was dead?
13. Why did Jesus say He was glad He was not there before Lazarus died?
14. What was Thomas' other name?
15. What was Thomas' suggestion that they all do?
16. Why would that be wrong?
17. How long had Lazarus been in the grave when Jesus arrived?
18. Which sister came out to meet Jesus?
19. How far is Jerusalem from Bethany?
20. Who is specifically mentioned who came to mourn with Mary and Martha?
21. What statement did Martha make that showed she had great faith in Jesus?
22. What encouraging statement did Jesus make to her?

We will begin this lesson in John 11:24.

John 11:24, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

In the last lesson, Jesus has just told Martha "...Thy brother shall rise again." Martha doesn't realize that Jesus is speaking of right now. Martha has not seen Jesus raise anyone from death before, and the fact that her brother has begun to decay seems to mean to her that it is too late.

John 11:25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"

John 11:26, "And whosoever liveth and believeth in me shall never die. Believest thou this?"

This may be the most encouraging statement in all the Bible for the Christian. What greater promise could Jesus make than to offer eternal life. The greatest gift that God gave to man was His Son. He is the Christian's life. The thing that activates this life is our faith in Jesus. We see, above, that Jesus says if you believe in Him, you shall never die. The real me is a spirit, and my spirit shall take on a new body as it vacates this old earthly body; and truly I shall never die. I will just change places of residence from this old flesh (human) body to a spiritual body. Let us read of this in I Corinthians. Begin reading at verse 35 and go through verse 54. I will enclose just verse 44 here, I Corinthians 15:44, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Read all of the Scripture on this to get a really good understanding of this.

John 11:27, "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Martha had no difficulty at all in quickly answering Jesus' questions. She had seen the miracles, and she knew that Jesus was no mere holy man. Martha, Mary, and Lazarus were close friends of Jesus. He stayed in their home many times. They all three were thoroughly convinced of who Jesus was.

John 11:28, "And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."

Mary had been sitting in the house alone. Martha called her secretly, because she did not want to reveal to these Jewish leaders (there to mourn Lazarus' passing) that Jesus was near by. The Jews hated Jesus, and Mary and Martha thought they might try to take Him.

John 11:29, "As soon as she heard that, she arose quickly, and came unto him."

Mary knew that Jesus loved Lazarus. She knew if anyone could help, it would be Jesus. Jesus did not come into the house or the city, until He first talked to Mary and Martha.

John 11:30, "Now Jesus was not yet come into the town, but was in that place where Martha met him."

The purpose of Jesus not coming to their home has several possibilities. One reason could be that Jesus wanted to minister to Mary and Martha privately. Possibly, Jesus knew if He came in, the Jews might have caused a scene. The least likely of all is that Jesus' time had not come, and He did not want to be captured.

John 11:31, "The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there."

Perhaps, this group of Jews here were not quite as hostile as the Jewish leaders. You know, we read how some of them believed when Jesus opened the blind man's eyes. They were there to mourn with Mary and Martha. Among the Hebrews, it was not unusual to mourn for a week or more. This is possibly what these Jews thought Mary was going to do so they followed her. Since Mary and Martha's conversation about Jesus was private, they could not have known that they went to meet Jesus.

John 11:32, "Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died."

Mary believed as Martha did, that Jesus could have healed Lazarus; and He could have. Her falling at His feet showed Mary worshipping Jesus.

John 11:33, "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,"

His sorrow was for Mary and Martha, that they had to taste of this grief. The Lord has great feeling for His people. He does not enjoy seeing them hurt.

John 11:34, "And said, Where have ye laid him? They said unto him, Lord, come and see."

We see here, genuine concern. Of course, Jesus did not need to be shown where Lazarus was, but this was so they would be in attendance when Jesus raises him from the dead. The idea was for them to witness this great miracle, and to realize that Jesus is the Resurrection and the Life.

John 11:35, "Jesus wept."

A very short statement but full of feelings for these two sisters, and, in fact, all of humanity for the frailty of the body.

John 11:36, "Then said the Jews, Behold how he loved him!"

These Jews had misunderstood the tears. They thought Jesus to be crying for Lazarus.

John 11:37, "And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

It is apparent that these Jews were not aware of the little girl Jesus raised from the dead, Jairus' daughter about twelve years old, and the widow's son that they were taking to be buried. Mary and Martha both probably knew of these, but in their moment of grief had momentarily forgotten. These Jews were really making a bad remark saying that if Jesus' power had been real, wouldn't He have healed His friend?

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

Tombs were in caves in these days. The stone lay upon it to keep animals from wandering in the grave.

John 11:39, "Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days."

The Jewish people do not embalm their dead. On the fourth day, the body begins the decaying process and even their countenance changes. Perhaps, Martha did not want the Master to see her brother Lazarus in his decaying condition. As I said before, in her grief she had forgotten that Jesus had raised two other people from the dead. She had not seen these miracles, but should have known of them.

John 11:40, "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Some of this went on to let Mary and Martha believe with no shadow of turning that Jesus truly will defeat death itself. Notice even when He is speaking to His followers, Mary and Martha, there is a condition. They must believe. Jesus says believe, and I will show you a sample of what belief in Jesus Christ brings. Life.

John 11:41, "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me."

John 11:42, "And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

I see an act of faith, as Mary and Martha have them to remove the stone as the Lord had asked. Jesus knew long before He started to Mary and Martha, that this was to happen to glorify the Father. The Father is glorified in the glory of His Son. It pleases the Father when we believe in His Son. Jesus knows that Lazarus' spirit will come back in his body. When He prayed for Lazarus, it was already as well as done. This prayer, here, is so that these onlookers will know that Jesus has power on earth to raise the dead and that His will and the Father's will are one. There is no question that Lazarus is dead. He has been dead four days. This miracle is the one that leaves no doubt that Jesus is God the Son.

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

No spirit can deny this voice. Jesus is Lord of all. Philippians 2:10-11, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" V-11, "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This spirit had to come back in Lazarus. It had to obey Jesus.

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

A person cannot unwind the grave clothes himself. Lazarus was alive in the graveclothes. I love the song "Loose Him And Let Him Go". That is really what Jesus has done from the beginning for all of us.

John 11:45, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."

If any thing could cause a person to believe, this would be it. I am surprised that all of them did not believe.

## John 32 Questions

1. In verse 11, Martha said she knew Lazarus would rise again, when?
2. What makes Martha believe that it is too late for a miracle?
3. In verse 25, Jesus calls Himself two things. What are they?
4. What causes us to live after death?
5. What does the author believe is the most encouraging statement in the Bible to the Christian?
6. What happens at death?
7. In I Corinthians chapter 15, we realize that there are two kinds of bodies. What are they?
8. When Jesus told Martha she would see the glory of God if she believed, what did she answer?
9. What message did Martha take to Mary?
10. Why did she tell her secretly?
11. What did Mary do when she heard that Jesus had come?
12. Where was Jesus?
13. Where did the Jews think Mary was going?
14. What does verse 35 say about Jesus' sympathy for Mary and Martha?
15. The Jews criticized Jesus for what in verse 37?
16. Who were two others that Jesus raised from the dead?
17. Where was Lazarus buried?
18. When Jesus said roll away the stone, what did Martha say?
19. How long had Lazarus been dead?
20. What must Martha do to see the glory of God?
21. What did Martha and Mary have done to show that they believed?
22. Why did Jesus pray out loud to the Father?
23. What three words did Jesus speak to Lazarus?
24. In Philippians 2:10-11, who is Jesus Lord of?
25. When Lazarus came forth, what was on his face?
26. What six words did Jesus say for them to do to Lazarus?
27. What effect did this have on these Jews?

We will begin this lesson in John 11:46.

John 11:46, "But some of them went their ways to the Pharisees, and told them what things Jesus had done."

This had to be really shocking to these Jewish leaders who had not seen, or been able themselves to raise the dead. We see in verse 45 that they (Jews) had been there to comfort Mary. This was in the last lesson, but needs to be noted. We do not know if this was mentioned because Mary was closer to Lazarus or not. We do know that Mary had not gone out of the house until Jesus called for her.

John 11:47, "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles."

This council that was called was a religious council and could not carry out sentence on anyone. They judged whether things that were done lined up with the Scriptures or not. This council consisted ordinarily of seventy-one men. They would discuss the matter at hand and then take a vote. We see here, that they finally admitted that Jesus really is doing miracles. As we have said many times before in these lessons, they were jealous because they could not perform the miracles Jesus did, and they were afraid they would lose their following to Jesus. In verse 48, you can really see their jealousy.

John 11:48, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."

They did not even recognize the fact that He in doing these fantastic miracles meant that this was their long awaited Messiah. They really were afraid that they would lose their place in the place of worship and among the people. They liked very much being put up on a pedestal where they did not belong. They enjoyed being thought of as holy men of God. They had a form of belief, but were caught up in the letter of the law and not the spirit. They were afraid the Romans would take their religious rule away.

John 11:49, "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,"

Actually Annas and Caiaphas are mentioned to be high priests at this time. Some think Caiaphas received this position because He was Annas' son-in-law. Many of the Levitical laws were being twisted to fit the occasion. The high priest (Caiaphas) had the last say over the priests. God spoke to the people through the high priest.

John 11:50, "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

First of all, the high priest should be more learned in the Scriptures than the priests. More than that though, God spoke to the people through the breastplate of the high priest. I personally believe that this message came through the high priest, that this was a prophecy from God. The high priest was to speak what God's message was, and I believe that is what



happens here. God is letting them know, through this high priest's message, that this Jesus will die for the sin of the world.

John 11:51, "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;"

John 11:52, "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

This explains fully that this is not the high priest speaking, but rather God speaking through this high priest. In Exodus chapter 28 verse 30, we read of the Urim and Thummin which the high priest wore which kept the people on his heart all the time. God spoke prophetically to the people through this on the high priest, as well. I believe that is what happened here. This Urim and Thummin on the breast of the high priest caused him to be the mediator between God and man. Urim and Thummin mean lights and perfections. We see here, a prophecy of Jesus dying for all that they might be saved; saved not just from the Romans but from sin itself.

John 11:53, "Then from that day forth they took counsel together for to put him to death."

Not only did these others not understand what this high priest had said, but neither did the high priest understand himself.

John 11:54, "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

We see that these Jews really had pronounced sentence on Jesus and would try to get Him killed at the very first opportunity. This city of Ephraim was not a Jewish city, because verse 54 says, He walked no more among the Jews. I personally believe this city of Ephraim has to do with the Ephraim that got the right hand blessing. The city of Shechem is usually associated with Ephraim. Perhaps, the name of the city is not that important. Perhaps, this visit to this place has to do with the fact that Jesus was first called to the Jew, and then to the Gentile. Jesus may have decided it was time to go to the Gentiles. He was not ready to die, because it was not the appointed time, so He walked among those outside the church who would accept His miracles and believe His message.

John 11:55, "And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves."

It was customary for the Jews from everywhere to come to Jerusalem for Passover. Verse 55 here does not mean a few days after Jesus came out of Jerusalem, but just picks up at a later time, perhaps, months later. The Jews were not required to go earlier and cleanse themselves for the Passover. There had become so many variations of the requirements, that the people were careful not to overlook any little aspect of the Passover.

John 11:56, "Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?"

They were all speculating about whether Jesus would come or not, because they knew the Jewish leaders had planned to take Him, if He came. If He didn't come for Passover, they would use that to say that Jesus did not keep the feasts. Little did they know, that Jesus was the Passover Lamb.

John 11:57, "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him."

This notice, that had been given out so that they could take Jesus, was to stir up the people and frighten them into turning Jesus in. It seems that the ordinary people would not turn Jesus in. They believed He was Messiah. Even the ones who did not quite believe Him to be Messiah, thought of Him as a very great prophet. They were not about to help these Jewish leaders trap Jesus.

Next lesson, we will see Mary anointing Jesus with the perfume. We will, also, see Jesus' triumphant entrance into Jerusalem.

## John 33 Questions

1. Where did some of the Jews go after seeing Jesus raise Lazarus from the dead?
2. Who gathered the council?
3. How many men made up a council?
4. What did they finally admit about Jesus in verse 47?
5. How was this council's power limited?
6. What were they afraid would happen, if they left Jesus alone?
7. Who was mentioned as being high priest?
8. Why was Annas probably named a high priest?
9. Who was really speaking through the high priest?
10. What prophecy was given?
11. Who was one man to die for?
12. What is the Urim and Thummin?
13. What do the two words mean?
14. When the high priest had on the Urim and Thummin, what was he between God and man?
15. After this council meeting, what had the council decided to do to Jesus?
16. "Jesus therefore walked no more openly among the \_\_\_\_\_."
17. Where did He go?
18. Why was Jesus not ready to die at that moment?
19. Why did these Jews go early to purify themselves before Passover?
20. When they sought Jesus at Passover time, what question did they ask?
21. Who gave the commandment, if anyone knew where Jesus was they were to tell?
22. Why did not some of the ordinary people expose Jesus' whereabouts?

We will begin this lesson in John 12:1.

John 12:1, "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead."

The Lord Jesus was last with Mary, Martha, and Lazarus, when He raised Lazarus from the dead. We learned in a previous lesson, that Lazarus had been dead four days when Jesus raised him. This great miracle caused many to believe that Jesus was the Christ. The Jewish leaders held council and sought to kill Jesus, and Jesus left the Jews and went into a city called Ephraim. The length of His stay in Ephraim is unknown, but it was probably more than a few days. Now, Jesus has come back to His friend Simon's home in Bethany which is just two miles from Jerusalem.

John 12:2, "There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him."

These last few days, He enjoyed being with His apostles and good friends Mary, Martha, and Lazarus. Many assume that this Simon spoken of, in connection with this, is Simon the Leper. Lazarus, Mary, and Martha were guests here. In Luke chapter 8 verse 44, it appears this is in Simon's home. It seemed Martha served Jesus. Some believe this Simon was the husband of Martha. When Jesus came to this area there were most probably several families He could stay with. Simon had been healed of leprosy and Lazarus raised from the dead, so you know Jesus would have been welcome in either home.

John 12:3, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

In other gospels, it seemed Mary had anointed Jesus head, as well as His feet. This perfume possibly cost a year's wages. Mary loved Jesus so much that she humbled herself and wiped His feet with her hair. She had plenty of reasons to adore Him. He had raised her brother from the dead. A pound of ointment would have been a very large container. Mary did not realize that she was anointing Him for His burial.

John 12:4, "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,"

John 12:5, "Why was not this ointment sold for three hundred pence, and given to the poor?"

A pence was a man's wages for one day, so you can see the cost of the perfume. Judas Iscariot was not really concerned about the poor. Judas was the one who carried the bag of money used for their expenses, and he wanted that three hundred days work of money in the bag, so he could help himself to some of it.

John 12:6, "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

John left no doubt why Judas said this. John loved Jesus so much, and John could see right through Judas' motive.

John 12:7, "Then said Jesus, Let her alone: against the day of my burying hath she kept this."

John 12:8, "For the poor always ye have with you; but me ye have not always."

This most all of the disciples did not understand, but Jesus was speaking of preparing His body for death. It is true that there are always the poor to help. Even in a fluent society like the U.S., there are always the poor around. There will never stop being a time when you can help them, but very shortly Jesus would be crucified and His body laid in the tomb.

John 12:9, "Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead."

Some of the Jews believed when Jesus raised Lazarus. Many of them came to see Jesus (the Miracle Man) and Lazarus, also, who was raised from the dead. This was a real curiosity with all the people.

John 12:10, "But the chief priests consulted that they might put Lazarus also to death;"

John 12:11, "Because that by reason of him many of the Jews went away, and believed on Jesus."

These chief priests were losing the respect of the people.. They were no longer thought of as God's representative on earth. They wanted to kill Jesus, so they could get their power back so they could rule over the people. Lazarus was a constant reminder of the supernatural power of Jesus. They had to get rid of him, so the people would forget this miracle. They were losing followers, and they felt, if they could get rid of Jesus and Lazarus, they would get their followers back.

John 12:12, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,"

John 12:13, "Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

Palm trees symbolize Israel.

Matthew, Mark, and Luke tell this with much more detail than the account here. They tell of the colt of an ass being acquired and Jesus riding on it. Many of the details of how they got it are not included here. Read the accounts in these other Bible studies. We do see here, that Jesus enters Jerusalem on Palm Sunday with shouts of adoration from the people.

John 12:14, "And Jesus, when he had found a young ass, sat thereon; as it is written,"

Jesus actually sent disciples to get the colt of an ass and told them where it would be tied.

John 12:15, "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."

This was prophesied in the Book of Zechariah 9:9, "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

John 12:16, "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

You see, the disciples had no idea, even though Jesus had told them many times that He was to be crucified. They did not make any of the connection with these fulfillments of prophecy until after Jesus rose from the grave. Looking back on the things that happened, they understood why each thing happened.

John 12:17, "The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record."

This is saying, that much more connection was made with Old Testament prophecy after Jesus rose from the dead, than when it was happening. They could see clearly after they knew for sure who He was.

John 12:18, "For this cause the people also met him, for that they heard that he had done this miracle."

This great multitude of people was following Jesus, because He had raised Lazarus from the dead.

John 12:19, "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him."

The Pharisees are saying, here, that the whole world has gone after Jesus, and these Jewish leaders are not making any ground.

## John 34 Questions

1. How long before Passover did Jesus come to Bethany?
2. Who had Jesus raised from the dead at Bethany?
3. Where had Jesus gone when He left the last time?
4. Whose home was Jesus in?
5. How far is Bethany from Jerusalem?
6. Who actually served Jesus?
7. Some believe this Simon was whose husband?
8. How much ointment did Mary pour on Jesus?
9. If you put all four gospels' account together, what two places did she put the ointment?
10. What did she wipe the ointment with?
11. Who complained about Mary putting this expensive ointment on Jesus?
12. How much did he say the ointment could have been sold for?
13. How much was a pence?
14. Why had he complained, really?
15. How long did Jesus say the poor would be with us?
16. What two reasons had the people come for?
17. Why did the Jews want to get rid of Lazarus?
18. What did the people take with them to strew the path of Jesus with?
19. What did the Pharisees think would happen, if they could get rid of Jesus and Lazarus?
20. What do palm trees symbolize?
21. What was the cry of the people?
22. What did Jesus ride on going into Jerusalem?
23. What Sunday did Jesus enter Jerusalem?
24. Where was it prophesied in the Old Testament that Jesus would ride the colt of an ass?
25. When did the disciples remember all of this?
26. Who bear record of all this?
27. Why did these people follow Jesus?

We will begin this lesson in John 12:20.

John 12:20, "And there were certain Greeks among them that came up to worship at the feast:"

John 12:21, "The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

It appears the news was widespread about Jesus raising Lazarus from the grave, and these Greeks had come to see this man who performed such great miracles. Jesus came first to the Jew, but the Gentiles who believed on Him would not be denied. Philip has a Greek name and perhaps some of his people were Greek. These people would not be able to worship other than in the outer court, so that is possibly where they ran on to Philip. The Lord Jesus made many trips into Jerusalem these six days before Passover. It would not have been difficult to locate Him. The cry of every soul who ever seeked salvation is, "We would see Jesus". I love the song that says, "Wherever Jesus is, will be heaven to me".

John 12:22, "Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."

Philip seems to be a very shy person. He tells Andrew, so he will have some support when he goes to tell Jesus.

John 12:23, "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified."

In this, Jesus is telling the disciples, and those in hearing range, that the time has come when Jesus will be glorified to all mankind, and in so doing glorifies the Father. Jesus is saying, everyone can see me, because I will be lifted up on the cross for all to see.

John 12:24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

We see here, that Jesus is speaking again in parables, so that just curiosity seekers would not understand what He is saying. Jesus is explaining that when you bury a grain of wheat, it does not stay dead, but life wins out over death. This grain of wheat will live again in the wheat it produces, but there will be much more than the one grain that is planted. Here, we see Jesus telling them that when His body goes to the ground and rises again, His followers will be multiplied greatly. Verily, verily means there is no room for doubt (It is so).

John 12:25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

We see here that those who love this world and the things of this world are worldly and will have no eternal life in heaven to look forward to. To love the world is to be an enemy of God. We Christians, on the other hand, are living in the world, but we are not of the world. We are not caught up



in things this world can bring us. We are not doing worldly things. Our home is in heaven. Our heart and mind is stayed upon heavenly things. We are like Abraham who lived in tents looking for a city whose maker was God. We Christians are looking forward to the day when the trumpet shall blow in the sky, and we shall be caught up into the heavens to be with our Lord Jesus Christ. If we love the world, we are worldly. If we love heaven, we are heavenly.

John 12:26, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."

You see, if we serve Jesus, we will walk in His footsteps. We will do the things that He would do, if He were here. To play follow the leader, you must do everything the leader does. This is the way it is, if we are to serve Jesus. We must do it His way and not ours. If we call ourselves Christians, we should be Christ-like. You can not live worldly lives and still be a Christian. A Christian is a believer in and a follower of the Lord Jesus Christ.

John 12:27, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

We will see later at Gethsemene Jesus praying. He will say my Spirit is willing, but my flesh is weak. The flesh of Jesus was as mankind, but the Spirit within was God the Word. Here above, Jesus is saying, my flesh is not looking forward to the suffering. This is the reason Jesus came to this earth; to crucify the flesh, so that our spirit might live. Sin in the flesh was nailed to the cross to pay the price for you and me. We, too, must put our flesh under subjection to the Spirit of God. Flesh and blood does not inherit the kingdom of God. Our spirit body inherits heaven, if we believe in and follow Jesus Christ our Lord.

John 12:28, Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

Jesus, even here, has totally submitted to the will of the Father. This voice from heaven is the third time God has spoken aloud to magnify His Son. Those who are in tune with God, hear His voice and understand.

John 12:29, "The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him."

As I said above, some have ears that cannot hear. Many people throughout the Bible have said it thundered when God spoke. His words must fall on ears willing to hear and understand, before His message can be received. This is the reason so many people read the Bible and cannot understand what it is saying. They are reading it technically, and are not letting the Spirit speak to them and teach them what it is really saying.

John 12:30, "Jesus answered and said, This voice came not because of me, but for your sakes."

You see, Jesus already knew that His Father would be glorified in this, and that many who would not believe Jesus was the Christ (Messiah) before the crucifixion would follow Him after He rises from the grave, (as His half

brother James does). Jesus tells the people, this voice is to encourage you, not me.

John 12:31, "Now is the judgment of this world: now shall the prince of this world be cast out."

You see, the judgment of the world and its system under Satan will be defeated on the cross. Satan is all for killing Jesus, because he does not realize that what he feels will be victory over Jesus, will actually be his greatest defeat. Without the shedding of blood, there is no life. Jesus must shed His blood for all who believe in His name to go free. Jesus was to pay the price for all of us. Our indebtedness will be marked paid in full.

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

John 12:33, "This he said, signifying what death he should die."

I see, in this lifting up of Jesus, two things. He was lifted up from the earth on the cross. As terrible as the punishment of crucifixion was, it is where Jesus won victory over Satan. The blood of Jesus was not spilled, it was freely given. Everyone who comes to God must come by the way of the cross. Had there not been a cross, there would not be salvation. The way of the cross leads to everlasting life. The curtain to the Holy of Holies was torn from the top to the bottom while Jesus was on the cross. This opened the way for all believers to the most holy place. Jesus is the door we must go through, but we are allowed in because He opened the way. We can, also, see in this that just as the tomb did not hold Jesus, neither will the grave hold us. We will rise from the grave just as Jesus rose, if we have put our trust in Him.

John 12:34, "The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"

Here, we see people who think of all of life being in this frail body. They expect Messiah to live on the earth forever. Life does not consist of the things of this earth. Our life on earth is but a vapor, because this body we are housed in now is not eternal. The Spirit within the body is eternal. He will never die, just change place of habitation. Jesus the Christ is eternal. Messiah is eternal. These people were not thinking of heaven. They were thinking of Jerusalem. They had missed the meaning behind the Scripture.

John 12:35, "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

There is a large group of people who have joined the disciples by this time. Jesus tells them, one more time, that He is the Light of the world. He is telling them to believe in Him, while He is here. After He leaves, it will be harder to believe. When Jesus is gone, it will be much harder to come to Him, because the enemy will try to stop you from believing. Even in our day, false doctrines are flying around everywhere. Few really know the Truth.

John 12:36, "While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

Jesus, here, is making one more appeal to them. They need to receive the true Light of Christ. There is a day of salvation. Jesus is telling them to believe Him now, while they can. Shortly after Jesus' return to heaven, it will become very hard to be a follower of Christ. Many, like Peter, will give their life for their belief. Light is from God, darkness is of the devil. Just like in the dark ages, few came to Christ.

John 35 Questions

1. Who, besides the Jews, came to worship at the Feast?
2. Who did they come to, so they might see Jesus?
3. The disciple that they had spoken to came to what other disciple?
4. What did these Greeks say that all true believers say?
5. Why did Philip go to Andrew before he went to Jesus?
6. What hour did Jesus say had come?
7. What must a corn of wheat do to bring forth fruit?
8. We are told, if we love life we shall \_\_\_\_\_  
\_\_\_\_\_.
9. What must we hate to inherit eternal life?
10. Jesus said, if any man serve me \_\_\_\_\_  
\_\_\_\_\_.
11. Who will the Father honour?
12. Why does Jesus not ask the Father to stop this horrible death of His body?
13. When did the voice of God come from heaven?
14. What did most of the people think the sound was?
15. Some others said it was what?
16. For what purpose had God spoken?
17. Who will be cast out?
18. What would Jesus do, if He be lifted up?
19. What did this signify?
20. What had these people heard out of the law about Christ?
21. Who is this \_\_\_\_\_ of \_\_\_\_\_ they ask?
22. What did Jesus call Himself in verse 35?
23. Those who walk in darkness, do not know what?
24. What did Jesus tell them to believe in verse 36?
25. Where did Jesus go when He left them?

We will begin this lesson in John 12:37.

John 12:37, "But though he had done so many miracles before them, yet they believed not on him:"

Jesus had been very distinct in the last lesson, telling them that they must receive the Light while He was with them. I cannot understand them not believing, when all these miracles were done in front of them. Fear of the authorities do some strange things sometime. They were possibly blinded of the Truth, because of their fear of being thrown out of the temple.

John 12:38, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

In Isaiah 53:3 we read a prophecy of this very thing, "He is despised and rejected of men; man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." You see, the prophecy Isaiah gave was of this very thing. They were looking with their physical eyes with astonishment at what they saw, but did not look at who they saw doing these miracles. They, also, heard the beautiful sermons He preached, but the message did not soak down into their hearts. They listened with their ears and not their hearts. The Lord showed them that He was the arm of God, but they did not believe.

John 12:39, "Therefore they could not believe, because that Esaias said again, "

John 12:40, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Isaiah's prophecy was from God and was therefore the truth. God does not want them to believe in their flesh, because of facts presented to them. God wants their hearts. God wants all of us, or He will not take any of us. The Scriptures (verses 39 and 40) would be a good argument in favor of predestination, but I really believe this was the foreknowledge of God. He gave them the opportunity to believe, but He already knew that they would not believe. God knows everything, even unto the end of the age.

John 12:41, "These things said Esaias, when he saw his glory, and spake of him."

In Isaiah 6:1 we read, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." You see, Isaiah was speaking of a vision of heaven the Lord had allowed him to have.

John 12:42, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:"

This kind of belief is unacceptable to the Lord. In Romans chapter 10 verse 9, it is very evident that we must confess with our mouth, as well as believe in our heart. Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." God does not want secret followers. He wants us to believe on Him and confess to others, so they might believe.

John 12:43, "For they loved the praise of men more than the praise of God."

This is like it is today. Some people are so afraid that they will lose their worldly friends, if they come to God, that they don't answer His call. As we said earlier, God will not accept those who are ashamed of Him. If we are ashamed of Jesus here, He will be ashamed of us in heaven.

John 12:44, "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me."

We see here, that Jesus is speaking to the large group, because the word cried is used seemingly, meaning He spoke loudly. Since a large number of these people believed in the Father, Jesus is telling them, "If you really believed Him, you would have believed me"; because the message Jesus brought was from the Father. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God the Father sent the Son to save whosoever will.

John 12:45, "And he that seeth me seeth him that sent me."

Have you ever heard someone say, you are the very image of your father? That is what Jesus is and was, the image of His Father.

John 12:46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

When we receive Jesus into our life, His Light comes in and does away with the darkness in our innermost being. If we are possessed of the Light of Jesus, we cannot be possessed of the darkness of the devil. A Christian therefore cannot be demon possessed. We can be oppressed, which is an attack on our flesh. To be possessed would mean that we do not belong to Jesus the Light of the world. See above, again, what Jesus said in His own words, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

John 12:47, "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

When Jesus came to the world as the Son of God and took on the name Jesus, He was here as Saviour. He came to save the world, not to judge. There will be a time when He will be the Judge, but that will be in heaven when we stand before the judgment seat of Christ. His mission, as Jesus, was to save everyone who believed in His name.

John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Jesus' name in heaven is the Word of God. In I John 5:7 we read, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." You see, Jesus is the Word as we read in St. John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

John 12:49, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

Jesus was the voice of the eternal One. The speech of Jesus was words from Himself and the Father who sent Him. These words are commandments from God.

John 12:50, "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

When a person rejects Jesus, they are also rejecting the Father. The Spirit of God is in accord. When you hear the Words of Jesus, they are the same as the Father's. They never bring death, but life everlasting, if they are heeded. Jesus brought the message of hope for Himself and His Father, as well. What the law could not do, (bring everlasting life) grace in Jesus did.

## John 36 Questions

1. In verse 37, why was it almost unbelievable that they did not believe?
2. Who had prophesied in the Old Testament that they would not believe?
3. Who is the arm of the Lord?
4. Why did they reject Jesus?
5. What two things had God done, so that they would not believe with their mind?
6. Where in Isaiah, do we read of him seeing the Lord on a throne?
7. When some of the chief rulers believed, why did they not confess Him?
8. Where in Romans, do we read that we must believe and confess to have Jesus?
9. Compare this to our day?
10. Who did Jesus say they were believing on, besides Himself, when they believed on Him?
11. In verse 44, what one word tells us Jesus was speaking to a large group?
12. In verse 45, Jesus said, if you had seen Him, you had seen whom?
13. In verse 46, Jesus says, He had come a light that those who believe are not in \_\_\_\_\_.
14. When Jesus came to the earth as Son, He did not come to \_\_\_\_\_?
15. Why had Jesus come to the earth?
16. When will Jesus be our Judge?
17. What is Jesus' name in heaven?
18. Quote I John 5:7.
19. What does chapter one of John verse one call Jesus?
20. In chapter one of John verse 14, what form did the Word take on?
21. In verse 49, who had told Jesus what to say?
22. In verse 50, God's commandment is what?



We will begin this lesson in John 13:1.

John 13:1, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

Jesus never stops loving those who believe and follow Him. His last hours before they capture Him and crucify Him, He wants to be spent with those He loves so dear. Jesus wants to comfort them, and teach them as much as He can before His departure.

John 13:2, "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;"

Judas was not a true follower of Jesus from the beginning. He wanted to go with them so he could carry the purse. We read in a previous lesson, that he was a thief. John 6:70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil." You see, Judas was a devil from the beginning. You see, Judas did whatever the devil wanted him to do, because he was demon possessed.

John 13:3, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;"

John 13:4, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself."

The knowing in verse 3 above, does not mean that Jesus acquired this knowledge. Jesus knew from the beginning. Jesus knew who He was, and had sacrificed His presence with the Father to come on a mission to the earth to save the world. This was a voluntary act on His part. This was planned from the foundation of the earth. Since we are Jesus' creation, then it is right that He would be the one to redeem us. We have discussed, over and over, how Jesus is Creator God. Read the first chapter of John again, if you have any doubts along this line. Jesus now humbles Himself to the place of a servant. He removes His outer garments and is clothed in a towel. Jesus is about to teach one of the most vivid lessons on humbleness.

John 13:5, "After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

In this part of the country, people wore sandals across the sand. Their feet would have been dirty and probably calloused. This was an act of total humility on His part. This, also, could symbolize that Jesus wants them to walk a clean life, as well.

John 13:6, "Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?"

Peter knows that Jesus is his Lord, and he is astonished that Jesus would wash his feet. He feels that he should be washing Jesus' feet.

John 13:7, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."

We see here, that until Peter has been baptized with the blessed Holy Spirit of God and receives the mind of Christ, he will not understand why Jesus did this. Many things the Lord Jesus wants us to do, we do not fully understand at the time we are doing them. We must just do as He says, without question. At a later time, looking back we will understand the why of it. This is what Jesus says here to Peter.

John 13:8, "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

Peter feels that he is not worthy for his Lord to wash his feet. Jesus stop this humble confession of Peter when Jesus tells Peter, if He doesn't wash him, he is not part of Jesus. Jesus has to wash each of us in His blood before we are a part of Him.

John 13:9, "Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head."

When Peter sees the necessity, he wants everything Jesus has for him. In so doing Peter says, cleanse my mind that it will be stayed on you Lord. Cleanse my hands that they will be doing what you would have them do. Cleanse my feet that they will walk in the path you have chosen for me.

John 13:10, "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

Jesus is telling Peter here, that the Word has made him whole. Just the washing of the body will not make you whole. You must have a brand new heart. When He tells Peter that he is clean, He also says Judas is not clean. Perhaps, Jesus is allowing Judas one more moment to repent. I am sure it touched his heart.

John 13:11, "For he knew who should betray him; therefore said he, Ye are not all clean."

Back in chapter 6 of John verse 40, we had read that Jesus said one of the twelve was a devil. Jesus knew from the beginning which one he was. He speaks this directly of Judas Iscariot.

John 13:12, "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you"?

Jesus has done this to teach them a great truth on being humble and serving others, even if you do have an elevated position among your fellows. He is asking them, did you understand what I did?

John 13:13, "Ye call me Master and Lord: and ye say well; for so I am."

In this, Jesus tells them that they are correct in believing that He is their Master and Lord. He is Emmanuel - God with us.

John 13:14, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

What He is really saying, is to be humble and serve each other. Don't want to rule over the others. Accept whatever position God has called you in. You are not to act arrogantly to each other. Be humble and help each other, not just in washing of feet, but in every way.

John 13:15, "For I have given you an example, that ye should do as I have done to you."

In everything Christians should strive to be like Jesus. Follow in His footsteps, be a reflection of Him.

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

He is really telling His followers that they will not be God. They are the ones sent and they must not get swelled up with pride, and think too highly of themselves. The only reason they have the job they do, is because He sent them.

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

Jesus says, to be happy, you must not be striving to be better than someone else. Be content with whatever God has called you to be, and you will be happy.

John 13:18, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

Jesus is saying here, that Judas was chosen as one of the disciples, so that the Scripture would be fulfilled. He is saying, one of you twelve is a traitor and will try to destroy me.

John 13:19, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."

Jesus says, that He is telling them ahead of time, so it will not come to them as such a shock and, also, that they will know that Jesus knows all things and is truly Messiah.

John 13:20, "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

We can see from this, that all who are the called to minister of God are not to worry when people do not accept them. They are not rejecting the minister with the message, but they are rejecting Jesus. He, also, said that those who have rejected Him have, also, rejected the Father. This should really encourage those of you who are under persecution.

## John 37 Questions

1. How long did Jesus love His own?
2. In whose heart did the devil put the wish to betray Jesus?
3. Whose son was this man (the betrayer)?
4. What did Jesus know had been put in His hands?
5. When Jesus took His outer garments off, what did He wear?
6. When Jesus poured water into the basin, what did He do?
7. What did He wipe them with?
8. What question did Simon Peter ask Jesus when He came to him?
9. Why did Peter not want Jesus to do this to him?
10. Jesus said, if I wash you not, you have \_\_\_\_\_.
11. Then Peter said for Jesus to wash what three parts of his body?
12. Jesus said, He that is washed is \_\_\_\_\_.
13. Who did Jesus mean when He said, not all?
14. Who did Jesus say He was in verse 13?
15. What lesson did Jesus teach them in this?
16. What had Jesus given them, so that they would know what to do?
17. The servant is not greater than his \_\_\_\_\_.
18. To be happy, what must you do?
19. Why was one of the twelve a traitor?
20. Why did Jesus tell them ahead that one was a traitor?
21. He that receiveth whomsoever I sent receiveth \_\_\_\_\_.

We will begin this lesson in John 13:21.

John 13:21, "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

This had to come as quite a shock to Jesus' disciples. They knew that Jesus told the truth. Jesus was not troubled for Himself, but for Judas Iscariot.

John 13:22, "Then the disciples looked one on another, doubting of whom he spake."

These disciples all knew each other well. They had worked with Jesus together for over three years. Each was questioning within himself which one it might be. Each was all hoping it was not him.

John 13:23, "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

This is John speaking of himself. John loved Jesus so very much that he wanted to be as near to Jesus as he could.

John 13:24, "Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake."

John 13:25, "He then lying on Jesus' breast saith unto him, Lord, who is it?"

Peter leans over to the disciple next to Jesus (John 21:20) and asks him who it is that Jesus is talking about.

John 13:26, "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

Jesus handed the sop to Judas. He said by handing him the sop that it was Judas who would betray Him.

John 13:27, "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."

Some people look at this and think that Judas had no choice, but that is not so. Judas was a thief, and earlier Jesus said Judas was a devil. Judas did not have to allow Satan to enter him. He had a free will that he could have activated.

John 13:28, "Now no man at the table knew for what intent he spake this unto him."

John and Peter might have not been included in the men at the table. These two were hanging onto Jesus and probably heard what Jesus said. They

possibly didn't know why He said it, until later. The others around the table for sure did not know.

John 13:29, "For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

They were probably very noisy around the table talking to each other. There were thirteen people at the table. Those around the table did not hear just exactly what Jesus said, they just knew that He said something to Judas.

John 13:30, "He then having received the sop went immediately out: and it was night."

Remember this whole betrayal, trial, and scourging took place in the middle of the night.

John 13:31, "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him."

Jesus is speaking prophetically, here, that He will be glorified when Judas betrays Him, and the Father will be glorified, as well.

John 13:32, "If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

The Father and the Son are glorified together. We would not see the glory of the cross, but had there been no cross, we would not be saved. Jesus lived in glorification in heaven, He left His home in glory, He won the victory on the cross, and returned to glory. In so doing, He made a way for us to be with Him in His glory. You see, not only will He be God the Word which is glory enough, but He will be King of kings and Lord of lords. To be glorified is to be elevated to the highest. Not only is this glory for Jesus, but for the Father, as well. Their plan for the people of the world has been completed.

John 13:33, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

These little children, here, are Jesus' followers. He reminds His followers that He is soon to depart this earth and go back to heaven where He came from. Jesus has such great love for His followers and His heart is heavy, because He knows they cannot immediately follow Him to heaven. He, also, knows the terrible loss they will feel when He is no longer with them.

John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

This is spoken to Jesus' eleven. He knew that some of them had been a little jealous of each other, and that they were not all from similar backgrounds, so they might have problems working together. To stop all of this Jesus says, I give you a new commandment. This is not a suggestion. It is a commandment. He did not stop with just "love one another", either. He added, "as I have loved you". This means to have unselfish love. Jesus'

love for us was not because of something we did, but in spite of what we did. He is really saying love them even when they are unlovely. This is speaking of the agape love.

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

Jesus is saying here, that this great unselfish love for each other would set them aside from the rest of the world, because the people who are worldly do not know how to love like this. Jesus (their leader) loved like this, and left a pattern of this kind of love for them (and us) to follow. The greatest love anyone could have would be to give his life for his fellowman, and that is just what Jesus did.

John 13:36, "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

Peter does not understand what Jesus is saying here. He wants to have the security of the Lord Jesus with him, even if he must go to the death with Him. Peter is ready to fight for the Lord. He carries a sword, you remember, with which he cuts off the ear of the soldier. I think Peter's problem came when Jesus didn't fight back, but submitted willingly to the death on the cross. I believe Peter would have fought unto the death for Jesus had that been what Jesus wanted. Peter just did not understand why Jesus wouldn't fight back.

John 13:37, "Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake."

You see by this, Peter's willingness to fight. My view of Peter is of a very strong man physically. He was a fisherman.

John 13:38, "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou has denied me thrice."

Peter was possibly one of the strongest apostles. He had said earlier that Jesus was the Christ, the Son of the living God. Jesus told him flesh and blood had not revealed that to him, but God. Spiritually and physically, Peter was one of the strongest. This prediction Jesus made about Peter would haunt him. It would leave an indelible print in Peter's heart. The others will be strengthened in their faith, as well, because Jesus told Peter this before it happened.

## John 38 Questions

1. In verse 21, what terrible news did Jesus have for the disciples?
2. How was Jesus' Spirit described as He had to bring this news?
3. What effect did this news have on the disciples?
4. In verse 23, who was leaning on Jesus' bosom?
5. Who leaned over on Jesus breast and asked who it was that would betray Him?
6. In verse 26, what sign would Jesus give to show who the traitor was?
7. When did Satan enter him?
8. What did Jesus tell Judas to do?
9. Why, probably, did the other disciples at the table not know what Jesus said to Judas?
10. Why did some of them think that Jesus had sent Judas to buy provisions?
11. What time of day did all this happen?
12. Who is glorified in all of this?
13. What endearing name did Jesus call His followers?
14. What message did Jesus bring when He called them by this endearing name?
15. What was the new commandment Jesus gave them?
16. What kind of love is Jesus speaking of?
17. How will all men know that they are Jesus' disciples?
18. Who said, Lord, whither goest thou?
19. What was Jesus' answer to him?
20. What does the author believe was Peter's problem?
21. In verse 38, what question did Jesus ask Peter?
22. How many times would Peter deny Jesus?



We will begin this lesson in John 14:1.

John 14:1, "Let not your heart be troubled: ye believe in God, believe also in me."

Chapter 14 of John and chapter 1 of John are my two favorite chapters in all the Bible. Chapter 1 lets us know beyond a shadow of a doubt who we are following. Chapter 14 brings hope of everlasting life and promises of a better life here while we are preparing for our home in the sky.

Verse 1 above, is the most used Scripture in the Bible as text for a funeral. When Jesus spoke this to the disciples, they had great sorrow in their hearts, because they had just been told that Jesus would soon leave them. Notice the very first word says let. That word means that these disciples, and we as well, have power to let. When Jesus tells them "let not", He is telling these disciples, you have it in your power to not be troubled, now don't do it. Jesus specifically mentions the heart. What we are, issues from our heart. It appears from the very first verse, that we have the power to not be troubled in our heart. Faith is the opposite of fear. If we trust God, we know that everything that happens to us is for our good, if we are a Christian. Jesus knows these men believe in God. His only concern, at the moment, is that their faith in Him being Messiah will be shaken when He is crucified. Jesus is saying to them, remember I am God the Word, and God the Son. He is saying, don't let this apparent defeat cause you to doubt Who I Am.

John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

This is a beautiful statement, here, to all believers in Christ. All the believers in Christ, both male and female, are the bride of Christ. When I read verse 2 above, it brings to mind what happens when a Jewish man and woman are betrothed. The groom goes away to build a home for his bride. When the Father examines the home and says it is ready, the groom comes back to the edge of the city, blows a trumpet on the side of the mountain, and the bride goes out to the groom. Isn't that a beautiful example of how it will be when Jesus comes back and blows the trumpet in the sky and we go to meet Him? He will come back when the Father says it is time. Jesus is away now preparing mansions for His bride (the Christians). He is preparing a place for us and when His Father says the time is right, He will come back for us and take us home with Him.

John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Jesus is explaining that He will go ahead of us and prepare a place for us. Christians all over the world are eagerly awaiting the time when we can go and be with Jesus. Jesus is preparing a place for us right now, and when God the Father says the time is right, Jesus will be coming back to get us so that where He is, there we may be also. People, like Stephen, who have been martyred for the name of Jesus are already there. In Revelation, we read of this. They are saying "how long?".

John 14:4, "And whither I go ye know, and the way ye know."

This is what Jesus has taught about ever since He began. He has said, "No man cometh to the Father, but by me." He has spoken a lot about heaven. Jesus has kept no secret that He came from heaven and will return to heaven.

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

Thomas was a skeptic. He had to be shown facts, as when he said he would not believe unless he could touch Jesus' nail scarred hands. We see here, a man who has to have facts before he will believe. No wonder people called him doubting Thomas. He either doesn't realize Jesus is speaking of heaven, or else he just has to hear it in exact words from Jesus. Jesus is not only the way for us, but for Himself, as well. The death of His body on the cross made way for His Spirit body to enter heaven. Our way is to believe who He is, and also to believe that He did rise again. He is our resurrection and our life, as He told Martha when He raised Lazarus from the dead.

John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus leaves no doubt. We must believe in our heart, and confess with our mouth that Jesus is Lord, and that He rose from the grave. I Thessalonians 4:14-17, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." V-5, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." V-16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" V-17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Jesus has to come and get us for us to go with Him. He is our way. We know that He is Truth, and we also know there would be no eternal life without Him. Jesus has made the way open to the Father for us when He died on the cross. The middle curtain leading to the holy of holies was torn from the top down, making the way open to all who believe in Jesus. Matthew 27:51, "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent:" You see, again, Jesus is the Way. Our eternal life lies in His hands.

John 14:7, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

We have talked about this before in this series of lessons. Jesus is a reflection of the Father. He is just like the Father. Their wills are the same. God is a Spirit. Their Spirit is the same. He is saying in this, there is no difference in what I say and believe than in what the Father says and believes. He is saying, the Father and He are so much alike that there is no noticeable difference.

John 14:8, "Philip saith unto him, Lord, shew us the Father, and it sufficeth us."

Jesus is the fullness of the Godhead bodily. Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily." We see here, (shy, quiet) Philip wanting to see a vision or wanting to see a sign of the Father. Perhaps, he was not there any of the times that the voice came from the Father in heaven. We know the Scriptures tell us that no one can look upon the face of Father God and live. This is probably not what Philip is saying. He is saying, show us a vision or a manifestation of the Father. Philip was not present at the transfiguration; only Peter, James, and John of the disciples were there. Of course, the cry of all Christians is that we might know and see God. This then is a longing within each of us. We know many of the Old Testament prophets had visions of God and the heavenlies.

John 14:9, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

Jesus had been revealing the Father and the Father's will ever since He came to the earth. He says to Philip, have I given you such a shallow view of the Father in me, that you do not yet see the Father in me? Jesus' mission on earth was to make followers of God have a better view of who He is, and what His will is for our lives. The pattern of Jesus' unselfish life shows us the Father in Jesus better than any mirror could show.

John 14:10, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Jesus is trying to make it very clear that the Father totally approves everything He has said and done. This is part of the mystery of the three in one. I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

## John 39 Questions

1. Quote verse 1 of chapter 14.
2. What does the word let tell us about verse 1?
3. What does chapter 1 of John show us about Jesus?
4. What does chapter 14 bring hope of?
5. What is the most used Scripture in the Bible at funerals?
6. What state of mind were the disciples in when Jesus spoke verse 1 of chapter 14?
7. Faith is the opposite of \_\_\_\_\_.
8. What we are, issues from our \_\_\_\_\_.
9. Jesus knows the disciples believe God, but what is Jesus' concern?
10. In whose house are many mansions?
11. What will Jesus be doing in heaven?
12. What is He to the Christian besides our intercessor?
13. What will all Christians be (whether male or female) to Jesus?
14. When He prepares the place and the Father says it is time, what will Jesus do?
15. What should all Christians be eagerly awaiting?
16. Who was one of the first martyred for Jesus?
17. Where is he now?
18. "And whither I go ye know, and the \_\_\_\_\_ ye know.
19. Who said to Jesus, "...we know not whither thou goest; and how can we know the way?"?
20. Who was a skeptic?
21. What three things did Jesus tell Thomas He was?
22. In I Thessalonians chapter 4, what do we read that we call the rapture?
23. Where do we read that the curtain separating us from God the Father was torn from the top down?
24. Jesus said, if we knew Him, we should know whom, also?
25. Who asked Jesus to show him the Father?
26. What does Colossians 2:9 tell us about Jesus?
27. How does Jesus answer Philip?
28. In verse 10, what is Jesus trying to make perfectly clear?

We will begin this lesson in John 14:11.

John 14:11, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Jesus says here, If you cannot understand that the Father is in me, and me in Him, then let all these miracles that I have done show you that I am truly carrying out the Father's wishes, as well as my own. Jesus did so many miracles that all the books in the world could not record them, had they been written down. He did greater and more miracles than any one had ever done before. When Jesus healed, He healed in His own name for there is no greater name under heaven. We will see in the next few verses, that the believer in Christ can do miracles also, the only difference is that we must do them in His name. We have no power to heal. The power to heal is in the name of Jesus Christ our Lord.

John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Verily, verily tells us that this is absolute truth, that the things said here are without doubt. Many people believe that this statement is made just to the disciples and does not pertain to us. I say unto you, is to the disciples there, but look what it says. He tells the disciples that he (anyone) who believes on Jesus can do these things. What things can the believer do? "...the works that I do..." (said by Jesus) includes raising the dead, casting out demons, giving sight to the blind, making the lame to walk, and many other things too numerous to mention. Look at "...greater works shall he do...", the he is all who believe, and "greater works" means greater than the one listed above. Then we need to look at the why: "...because I go unto my Father". The power of all the forces in heaven are behind the miracles. Now we must look at the difference in us (Christians) doing these miracles and Jesus doing them. In verse 13, we will find that Jesus healed in His own name and we must heal in the name of Jesus, not in our own name. We do not have the power to heal, it is the name of Jesus Christ our Lord that has the power to heal. Jesus has given all Christians the power to use His name.

John 14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Look what our part is in all of this: to ask in the name of Jesus Christ. Now look who does it: the "I" is Jesus Christ our Lord. Who gets the glory? The Father and the Son are glorified, not the one who prays. We are just the mouth to pray and the hand God uses to touch. He does all the rest.

John 14:14, "If ye shall ask any thing in my name, I will do it."

Look carefully one more time at this wording! We ask in the name of Jesus Christ, and Jesus does it.

John 14:15, "If ye love me, keep my commandments."

So many ministers today are teaching that after you are saved and baptized, you can commit sin and not be guilty. This one verse says, if you love Jesus, you will keep His commandments. The only people who love Jesus are Christians. Jesus in His own words says, that those who follow Him (love Him) keep His commandments. If we keep His commandments, we will not walk in sin. We will walk in the footsteps of Jesus.

John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;"

Jesus was, and is, our advocate with the Father. He petitions God for us all the time. He is our intercessor. Jesus prays to the Father on our behalf. Jesus knew that the disciples and in fact, even Christians of today would be just lost without Jesus to fight our battles for us. We feel despair many times. Some even cry out, God where are you, I need you now. When Jesus walked the earth with His disciples, they could lean on Him. When things happened that they could not handle, they knew that Jesus was there to do it for them. They knew no fear, as long as they were in His presence. When He went back to heaven, they were troubled. Jesus told the disciples to tarry in the upper room until the Holy Ghost came upon them. Just as Jesus sent the Holy Ghost to comfort them, He will send Him to help us, also. The Holy Ghost, or Holy Spirit, is our teacher and guide. The Spirit of God (Holy Spirit) comes and dwells inside the Christian to teach guide, encourage and comfort.

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

When you become a Christian and make Jesus your Saviour and Lord, there is a peace that comes over you, because the presence of God is with you and even in you. It is called the peace that passes all understanding. Peter is a very good example of the change that takes place. Before Peter was filled with the Holy Ghost or Holy Spirit (whichever you choose to call it), he was weak in his spirit, and even denied Jesus three times fearing what the Jewish leaders might do to him. After Peter received the Holy Spirit on the day of Pentecost, Peter was able to stand up for Jesus even to be crucified without denying. This Comforter gives us the courage to minister in ways that we would never be able to minister before. The difference is, we have made Jesus our Saviour before we receive the Spirit, but after we receive the Spirit, He is our Lord, as well. We need not be frustrated, trying to make decisions about our lives. If Jesus is our Lord, He makes the decisions for us, we just say, yes sir.

John 14:18, "I will not leave you comfortless: I will come to you."

This is Jesus speaking. Jesus realizes they will need to be comforted. Christians are really persecuted by the people of the world. Even today, Christians need to be comforted by the Spirit of God. Jesus will not leave us without comfort, He will come and comfort us.

John 14:19, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

The world will crucify the only one who gives eternal life. He (Jesus) not only gives life, but is Life. They who rejected Jesus will not see Him,

nor experience the comfort of the Spirit of God. In I Thessalonians 4:13 the last part says, "...ye sorrow not, even as others which have no hope." Those who have no hope of the resurrection are those who have rejected Jesus Christ as Saviour and Lord. One thing that comforts the Christian and brings hope in the Scriptures above is because Jesus lives, we shall live, also. The fact that He rose from the dead brings us hope that we Christians shall rise, also. Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

John 14:20, "At that day ye shall know that I am in my Father, and ye in me, and I in you."

We see from this, that the Spirit of the risen Christ (the Holy Spirit) is what causes us to be resurrected as Jesus was resurrected. If we are Christians, then we have the Spirit of the risen Christ dwelling within us. We are hidden in Him. Galatians 2:20 says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Just a few chapters earlier in this series Jesus told Martha, "I am the resurrection and the life." You see, if we have Jesus inside, we, also, have eternal life dwelling in us. Jesus must become more and more in us, as our flesh fades out.

## John 40 Questions

1. In verse 11, Jesus says, "Believe me that I am in the Father, and the Father in me: or else believe me for the \_\_\_\_\_."
2. How many miracles did Jesus do?
3. Whose name did Jesus heal in?
4. Whose name do we heal in?
5. Who is Jesus speaking to in verse 12?
6. Who does Jesus say can heal?
7. Why does Jesus say, in verse 12, we can do greater works?
8. Name some of the miracles Jesus did?
9. What power had been given to the Christians?
10. Verse 13 says, whatsoever ye ask in whose name \_\_\_\_\_.
11. Why will Jesus do it, in verse 13?
12. Quote verse 14.
13. Jesus said, "If ye love me, \_\_\_\_\_."
14. What will our walk be like, if we love Jesus?
15. What will Jesus give the Christians to abide with them forever?
16. Name two things Jesus does for us all the time?
17. What do we cry out sometimes when we feel despair?
18. What did Jesus tell the disciples to wait in the upper room for?
19. What are two other names for the Spirit of God?
20. Why can the world not receive the Spirit of truth?
21. Where does the Christian know the Spirit?
22. Why was Peter so different after Pentecost?
23. If we make Jesus Lord, how does that help us?
24. What does verse 18 promise?
25. I Thessalonians 4:13 says, the Christians are not like the world who have no \_\_\_\_\_.
26. What do we learn about our resurrection in Romans 8:1?
27. In verse 20, who is in us, and we in Him?
28. In Galatians 2:20, we find that, if I am crucified with Jesus, I live by what in the flesh?



We will begin this lesson in John 14:21.

John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

This word manifest means make real. Jesus will make Himself real to those who love Him. One reason that I believe it is so important to learn God's Word (Bible) is because we must know His will, before we can do His will. We have His commandments in the Bible. Christians do their very best to do those commandments. The Bible teaches that Christians have the commandments of God written on the fleshly part of their hearts. The heart is wholesome, if you are a Christian. If you are a Christian, good words come from your pure heart.

John 14:22, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

Judas was a fairly common name in those days. We are not told which Judas, just that he was not Iscariot. It could have been that this was the Judas that was James' brother, we don't know for sure. This Judas was possibly a disciple of Jesus, but not of the twelve. Those who disciplined themselves and followed Jesus were disciples, but not necessarily of the twelve. This is certainly a legitimate question. We might go to another statement Jesus made to clarify this. He said: seeing, they do not see. Seeing with the eyes, they do not see. Seeing with the eyes can deceive a person. To truly know, one must see, not only with the eyes, but with the Spirit as well. If Jesus could be found by looking with the physical eyes, all would believe. The Spirit must reveal Jesus for us to truly see and believe.

John 14:23, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

All throughout the Bible, Old Testament and New Testament, those who keep God's commandments and have faith are blessed of God. Those who do not have faith and do not keep God's commandments are cursed. There is no in between. Abraham's faith was counted unto him for righteousness. He loved God, and God blessed Abraham. This is the story throughout the Bible. God dwells in tabernacles not made with hands. God is a holy God and will not dwell where there is sin and disobedience. Revelation 21:3 says, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

John 14:24, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

We see from this, that those who do not accept Christ, do not have the Father, as well. The words Jesus spoke would have been the same words the Father would have spoken had He been there.

John 14:25, "These things have I spoken unto you, being yet present with you."

To me, the most important Scriptures in the Bible are the ones that are printed in red. They are the Lord's spoken Words when He was on the earth. We know that all of the Bible is inspired of God, but these words in red are the very Word of God.

John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

I need to say right here, that you cannot remember something that you have never heard or read. You see, our job is to read and study the Bible, and after we have done this, the Holy Ghost will bring it to our remembrance as we need it. The Holy Ghost, also, will quicken us to its meaning, as well. We must read it first though. You cannot understand something, until you have heard or read it. The job of the Holy Ghost is to teach you how to live a life pleasing to God: that life is a life of ministering to others life everlasting.

John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Jesus is the King of Peace. He is the source of all peace. If we have Jesus as Saviour and Lord, we have nothing that should trouble us, not even threat of death. If we die to this world, we shall live to Him. We know where our destination is. We have hope of eternal life. This world is not our home, we are just passing through. This tells us not to worry about anything. The world cannot give us security. Jesus is our security.

John 14:28, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

The ultimate goal of everyone should be to live in heaven with God. This is what Jesus is saying here, rejoice with Him for He has reached this ultimate goal. The difference with Jesus and us is, that Jesus lived in heaven with the Father, before He came on a thirty-three year mission here on the earth. Even Paul said his desire was to go home to heaven and be with the Lord, but Paul knew when he said this, his mission was not finished here on the earth. To finish the work that God has for you and to go to heaven for eternity is the ultimate goal. Jesus is saying, rejoice with me that I will go back to heaven where I came from, and be with my Father.

John 14:29, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

We see the purpose for Jesus telling them what is about to happen is, so they will not be overwhelmed by the apparent defeat. They will remember that He told them, and they will know that this is victory, not defeat. This whole purpose was so they would still believe in the face of the problem. How soon we forget. Just a few hours after Jesus tells them this, they will scatter in fear and doubt.

John 14:30, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

The prince of this world is the devil. Jesus is telling them, that He has taken this time to warn them that the things about to happen will appear to be total defeat, but will actually be the greatest victory man has ever known; the victory over the devil, sin, and death. He tells them here in the last sentence, the devil really is not in control of this, but he thinks he is "hath nothing in me". You see, Jesus is crucified on the cross to save mankind, not because the devil wanted it that way, but because God planned it that way. Jesus is not forced to do this. He does it of His own free will to save us. It will appear that He is forced, but He is not.

John 14:31, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

Notice again here, where these orders (commandments) came from: not the devil, but the Father. In fact, this plan had been instituted since the foundation of the world. This is the plan to redeem fallen mankind. Jesus loves the Father; but at Gethsemane, it will be apparent that Jesus submits to the perfect will of the Father, even unto death of this body which has housed Him thirty-three and a half years. His will and the Father's will have been one from the beginning. It is the body which dreads the suffering, not His Spirit, as we will see in a later lesson.

## John 41 Questions

1. How can He know we love Him (Jesus)?
2. If we love Jesus, who will love us?
3. What does the word manifest mean?
4. What does the author believe is one important reason for studying the Bible?
5. Where do Christians have God's commandments written?
6. Good works come from a pure \_\_\_\_\_.
7. What does the other Judas (not Iscariot) ask Jesus?
8. To truly know God, we must see with the \_\_\_\_\_ and not just with the \_\_\_\_\_.
9. In verse 23, Jesus says, if a man loves me, he will keep my \_\_\_\_\_.
10. Who will come and make abode with those who love Jesus?
11. We know that God blesses those who keep His commandments, but what happens to those who don't keep His commandments?
12. In verse 24, whose words did Jesus say He was speaking?
13. What does the author think are the most important Scriptures in the Bible? Why?
14. What is the Holy Ghost called in verse 26?
15. Which God is the teacher?
16. In verse 27, what does Jesus leave with the Christians?
17. What suggestion did Jesus give Christians in verse 27, that He gave in verse 1?
18. Who is the King of Peace?
19. If we die in this world a Christian, we shall \_\_\_\_\_ to \_\_\_\_\_.
20. In verse 28, Jesus said, if ye loved me, you would \_\_\_\_\_.
21. What man of God said that his desire was to die, but would stay and finish the job God gave him to do?
22. Why had Jesus told them this, before it came to pass?
23. Who is the prince of this world?
24. In verse 31, Jesus says that the world may know that \_\_\_\_\_.
25. How long had this plan been instituted?

We will begin this lesson in John 15:1.

John 15:1, "I am the true vine, and my Father is the husbandman."

The vine throughout the Word of God is associated with God's people. The followers of God are spoken of as God's vineyard in Isaiah 5:1, "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vine yard in a very fruitful hill:" We see here, that God the Father is spoken of as the true husbandman. Just as Jesus is the tree of life, He also is the true vine. The branches get their strength from the vine, not the other way around. A branch which is broken off from the vine will die. Those, who do not receive Jesus, are also headed for an eternal death and the lake of fire.

John 15:2, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Just as a peach tree which bears no fruit is cut down and burned, that is what is done with branches on this vine that do not produce at all. Just as a peach tree must be pruned to put out beautiful fruit, these branches here are pruned to make them grow better and stronger. The best fruit comes from the new growth after the pruning. You see, God cuts away the dead part of the branch, so that the new growth will produce more fruit. We workers for Jesus must not get self-satisfied and stagnant. We must be growing all the time in the Lord to be productive. Remember the best results are from new growth. You will never stand still with God. You will either be going forward or backward.

John 15:3, "Now ye are clean through the word which I have spoken unto you."

We can read a little more about this in Ephesians 5:26-27, "That he might sanctify and cleanse it with the washing of water by the word," V-27, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Jesus is the Word. The Word is what keeps us straightened out in our thinking. When we feed upon the Word of God, we become powerful men and women of God. Jesus speaks of the Word as being like a two edged sword. It is powerful. When this Word washes you, you are every whit whole.

John 15:4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Just as the strength of this branch comes from the vine, so does the strength of the Christians come from Jesus Christ. We cannot grow, unless we stay with Jesus. The sad thing in many Christians today is they do not stay in Jesus (the Word of God) . Most expect God to be there when there is a need in their life, but they do not feed upon the Word of God. The nourishment comes from the branch. Without that daily feeding upon the Word, the branch will die. To do God's will, we must know God' s will. God's

will in your life is found in His Word. Daily Bible reading and study gives Christians good solid growth and makes us a strong branch.

John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

This is Jesus speaking here. He is elaborating on the fact that He and His true followers are one. He is showing the need of His followers to be continually in Him. Abide means to dwell continually. Jesus reminds us in this verse above, that the power to be fruitbearers only exists as we draw our strength from Him. To be broken away from the body of the vine (Jesus), we would be but a broken dead branch. The power to be what God would have us to be lies within our relationship to Jesus Christ (the vine). These disciples Jesus is speaking to, as well as we disciples of today, need to stay in contact with our source of existence and power (Jesus Christ).

John 15:6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

We see her people who are supposed to be Christians and are, in fact, hypocrites. This message in the last few verses has been to those who claim to be Christians. They are branches and Jesus is the vine. We see here, if a person strays from the Word of God (vine), they dry up and die. Any storm of false doctrine, or most any trial, can cut them off from Jesus. Just as dead branches from a vine are gathered and burned, dead members of the church (those who have separated themselves from God) will go the way of the unconverted world (to hell). These are those once enlightened who walked away from God.

John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Jesus is saying here that those, who abide (dwell continually) in Him and store the Word of God in themselves, are pleasing God. These are Jesus' followers who have completely lined up their will with His will. Their prayers will be in the will of God, because they are stayed upon His Word. They are full of His will, as well as His Word. Their wishes are answered positively, because they line up with the will of God (the effectual fervent prayer of a righteous man availeth much), James 5:16. In Psalms 37:4-5 we read more about this, "Delight thyself also in the LORD; and he shall give thee the desires of thine heart." V-5, "Commit thy way unto the LORD; trust also in him; and he shall bring it to pass." When I see the word trust, I think of it as abiding in Him. Trust goes farther than faith. Trust, to me, means we rest contentedly knowing all is well with us and God.

John 15:8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Those who are strengthened by their relationship with Jesus Christ should have no problem being fruit bearers for the kingdom. Jesus is not only our source of strength, but our example, as well. We (if we are Christians) should be an extension of His work. We are the working arm of our leader Jesus Christ. Jesus works through us to bring more into the kingdom. The Father is pleased in us when we carry out the wishes of His

Son. The amount of fruit we bear, depends entirely on our dependence on the vine for our strength. A disciple is a disciplined one who follows his master. If we discipline ourselves and follow Him doing His will and not our own, we shall be His disciples.

John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love."

No greater love could man have, than to lay down his life for his friends. Jesus did that for us. He died, that we might live. More than once the Father said, "This is my beloved Son". When we make it to heaven and stand before Jesus, He will say to the Father and the angels of heaven, these are my beloved. What a wonderful thought, He will not be ashamed of us, but will claim us for His very own.

John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

We read that obedience is better than sacrifice. Jesus was obedient unto the death of the cross. Jesus fulfilled the law. We must obey His law of love. Love God first and with all that is within you, and love your neighbor as yourself. If we do these few things, Jesus will be with us all the way. We can rest in His love with no fear of tomorrow. Our tomorrow will be in Him.

John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

We Christians are not like the people of the world who have no hope of tomorrow. Jesus spoke these things to His disciples, that their sorrow over His death might be turned into joy. There should be no fear of death for a Christian. Our hope and trust lies in Jesus who rose from the grave. We should have joy forevermore, knowing that because He arose, we shall, also, rise to have everlasting peace and joy.

## John 42 Questions

1. Who is the true vine in verse 1?
2. Who is the husbandman?
3. What is the vine associated with throughout the Bible?
4. In Isaiah 5:1, who are the vineyard of God?
5. What happens to branches which produce no fruit?
6. Why are the branches purged?
7. If we are not growing in Jesus, what is happening?
8. Verse 3 says, we are clean through what?
9. In Ephesians 5:26, we read that He might sanctify it how?
10. The branch cannot bear fruit unless it abide in the \_\_\_\_\_.
11. Jesus said He was the vine, we are the \_\_\_\_\_.
12. Without Jesus, we can do \_\_\_\_\_.
13. What happens to withered branches?
14. Quote verse 7.
15. What kind of prayer availeth much?
16. If we bear \_\_\_\_\_, we are His \_\_\_\_\_.
17. How does Jesus love us?
18. What is the greatest show of love?
19. Jesus said, if ye keep my \_\_\_\_\_,  
ye shall abide in my love.
20. What does Jesus wish for His disciples in verse 11?
21. What is different in a Christian and a person of the world?



We will begin this lesson in John 15:12.

John 15:12, "This is my commandment, That ye love one another, as I have loved you."

You can quickly see from this, that it is not an option for us to love each other. This is a commandment of the Lord. The type of love Jesus is speaking of here is interesting, too. This type of love is not "I love you because", but "I love you in spite of the way you act". This is called agape love. This is unselfish love to the utmost.

John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

We discussed this type of love in the previous lesson. This kind of love is really more than our carnal mind can comprehend. Not only did Jesus have this great love, but the Father's love for mankind goes so far that we cannot comprehend it at all. He loved us so much that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. I am a mother, and I just cannot comprehend loving anyone enough to give up one of my children so that someone else could be saved.

John 15:14, "Ye are my friends, if ye do whatsoever I command you."

Here we see who Jesus' friends are. Those who walk in Jesus' footsteps, doing the will of Jesus and not their own, are the ones who follow Jesus' commandments. If we are rebellious and turn against God, we are not Jesus' friend.

John 15:15, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

We see from this, that Jesus did not think of them, or us, as just a common servant who takes orders never knowing the why of the situation. He explains to them and to us, that we are more than servants. He is our friend. If we have decided to follow Jesus, we are actually younger adopted brothers and sisters to Him. We have been grafted into the tree of life. Jesus has kept no secrets from us. He has revealed the Father to us.

John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

As we have said before, many Scriptures have several meanings. This one is spoken by Jesus to His chosen followers who will continue the work that He started, before He left to go and sit at the right hand of the Father. We have seen in these last few verses that the Spirit of God never leaves. These, whom the Lord has chosen to continue His work, will be in constant contact with Him through prayer. If they remain in the work they have been called to do, operating in the fruits of the Spirit which God has given to

make them effective, then they will bring many into the kingdom of God. They will bring many fruits (followers) to the Father in the name of Jesus. They can pray to the Father in the name of Jesus and have positive answers to their prayers. These, whom the Lord has chosen as extensions of Himself, can be the ministers in our society now, or the eleven apostles then. These are those the Lord set aside to work out of all the believers. Whosoever will, can come and be saved, but those whom the Lord chooses to work cannot come except He call them.

John 15:17, "These things I command you, that ye love one another."

You see, again, it is not our option to love each other or not. We are commanded by Jesus to love each other. We must love everyone, even the unlovely. We do not have to like what they are doing, but we must love them. Love the sinner and hate the sin.

John 15:18, "If the world hate you, ye know that it hated me before it hated you."

Jesus is warning all the ministers who follow in His work that they will have great opposition. The world hated Jesus then, because it brought guilt to them. It is no different now. Worldly people are intimidated by those who live and work for God. If our leader was ridiculed and hated, we are no better than He. What they were afraid of and fought against in Him, they will fight against in those who stand for the same things.

John 15:19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In this Jesus is saying: if you are my followers, you are in the world, but you are not of the world. Christians are to be separated people. We are separated to the call of Jesus in our lives. We, like Abraham, are looking for a city whose maker is God. We have a job to do in this world, but this world is not our home. We are just passing through. Our home is in heaven. If we were fleshly people who sought worldly things, then the only pleasure we would ever have would be the false pleasure of the flesh here on earth. Worldly people have no hope of a better tomorrow. They are living for the here and now. The lusts of the world control worldly people. Those who Jesus has called to follow and work for Him must crucify their flesh, so that they may live in the spirit with the blessed hope of an eternity in heaven.

John 15:20, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

The disciples of Jesus, then or now, cannot expect any better treatment than our leader, Jesus, had when He walked the earth. The true believers, then and now, will be persecuted. There are just two kinds of people in the world. The true believer is one and those who are not true believers is the other. Many church people fell into the category of not being true believers then, it is the same now. The lukewarm Christians will fall into the category with the non-believers. If you do not give Jesus 100% of you, He will not have any of you at all. Those who truly believe in Jesus, will

keep His sayings. If they keep Jesus' sayings, they will keep the sayings of the true believers, as well, since they are one and the same.

John 15:21, "But all these things will they do unto you for my name's sake, because they know not him that sent me."

One thing for all of us who work for God to remember is they are not really coming against you personally, but what you stand for. If you stand for Jesus' teachings, they are really coming against Jesus. Those who know the truth will not speak out against you.

John 15:22, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."

Jesus says, here, that they have turned Him down having full knowledge of Him. You see, Jesus fulfilled the prophecies of the Old Testament which they claimed to know. Jesus came to reveal His Father's true ways to them. They, in full knowledge, refused. Since they knew, their sin was greater. We see, here, that they rejected the greatest gift that mankind has known: God's own Son. Their guilt is more since they pretended to know the Scriptures.

John 15:23, "He that hateth me hateth my Father also."

We see, here, that it is impossible to love the Father without loving His Son. Jesus is a reflection of the Father.

John 15:24, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

Many of the miracles Jesus had done were so far above what any human had ever done, that they had to know this was their Messiah. Their jealousy, of the great and mighty deeds He did, blinded them. They could only see His flesh. They were never acquainted with His Spirit. Even their physical eyes showed them these miracles. There should have been no doubt who He was. They did not want to believe, because they felt they would lose their position in their community.

John 15:25, "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

He healed the blind, made the lame to walk, opened deaf ears, cast out demons, fed the multitude, and raised the dead. For which of these, did they have the right to hate Him?

John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:"

We see in all of this, the personality of the Father, as to not having been the begotten. The Holy Spirit, here, symbolizes all truth. The truth will set you free. This Holy Spirit's functions are to comfort, teach, and guide. Jesus is the Saviour. The Spirit of God was present with Jesus when He walked the earth. When Jesus goes back to heaven and becomes the Word again, the Spirit of God will still be present on the earth in the Holy

Spirit. In all of this, notice the unity of the will of the Father, Son, and Holy Spirit.

John 15:27, "And ye also shall bear witness, because ye have been with me from the beginning."

What are they to bear witness of? The spoken and written Word. Jesus is saying here, you have heard my Words proceed from my mouth, and you know it lines up with the written Word, the Bible. They shall bear witness, because they have first hand knowledge of Jesus.

## John 43 Questions

1. What did Jesus say was His commandment in verse 12?
2. What type of love is Jesus speaking of?
3. Greater love hath no man than what?
4. God's love is called what kind of love (one word)?
5. What is the if in verse 14 that makes you Jesus' friend?
6. Jesus says, He calls His followers not servants, but what?
7. What had Jesus made known to His followers?
8. "Ye have not chosen \_\_\_\_\_, but I have chosen \_\_\_\_.."
9. Who ordained Jesus' disciples?
10. Disciples should go forth and bring much what, as in verse 16?
11. Whatsoever you shall ask the Father, in whose name, shall be given you?
12. In verse 17, Jesus commands that His followers do what?
13. Who did Jesus say the world would hate?
14. We Christians are \_\_\_\_\_ the world, but not \_\_\_\_\_ the world?
15. Where is the Christian's home?
16. The servant is not \_\_\_\_\_ than his lord?
17. What are the two kinds of people in the world?
18. What percent does God require?
19. Why do people persecute believers?
20. Why were these people without excuse?
21. Those who hate Jesus, hate who also?
22. They hated Him without a cause that the \_\_\_\_\_ might be fulfilled.
23. What is the Holy Spirit called in verse 26?
34. Who do all believers bear witness of?

We will begin this lesson in John 16:1.

John 16:1, "These things have I spoken unto you, that ye should not be offended."

Jesus is reminding us that the things He has spoken in the last chapter were so they (the disciples) would not be hurt when people give them trouble for the gospel's sake. Jesus knows that all who take a stand for Jesus will have trouble with the world and its people.

John 16:2, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

This is speaking of the followers of Jesus who will be thrown out of the church (synagogue), because they teach the grace of the Lord, rather than the old Jewish Law. These self-righteous church people who are dogmatically hanging on to the law will not accept the good news of the gospel. They will insist on Jesus' followers being killed, and they will even believe that they are doing the will of God in doing this. Saul, who later became Paul, would be one of these self-righteous this Scripture is speaking of. He actually thought he was doing God a favor when he locked up the Christians. Christians were beheaded, fed to the lions, and beaten and stoned, as Stephen was. Jesus is warning that this will happen, so that they will know before it does happen.

John 16:3, "And these things will they do unto you, because they have not known the Father, nor me."

Jesus is speaking here of people who should know God, because they are supposed to be God's people. They really are in error, because they have not learned from the Scriptures about Jesus. They had read of Him; but when He came, they did not realize who He was.

John 16:4, "But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you."

Jesus is preparing them to face these problems when they arise. He wants them to know that these things happen, not because they are not in God's will, but because they are in the will of God. While Jesus was with them, He could protect them, but there was coming a time when Jesus would not be with them. He says, when these happen, remember that I told you this would happen.

John 16:5, "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?"

When you are with someone, it is difficult to imagine not being with that person. You only start missing them after they are gone. They were not asking, because they were not believing that He was leaving. Jesus was a very young man, and none of His disciples realized that His departure was so near.

John 16:6, "But because I have said these things unto you, sorrow hath filled your heart."

These disciples were not asking wither, because they were not wanting to face up to Jesus' departure. Their hearts were very heavy. To be separated from Jesus in any way was far more painful than they wanted. One of the very worst things, even I would want to face, is to be separated from Jesus. The song that says, "Wherever Jesus Is, Will Be Heaven To Me", is expressing my feelings.

John 16:7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Jesus not only tells the truth, He is the Truth. Jesus tells them that what is about to happen is the best for them. Stop and think about this: if there were no cross, there would not be salvation for any of us. The way to heaven is by way of the cross. This Comforter (the Holy Spirit) will come and dwell inside of you and bring you peace. He will teach you all truth and will guide you, if you are a believer.

John 16:8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:"

The Holy Spirit will convict you of these things. If there is sin in your life, you will be compelled to straighten your life up and live for Jesus. It is actually this Holy Spirit that woos a person to accept Jesus. The Holy Spirit will come inside of you, and be a comfort to you, and will teach you all truth after you have accepted Jesus and have invited Him in. Reprove in this particular instance seems to mean convince. Sin is the state of the unsaved person. There is an opportunity offered to all to turn from that sinful way of life to a life of righteousness in Christ. If a person remains in sin, he or she can expect the judgment of a righteous Christ.

John 16:9, "Of sin, because they believe not on me;"

This is Jesus speaking since it is written in red in the Bible. The one sin that is unforgivable is to totally reject Jesus for all time. If you do not believe that Jesus Christ died on the cross for your sins and rose from the grave on the third day, you will die in your sin.

John 16:10, "Of righteousness, because I go to my Father, and ye see me no more;"

This righteousness of Jesus Christ can be ours, if we will only believe in Jesus and accept His righteousness as ours. Our righteousness is but filthy rags, but praise God, His righteousness is unto salvation! He makes us righteous (in right standing with God) when we believe on Jesus Christ and accept His free gift of salvation, we take on His righteousness. He became sin for us that we might be His righteousness.

John 16:11, "Of judgment, because the prince of this world is judged."

The prince of this world is Satan. He will be judged and found guilty by Jesus Christ the Son of God. Jesus defeated Satan on the cross at Calvary. The victory was won on the cross. Jesus took on sin and sin died on the cross for all who will accept life in Jesus. II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

John 16:12, "I have yet many things to say unto you, but ye cannot bear them now."

When you were in the first grade, it would have been foolish to have you learn the multiplication tables before you learned to add. You would not be ready for it. We see in this sentence above, that these disciples are not ready to receive these other things. The reason Jesus does not tell them, is because they are not ready to receive it.

John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

These disciples walking with Jesus had come to let Jesus make every decision for them. They had just carried out the things Jesus had told them to do. They had no cares; Jesus had taken care of the problems that arose. They just brought their problems to Jesus, and He solved them for them. Jesus is telling them that they will not be left without guidance. The Holy Spirit will be their guide and their teacher. The Holy Spirit will be in total agreement with the Father and the Son. When the disciples listen to the Spirit and act accordingly, it is like the Lord in action, for they (disciples) will be carrying out His work.

John 16:14, "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

The only way that any of us can even begin to understand who Jesus is and what He was about, is as the Spirit reveals Him to us. The Spirit of God, working in us is our teacher who brings us to all truth about Jesus (the Word of God).



## John 44 Questions

1. How will the world treat anyone who has made a stand for Jesus?
2. What is a synagogue?
3. What will these people who put you out of the synagogue think they are doing for God?
4. Who is a good example of someone who persecuted Christians, before he was saved by Jesus?
5. Who was one who was stoned to death for Jesus?
6. In verse 3, why did these self-righteous people do this?
7. Why didn't Jesus tell them this earlier?
8. What did Jesus tell them that they had not asked Him?
9. When do you start missing someone?
10. Why had sorrow filled their hearts?
11. Why were the disciples not asking whither Jesus was going?
12. Why was it expedient for Jesus to go away?
13. Who will Jesus send?
14. If there were no cross, there would be no \_\_\_\_\_.
15. When He comes, what will He reprove the world of?
16. What does the word reprove mean here?
17. What sin is mentioned in verse 9?
18. Who is the prince of this world?
19. Why did Jesus not tell them more then?
20. Who will guide you into all truth?
21. Who will the Holy Spirit speak of?
22. Who will the Holy Spirit glorify?

We will begin this lesson in John 16:15.

John 16:15, "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

We see in this verse above, the fact that the Father and the Son have joint ownership and creatorship. Jesus is showing the harmony of Spirit and intent of He and the Father. He shows the Godhead. We see in this the working of the Godhead. In a sense Jesus sends the Holy Spirit; in another sense, the Holy Spirit comes. The wishes of Jesus and the Holy Spirit are the same. Jesus was sent of God, but came to lay His own life down; no one took His life, He gave it.

John 16:16, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."

Jesus is first speaking here of the three days between the crucifixion and the resurrection of His body. Then He will walk with, and be seen of, the disciples for forty days, before His return to the right hand of the Father.

John 16:17, "Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me, and, Because I go to the Father?"

You see, these followers of Jesus did not even then realize what Jesus was about to do for all mankind. They are whispering among themselves, afraid to ask Him outright what this meant. Of course, He is speaking of the death of His body on the cross and the resurrection of that body on the third day. Then Jesus will be seen a short time and go away again into heaven to sit at the right hand of the Father. This will not be a separation forever. Actually, Jesus is present even now with every believer, because the Spirit of the risen Christ dwells in the believers.

John 16:18, "They said therefore, What is this that he saith, A little while? we cannot tell what he saith."

This is understandable, in that they really do not know the details of what is to happen.

John 16:19, "Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?"

You can easily see from this, that Jesus is very concerned about how this is affecting these disciples. He knows their very thoughts. He is always tenderly teaching them of His ways.

John 16:20, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."

The reason Jesus did not specifically tell them the details is so they could look back at this and realize that Jesus is speaking prophetically to them. Jesus wants them to experience the death of His body, His resurrection, and then His glorious return to the Father in heaven. Their sorrow must be real, so they can experience the overwhelming joy of His resurrection.

John 16:21, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

Jesus uses an example here that every one will understand. There is pain involved in the birth of a child, but all mothers soon forget the pain when they see the baby. The crucifixion of Jesus is much the same. There was great pain to His flesh when they nailed Him to the cross. His suffering on the cross brought everlasting life for all who would accept Him as their Saviour. The baptism of suffering is a step on the way to everlasting life. In II Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." You see, there is always a certain amount of pain on the way to life. Jesus is just explaining that the suffering is nothing compared to the joy that will follow.

John 16:22, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

This joy that comes when Jesus is resurrected is a joy that shall never end. This joy is not for just that generation of people, but for people for all ages to come. The joy felt by these disciples in Jesus' time is felt by everyone who receives the Lord as Saviour throughout the ages. The Old Testament makes us all feel guilty of sin, and the only relief from this guilt is in Jesus Christ our Lord.

John 16:23, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

The in that day means from the first resurrection morning to the end of time. Jesus is teaching them here the manner in which to pray to get results. Pray to the Father in the name of Jesus Christ, and God the Father will give you whatever you ask for. Notice the verily, verily. Those two words together tell us that the statement is absolute. It will happen.

John 16:24, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Their prayers, as long as they were with Jesus, had not been spoken in His name. After Jesus rises from the tomb, and goes to sit at the right hand of the Father, they are to ask in Jesus' name. In I John 2:1 we read, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" Jesus is on our side. He pleads our case with the Father. Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus enjoys doing things for us that will bring joy to us.

John 16:25, "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father."

The parables were given so that worldly people could not understand with their natural mind. Parables are understood with the spirit of man. The Holy Spirit reveals to the believers what is to be learned in the Parable. God wants our heart and not our mind. The Spirit of the risen Christ dwells within the Christian. This is what opens our understanding to the Father and the Son.

John 16:26, "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:"

There is no greater name than the name of Jesus. Philippians 2:10-11, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" V-11, "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Whatever we ask for in the name of Jesus, will be done.

John 16:27, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

God the Father's love for mankind shows the greatest love that has ever been known. In Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We did not deserve His love, but He loved us anyway. In I John 4:9-10, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." V-10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Propitiation means atonement. In other words, Jesus paid our debt for us. He died, so we might live.

John 16:28, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

Jesus' Spirit is eternal. He is Alpha and Omega, the Beginning and the End. He was the Word of God in heaven (St. John 1:1). He took on the form of flesh and became Jesus (the Saviour) for His stay on earth. The Holy Spirit of God hovered over Mary, and she conceived by the Spirit of God. The flesh was only a house to live in while Jesus was on the earth. The Spirit went back to heaven in a new spiritual body. You may read the difference in the natural body and the spiritual body in I Corinthians chapter 15 beginning with verse 40 and going through verse 50. Jesus is even now sitting at the right hand of God the Father in heaven.

John 16:29, "His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb."

This plain speech of verse 28 they understood.

John 16:30, "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

The wisdom of Jesus has thoroughly convinced them that He was much more than man. Their understanding has been opened that this is actually Messiah standing before them. They know that Jesus is God the Word, God the Son.

John 16:31, "Jesus answered them, Do ye now believe?"

Jesus knows that the statement they have made here is not under pressure. He knows that their faith will be sorely tried when He is crucified. They will not be able, at the time it is happening, to believe that Jesus being nailed to the cross could be any kind of victory.

John 16:32, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."

Jesus is speaking prophetically of when the authorities take Him. The disciples scatter for fear of their lives. Peter follows a way, but denies Jesus three times. The only specific mention of any of them with Him at the cross is John, Mary (His mother), and some of the women. At one point Jesus will even cry, "My God, my God, why hast thou forsaken me". The Father really has not forsaken Him. Jesus dismisses His Spirit and commands it to go to the Father.

John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Jesus, in this sentence above, is telling the disciples of that day and His followers today, as well, that we are not to be discouraged when trials come. Jesus has overcome the world. Jesus won the battle. Victory is ours, because He paid the price for us. A person who knows he will spend all of eternity in heaven with Jesus should have the perfect peace of God. These little minor problems we have in the flesh are nothing compared to all of eternity we will reign with our King Jesus. We enjoy the pleasures of the victory that Jesus has won for all of us.

## John 45 Questions

1. All things that the Father has are \_\_\_\_\_.
2. In verse 16, what does Jesus mean by a little while, and ye shall not see me?
3. What question were the disciples asking each other?
4. What was He trying to convey to them in verse 17?
5. In verse 19, we see that Jesus even knows what our \_\_\_\_\_ are.
6. When the world is rejoicing, what will the disciples be doing?
7. What will their sorrow be turned into?
8. Why does a woman in travail have sorrow?
9. What does she forget as soon as the child is born?
10. When they nailed Jesus to the cross, did He suffer pain?
11. In II Timothy 3:12, we find that all who will live godly in Christ Jesus \_\_\_\_\_.
12. Who will be able to take their joy away?
13. Who do you pray to?
14. What name must you use for God to answer?
15. What does Verily, verily show us?
16. "...ask, and ye shall receive, that your \_\_\_\_\_ may be \_\_\_\_\_."
17. In I John 2:1, who is our advocate with the Father?
18. Hebrews 7:25, says who is our intercessor?
19. How had Jesus spoken to them in the past?
20. How would He now speak to them?
21. Who prays to the Father for us?
22. Why does the Father love us?
23. In I John 4:9, how did God show His love for us?
24. What does propitiation mean?
25. Whom had Jesus come from?
26. Name two sets of names Jesus is known by that shows His eternity?
27. Where do we find the Scriptures that explain the difference in a natural body and a spiritual body?
28. In verse 30, the disciples said they now understood what about Jesus?
29. What does Jesus prophecy will happen to them when He is captured and crucified?
30. Who will be with Jesus to the end?
31. In the world ye shall have \_\_\_\_\_.
32. Jesus says be of good cheer: I have overcome the \_\_\_\_\_.

We will begin this lesson in John 17:1.

John 17:1, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:"

This speaking directly to the Father was partially for the benefit of Jesus' followers. This looking toward heaven tells these disciples of the home of the Father. This glory of Jesus would appear to be anything but glory. This victory that Jesus wins here is victory over the flesh, as well as victory over Satan and death.

John 17:2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

We read in a previous lesson how Jesus is ruler over everything. Jesus is creator God, as we read in chapter one of St. John. It says all things were made by Him. The Creator had dominion over His creation. Our flesh was made from the dust of the earth by creator God. The life we experience is the result of the breath of life breathed into us by God. We are a free agent. We can refuse eternal life. Jesus purchased eternal life for all of mankind. Those who accept it will have eternal life with Him. We are His workmanship.

John 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Those who refuse to know Jesus as Saviour and Lord shall experience death, and not life. If we recognize Jesus as Saviour and Lord, we have eternal life. Jesus is the Way, Truth, and Life. No man comes to the Father except by Him.

John 17:4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Through the miracles Jesus did and the messages He brought, He brought glory to the Father. He said He had done the works of the Father. He also said, if they had seen Him they had seen the Father. Jesus brought the good news of the gospel to the earth. Jesus brought salvation through faith, and not works. His teaching was exactly as He and the Father wished. His miracles caused many to believe on the Father and the Son. The cross would be the final work. Jesus hung on the cross six hours (6 - time of work). The work was completed and the rest would begin. Jesus even says, "It is finished".

John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

For the Creator of the world to be housed in a body of flesh, had to be a terrible come-down. This had all been planned from the beginning to restore fallen man to fellowship with the Father. The first flesh man (Adam) had failed. This is why it was necessary for Jesus to take on the form of flesh. The second Adam (Jesus) would restore mankind to full

fellowship with God. I Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." I Corinthians 15:45, "And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit." In John 3:6 we read, "That which is born of flesh is flesh: and that which is born of the Spirit is spirit." The glory of the Father is in the Son. The Son will return to His original glory in heaven, and we will join Him there.

John 17:6, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."

To manifest is to make real. Jesus has made the Father real to the people. He has stopped them from thinking of a bunch of laws and has revealed the personality of God to them. We see in this, that Jesus' followers have been given Him by the Father. We will see in Revelation, that those who make it to heaven to be with Jesus (the Christians) are sealed with Jesus' name. We really are sealed here with that name, Christians (believers in and followers of Christ). God giving these to Christ just means the Spirit of God wooed them and they came and received the gift of life through Christ.

John 17:7, "Now they have known that all things whatsoever thou hast given me are of thee."

God made all of humanity on the sixth day of creation, so really it all belongs to Him. The Christians were given to Jesus Christ when He bought and paid for them with His blood on Calvary.

John 17:8, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

This prayer Jesus is praying to the Father here, is more for those listening than Him speaking to the Father. Jesus has spoken true words. The words Jesus had spoken to them were the words of life. These disciples do believe, and they do believe that Jesus is one with the Father in the Spirit. The spoken and the written Word originates in heaven. Jesus is that Word.

John 17:9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

The world rejected Jesus. Jesus prays for those who received Him as their Christ (Messiah). This shows a definite separation between the people of God and the people of the world. The Christians are in the world, but we are not of the world.

John 17:10, "And all mine are thine, and thine are mine; and I am glorified in them."

This is showing the unity of Spirit of the Father and the Son. Human souls belong to the Father and are Christ's, if they choose to live and not die. Jesus is overjoyed at the loyalty of the disciples to Him. They do not uplift their own name, but the name of the Father and the Son.



John 17:11, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Jesus speaks this as if the crucifixion has already taken place. Jesus' speech lets them know that He will not be physically with them much longer. We know that these disciples are not one in the flesh. Jesus is speaking of the Spirit. They must be in one accord in the work that they have been left to do. Their thoughts and intents must be one, as the Father's and Jesus' Spirit are one. Their intents are the same. Jesus is praying to the Father for the unity of the Spirit in these disciples. Let them operate as a unit and not as individuals. Jesus, perhaps, was saying not to break up in little groups that we today call denominations. We Christians should be one in Christ.

John 17:12, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

The twelve who followed Jesus the closest were still with Him, except for Judas Iscariot who was really evil from the beginning. In one of the earlier lessons, John had said that Judas Iscariot was a thief from the beginning. These disciples had walked closely with Jesus and loved Him. They had seen Him perform many miracles of healing. They had seen Him raise the dead. They had seen Him walk on the water and feed the multitude with five loaves and two fishes. Their love for Him was all wrapped up with their admiration for Him, as well. He had taught them things that He had not revealed to the multitudes. He had cared for them, as the Shepherd cares for His sheep. He had even endured them with power themselves to minister and heal. These eleven disciples would actually found the church. This son of Satan (Judas Iscariot) was one of the group, so that the Scripture could be fulfilled. Judas' lust for money made him follow the way of the flesh. Judas had his own free will, and chose death over life.

John 17:13, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

Again I say, this prayer of Jesus for His followers to the Father is in great part for these disciples to hear, and for all believers for all ages to hear. Jesus explains His relationship with the Father in this prayer. He even emphasizes their position with the Father. In verse 13, He explains His joy is to be sufficient for them for their stay on earth, until He takes them home to heaven with Him. One of the most vivid messages in this prayer, to me, is that Jesus' followers are to walk in the footsteps He left on the earth and to look for their home not made with hands, but the one He has prepared for them in heaven. He, also, reminds them in this prayer, that they belong to Him. It is the will of the Father that the Christians belong to Christ.

## John 46 Questions

1. Where did Jesus look when He prayed?
2. What hour was He speaking of?
3. Who would be glorified in this?
4. Who had the Father given Jesus power over?
5. What would Jesus give to those who the Father gave Him?
6. Who made all of humanity and how?
7. What is life eternal in verse 3?
8. What did Jesus say He had finished?
9. How long had Jesus had this glory with the Father?
10. As in Adam, all die in Christ, all shall be \_\_\_\_\_.
11. That which is born of flesh is \_\_\_\_\_.
12. Whose name had Jesus manifested?
13. What does manifest mean?
14. Jesus had shown them what?
15. What day of creation was man made?
16. What had Jesus given unto the disciples?
17. The Word Jesus had spoken to them was the Word of \_\_\_\_\_.
18. Who is the spoken and written Word?
19. Who did Jesus not pray for?
20. What shows the unity of the Spirit of the Father and Son?
21. Jesus prays the Father will keep whom?
22. When Jesus tells the disciples to be one, what is He speaking of?
23. What was Judas Iscariot called in verse 12?
24. Why had Jesus spoken this in the world in verse 13?

We will begin this lesson in John 17:14.

John 17:14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

In chapter 15 we have just studied that the world hated Jesus, so it was only natural that it would hate His followers. We have spoken before how this world is not the home of those who believe in Jesus. We are in the world, but we are not of the world. The believers in the Lord Jesus Christ are a separated people, because they have been given the Word in its fullest sense. The Christians of all ages have looked for their heavenly home.

John 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The Lord will keep some Christians in the world to minister the Word of God as long as there is a possibility that even one more person will be saved. In II Peter 3:9 we read how God has even delayed Jesus' second coming, so that a few more can be saved. II Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." God will build a hedge around His people and leave them in the world to win others to Christ.

John 17:16, "They are not of the world, even as I am not of the world."

This is a wonderful statement above. No Christian wants to be of the world. Just as Jesus was in the world to carry out a mission, His followers are in the world to carry on the work that Jesus began. We will be here until the Lord calls us home to heaven to be with Him.

John 17:17, "Sanctify them through thy truth: thy word is truth."

Sanctify means make holy. The Bible (Word of God) keeps the Christian straight. You must feed upon His Word to have the truth. Jesus Christ (our leader) has set us aside from the world. The Word of God is the only real truth.

John 17:18, "As thou hast sent me into the world, even so have I also sent them into the world."

The great commission Jesus had given all Christians is - "Go ye into all the world, and preach the gospel to every creature" from Mark 16:15. Just as Jesus was sent, Jesus sent His followers to work in the world until He comes. Luke 19:13 says to Jesus' servants, occupy until He comes.

John 17:19, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Jesus made sacrifices for His own. Our holiness is because of His. The righteousness of the Christians', actually, is Jesus'. The truth makes us holy.

John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word;"

John 20:29 says, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." This, and verse 20 above, are speaking of those who read the Word of God and believe from just reading the Word. Jesus prayed for all believers in Christ, even in our time. This prayer includes us.

John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Here, again, this is speaking of the spirit and not the flesh. We will see this, as near as it has ever been, in the Book of Acts, when we read that they were continuing with one accord in prayer and supplication. This is what Jesus was speaking of. They had one common goal. They were all one in Christ Jesus. The problem with different denominations of Christians fighting is that the world is looking on and wondering: is Christ divided? Perhaps, we should answer that we are a believer in the Lord Jesus Christ when someone asks what we are.

John 17:22, "And the glory which thou gavest me I have given them; that they may be one, even as we are one:"

Jesus will taste death for every man. Any one, who believes and follows Jesus, will be sons and daughters of the Father; adopted into the family of God. Our older brother will have paid the penalty for our sin and won for us the glorious inheritance of eternal life. We will be joint-heirs with Jesus. Romans 8:17, "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." You can actually read Romans chapter 8 beginning with verse 14 and going through 17 to get the whole picture.

John 17:23, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Again, here, we can turn to chapter 8 of Romans to fully understand what this is saying. The world looking at a Christian needs to not see that person, but Christ in that person. The flesh is nothing. If you are a Christian, the Spirit within is a ll. Romans 8:9-10, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." V-10, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Here, again, you should go ahead and read Romans chapter 8, verse 1 through verse 16.

John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

Jesus has purchased His bride with His own blood. These believers are His bride. The church is the body of Christ of which He is the head. When the Father says everything is ready, the groom (Jesus) will go and blow the trumpet in the sky, and we will go to meet Him. We will be with Him forever.

Read I Thessalonians chapter 14, beginning with the 13th verse. You can, also, read in Revelation chapter 7, verse 9 about this bride (the Christians) who stood before the throne and before the Lamb clothed in white. Brides wear white. These are the Son's whom the Father has given Him.

John 17:25, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou has sent me."

Righteousness (all true righteousness) stems from God. There is no earthly righteousness that can compare. God is a holy God and cannot look on sin. If He were to see sin, He would burn it up. That is why He turned away from Jesus on the cross when Jesus cried, "My God, my God why hast thou forsaken me". This holy, righteous God is unapproachable by sinful man. No person can look upon the face of God and live. Jesus (God the Word) was in heaven with Him before He came to earth, and He had seen Him then. The work that Jesus did while He was on the earth showed the personality of the Father. These disciples and all followers of Jesus Christ know that Jesus is from the Father, and of the Father. Jesus had no earthly father.

John 17:26, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Jesus has shown the Father to these disciples and to all believers in the Bible, but He will now show them His resurrection power. This love Jesus has for these disciples, and for all of us believers, is magnified in the fact that He will rise from the tomb, and in so doing, make it possible for us to rise again, also. Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

## John 47 Questions

1. Why does the world hate them?
2. What does Jesus pray the believers will be kept from?
3. Why is it necessary to keep Christians in the world?
4. In II Peter 3:9, we read why Jesus' return has been delayed. What is it?
5. Why are Christians not of the world?
6. How are we sanctified?
7. "...thy word is \_\_\_\_\_."
8. Jesus was sent into the world and then sent who?
9. What was the great commission Jesus gave believers?
10. What one word tells us what we are to do until Jesus comes back?
11. Our holiness is because of what?
12. In verse 20, we find that this prayer is for whom?
13. Why did Thomas believe, in John 20:29?
14. Who is more blessed than Thomas?
15. What does verse 21 say that Jesus wants all believers to be?
16. What helps the world to believe?
17. What is wrong with various denominations of believers fighting?
18. In verse 22, who gave Jesus His glory?
19. All who believe will be what relation to Jesus?
20. Romans 9:17, says we will be what with Jesus?
21. How can they be made perfect?
22. What does Romans 8:9 tell us?
23. How long had the Father loved Jesus?
24. What did Jesus buy His bride with?
25. Who are the white robed people who stand around the throne?
26. What adjective was the Father called by in verse 25?
27. Why did God turn away from Jesus on the cross?
28. Whose name did Jesus declare to us?
29. What is the most dramatic power Jesus will show them?

We will begin this lesson in John 18:1.

John 18:1, "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples."

In 1979 when we were in Israel, we were privileged to see this valley where this brook Kedron (as it is spelled now) is. It is at the foot of the garden of Gethsemane. This garden is full of olive trees (some believe they were there when Jesus pray ed there). This garden was a favorite place of Jesus' to go and pray. When we were in Israel, we saw a giant hewn out rock with a large, round stone rolling around inside. I asked the guide what it was, and he said a gethsemane. On further inquiry, he told me this was used to crush olives and make olive oil. This was very interesting to me, since olive oil symbolizes the Holy Spirit of God.

John 18:2, "And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples."

Judas would have no problem knowing where Jesus would be. When Jesus was ministering in Jerusalem, He would go to Gethsemane to spend the night. Many times, He prayed all night here. This was especially a favorite place for Peter, James, and John to go with Him.

John 18:3, "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons."

John, here, has skipped some of the details about how Judas has gone and made a deal for thirty pieces of silver to betray Jesus to the authorities. Notice that they came to get Jesus under the cover of darkness. They were prepared to use force if necessary, because they had brought weapons. Had Jesus not wanted to go with them, these weapons would have been of no use. He knew it was the appointed time, so He put up no fight at all.

John 18:4, "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?"

Notice here, again, that Jesus was not trying to avoid them. Jesus knew why they were here. He, also, knew that this was His appointed time. John does not go into detail about Judas kissing Jesus in betrayal. I really believe this is because John emphasizes the fact that Jesus has everything under control.

John 18:5, "They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them."

Here, again, we see that John, more than any other of the writers, shows that Jesus is in total control of this situation at all times. Notice that Jesus answers them immediately. We see here a mention of Judas, but again John does not mention that Judas kissed Jesus to reveal to the mob

which one was Jesus. This Jesus of Nazareth means Jesus who lived in Nazareth, not that Jesus was under a Nazarite vow.

John 18:6, "As soon then as he had said unto them, I am he, they went backward, and fell to the ground."

These men fell from the power of the Spirit of God. When Jesus said, "I am he", the power of this statement made them go backwards. They were momentarily felled by the power of the Spirit in these words. You can easily see from this, that they could not have taken Jesus, had He not been willing to go.

John 18:7, "Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth."

John 18:8, "Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:"

Jesus was trying to protect His followers even to the end. Jesus is saying, I am ready to go, leave all of them alone. He had shown them just a few moments ago, that they could not take them, if He didn't want them to.

John 18:9, "That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none."

Jesus was protecting His own. No one can take anyone away from Jesus. Even when we Christians belong to Jesus, we cannot be taken away from Jesus. The devil can attack a Christian, but he cannot overcome him, because greater is He that is in you, than he that is in the world. I John 4:4, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

John 18:10, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus."

You can see from this, that Simon Peter was ready to fight to the death for Jesus. He was against great odds and struck out at the high priest's servant. Peter just didn't understand Jesus giving in to these worldly people. Peter felt that Jesus would take over as king of Israel right then. Peter, being a strong man, could not understand not fighting back. Of course, this cutting off of Malchus' ear was to show even these soldiers who Jesus really was.

John 18:11, "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

It is interesting that John did not mention the fact that Jesus healed Malchus' ear. This is found in Luke 22:51, "And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him." Jesus tells Peter, here, that they are not to fight. This is Jesus' time to be taken, and He is willing to suffer for all of humanity, as He and His Father had planned.

John 18:12, "Then the band and the captain and officers of the Jews took Jesus, and bound him,"



John 18:13, "And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year."

Jesus made no resistance at all, and so they bound Him and took Him away. Annas was the lesser court, and Jesus was carried there first. It seems Annas was inquired of to see, if really, any charges should be made. Really, it was the priests, scribes, and Pharisees who were accusing Jesus. This was not civil laws that Jesus was being charged of breaking.

John 18:14, "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people."

This Caiaphas seemed to know that the Scriptures said one would die for all the rest, and yet, he does not recognize Jesus as Messiah.

John 18:15, "And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest."

This other disciple, here, is probably John. John never speaks of himself by name in his gospel. We know that John's gospel sheds much light on the details of all of this, which further proves that this other disciple, here, is John. This palace of the high priest was probably occupied by Caiaphas, and Annas possibly had part of the building, as well. It was not unusual for a son-in-law to live in the same place with a father-in-law.

John 18:16, "But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

Many writer believe that John was from a very well to do family. As we said before, many even believe that the spacious home where the Last Supper was eaten in the Upper Room, belonged to this family. That upper room and this abode of Caiaphas' were not far apart. It would be very likely, then, that is why he could come and bring Peter in. This is perhaps reading between the lines, but this is probably the case here.

John 18:17, "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not."

This damsel was already aware of the other disciple (possibly John), and asks Peter if he is not a follower of Jesus. We see, here, Peter's first denial. We spoke before that Peter was ready to fight, but not give in. Whatever the reasoning of Peter, he does deny Jesus.

John 18:18, "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself."

Right before Easter, it would be cool. This is usually in April, which is a cold month. This is at night, as well, and in April and May, it is cold at night. Peter is staying close, but not defending the Lord for fear he, too, will be captured.

John 18:19, "The high priest then asked Jesus of his disciples, and of his doctrine."

You know the high priest had heard about the 5,000 men who were fed at one of Jesus' meetings. The high priest is, perhaps, trying to find out what they would have to fight, if an uprising of Jesus' followers takes place. He should already know Jesus' doctrine. Jesus had not hidden to teach. He had taught in Jerusalem many times. There really was no secret about Jesus' activity. They just wanted to trap Jesus, so they might have something to accuse Him of.

John 18:20, "Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

John 18:21, "Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

Jesus is right. There had been temple spies at all of the meetings trying to come up with something they could accuse Him of. They could not find anything worthy to try Him of. He only did good; how could they try Him for that? Jesus had not hidden from them. He had spoken boldly before them, even in the temple. He really is saying, ask your spies what I said. The truth of the matter is that they have no punishable offense.

## John 48 Questions

1. What was the name of the brook Jesus crossed?
2. Where did Jesus go to pray and rest often?
3. What, besides this garden, is called a gethsemane in Israel?
4. Who, besides Jesus, knew that He went there often?
5. Which disciple had betrayed Jesus and brought officers to arrest Jesus?
6. What tells us this was at night?
7. Why did Jesus come forth and ask, Whom seek ye?
8. Why did John not go into detail about Judas kissing Jesus to betray Him?
9. What name did they call Jesus?
10. How did Jesus answer the people with Judas?
11. What happened to them when Jesus said, I am he?
12. When Jesus told them who He was, what did He say for them to do with the disciples?
13. Who drew his sword?
14. Whose ear did he cut off?
15. What miracle did Jesus do in front of these who came to get Him?
16. What did Jesus say to Peter?
17. Where did they take Jesus?
18. Who was his father-in-law?
19. What had Caiaphas said to the counsel?
20. Who was the other disciple who followed, probably?
21. Why could this other disciple get in?
22. Who asked Peter, art thou Jesus' disciple?
23. What did Peter answer?
24. What two things did the high priest ask Jesus of?
25. Where did Jesus remind them that He had spoken openly?
26. Who should they be asking these questions?

We will begin this lesson in John 18:22.

John 18:22, "And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?"

In the previous lesson, Jesus had told them that He had not spoken in secret, but openly where anyone could hear Him. We pick up in the verse above. This officer had no idea who he slapped. This slap was the way they did someone thought to be insolent. Perhaps, he thought Jesus cut the high priest short with His answer.

John 18:23, "Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

In Matthew in the Sermon on the Mount, Jesus taught if someone smites you on the one cheek, turn unto him the other, also. Jesus appeals to this officers' good conscience here.

John 18:24, "Now Annas had sent him bound unto Caiaphas the high priest."

Annas sends Jesus to the high priest, Caiaphas.

John 18:25, "And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not."

We see here, a progression of Peter's denial. Perhaps, the woman went back and spoke to others about believing who Peter was. At any rate, Peter is asked again, are you one of the disciples of this Jesus who is being questioned? Peter is very emphatic when he says, I am not.

John 18:26, "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?"

It seems a large group of the high priest's servants had gone to bring Jesus back. Malchus, whose ear was cut off by Peter, had some of his relatives among those who came to capture Jesus. He would have looked more closely at Peter, since Peter had cut Malchus' ear off. I do not understand after Jesus put his ear back, that they did not realize who Jesus was. This kinsman of Malchus' says, didn't I see you?

John 18:27, "Peter then denied again: and immediately the cock crew."

In Mark 14:71, we read that Peter actually cursed and began to swear at this last denial. Just as Jesus had told Peter: after the third denial, the cock crew.

John 18:28, Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

This hall of judgment was a worldly court. This is where the Romans judged when they were in Jerusalem. This was very early morning, possibly before 6 a.m. The other trials had taken place during the night. These high priests would not go into this building, because it was a Gentile court. Passover was at hand. They were so caught up in the law that they could not recognize the Saviour of the world.

John 18:29, "Pilate then went out unto them, and said, What accusation bring ye against this man?"

Pilate is the Roman governor in authority. He realizes these Jews have peculiar customs about Passover, and he comes out to judge this matter. His question is, what do you accuse Him of?

John 18:30, "They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee."

This is an evasive answer. Really, they do not have a legitimate complaint to make. They know they are limited in the severity of punishment they can do, and they want Pilate to do their dirty work for them.

John 18:31, "Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:"

Now, we see their evil plan. Their law prohibits them from killing Him, and they have brought Him to Pilate to do their dirty work for them, as is stated in the verse above. They want to kill Him, but they do not want to take the blame for the killing. As we have said before, they are jealous and afraid that Jesus will dethrone them. They do not want to lose their church members.

John 18:32, "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die."

We see here, that Pilate represents the Gentile world and these high priests and other Hebrew represent the Jews. With God, there are only two types of people in the world: Jew and Gentile. We see here that they are both guilty of the death of Jesus. Jesus, in every little detail, fulfills the Scriptures.

John 18:33, "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?"

Pilate went away from the accusers, back to the hall. His question to Jesus is not have you committed a crime, but are you king of the Jews? John skips it here, but Pilate's wife had warned him of a dream she had about Jesus. She told Pilate to have nothing to do with this.

John 18:34, "Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?"

Jesus speak to the conscience of Pilate. We see here, that Pilate is actually on the defensive, not Jesus. He says to Pilate in a sense, are you going to condemn me on hearsay?

John 18:35, "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

Pilate has no evidence of wrong done by Jesus. He is sincere in wanting to know what crime Jesus has committed. He feels Jesus must have done something, or His own people would have not brought Him, accusing Him.

John 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Jesus, here, is speaking to Pilate in a way that Pilate understands. Pilate knows that earthly kings have armies that fight for them. Jesus is telling Pilate this is a spiritual kingdom and not a physical kingdom.

John 18:37, "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Jesus, here, is telling Pilate that the things, which are happening to Him now, are things He must do. Jesus says, all I have done is tell the truth. Those who recognize the truth hear me.

John 18:38, "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

Pilate was truly interested. This was not a play on words. He was an intelligent man. Pilate knew that Jesus was not guilty of any crime.

John 18:39, "But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

Here, Pilate (knowing of Jesus' innocence) tries to get the people to request the release of Jesus at the Passover. Pilate knows for sure that Jesus is innocent.

John 18:40, "Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

Barabbas was a robber. He was really guilty of what he was charged. Jesus was not guilty of any crime. Pilate knew that jealousy and envy had caused them to try to do away with Jesus. Pilate thought that by offering to free one for Passover, that they would surely choose Jesus to free. He had underestimated their hatred for the Son of God. The chief priests and elders (leaders of the church) had power over the people, and they persuaded the people to ask for Barabbas, instead of Jesus, to be freed.

## John 49 Questions

1. Who struck Jesus with the palm of his hand?
2. In verse 23, why did Jesus ask why he hit Him?
3. Who had Annas sent Jesus to?
4. What office did Caiaphas hold?
5. What was Peter doing when they asked him if he was Jesus' disciple?
6. What was Peter's reply?
7. Who was the third person who recognized Peter and asked him if he was Jesus' disciple?
8. When Peter denied the third time, what happened?
9. Where was Jesus taken after Caiaphas?
10. Who was the Roman in charge?
11. Why did the high priest not go into the judgment hall?
12. When Pilate came out to them, what did he ask them?
13. What evasive answer did they give Pilate?
14. When Pilate told them to judge Him themselves, what did they reply?
15. Why do they want Jesus killed?
16. In verse 32, it speaks of fulfilling Scripture. In what way does it fulfill?
17. What question did Pilate ask Jesus in verse 33?
18. Who had warned Pilate not to have anything to do with killing Jesus?
19. Who is on the defensive, Pilate or Jesus?
20. In verse 35, what question did Pilate ask Jesus?
21. Jesus said, My kingdom is \_\_\_\_\_.
22. Jesus is telling Pilate that His kingdom is \_\_\_\_\_  
not \_\_\_\_\_.
23. When Pilate asked Jesus if He was a king, how did Jesus answer?
24. What did Jesus bear witness of?
25. After Pilate talked with Jesus, what did he say to the people?
26. Pilate was offering what to fulfill the Jewish custom at Passover?
27. Who did the people choose over Jesus?

We will begin this lesson in John 19:1.

John 19:1, "Then Pilate therefore took Jesus, and scourged him."

Scourge means to flog or whip. Even though Pilate knew in his heart Jesus was innocent of any crime, he still punished Him to please the people. This innocent man was being punished to please an angry crowd.

John 19:2, "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,"

John 19:3, "And said, Hail, King of the Jews! and they smote him with their hands."

This crown of thorns would be pushed down on His head to drive the thorns deep into his forehead. Blood would be pouring from these wounds. Garlands or wreaths were many times put on Roman soldiers to honor them, but this crown of thorns was a crown of scorn. Little did they know, that this crown of thorns crowned the king of all the ages. These Roman soldiers were cruel and heartless, striking Jesus to drive the hurt deeper. This purple robe truly was a robe of royalty, even though they thought it to be worthless. It was the garment of the King of all kings.

John 19:4, "Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him."

Why is Pilate allowing all of this cruel punishment, if he believes Jesus to be innocent? Pilate even tries to wash the guilt from his hands.

John 19:5, "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"

Pilate is saying in this, have you no pity for this innocent man? To look upon Him would be torture at this moment for anyone who loved Him. The blood was streaming down His face. This Jesus who stood before them would one day be the Judge of each of them.

John 19:6, "When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him."

Notice who the loud cries came from: the chief priests and officers of the temple. They were not satisfied with just punishment; they were afraid of Him taking their power. They wanted Him killed. Pilate knew they couldn't kill Jesus, but he sarcastically tells them to do it themselves. He declared Jesus innocent of any crime.

John 19:7, "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."



These Jews would have been correct, if He had not been the Son of God. He proved at least by a 100 ways that He was, in fact, the Son of God. The miracles should have been enough, especially the raising of the dead.

John 19:8, "When Pilate therefore heard that saying, he was the more afraid;"

Pilate knew Jesus was more than man. What if He is the Son of God? Pilate down deep believes He is the Son of God.

John 19:9, "And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer."

Pilate, at this point, is searching for anything he can find so that he might release Jesus. Jesus will not answer.

John 19:10, "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"

Pilate, I believe, truly wants to hear from Jesus' own lips who He is. When Jesus doesn't answer, it leaves Pilate questioning himself what to do. Then he almost pleadingly says, don't you know that I can help you, if you would tell me of yourself? Pilate's power is of this world. He truly can speak death or life to his subjects. I can sense that Pilate, even here, seems to know that this Jesus who stands before him is no mere man. If He was just a man, He would be begging Pilate to help Him.

John 19:11, "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

Notice that Jesus does not back down from Pilate. Jesus reminds Pilate that God was actually the one who arranged for Pilate to be the ruler here at this time. Jesus adds to this that these religious people (who should know better from the Scriptures) have committed a greater sin. I personally believe these priests knew that this was Messiah, but they did not want to give up their authority in the church. At any rate, they should be more guilty, because they are sinning in full knowledge. Pilate was not a religious man and did not have the books of the law.

John 19:12, "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

Pilate was thoroughly convinced that Jesus was telling the truth. Pilate wanted to release Him, especially since his wife had dreamed that Jesus was, indeed, who He said He was. These Jews were clever and knew where Pilate's weakness was. Pilate was afraid that Caesar might hear of this and kill him. At the best, Caesar would probably have demoted him. He was like so many today who are more afraid what the world will do than what God will do. Many people miss being saved, because they are afraid how they might look to their friends. Pilate did not want to be thought of as against Caesar.

John 19:13, "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha."

Here we see, Pilate choosing the world over God. Gabbatha is the Roman tribunal. Pilate will try just one more time to get these Jews to accept Jesus as their king.

John 19:14, "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!"

Notice here, this does not say it was the sixth hour, it says about, which could have been even an hour earlier. Jesus was the Passover Lamb. Pilate tells them once more, this is your King.

John 19:15, "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."

One more time I want to remind you: the ones pushing for Jesus to be crucified were the priests of the church. They were supposed to know the Scriptures which clearly told of the coming of Messiah. Jesus fulfilled these Scriptures. Had they really known the Scriptures they would have known this was Christ (the Messiah). All of Pilate's pleading went unheeded. They (the priests) will settle for no less than to crucify Jesus.

John 19:16, "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away."

Not only do these priests want Jesus crucified, but they want Him killed by a heathen ruler to make Jesus look as shameful as they could in the eyes of the Jews. The mob has ruled again. By this time Pilate has washed his hands of the matter, and the Jewish leaders have said they will take the blame. The actual crucifixion would be done by Roman soldiers. Even though Pilate believed Jesus innocent, he let this mob cause him to crucify the King of all the world.

John 19:17, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:"

This hill of Golgatha, or Calvary as many call it, is outside the city wall of Jerusalem to, also, fulfill prophecy. This most cruel of deaths was suffered for each of us individually by our precious Lord and Saviour, Jesus Christ. The first time I saw this place of a skull, or Golgatha, I almost could not breathe for the overwhelming impact it had on me. A few years earlier the Lord had given me a song about His crucifixion. I will quote it here to give the full impact of what Jesus the Christ did for each of us.

Thank you Jesus for dying for me.  
Thank you Jesus for hanging on that tree.  
I know dear Jesus that it should have been me.  
Thank you Jesus for dying for me.

You came from your home up in heaven above.  
You came to show God's undying love.  
You shed your blood to set me free.

Thank you Jesus for dying for me.

When the cares of this world seem  
too heavy to bear. Just look up  
and see Jesus and know that He cares.  
He has built us a home for eternity.  
Thank you Jesus for dying for me.

When the trump of the Lord shall sound  
from on high, I will go to meet my  
Lord in the sky. And I will reign with  
Him eternally.  
Thank you Jesus for dying for me.

## John 50 Questions

1. When Pilate took Jesus in verse 1, what did he do to Him?
2. What does the word above mean?
3. Why did Pilate do this to Jesus?
4. What did the soldiers make the crown of?
5. What color was the robe they put on Jesus?
6. What did the soldiers call Jesus?
7. In verse 4, what judgment did Pilate make of Jesus?
8. In verse 5, what does Pilate call Jesus?
9. What is Pilate saying in this name?
10. What did the chief priests and officers cry out that they wanted done to Jesus?
11. Why did the Jews claim that they wanted Jesus killed?
12. What effect did this have on Pilate? Verse 8
13. What question did Pilate ask Jesus that Jesus did not answer?
14. What power did Pilate tell Jesus he had?
15. In reply, Jesus tells Pilate his power comes from where?
16. Pilate wants to release Jesus, but is swayed when the Jews tell Pilate, if he releases Jesus he is not \_\_\_\_\_ friend.
17. Who was Pilate more afraid of than God?
18. What is another name for the Pavement?
19. What were the Jews preparing for?
20. Who did the chief priests say was their only king?
21. What was another name for the place of a skull?
22. Where was this located?
23. Did Jesus die for us as individuals or collectively?

We will begin this lesson in John 19:18.

John 19:18, "Where they crucified him, and two other with him, on either side one, and Jesus in the midst."

In the last lesson, we finished with them carrying Him to Golgatha and crucifying Him between two common thieves.

John 19:19, "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS."

Pilate wrote the name on the cross, because Pilate knew in his own heart that Jesus was who He said He was.

John 19:20, "This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin."

Pilate wanted to make sure that whoever read this title could understand. In fact, this hill of Golgatha is just outside of the wall on a busy road leading out of Jerusalem. Scriptures were fulfilled in every detail of this crucifixion. Here are some Scriptures of prophecy that you should read in the Old Testament about the crucifixion: Psalms 41:9, Zechariah 11:12, Isaiah 50:6, Psalms 69:4, Isaiah 53:4-5, Isaiah 53:12, Psalms 22:16, Psalms 22:6-8, Psalms 69:21, Psalms 22:8, Psalms 109:4, Zechariah 12-10, Psalms 22:18, Psalms 34:20, and Isaiah 53:9.

John 19:21, "Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews."

John 19:22, "Pilate answered, What I have written I have written."

These chief priests knew that, even in death, this would make a strong statement to the people and they wanted this sign done away with. As we said before, Pilate would not take it off.

John 19:23, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout."

John 19:24, "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."

You can find this prophecy in Psalms 22:18. These soldiers had no idea that they were fulfilling prophecy. This tells me that God can use people who are not even saved to carry out His purposes.

John 19:25, "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

These women seem to be near the cross. The same group of women are mentioned in Matthew 27:56 and in Mark 15:40. From the Scripture in Matthew and Mark, it appears that the mother's sister is wife of Cleophas. It really doesn't matter if there were 3 or 4. It is just interesting to note that the sister of Mary (the mother of Jesus) was there with her.

John 19:26, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"

This is most assuredly John that Jesus tells Mary (His mother) that John is her son.

John 19:27, "Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

John was more than just a disciple of Jesus. He was a trusted and much loved friend. The greatest honor Jesus could have paid anyone was to have entrusted His mother to him. John accepts this responsibility without hesitation. Mary then lives with John in his home as his mother. Jesus gave His mother to his closest and dearest friend, John.

John 19:28, "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."

This is speaking of Psalms 69:21. Jesus had taken care of everything to be done. Now to fulfill a Scripture He says, I thirst.

John 19:29, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."

This, as we said before, was to fulfill the Scriptures. This hyssop, or reed as it is called in the other gospels, grows to 4 or 5 feet and would easily reach Jesus' mouth. This vinegar possibly was here for the soldiers and those crucified to dull their senses. In the next verse, we will see exactly why this was done here.

John 19:30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

What was finished? The work on the cross: six hours of suffering. The Scriptures had now been fulfilled. In Luke 23:46, we learn that Jesus commanded His Spirit to leave His body and go to the Father. At this moment, nothing was left on the cross, but the empty shell of a body.

John 19:31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken a way."

John 19:32, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him."

John 19:33, "But when they came to Jesus, and saw that he was dead already, they brake not his legs:"

It was very important that the legs of the Lamb of God not be broken. This sabbath during the Feast of Unleavened Bread was also associated with the Passover celebration. For Jesus to be the Passover Lamb, He must be dead before 6 p.m. He was dead at 3 p.m. He hung on the cross six hours from 9 a.m. to 3 p.m. He had to be entombed before 6 p.m. when sabbath started. It was a very serious offense to work on sabbath. This death at 3 p.m. gave time for them to go and ask His body and bury it in the cave.

John 19:34, "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

John 19:35, "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

We read in I John 5:6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." Read on through verse 8 to get a more detailed explanation. Without the shedding of blood, there is no remission of sin. Jesus shed His blood for our sin.

John 19:36, "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."

John 19:37, "And again another scripture saith, They shall look on him whom they pierced."

These prophecies are found in Zechariah 12:10 and Psalms 34:20. The Lamb sacrifice could not have broken bones to be acceptable to God.

John 19:38, "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."

John 19:39, "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight."

Joseph of Arimathaea was a rich man and had a tomb which had not been lain in. Pilate surely was even more convinced of who Jesus was after the earthquake and the three hours of darkness on the land. He was very cooperative with Joseph. Joseph had to get the body entombed before 6 p.m. when sabbath started. Nicodemus believed, but was a fearful man. He brought the perfume for the burial. Jesus was not embalmed. Jews were never embalmed. They were buried immediately. Embalming was an Egyptian custom.

John 19:40, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

The Romans cremated, the Egyptians embalmed, and the Jews wrapped in linen with perfumes.

John 19:41, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."

John 19:42, "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

The sepulchre was actually at the foot of the hill where Jesus was crucified, so it would be no problem to quickly entomb Jesus' body here. The Jewish people spent what they could afford to have a big funeral, so this expensive tomb hewn out in the side of the mountain and the expensive perfume makes this a very appropriate entombment for a Jew.



## John 51 Questions

1. Who was crucified with Jesus?
2. What was the title Pilate put on the cross?
3. What languages was it written in?
4. Who read the message on the cross?
5. Name at least five prophecies fulfilled here?
6. Who complained to Pilate about the title?
7. What did they want him to change it to?
8. Did Pilate do what the Jews asked?
9. What happened to Jesus' garments?
10. Why did they not tear the robe?
11. How did they decide who got the robe?
12. Who were the women standing by the cross?
13. Who did Jesus give His mother to?
14. Did the disciple accept this responsibility?
15. When Jesus knew all was fulfilled, what did He say?
16. What was put to Jesus' mouth?
17. When did Jesus say, It is finished?
18. How long did Jesus hang on the cross?
19. In Luke 23:46, what do we learn about Jesus' Spirit?
20. What was left on the cross?
21. Why did the Jews want Pilate to have the prisoners' legs broken?
22. Why did they not break Jesus' legs?
23. What did one of the soldiers do with a spear?
24. Where, in I John, do we read about the water and the blood?
25. Where was the Old Testament Scripture that says a bone of Him shall not be broken?
26. Who was the disciple of Jesus who asked for His body?
27. Did Pilate do it?
28. Who brought 100 lbs. of myrrh and aloes to use in the entombment?
29. Who cremates their dead?
30. Who embalms their dead?
31. Who wrapped their dead in linen?
32. Where was Jesus laid?

We will begin this lesson in John 20:1.

John 20:1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

This was the very first time that she could leave her home. From 6 p.m. Friday until 6 p.m. Saturday was the Jewish sabbath. They could not go anywhere on sabbath. Mary Magdalene was the Mary that Jesus had cast seven devils out of. This day mentioned is Sunday. This day would soon be called the Lord's day. This would be the very first Easter Sunday.

John 20:2, "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

The other disciple mentioned here is John. Mary Magdalene was astonished that the huge stone had been rolled away. She, perhaps, thought that the Roman soldiers or the Jewish leaders had taken His body away. John and Peter were undoubtedly very close friends, along with James. These three many times had gone aside privately with Jesus.

John 20:3, "Peter therefore went forth, and that other disciple, and came to the sepulchre."

The excitement of the woman aroused Peter and John, and they ran to the sepulchre.

John 20:4, "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre."

We know that John was younger than Peter, and that coupled with the excitement caused him to get there quicker than the older disciple, Peter.

John 20:5, "And he stooping down, and looking in, saw the linen clothes lying; yet went he not in."

Perhaps, John was too frightened to go inside until Peter got there so they could go in together. John took a peep inside, but saw nothing except the clothes of linen which had been on Jesus.

John 20:6, "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,"

John 20:7, "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."

Peter took time to look around and quickly realized these were the things that Jesus had been wearing when He was placed in the sepulchre.

John 20:8, "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed."

John had been frightened, being a youth, but when Peter went in, he felt safe in going in, also. When John saw this, he believed. He believed Mary that Jesus was no longer there.

John 20:9, "For as yet they knew not the scripture, that he must rise again from the dead."

Why they didn't know is not explained, Jesus had told them over and over while He was with them, but somehow it had not soaked into their thinking: that on the third day He would rise again.

John 20:10, "Then the disciples went away again unto their own home."

Surely they were thinking that something unusual had happened here, but they had not been able to figure out what.

John 20:11, "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,"

Even Jesus' body had been important to Mary. Her thought must have been that they had taken all contact with her Saviour away. Her sorrow would be turned into joy.

John 20:12, "And seeth two angels in white sitting, the one at the head, and the other at the feet where the body of Jesus had lain."

Looking with the physical eye could, perhaps, not reveal these two angels, but Mary was looking, broken in spirit. Jesus will not leave her without hope. The sight of these two angels brought hope to Mary. Mary is not one who sees, but yet cannot see. She believes and can see the glories of God.

John 20:13, "And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

Mary was so grief stricken that she had failed to realize these two angels had brought good news to her. She is still interested in finding the body of Jesus that she might be even that close to Him. Even in death sometimes, we feel better when we visit the grave of the deceased.

John 20:14, "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

This seems to be a strange Scripture, but truly it is not. Our bodies will be changed from a fleshly body into a spiritual body before they go to heaven. My own personal belief is that the Spirit of Jesus went immediately to the throne of God when He commanded His Spirit to go to the Father. On the third day, I believe, His Spirit rejoined His body. His body was transformed into a spiritual body. In I Corinthians, the 15th chapter verse 44, the natural body must be transformed to spirit to go to heaven. When He speaks to her, and calls her Mary, she recognizes Him. I Corinthians 15:51-52, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." V-52, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

John 20:15, "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Mary is so bereaved that she is still inquiring of Jesus' body. He must have looked like a natural man, or she would not have thought Him to be a gardener. When Jesus called her woman, she represented all of suffering humanity.

John 20:16, "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

There was something in the way He said her name that revealed to Mary who He was. Rabboni or Master means you are my Lord. In this moment, Mary is thrust from worshipping Jesus as Healer, Teacher, Deliverer to worshipping Him as Lord of all. There is no doubt that Mary saw Him in all His glory here. There was such an awakening in her spirit as to who He really is.

## John 52 Questions

1. When did Mary Magdalene come to the sepulchre?
2. What did she see that surprised her?
3. When was Jewish sabbath?
4. What would this day soon be called?
5. Who did she run and tell?
6. Which of the men arrived first at the sepulchre?
7. Who was the first to go in?
8. What did they see inside?
9. Where did they return to?
10. Who stayed behind?
11. Why did they not realize what had happened?
12. What was Mary doing at the sepulchre after the men left?
13. Who did Mary see at the head and foot of where Jesus had lain?
14. What did they ask Mary?
15. When she turned she saw whom?
16. Who did she think He was?
17. In I Corinthians 15:44, what do we learn about the body?
18. In verse 51 of I Corinthians, what shall all do?
19. When does Mary recognize Jesus?
20. What does Mary call Jesus?
21. What major change has taken place in Mary?

We will begin this lesson in John 20:17.

John 20:17, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

In the last lesson, Mary has just recognized Jesus and called Him Rabboni or Master. Of course, it is a great desire on her part to touch Him to make sure this is not just her imagination. We spoke of the two kinds of bodies that are explained in I Corinthians chapter 15 in the last lesson. My own personal belief is that this is the Spirit body which the Spirit of Jesus has re-united with. Jesus tells Mary to go tell the disciples. This makes Mary a missionary. She is to carry the good news to her brethren. Mary will be the first to spread the great resurrection story. We will see in the next verse that Mary is obedient and does just exactly what Jesus has told her to do. All believers in Christ have been adopted into the family of God. He is our Father God, as well as the Father and God of Jesus.

John 20:18, "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

We see here, that John leaves no doubt which Mary this is that brings the gospel message. Notice that Jesus uses those of the earth whom the world believes is unworthy to bring His message.

John 20:19, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Jesus is now in His glorified body. It is not necessary for Him to open the door. This appearance of Jesus is the same evening that He had shown Himself to Mary at the sepulchre that morning. This is still Sunday. These disciples had probably assembled to sort out what Mary had told them. They were afraid to meet publicly for fear that they would be killed. Jesus is the King of Peace, so this greeting is no big surprise.

John 20:20, "And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

Jesus' appearance was different, and yet the scars were still in His hands and side. The Spirit body has a great deal to do with the physical body, but is definitely changed, also. These disciples had been confused and, perhaps, some did not believe when Mary told them that she had seen Jesus. Now they know for themselves that He is risen, and they are glad.

John 20:21, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

There is a peace that comes when we receive the Truth of Jesus Christ into our lives. We have no fear of death, because we know there is a resurrection. Now Jesus gives them a job to do. They are to carry the good

news of the gospel to the entire world. Just as the Father sent Jesus on a mission to save the world, now Jesus sends His followers to save the world.

John 20:22, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:"

This Holy Spirit would breathe into these disciples eternal life. This would empower them to carry out the work that Jesus had begun. The very next verse tells you something of the Power He has breathed into them. Jesus gives the Spirit of everlasting life along with the powerful anointing. This divine life which Jesus gives these disciples will empower them to do things impossible to do in the flesh.

John 20:23, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

This is a very hard Scripture, except for the fact that these disciples are extensions of Jesus' ministry. Just as Jesus had said, on another occasion, that when two agree as touching anything on this earth it shall be done of my Father in heaven, Matthew 18:19. We, also, have read here in John chapter 14, that believers can do the same miracles Jesus did when He was on earth, if they are done in the name of Jesus. This is an empowering to use the name of Jesus. These disciples are an extension of Jesus' ministry. They must do these things in His name is the only difference. It is Jesus' power.

John 20:24, "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

John 20:25, "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

This reminds me so much of many people today. They want facts before they will believe on Jesus. Facts and faith are not the same. Without faith, it is impossible to please God. This Scripture above, is why a person who does not believe today is called a doubting Thomas. The Bible must be taken by faith. Abraham's righteousness was because he had faith. We are heirs with Abraham, if we have faith.

John 20:26, "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

John 20:27, "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Thomas did not enjoy that extra eight days of faith that the others had. Just Jesus suddenly appearing in the room should have been enough, but when Jesus repeated the very things Thomas had said, Thomas believed. As I said: without faith, it is impossible to please God. It bothers me when people get too caught up in the literal word and doubt everything and everyone. God is a Spirit. We must understand and believe in our spirit to please God.

John 20:28, "And Thomas answered and said unto him, My Lord and My God."

Suddenly Thomas moves from the unbelieving to the side of undeniable faith. His eyes have been opened, and He calls Jesus more than Saviour; he calls Him Lord, which means he is Jesus' servant. The widest understanding comes when he calls Jesus his God.

John 20:29, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

I really believe for this very reason God has not allowed the masses to see the Ark of Noah on Mount Arrarat. When this great ship is found, photographed, and revealed to all, many will believe because of undeniable evidence. I believe God does not want us to believe with our mind. God wants us to believe with our heart, because we love Him. In Hebrews 11:1 it says, "Now faith is the substance of things hoped for, the evidence of things not seen." This is the faith God respects. It takes no faith at all to believe in something you can see with your eyes. In chapter 11 of Hebrews, there is a large number of people listed who believed without seeing. God loves and blesses them the most.

John 20:30, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:"

John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Notice what you must believe, That Jesus is Messiah, Christ (the Anointed one of God). When you believe He is the Son of God, you believe He was born of a virgin. We receive ever lasting life when we truly believe in our heart these things. Romans 10:9-10 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." V-10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."



## John 53 Questions

1. Why did Jesus tell Mary not to touch Him?
2. What was she to tell the disciples?
3. Where are the two kinds of bodies found?
4. Which Mary was this talking about?
5. What did Mary tell the disciples?
6. Who does the Lord send with His message?
7. What day of the week does Jesus appear to the disciples?
8. Why were the disciples hidden?
9. What did Jesus say to them?
10. What did Jesus show the disciples that made them believe?
11. Jesus says, as my Father sent me \_\_\_\_\_.
12. When Jesus breathed on them, what did He say to them?
13. In verse 23, what power did Jesus give them?
14. How can Jesus' disciples do miracles?
15. Who was called Didymus?
16. What did he say he would have to see before he would believe?
17. Without \_\_\_\_\_ it is impossible to please God.
18. How many days later did Jesus appear to Thomas?
19. What did Jesus say to Thomas?
20. What two names did Thomas call Jesus?
21. Why did Jesus say Thomas believed?
22. Who is even more blessed that believe?
23. What is faith in Hebrews chapter 11?
24. Why were these signs written?
25. What must we believe?

We will begin this lesson in John 21:1.

John 21:1, "After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself."

In this manifestation (made Himself real) to the disciples, Jesus is revealing to the disciples His Godhood. The sea of Tiberias is the same as the sea of Galilee or the sea of Gennesaret. This was the home of many of these disciples before Jesus called them to follow Him. Many of them were fishermen here on this sea. When Jesus was crucified, some of them went back to their nets and began fishing again.

John 21:2, "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples."

Peter, James, and John had previously been fishermen. It seemed as though the disciples were just waiting for Jesus to tell them what to do. I don't believe this account is something that happened immediately after Jesus appeared to Thomas. John just put it in here, because of its importance.

John 21:3, "Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing."

Peter had gotten tired of waiting and goes fishing. The other disciples decide to go with him. Probably their families and the servants had been running these fishing boats after Peter, Andrew, James, and John had left to follow Jesus. We see, here, that this night they caught no fish. Perhaps, this has to do with the almost futile effort they made until they received the baptism of the Holy Ghost at Pentecost. Peter, in particular, (even though he denied Jesus in fear) would later feel privileged to be crucified like his Lord. Perhaps, the darkness symbolizes the darkened world before the light of Jesus comes.

John 21:4, "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus."

John 21:5, "Then Jesus saith unto them, Children, have ye any meat? They answered him, No."

The eyes had deceived them, they did not realize that this was Jesus. They should have known when Jesus called them children, but they thought this just to be an inquiring stranger.

John 21:6, "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

We see here a number of symbols. First of all, Jesus had told them before that He would make them fishers of men. The right side is symbolic of those who believe, and the left side are those who refuse salvation. The

sheep (saved) are on the right. Multitude is a word that is used extensively in the Bible when describing the large number who are dressed in white robes because they are saved. Abraham's seed was to be so large a multitude it could not be numbered. We see here, also, that Jesus is teaching them how to fish. The gospel message must fall on willing ears before it will be accepted. The Holy Spirit prepares the heart to receive, then when you bring the message God's way, a multitude will be saved.

John 21:7, "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea."

This disciple is John who tells Peter. This being naked has a spiritual meaning. Peter felt as if he had no covering, because he had denied Jesus. He now knows the Lord is still interested in him.

John 21:8, "And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes."

Two hundred cubits is about three hundred feet. They were bringing their catch with them.

John 21:9, "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread."

We see here Jesus Christ the Saviour of the world providing for the needs of these He has called. This is a simple meal, but sufficient to take care of their needs. Jesus has set a table before each of us, it is therefore our obligation to eat of that table. You can bring the gospel message over and over, but until the people partake of it themselves, they will go away hungry.

John 21:10, "Jesus saith unto them, Bring of the fish which ye have now caught."

We must go back to where Jesus had told them that He would make them fishers of men, before we can get the full impact of what the spiritual meaning is here. Jesus is, in a sense, telling them that they must bring the catch into the kingdom.

John 21:11, "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

The fact that Peter brought the net in, shows that God has established Peter to bring Gentiles into the kingdom. Many times the sea is symbolic of people. To me this again, tells these disciples, Go ye into all the world and preach the gospel. When you throw out the net (preach), many are saved. The fact that this one hundred and fifty-three is a specific number lets us know that it has great spiritual significance. This Scripture does not say they caught one hundred and fifty-three different kinds of fish, so we know that this was not an impossibility. We, also, know that on another occasion, they caught so many that the net broke and they did not bother to

count them. We can gather from these two things, that the number one hundred and fifty-three symbolizes a spiritual truth. At that time, there were one hundred and fifty-three different types of fish known in their world. My own personal belief, and the belief of a very dear friend in Christ who has taught the Bible for over sixty years, is that this one hundred and fifty-three symbolizes the fact that people of all nations and kindreds shall be represented in heaven. The gospel net is thrown to whosoever will regardless of their nationality. Revelation 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." We can easily see that God is interested in all people. I say again, that these one hundred and fifty-three fish probably indicates that God wants His disciples to preach to all people. The net being so full, but still able to hold them, just means there is room in heaven for all. You must remember that just a short time earlier, they were preaching to just the Hebrews.

John 21:12, "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."

This invitation that Jesus gives these disciples is open today, Come and dine. In Matthew 4:4 we read, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a song called "COME AND DINE" in most hymnals. In this song, Jesus invites His chosen few to come and dine. It speaks of the manna He fed them in the wilderness, it speaks of the few fishes and bread feeding the multitude, and then it speaks of that heavenly food that never runs out. The spiritual meaning of all of this is to come and feast on the Word of God. It never runs out. There is plenty to go around and more. Notice here, that His disciples did not recognize Jesus from His outward appearance, but they knew Him when He spoke to them. They knew it was their Lord. This tells us that what is inside is much more important than the outward appearance. He is in His glorified body. He has changed to the eyes, but He is the same Lord.

John 21:13, "Jesus then cometh, and taketh bread, and giveth them, and fish likewise."

Jesus feeds the hungry every time. We should feed upon His Word, and we will be filled. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6. Here is one last note on this lesson above to all the ministers. We may be like Noah who preached all those years and never had a convert, but all we can do is preach (fish): God gives the increase.

One more thing we need to look at is these disciples not recognizing Jesus from sight, but only when He spoke to them. When we look at Jesus with our physical eyes, we do not recognize Him for who He is. When He moves upon our heart and we see Him in the Spirit, He is very clear to us.

## John 54 Questions

1. On what sea did Jesus show Himself to the disciples?
2. Give two other names for this sea?
3. Which of the disciples were there?
4. In verse 3, what did Simon Peter say to the rest?
5. How many fish had the disciples caught that night?
6. When morning came, where was Jesus?
7. What question did Jesus ask the disciples when He called to them on the sea?
8. Who did they think Jesus to be at first?
9. What did Jesus tell them to do that they had not done previously?
10. Why could they hardly bring in the net?
11. What them?
12. Who is the unnamed disciple in verse 7, probably?
13. What did Peter do before swimming to shore?
14. Approximately how far is two hundred cubits?
15. When the disciples got to shore, what did they see?
16. Jesus has set a table before us, what is our obligation to do?
17. Who pulled the net to land?
18. What is throwing out the net symbolic of?
19. What does the one hundred and fifty-three tell us?
20. What does this full net that does not break mean?
21. What does Jesus invite them to do?
22. In Matthew 4:4, we are told to do what?
23. What two foods did Jesus feed them?
24. What note to the ministers will encourage those who seem to have no converts?

We will begin this lesson in John 21:14.

John 21:14, "This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead."

In the previous lesson, Jesus was on the sea shore feeding the disciples. Now we read that this is the third time that Jesus has appeared to them since the resurrection. This still bothers me that even after they knew He had resurrected from the grave and was, in fact, glorified, that they would not be out ministering the things that He had taught them. At some point in our life, we have to get off the sidelines and get into the heat of battle to win people to the kingdom. These disciples are sitting around waiting for Jesus to do it all. Jesus, I believe, is trying to show them in all of this, that if they will do what He has ordered them to do (cast the net on the right side), they will bring many souls to God.

John 21:15, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

This statement to Peter overlooks the fact that Peter had denied Jesus three times. Jesus had told Peter that he was a rock. When Peter told Jesus that He was Jesus the Christ the Son of the living God, Jesus had told Peter that flesh and blood had not revealed this to Peter, but the Spirit of God. As we said in a previous lesson, Peter was ready to fight for Jesus. He just didn't understand Jesus allowing them to take Him. Peter has no way of knowing whether he loves Jesus more than these other disciples do. He does know that he has great love for the Lord. He also knows that Jesus knows what is in his heart. At this point, Peter is just happy that the Lord will have him back at all. In Matthew 16:17-19, "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." V-18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." V-19, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." We see from this that great power and authority in the church had been given Peter. God never goes back when He has said something. This promise Jesus made Peter was still in effect. Jesus, now, is telling Peter, get on about your mission, start now to feed my lambs. Feed them, so they can become mature sheep. These baby Christians who belong to Jesus are the lambs Jesus is talking about. Teach them and make them mature Christians.

John 21:16, "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

Notice the only difference here in Jesus' reply is He changes lambs to sheep. Peter is to keep the sheep (more mature) Christians in correct fellowship, as well as the lambs.

John 21:17, "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

This is really aggravating Peter, but he should remember that he denied Jesus three times, so now he must reverse that denial into total recognition. Jesus really is telling Peter here, I am setting you over my Church, and you are to see that the pure Word of God is fed to those who believe in me (sheep). This is a commission of God for Peter to oversee the Church. When Peter called Him Lord, it tells all. Peter will now obey Jesus to the utmost. Jesus does know the great love that Peter has for Him and that is why He entrusts the Church to Peter.

John 21:18, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, another shall gird thee, and carry thee whither thou wouldest not."

Jesus Christ, the Victor, is telling Peter, here, that Peter will be the helm of the church, and Peter in His youth will be strong, and will walk in that strength, but He is, also, telling Peter of his death: that he will be captured and held against his will. Peter has called Jesus, Lord, so Peter truly is no longer his own man, he will do the will of his Lord. Jesus, here, tells Peter of the persecution that will come.

John 21:19, "This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me."

We see here, Jesus telling Peter that Peter will follow Him not only in His life's work, but in His death, as well. Jesus is giving Peter a sign, so that He will know in days to come.

John 21:20, "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?"

This is speaking of John the beloved.

John 21:21, "Peter seeing him saith to Jesus, Lord, and what shall this man do?"

Peter is trying to get Jesus to tell him what work Jesus will have John to do. This is not the Lord's way though. The Lord will tell John, and only John, what the work is that He has for him to do.

John 21:22, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

Jesus is telling Peter that each of us has a special work to do that the Lord called only us to do. We should not be concerned about someone else's work, only the work God has given us to do. There is no place for jealousy in God's kingdom. This also indicates here, that maybe John never died. He could have been like Enoch. On one of the times he went to heaven, maybe he just stayed. There really is no record of John ever dying. It really is not any of Peter's business, or ours, what happened to John.

That is Jesus' business. He closes this statement to Peter by saying, you just do the work I have given you to do.

John 21:23, "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

This statement is still brought up today even among Christians. We know that Elijah was carried to heaven in a whirlwind without dying, because he pleased God. John was John the beloved, he pleased God also, so it would not be unlikely that the same thing would happen to him. As I said, it really is not our concern.

John 21:24, "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."

John is speaking of himself here. John was very close to Jesus. He was called the disciple of love, because of the great love he had for Jesus. He understood Jesus more than any of the others.

John 21:25, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

We see from this last statement here (in another way) John is telling us that every miracle and every word uttered by Jesus upon this earth was revealing to mankind the overwhelming fullness of the Godhead. That the Father, the Word, and the Holy Spirit are all somehow beautifully manifested to man in the life and ministry of Jesus Christ upon the earth. John is so awed by the person of Jesus Christ that he does not have the words to express His greatness. In I John 5:7 he comes as close as possible for any man to describe this completeness, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." In Jesus Christ the Son of God dwelled all the fullness of the Godhead bodily. God is everything, to everyone, in every way.



## John 55 Questions

1. In verse 4, John explains that Jesus had revealed Himself to them after the resurrection how many times?
2. What name did Jesus call Peter in verse 15?
3. What question did Jesus ask Peter?
4. How did Peter answer?
5. What did Jesus tell Peter to do?
6. What had Jesus told Peter he was earlier?
7. Who had revealed to Peter that Jesus was the Christ the Son of the living God?
8. In Matthew 16:17-19, Jesus had placed Peter as what?
9. What are lambs spiritually?
10. What did Jesus ask Peter the second time?
11. What is the only difference in the work Jesus gave Peter to do in the second question?
12. Whose son was Jonas?
13. What one name has Peter called Jesus that tells what Peter's life will be?
14. In verse 18, what is Jesus forewarning Peter of?
15. Verse 19, says this message of Jesus' to Peter signifies what?
16. Who are they speaking of when they say he leaned on Jesus breast at supper?
17. What question does Peter ask Jesus about John?
18. What did Jesus reply to Peter?
19. What saying went abroad among the brethren after Jesus' answer to Peter about John?
20. Whose concern is it what happened to John?
21. What broad statement did John say about Jesus in verse 25?
22. What was every word Jesus uttered on earth trying to do?
23. What does I John 5:7 say?

*Thank you for taking the time for me to share my thoughts on t  
these Scriptures in John.  
May God richly bless you, as you continue to read His Word.*

*Your friend in Jesus,*

*Louise*

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