



Teaching the Gospel of John

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kiv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "*the perfect word of God*" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In **2Timothy 2:15** we read: "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*". The true definition of the word "dividing" is: '**a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result**'. However, while most people understand that '**there is one interpretation but many applications of the word of God**', they fail to separate the procedures of each. And, as a result, they fail to separate the '**one interpretation of the word of God**' from the '**many applications of the word of God**'. This leads to many errors which people blame on "*the perfect word of God*" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("*jot and tittle*") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "*the word of God*", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts*". Thus, God warns us that our ways are wrong and that using God's "*way*" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned*”. Therefore, we can not properly understand the spiritual “*word of God*” using man's way. We must use God's way to understand God's preserved “*word of God*”. And, the basics of God's way is to understand His preserved “*word of God*” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies “*precepts*” (‘*truths that never change for any circumstance*’). It then goes through the Bible book sentence-upon-sentence (“*line upon line*”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what ‘*the word of God*’ tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The ‘*the word of God*’ tells us that God preserved punctuation (“*one jot or one tittle*”) in [Matthew 5:18](#); [Luke 16:17](#). And, the ‘*the word of God*’ tells us that God preserved “*every word*” when God wrote: “*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “*word of God*” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “*word of God*”.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “*the word of God*”. In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand “*the word of God*”. And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written ‘*bible*’ or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in “*the perfect word of God*”. This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a

matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "*the perfect word of God*" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "*way*" which produces no errors and no conflicts.

Overview of the Gospel of John

Epistle Theme: Jesus is the Son of God

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us *“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”* The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

John gives us the purpose of His writing this Gospel in [John 21:31](#) which says: “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”. Many people think that this Gospel is written to the lost, and it is. However, as shown in the quick chapter summaries below, it is also written to the saved. In fact, as measured several ways, we can say that it is more written to the saved. For one thing, the majority of the chapters have lessons which were given exclusively to the disciples or were given as parables. “Jesus” used parables to teach the saved truth while causing the lost and the carnal to be led into doctrinal error. Therefore, those lessons had to be spiritually discerned, and that is only possible after people have the Holy Spirit. And, in conclusion, the saved should read this Gospel with prayer for God's Holy Spirit to teach them the spiritual lessons which are contained within it.

What we see in Chapter 1 is a general, and abstract, introduction of God's message given through this John. (This John was the disciple as opposed to John the Baptist.) In addition, John also introduces God's herald (John the Baptist) for the “Christ and King” that God sent to His people. And, while some of God's people accepted God's message, others rejected. John ends his chapter by reporting the call of several disciples, who were among the people who accepted God's message. Therefore, the first chapter introduces the message from God, God's messenger and some of the people who accepted God's message.

In Chapter 2, we see that John provides the outer limits of what he will cover within the rest of his Gospel. That is, John reports a miracle that “Jesus” did to introduce His ministry and John reports one of the last major things that “Jesus” did in order to deliver the message from God the Father. This is a style of writing that is seen elsewhere in the Bible but which I have not seen elsewhere. Thus, Chapter 2 is a summary of the message of this Gospel with the details in the chapters which follow.

In Chapter 3, we read the account of two religious men interacting with Jesus: Nicodemus and John the Baptist. There we saw the difference between the reactions of a lost religious person and a saved religious person.

In Chapter 4, we read About the salvation of the Samaritans because they were willing to let truth correct their religious traditions. We also saw “Jesus” introduce the coming '*Church Age*'.

In Chapter 5, we read about “Jesus” healing a man on the sabbath and getting in an argument with the religious Jews because they challenged His power and authority. He provided several legal proofs which proved that He had true power and authority from God the Father and, therefore, that His message was from God the Father. He also proved that the religious leaders did not have that power nor that authority and that their doctrine led people into doctrinal error. Therefore, the doctrine which people choose to follow will be used by God when He judges each of us. Since we have legal proof of the results of each doctrine, we can not claim ignorance when we are judged.

In Chapter 6, we read about “Jesus” dealing with people who want to claim salvation for the blessings but are too lazy to work in God's kingdom. These people are the early representatives of people who cry '*It's all grace with no work*' and believe the lie which is called the '*Health and Welfare Gospel*'. This chapter teaches that the truly saved will have a changed physical life and that the change is due to the influence of “Jesus”.

In Chapter 7 we see the family of “Jesus” being disrespectful to Him and we see “Jesus” dealing with lost religious people who think they are saved and whom He hopes to lead to true Biblical salvation.

In Chapter 8 we see the conflict between "Jesus" and the Pharisees, with other Jewish religious leaders, heat up. The Pharisees, with other Jewish religious leaders, keep looking at things from a physical religious perspective and refusing to understand things from a spiritual perspective. This is the basic attitude of lost religious leaders and we see how "Jesus" dealt with them.

Continuing into Chapter 9, we read about "Jesus" healing a man who was born blind to prove that He had the power of God. This is the true evidence we are to look for when someone claims to be a "man of God". Of course, lost religious people claim positions and recognitions from men give the ultimate authority. In this chapter we see how "Jesus" dealt with this argument over authority.

Moving onto Chapter 10 we learn what '*A true relationship with Jesus Christ*' is like and how to separate the true professors from false ones. In Chapter 11 we see "Jesus" raise Lazarus from the dead and teach that He is "the resurrection". In Chapter 12 we see "Jesus" glorified and this was part of what God used to condemn those people who refused to believe on "Jesus".

In Chapters 13 through 17 we have the '*Last Supper*' and the special teaching for the disciples. In Chapter 19 we have the crucifixion and in Chapters 20 and 21 we have the resurrection and restoration of fellowship. Thus, we have here a very short summary of each chapter and we can see how John moves from one chapter to the next in order to give us the message of this Gospel.

Please notice our progression through these chapters. After John's abstract general outline, he deals with different claimed methods of salvation. After that, and starting in Chapter 6, "Jesus" deals with several popular doctrinal errors which are believed by people who claim to be saved. Then starting in Chapter 11, "Jesus" is dealing with people who are truly saved and love Him, but who still need some spiritual maturity because they still believe some things which are not right. Even when we are saved and trying to serve God, we still need further lessons to grow our faith and cause us to mature spiritually. Then starting in Chapter 13, we read about the '*Last Supper*' and the lessons which "Jesus" gave to His most intimate friends and disciples. Then starting in Chapter 18, we read about the betrayal and crucifixion of "Jesus". Here we are taught that physical suffering and even death are possible for the "child of God", but that should be acceptable because of the eternal spiritual rewards which result. Finally, in Chapters 20 and 21, we learn that no matter what happens in this life, we are to get right with God and return to doing what God gave us to do.

If the reader has been thinking about this short summary of each chapter, they should see a progression from initial salvation through different phases and circumstances of salvation and ending with a spiritually mature saved person who is willing to accept any circumstances in this physical life in order to serve God and receive permanent spiritual rewards. In particular, people should follow reading this Gospel with reading the epistles by Peter and John and realize the changes that must have come into their lives. They were changed from men who returned to worldly occupations, at the end of this Gospel, and into the spiritual leaders who were capable of writing those epistles and Revelation.

Please keep in mind the many fights that "Jesus" had with religious men which are reported in all of the Gospels but especially the fights reported in this Gospel. In pretty much every case it was because lost religious men were trying to understand spiritual lessons with their physical ability and the "wisdom of this world / man". Please learn this basic lesson and be sure to use the "wisdom of God", which only comes from the Holy Spirit, when reading and studying the spiritual lessons which are in this Gospel.

Most Used words in this Gospel.

The most often used words within this Gospel are: 'HIM (391), SAID (236), JESUS (235), YE (234), ME (224), THEM (160), HAVE (151), THEN (134), MY (132), YOU (129), FATHER (124), THIS (122), WHICH (122), SAITH (113), MAN (109), WHEN (100), COME (86), GOD (81), IF (81), THEREFORE (77), HAD (76), WORLD (76), HATH (75), WILL (75), ANSWERED (72), FROM (71), KNOW (71), NOW (71), BECAUSE (70), AM (68), JEWS (68), ON (67), THINGS (67), INTO (66), THERE (64), AS (63), DISCIPLES (63), SON (63), SHOULD (59), ONE (58), CAME (56), NO (56), THESE (56), Sent (54), At (53), WERE (53), AGAIN (52), ALSO (51), DO (51), BELIEVE (50)'. (Words like "a" and "the" were excluded from these counts.) As can be seen by this list, these words are mainly identifiers of God and words used to describe man's relationship with God. This is the main message of this Gospel. This is true for almost every chapter within this Gospel. Therefore, the most used words within each chapter are not presented within this Study, but can be found with this [link](#).

With the prior information about words acknowledged, we also need to recognize that five (5) times John tells us that something is "interpreted" as something else. We need to pay attention when God's word gives us an exact "interpretation". These "interpretations" are:

- [John 1:38](#) which says: "Rabbi, (which is to say, being interpreted, Master,)"
- [John 1:41](#) which says: "Messias, which is, being interpreted, the Christ".
- [John 1:42](#) which says: "Cephas, which is by interpretation, A stone".
- [John 9:7](#) which says: "Siloam, (which is by interpretation, Sent".

Forms of the word "disciple" are found in this Gospel 81 times in 74 verses. Many people believe doctrinal error about the various names given to saved people within the Bible, including this word. Please see the Messages called [Called to be Saints](#) and [What is Your Level of Spiritual Maturity?](#) to get the correct Biblical definitions of these roles which saved people are supposed to fulfill.

Chapter 1 Summary:

Chapter Theme: Introduction of Jesus as God's Main Messenger.

The first 5 sentences introduce John's Gospel by telling us things about the Son of God, Jesus Christ, which show His Divinity. [John 20:31](#) tells us "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". Thus, John states that his Gospel was written so that the unbeliever might personally be saved ("ye might have life through his name"). As he said in that verse, salvation requires us to "believe that Jesus is the Christ, the Son of God". Therefore, in order to facilitate that, John tells us things that could only be done by 'God in human flesh', and his introduction to this Gospel tells us those evidences in general terms with the expectation that we will understand how later in this Gospel he will provide the details which support his introductory remarks. With that in mind, please see the notes for those sentences in order to find more detailed support for this summary.

After those general introductory sentences, John tells us about the prophesied fore-runner of Jesus Christ, named John the Baptist in [C1-S6](#) through [C1-S8](#). John the Baptist was God's witness that Jesus Christ was God's "Light"

Following those sentences, John tells us about men's reaction to Jesus Christ as God's "Light", and then continues with the witness from John the Baptist so that we know that people who rejected John's testimony did so out of choice and not out of ignorance. When they could not legitimately reject the message, they then tried to find fault with the messenger, as reported in [C1-S18](#) through [C1-S32](#). From this account we can tell that those people who rejected the witness from God deliberately sought a reason to reject God's message, just like people do today. From this we can also understand that when people act like these people did that they are deliberately seeking ways to reject truth.

Following the account of people rejecting God's message through John the Baptist, we see the account of people who accepted God's message through John the Baptist. In [C1-S33](#) through [C1-S38](#) we see the message which was believed. In [C1-S39](#) through [C1-S45](#) we are told of two of John's disciples who heard his message and started following Jesus. Then in [C1-S46](#) through the end of the chapter we have the account of others who heard and believed the message from God about God's Son.

Thus, our opening chapter gives us a general, and abstract, introduction of John's message and of God's messenger and accounts of people who rejected God's message and of people who accepted God's message.

In [John 1:1-5](#); [John 1:9-14](#); [Matthew 1:18-25](#) and [Luke 2:1-20](#), the birth of "Jesus" is reported. [John 1:6-8](#); [John 1:15](#) and [John 1:19-28](#); [Matthew 3:1-12](#); [Mark 1:1-8](#) and [Luke 3:1-20](#) introduce of "John the Baptist". This includes a quote of [Isaiah 40:3](#) and a reference to [Malachi 3:1](#) and to [Malachi 4:5](#). [John 1:9-14](#) tells us the prophesied testimony of "Jesus". [John 1:15](#); [John 1:29-36](#); presents the witness from John the Baptist that "Jesus" was/is the [Son of God](#). Please use this link provided to see the full Study on [John the Baptist](#) including links to notes which deal with every place in the Bible where he is named.

We see the exact phrase of: "the Christ" in [Matthew 16:16](#); [Matthew 16:20](#); [Matthew 26:63](#); [Mark 8:29](#); [Mark 14:61](#); [Luke 3:15](#); [Luke 9:20](#); [Luke 22:67](#); [John 1:20](#); [John 1:41](#); [John 3:28](#); [John 4:29](#); [John 4:42](#); [John 7:41](#); [John 10:24](#); [John 10:27](#); [John 20:31](#); [1John 2:22](#); [1John 5:1](#). One of the most common usages of this phrase is to associate "the Christ" with "the Son of God". Thus we see that a major part of the argument here was over the Deity of "Jesus". The main reason for that argument was that the rulers of the Jews were denying this truth because it threatened their personal power and position. Please see the section on [Prophecies Fulfilled](#), found in the Study called [Significant Gospel Events](#) for links to this truth including links to the Old Testament.

[John 1:29-36](#) is the witness from John the Baptist that "Jesus" was/is "the Son of God". [John 1:29](#) tells us that John the Baptist prophesied that "Jesus" would "taketh away the sin of the world". The baptism of "Jesus" is reported in [John 1:32](#); [Matthew 3:13-17](#); [Mark 1:9-11](#) and [Luke 3:21-22](#). [John 1:33](#); [Matthew 3:11](#); [Mark 1:8](#) and [Luke 3:15-17](#) all promise that "Jesus" "shall baptize you with the Holy Ghost". However, this promise was not made to everyone but only to people who had already "repented".

In [John 1:50-51](#) Jesus promised / prophesied that Nathanael would see great things and that some of his group (disciples who became Apostles) would be at the '[mount of transfiguration](#)'. This is included in the prophecies of the

Return of Christ - Second coming. Please see the section on [Prophecies](#), found in the Study called [Significant Gospel Events](#) for links to prophecies found in the Gospels.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C1-S1](#): The Son of God is identified as the "Word".
 - a. The phrase: "In the beginning was the Word" means: '[At the time of creation. "the Word" already existed](#)'. Since this is an upper-case "Word", it is a formal name and is a name for God. Please use [this link](#) to see the '[Minor Titles of the Son of God](#)' found within the Bible along with links to where the Bible uses those titles. This sentence has the titles of "God" and "Word".
 - b. The phrase: "and the Word was with God" means: '[The "Word" was distinct from God the Father since "the Word was with God"](#)'.
 - c. The phrase: "and the Word was God" means: '[God the Son, as the "Word", is also God](#)'.
2. [C1-S2](#): The "Word" is distinct from God the Father. The phrase: "The same was in the beginning with God" is a repetition of what was said in the prior sentence. When the "word of God" says something twice literally, it is part of the law of God which will be used to judge us. Anyone who rejects the truth that the Son of God is God will be put into the "lake of fire" for the rest of eternity.
3. [C1-S3](#): The Son of God is the Creator of everything.
 - a. The phrase: "All things were made by him" means: '[The Son of God is Creator](#)'. Please use [this link](#) to see the '[Minor Titles of the Son of God](#)' found within the Bible along with links to where the Bible uses those titles. This sentence has the title of "Creator". God the Father provided the power and the plan. God the Son directly directed God the Holy Spirit in the details of creation. God the Holy Spirit formed things as He was instructed.
 - b. The phrase: "and without him was not any thing made that was made" means: '[This is clear as written by John](#)'.
4. [C1-S4](#): God's spiritual light lets men think and understand.
 - a. The phrase: "In him was life" means: '[A baby can not be conceived unless God provides the spirit](#)'. Lots of Science Fiction writers think that men can create a machine or clone or something else and move their spirit from their God-given body to what they made. But men can not control spiritual matters. Their thinking is like someone believing that if they can duplicate a light bulb that it will produce light forever without a power source.
 - b. The phrase: "and the life was the light of men" means: '[The natural man denies that he has a spirit and that all of his thinking is done in his spirit and heart](#)'. He believes that his thinking and understanding is all a matter of chemical interactions within their brain. But, most of the functions of thinking and understanding are not understood and can not be understood so long as men deny the function of their spirit in their thinking and understanding.
5. [C1-S5](#): Lost people can not "comprehend" spiritual truth. This sentence uses words for their symbolic meaning and must be understood spiritually. The phrase "darkness comprehended" means that the word "darkness" represents something which is capable of thinking and "comprehending". Therefore, the word "darkness" is used symbolically for a thinking being.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
 - b. The phrase: "And the light shineth in darkness" means: '[God's thinking and understanding was revealed in this world](#)'. This world's way of thinking and understanding is completely different from God's way, as explained in the next phrase of our sentence. However, by calling "Jesus Christ" God's "Light", John is emphasizing that "Jesus" did not come here just to pay for our sins but He came here mainly to change our thinking and understanding. .
 - c. The phrase: "and the darkness comprehended it not" means: '[This world's way of thinking and understanding can nor comprehend God's thinking and understanding](#)'. [1Corinthians 2:14](#) tells us the same thing. Please note that only thinking beings can "comprehend". In this sentence and chapter, the word "darkness" is used symbolically for the way that many people think and try to understand.

6. **C1-S6:** Introduction of John the Baptist. This is starting another section of sentence which are giving us the second thing which this Chapter tells us. It is not directly related to prior sentences but the chapter summary shows us how all of these subjects are related.
 - a. The phrase: "There was a man sent from God" means: 'God sent him, which means that his message was from God'.
 - b. The phrase: "whose name was John". This identifies "John the Baptist" and the context makes it clear which "John" is being written about. Once more, we see the importance of considering context.
7. **C1-S7:** Why John the Baptist was "sent from God".
 - a. The phrase: "The same came for a witness" means: 'This is his God-given purpose of life'.
 - b. The phrase: "to bear witness of the Light" means: 'He was to let people know that "Jesus" was God's "Christ" and "King"'
 - c. The phrase: "that all men through him might believe" means: 'God wanted "all men to believe through" "Jesus" so that they could be saved'.
8. **C1-S8:** Clarification of prior sentence.
 - a. The phrase: "He was not that Light" means: 'John the Baptist was not God's "Christ"'. . . .
 - b. The phrase: "but was sent to bear witness of that Light" means: 'John the Baptist had a God-given job of to tell people that "Jesus" was God's "Christ"'. We see reports of John the Baptist doing this in [Luke 3:15-18](#), [John 1:19-27](#).
9. **C1-S9:** the identity of "the true Light".
 - a. The phrase: "That was the true Light" means: 'Only "Jesus Christ" is God's "true light"'. And, as John explains, "the word of God" is our God-given picture of God's "Word / Jesus Christ". All religious and other opinion, which opposes "the word of God" is opposing God.
 - b. The phrase: "which lighteth every man that cometh into the world" means: "'Jesus Christ", and "the word of God", were given by God to every man so that all could understand God'.
10. **C1-S10:** The reaction of "the world".
 - a. The phrase: "He was in the world" means: "'Jesus" was a literal physical human man'.
 - b. The phrase: "and the world was made by him" means: "'Jesus" was creator of this physical reality'.
 - c. The phrase: "and the world knew him not" means: 'The way of this world's thinking did not let them recognize Him'.
11. **C1-S11:** The reaction of God's people.
 - a. The phrase: "He came unto his own" means: "'Jesus" was born a Jew and ministered to the Jews'.
 - b. The phrase: "and his own received him not" means: "'Jesus" offered God's kingdom to the Jews but they refused to accept Him as God's "Christ" and "King"'
12. **C1-S12:** The results of those who did receive "the Light".
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But as many as received him" means: 'This is identifying a different group of people who react differently to "Jesus" and receive a different response fro Him as result'. The phrase "as many" lets us know that anyone can become part of this group.
 - c. The phrase: "to them gave he power to become the sons of God" means: 'They were given the "power" but they must use that "power" in order to truly "become the sons of God"'. There are many people who claim to be saved and claim to be a "son of God", but they do not have the required evidence. In the Bible, a "son" is defined to be, 'receives his character from his father'. People who make such claims, but do not display the holiness and righteousness of God, are liars. They either never were truly saved or they never accessed God's power in order to receive the character of God.
 - d. The phrase: "even to them that believe on his name:" means: 'We must truly trust in the power and authority of God and trust that he will change us'.
 - e. The phrase: "Which were born" means: 'Life is come into this physical world and is active in the world'.
 - f. The phrase: "not of blood" means: 'No one is saved by being physically born a Jew or any other similar claim'.

- g. The phrase: "nor of the will of the flesh" means: 'No one is saved by demanding that God do what they want' It is pure foolishness to claim that God is our slave.
 - h. The phrase: "nor of the will of man" means: 'No one is saved by doing what some group of men, such as the leaders of a religion, demand'.
 - i. The phrase: "but of God" means: 'Only God can put God's life in us and, during the 'Church Age', all truly saved have the indwelling Holy Ghost'.
13. **C1-S13**: The reason to believe John's "witness".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
 - b. The phrase: "And the Word was made flesh" means: 'The Son of God existed as "the Word" before He was conceived in Mary'.
 - c. The phrase: "and dwelt among us" means: 'He lived among the common people so that there was no doubt about His becoming a literal physical man'.
 - d. The phrase: "(and we beheld his glory" means: 'John and others saw proof of His power to do miracles and His wisdom to correct doctrinal error and defeat all challenges from religious people'.
 - e. The phrase: "the glory as of the only begotten of the Father)" means: 'The things that "Jesus" did could only be done with the power of God the Father and God only gave that type of power and wisdom to His "only begotten Son"'.
 - f. The phrase: "full of grace and truth" means: 'This is the way that "Jesus" displayed His power and authority'.
14. **C1-S14**: The reason to believe the "witness" of John the Baptist.
- a. The phrase: "John bare witness of him" means: 'John the Baptist told people that "Jesus" was God's "Christ"'.
 - b. The phrase: "and cried, saying" means: 'John the Baptist was loud and clear when witnessing'.
 - c. The phrase: "This was he of whom I spake" means: 'John the Baptist said the same thing more than once and, when "Jesus" was near by, John the Baptist made sure to point Him out'.
 - d. The phrase: "He that cometh after me is preferred before me: for he was before me" means: "'Jesus" was born six (6) months after John the Baptist was born but "Jesus" is more important'.
15. **C1-S15**: The result that true believers had.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
 - b. The phrase: "And of his fulness have all we received" means: 'Everything that "Jesus" was He offered to the Jews'.
 - c. The phrase: "and grace for grace" means: 'He gave them grace so that they could receive grace from God the Father'.
16. **C1-S16**: The different results from religion and a personal relationship with "Jesus Christ".
- a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence tells us why we need to receive "Jesus" if we want to receive God's "grace" and be able to share God's "grace" with others.
 - b. The phrase: "For the law was given by Moses" means: 'The Jews believed that keeping the Mosaic Law made them saved but the Bible tells us that the law can only condemn'.
 - c. The phrase: "but grace and truth came by Jesus Christ" means: 'We are saved by grace and we mature spiritually by accepting truth. "Jesus Christ" brings salvation and spiritual growth'.
17. **C1-S17**: The "witness" from God the Father.
- a. The phrase: "No man hath seen God at any time" means: 'This is a statement of fact'. As a result of this truth, "no man" can claim to be an eyewitness of God the Father.
 - b. The phrase: "the only begotten Son" means: 'God the Father had God the Holy Ghost conceive "Jesus" as God's "only begotten Son"'. (The word "the" means: 'there is only one and here it is'). There is only one "only begotten Son" of God and He is "Jesus". In addition, "Jesus" saw God the Father before His conception. Therefore, He is the only true eyewitness of God the Father.
 - c. The phrase: "which is in the bosom of the Father" means: "'Jesus" is / was constantly held in God's love'.

- d. The phrase: "he hath declared him" means: "'Jesus' tells us what is the character of God the Father'.
18. **C1-S18**: The start of "the record of John".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The religious leaders were checking to see if John the Baptist was God's "Christ", which would mean that he was an eyewitness of God the Father.
- b. The phrase: "And this is the record of John" means: 'This is the legal record which will be presented in God's court when John the Baptist is judged and rewarded by God'.
- c. The phrase: "when the Jews sent priests and Levites from Jerusalem to ask him" means: 'This is when John the Baptist gave this testimony'.
- d. The phrase: "Who art thou?" means: 'They asked him who he personally was'. Since John the Baptist was a prophet delivering the message from God the Father, their question included the question of 'What position and ministry did God the Father give to you personally?'. We see that John the Baptist understood the full extent of this question by his reported answer.
19. **C1-S19**: John was not "the Christ".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
- b. The phrase: "And he confessed, and denied not; but confessed" means: 'John the Baptist was so clear that there was no denying that everyone understood his answer'.
- c. The phrase: "I am not the Christ" means: 'This is John's answer'.
20. **C1-S20**: Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Here, they are asking John the Baptist what his ministry is about.
21. **C1-S21**: This is their second wrong guess. They asked, "Art thou Elias?" Our next sentence tells us that John answered "I am not". However, in [Matthew 11:14](#), "Jesus" "And if ye will receive it, this is Elias, which was for to come". And, in [Matthew 17:10-13](#) and [Mark 9:11-13](#), "Jesus" "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist". In addition, [Luke 1:17](#) says, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord". so, no, John the Baptist was not Elias but he fulfilled the prophecy that they were basing their questions on. John answered the correct technical question but did not explain because they would refuse to believe and he did not want to waste his time arguing with people who would refuse to believe the truth.
22. **C1-S22**: says, "And he saith, I am not". This adds John's answer to the prior question.
23. **C1-S23**: Next wrong guess. Our sentence says, "Art thou that prophet?" This question is based upon a prophecy from Moses which is recorded in [Deuteronomy 18:15-18](#). Moses told the Jews to obey "that prophet" because that prophecy was another reference to God's "Christ". The Jews were not sure if Moses was referencing d's "Christ", but they were sure that they were told to obey. Therefore, they asked this question because they were not willing to obey John the Baptist. In [John 7:38](#) "Jesus" declares Himself to be "that prophet".
24. **C1-S24**: says, "And he answered, No". This adds John's answer to the prior question.
25. **C1-S25**: says, "Then said they unto him, Who art thou?" means: 'They were out of guesses'.
26. **C1-S26**: says, "that we may give an answer to them that sent us". 'This is the only reason why they cared enough to ask questions'.
27. **C1-S27**: says, "What sayest thou of thyself?" This means that they were finally willing to listen.
28. **C1-S28**: The answer from John the Baptist.
- a. The phrase: "He said" means: ". . . .
- b. The phrase: "I am the voice of one crying in the wilderness" means: 'John the Baptist went far from physical comfort and loudly delivered God's message. He was "in the wilderness" to make an obvious distinction between what he personally sought and what the religious leaders sought. They sought physical comfort and claimed that their seeking pleasures of the flesh

- proved that they had God's blessings. John the Baptist proved that their claim was a lie because he was an obvious prophet delivering God's message and shunning pleasures of the flesh'.
- c. The phrase: "Make straight the way of the Lord" means: 'Go directly to "the Lord's" "way" without deviation ("straight") for anything else'. The religious leaders said to follow their "way" instead of following "the Lord's" "way". And, that is what we still find religious leaders saying today.
29. **C1-S29**: Source of the religious demands.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This adds the identification of the people who questioned John to the type of questions which they asked.
 - b. The phrase: "And they which were sent were of the Pharisees". The "Pharisees" self appointed religious experts on doctrine. God appointed the Levites (scribes) to teach the application of "the word of God" and His prophets to deliver His message of His judgment. The "Pharisees" stepped in where they had no right and led God's people into doctrinal error. They sent these people to try and pick a doctrinal fight with John the Baptist, but he did not give them any basis for their doing so. His answer was that he was in the same spirit as the most respected ancient prophet. His life backed his claim. Any attack that the Pharisees made on his message or his life would turn the people against them.
30. **C1-S30**: Demand for religious explanation.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
 - b. The phrase: "And they asked him, and said unto him" means: 'This was the next question in their challenge to the authority of John the Baptist'.
 - c. The phrase: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" means: 'They were really questioning what authority John had for doing anything religious since he did not have any authority which they recognized'. Again, we see a pattern which still fits religious people today. They insist that no one can have authority from God unless they approve of that authority. In their pride, they are claiming to have authority over God.
31. **C1-S31**: Answer from John.
- a. The phrase: "John answered them, saying" means: 'This is the answer from John the Baptist'. Please see the Messages called [Basic doctrine of Baptism](#) and [Baptism Gets God's Mercy](#) related to this sentence.
 - b. The phrase: "I baptize with water" means: 'John's baptism symbolized spiritual cleansing ("with water") and required true Biblical "repentance"'. The religious leaders insisted that they did not need true Biblical "repentance". Therefore, they were highly insulted by the message and baptism of John which showed all of Israel otherwise.
 - c. The phrase: "but there standeth one among you, whom ye know not" means: 'God's "Christ" was already among the Jews and the religious leaders, who claimed to be experts on all things religious, did not even recognize that he was there'.
 - d. The phrase: "He it is, who coming after me is preferred before me" means: 'God's "Christ" had greater power and authority with God'. They were worried about John challenging their claimed power and authority even while they failed to realize that another would be an even greater challenge to their claimed power and authority.
 - e. The phrase: "whose shoe's latchet I am not worthy to unloose" means: 'This is John's way of telling them the relative power and authority of God's "Christ"'.
32. **C1-S32** tells us where John ministered. It says, "These things were done in Bethabara beyond Jordan, where John was baptizing". Thus, we see that the religious people went to John to challenge him. He did not go and start a fight with them.
33. **C1-S33**: Revelation from God after standing for truth.
- a. The phrase: "The next day John seeth Jesus coming unto him" means: 'Right after John stood up to the challenge of doctrinal error, God rewarded him'.
 - b. The phrase: "and saith" means: 'John testified what God told him to testify'.
 - c. The phrase: "Behold the Lamb of God" means: 'John had already seen the sign that God told him to look for in order to identify God's "Lamb"'.

- d. The phrase: "which taketh away the sin of the world" means: 'This is the main job of God's "Lamb"'. . . .
34. **C1-S34:** Fulfillment of prior prophecy.
- The phrase: "This is he of whom I said" means: 'John the Baptist'. . . .
 - The phrase: "After me cometh a man which is preferred before me" means: 'This is a direct reference to [John 1:26-27](#)'.
 - The phrase: "for he was before me" means: 'John acknowledged that "Jesus" was / is God and existed before John's conception'.
35. **C1-S35:** John's reason for baptizing.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
 - The phrase: "And I knew him not" means: 'John did not know Who was God's "Christ" until God revealed Him to John'.
 - The phrase: "but that he should be made manifest to Israel" means: 'John knew that God's "Christ" would be "manifest to Israel"'. . . .
 - The phrase: "therefore am I come baptizing with water" means: 'John did what he could to prepare the Jews to receive God's "Christ"'. . . .
36. **C1-S36:** How John was to identify God's "Christ".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In the prior sentence John said that he did not know Who was God's "Christ" was. This sentence adds how John identified Him.
 - The phrase: "And John bare record, saying" means: 'John made a testimony which will be accepted in God's court'.
 - The phrase: "I saw the Spirit descending from heaven like a dove" means: 'This was the sign that God the Father gave to John the Baptist'.
 - The phrase: "and it abode upon him" means: 'God the Father's approval never left "Jesus"'. . . .
37. **C1-S37:** John's instructions came from God.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence
 - The phrase: "And I knew him not" means: 'John the Baptist did not know Who was God's "Christ"'. . . .
 - The phrase: "but he that sent me to baptize with water" means: 'God sent John the Baptist to baptize with water'.
 - The phrase: "the same said unto me" means: 'God told John the Baptist how to identify His "Christ"'. . . .
 - The phrase: "Upon whom thou shalt see the Spirit descending, and remaining on him" means: 'This was the sign that John the Baptist was to look for'. . . .
 - The phrase: "the same is he which baptizeth with the Holy Ghost" means: 'This is a promise of what God's "Christ" would do. This is the promise of the New Testament'.
38. **C1-S38:** John's testimony of unpopular truth. Our sentence says, "And I saw, and bare record that this is the Son of God". The Jews understood that God's "Christ" would also be "the Son of God". But the religious leaders rejected this truth because that would put God's "Christ" above them in authority and power. However, regardless of how people reacted, John the Baptist gave legal testimony to the Jewish people as God's prophet. Supposedly, John the Baptist was the first prophet that they had in four hundred years. However, instead of paying attention to this important change by God, the religious leaders reacted like all lost religious people do and rejected the message from God which did not support their position in this world and their doctrinal error.
39. **C1-S39:** John's continued testifying of unpopular truth.
- The phrase: "Again the next day after John stood" means: 'This gives us the time. This sentence happened the day after God revealed His "Christ" to John'.
 - The phrase: "and two of his disciples" means: 'This is who was with John'.
 - The phrase: "And looking upon Jesus as he walked" means: 'This is what they were doing at that time'.
 - The phrase: "he saith, Behold the Lamb of God!" means: 'This is what John the Baptist testified'.
40. **C1-S40:** Reaction showing true belief.

salvation. Their change was so profound that they needed a new name to match their new character.

- e. The phrase: "which is by interpretation, A stone" means: 'You can pick up a stone. You can not pick up a foundation rock. This helps to prove that the Catholic Church lies when it claims that God's church was founded on Simon Peter'.
49. [C1-S49](#): Jesus calls Philip.
- a. The phrase: "The day following Jesus would go forth into Galilee" means: 'This was the region where the Jews claimed that the worst sinners lived and that no true servant of God could come from that region'.
 - b. The phrase: "and findeth Philip" means: 'This identifies the next disciple called'.
 - c. The phrase: "and saith unto him" means: "'Jesus" gave this command'. Notice that some, like Andrew, "Jesus" let come to Him and some, like Philip, He went to. God still acts this way when calling people to serve Him.
 - d. The phrase: "Follow me" means: 'This was a command to totally change his life. It was not for just a little time'.
50. [C1-S50](#): tells us Philip's connection to other disciples. Our sentence says, "Now Philip was of Bethsaida, the city of Andrew and Peter". There should be no doubt that Philip had heard "Jesus" preach before this and that he was a true believer. God only calls someone to a greater service after they make a life long commitment to Him.
51. [C1-S51](#): Philip's witnessing to his friend.
- a. The phrase: "Philip findeth Nathanael, and saith unto him" means: 'The first thing that a truly saved person does is tell their closest friends so that their friend can also be saved'.
 - b. The phrase: "We have found him, of whom Moses in the law, and the prophets, did write" means: 'This is a reference to Old Testament prophecy about "Christ"'. Please see the [Prophecy Fulfilled](#) of the Significant Gospel Events Study for references to some of the things which Philip spoke about.
 - c. The phrase: "Jesus of Nazareth" means: 'This is Who he identified as God's "Christ"'.
 - d. The phrase: "the son of Joseph" means: 'This is who most Jews believed was the father of "Jesus"'.
52. [C1-S52](#): Doubts about the witness.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the response from Nathanael to the statement from Philip in the prior sentence.
 - b. The phrase: "And Nathanael said unto him" means: 'This was his stated response'.
 - c. The phrase: "Can there any good thing come out of Nazareth?" means: 'This was the popular Jewish religious belief'.
53. [C1-S53](#) says, "Philip saith unto him, Come and see". This is the proper response to stated doubt. He did not try and talk his friend into believing what he believed. He offered proof and let his friend believe for himself.
54. [C1-S54](#): Answer from Jesus to Nathanael.
- a. The phrase: "Jesus saw Nathanael coming to him, and saith of him" means: 'Here we see that "Jesus" had never met Nathanael before this time, yet He knew the type of person that Nathanael was'. Please see the [Non-Prophecy Godly Knowledge](#) of the Significant Gospel Events Study for references to other places where it is reported that "Jesus" knew things which He could not know as a normal human being. These reports are not prophecy.
 - b. The phrase: "Behold an Israelite indeed, in whom is no guile!" means: 'He always told the truth as he understood it and did not try to deceive anyone'.
55. [C1-S55](#): is a request for clarification. Our sentence says, "Nathanael saith unto him, Whence knowest thou me?". Nathanael asked this question because he had never met "Jesus" before the time of this sentence.
56. [C1-S56](#): Answer from Jesus causes belief.
- a. The phrase: "Jesus answered and said unto him" means: 'This is the answer to the question in the prior sentence'.
 - b. The phrase: "Before that Philip called thee, when thou wast under the fig tree, I saw thee" means: 'This is how "Jesus" knew him'. Please see the [Non-Prophecy Godly Knowledge](#) of the Significant Gospel Events Study for references to other places where it is

reported that "Jesus" knew things which He could not know as a normal human being. These reports are not prophecy.

57. C1-S57: Profession of true belief.
 - a. The phrase: "Nathanael answered and saith unto him" means: 'Nathanael expressed his belief'.
 - b. The phrase: "Rabbi, thou art the Son of God; thou art the King of Israel" means: 'Here he claims that he believed that "Jesus" was God's "Christ"'. We hear lots of preaching on Peter making a similar profession later on, but I have never heard preaching on the profession of this sentence.
 58. C1-S58: Test of extent of belief from Jesus.
 - a. The phrase: "Jesus answered and said unto him" means: 'This is the response from "Jesus"'.
b. The phrase: "Because I said unto thee, I saw thee under the fig tree, believest thou?" means: 'Some people need less proof in order to believe'. This is not evidence that Nathanael was simple. I believe it shows that he was more in tune with spiritual matters than most people are.
 59. C1-S59: Promise of greater reward for greater belief. Our sentence says, "thou shalt see greater things than these". Like our hearing, our understanding spiritual things which we see depends upon our level of faith.
 60. C1-S60: Details of the promise.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The prior sentences were said to Nathanael. This sentence is added because it is also said to Nathanael but is said that the other disciples will also hear it.
 - b. The phrase: "And he saith unto him" means: "'Jesus" said this to Nathanael with the knowledge that others were listening also'. Please see the Detailed Note for more of an explanation of this truth.
 - c. The phrase: "Verily, verily, I say unto you" means: "'Jesus" said this with double verification ("Verily, verily")'.
 - d. The phrase: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" means: 'This is the promise given because of the demonstration of faith'.
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Chapter 2 Summary:

Chapter Theme: Start of the Public Ministry of Jesus.

In this chapter we see the start of the public ministry of Jesus with the telling of the first miracle. We also see the end of His public ministry with mention of His death, burial and resurrection. Thus, John provides the outer limits of what he will cover within the rest of his Gospel.

Our chapter starts with the miracle which introduced "Jesus" as God's "Christ". However, almost everyone ignores this God given purpose and argues the wrong interpretation, of this miracle, which they have been taught. If the reader looks at the detailed Study they will see a different interpretation than what is argued by every religion that I have ever heard.

There are two different wrong interpretations of this miracle. Each wrong interpretation points out the error in the other and uses that as a basis to claim that their wrong interpretation must be right because it is the only other interpretation which is available. That type of logic is faulty and ignores the true interpretation which is explained in the Detailed Notes for this miracle.

Everyone that I have ever heard argue about this miracle concentrate on the word "wine" and ignore the context which should affect their arguments. There is definitely more presented in this account than what is usually argued. However, most people get caught up in defending the religious view that they have been taught and don't prayerfully study what is actually written in God's word.

[John 2:1-11](#) reports the first miracle done by "Jesus".

In [John 2:17](#) we are told that "Jesus" fulfilled the prophecy found in [Psalms 69:9](#).

[John 2:17-18](#) tells us that The disciples believe prophecy and the religious leaders demand a sign.

[John 2:19-20](#) tells us that "Jesus" answered that He would be in the grave three days and three nights.

"Jesus" prophesied His own resurrection in: [Matthew 12:40](#); [Matthew 16:21](#); [Matthew 17:9](#); [Matthew 17:23](#); [Matthew 20:19](#); [Matthew 26:31](#); [Mark 8:31](#); [John 2:19](#); [John 10:17](#).

The doctrines of resurrection includes the requirement of the power of God's "Holy Spirit" as reported in: [John 2:19](#) and [John 10:18](#)

[Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [John 2:20](#) all tell us that "Jesus" would be in the grave "three days and three nights".

Links to New Testament reference to the "suffering of Christ", and of the saved sharing in that suffering, include: [John 2:19](#); [John 3:14](#); [John 8:28](#); [John 12:32-34](#). Please see the Detailed Chapter Note for many other references to this doctrine.

Lazarus was in the grave four (4) days and "he stinketh". ([John 11:39](#)). He "saw corruption" but "Jesus" did not because "Jesus" was in the grave only "three days and three nights" ([Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [John 2:20](#) all tell us that "Jesus" would be in the grave "three days and three nights". We are told about this prophecy being fulfilled in [Matthew 28](#); [Mark 16](#); [Luke 24](#) and [John 20](#).

In [John 2:22](#) we are told that "Jesus" would die to fulfill prophecy found in the sentences before it. Please see the sentence, and related notes, in the Book Study on the gospel of John for more links to references about this prophecy.

The Jewish religious leaders, and others, confessed hearing the prophecy of the resurrection of "Jesus": [Matthew 26:61](#); [Matthew 27:63](#); [Matthew 27:40](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:20](#).

[John 2:19](#); [John 2:22](#); [John 3:14](#); [John 8:28](#); [John 10:11-19](#) [John 12:32-33](#) and [John 18:32](#) all tell us about the betrayal, persecution, death and resurrection of "Jesus". Please see the Detailed Chapter Note for more Bible references to this doctrine.

[John 2:23-25](#) tells us that this happened when "Jesus" was in Jerusalem at the Passover and many had a false belief.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C2-S1](#): Mary, Jesus and disciples went to marriage at Cana. Please also see the [Table Of Miracles in the Gospels](#) for links to every miracle which is reported in any of the Gospel accounts.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And the third day there was a marriage in Cana of Galilee" means: 'This identified the place and circumstance of this miracle'.
 - c. The phrase: "and the mother of Jesus was there" means: 'Apparently, the host of the marriage was a personal friend of Mary'.
 - d. The phrase: "And both Jesus was called, and his disciples" means: 'They were included as part of Mary's family'.
 - e. The phrase: "to the marriage" means: 'This was the event'.
2. C2-S2: Mary told Jesus about a problem.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And when they wanted wine" means: 'This was far more important in their culture than it is in most cultures of today'. There are, reportedly, six different drinks which are interpreted into the English word of "wine". One of them was, basically, flavored water with only enough alcohol to kill the bacteria in the water but not enough to affect anyone.
 - c. The phrase: "the mother of Jesus saith unto him" means: 'Like most caring mothers, she was concerned about her friends being embarrassed'.
 - d. The phrase: "They have no wine" means: 'This is a statement of the problem'.
 3. C2-S3: Jesus did not want to deal with a worldly problem.
 - a. The phrase: "Jesus saith unto he" means: 'This is the response from "Jesus" when Mary presumed He would do a miracle for them'.
 - b. The phrase: "Woman, what have I to do with thee?" means: 'This told Mary that she could not make such presumptions'.
 4. C2-S4: Tells us the reason why Jesus did not want to act. Our sentence says, "mine hour is not yet come". Yet, in spite of the inconvenience, "Jesus" took care of her problem. And, He will do the same for people who truly devote their life to His service.
 5. C2-S5: Mary expressed faith.
 - a. The phrase: "His mother saith unto the servants" means: 'Mary was close enough to the hosts that she could tell the servants what to do'.
 - b. The phrase: "Whatsoever he saith unto you, do it" means: 'Mary was not sure what "Jesus" would do but was sure that the servants needed to obey exactly'. When G tells us to do something that we don't understand, we need to obey exactly and have faith that God will do something unexpected.
 6. C2-S6: Conditions which were there.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And there were set there six waterpots of stone" means: 'This is what was available to "Jesus"'. .
 - c. The phrase: "after the manner of the purifying of the Jews" means: 'They were clean'.
 - d. The phrase: "containing two or three firkins apiece" means: 'This was their capacity'.
 7. C2-S7: Jesus commanded others to do what they could.
 - a. The phrase: "Jesus saith unto them" means: "'Jesus" commanded them'.
 - b. The phrase: "Fill the waterpots with water" means: 'This was His command'.
 8. C2-S8: They obeyed. Our sentence says, "And they filled them up to the brim".
 9. C2-S9: Jesus commanded others to do a second task.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And he saith unto them" means: "'Jesus" added this second command'.
 - c. The phrase: "Draw out now, and bear unto the governor of the feast" means: 'Take a sample of what was now in the waterpots to "the governor of the feast"'. .
 10. C2-S10: They obeyed. Our sentence says, "And they bare it".
 11. C2-S11: The governor of the feast identified a problem from a worldly perspective. Remember that this was a lost worldly man who only considered what men could make and did not consider what "Jesus" could provide.

- a. The phrase: "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was" means: "'the ruler of the feast' only knew what he had tasted'. He assumed that it had to be made by some man.
 - b. The phrase: "(but the servants which drew the water knew)" means: 'The servants knew the true source of what he drank'.
 - c. The phrase: "the governor of the feast called the bridegroom, And saith unto him" means: 'He criticized the bridegroom based upon his wrong assumption'.
 - d. The phrase: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse" means: 'This was the common practice of the day'.
 - e. The phrase: "but thou hast kept the good wine until now" means: 'Nothing that man makes can match what God makes'.
12. **C2-S12**: This is the critical sentence to understanding this miracle.
- a. The phrase: "This beginning of miracles did Jesus in Cana of Galilee" means: 'This was the first miracle that Jesus did'.
 - b. The phrase: "and manifested forth his glory" means: "'Jesus' would not get "glory" by making what any man could make'.
 - c. The phrase: "and his disciples believed on him" means: 'No man made drink would cause "his disciples to believe on him"'.
13. **C2-S13**: Jesus and disciples went to Capernaum for a while.
- a. The phrase: "After this he went down to Capernaum" means: 'They went next'.
 - b. The phrase: "he, and his mother, and his brethren, and his disciples" means: 'This is who went'.
 - c. The phrase: "and they continued there not many days" means: "'Jesus" and His disciples stayed only a few days before leaving to do His ministry'.
14. **C2-S14**: Jesus and disciples went to Jerusalem for the Passover and He drove the moneylenders out of the Temple.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Where the prior sentences told us about the start of the ministry of "Jesus", this sentence, through the end of the chapter, tell us about the end of His Earthly ministry.
 - b. The phrase: "And the Jews' passover was at hand" means: 'John is adding a report of another incident. This incident actually happened just before the crucifixion'. Telling the start and end of an account is a writing style seen elsewhere in the Bible. This gives us a summary before John reports the details which he is going to report.
 - c. The phrase: "and Jesus went up to Jerusalem" means: 'This was where "Jesus" did these things'.
 - d. The phrase: "And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting" means: 'These people were not supposed to be in the Temple. If they had been outside then there would not have been a problem. The religious leaders had brought them into the Temple because they were receiving a cut of the profits'.
 - e. The phrase: "And when he had made a scourge of small cords" means: 'This was to insult more than to do any personal damage'.
 - f. The phrase: "he drove them all out of the temple, and the sheep, and the oxen" means: 'Everyone and every thing that was not supposed to be in the Temple was drove out'.
 - g. The phrase: "and poured out the changers' money, and overthrew the tables" means: 'This would make them irate since they could not be sure to collect all of their own coins'.
 - h. The phrase: "And said unto them that sold doves" means: 'This is what "Jesus" said to the cheats who were sinning in the Temple'.
 - i. The phrase: "Take these things hence" means: 'There was no objection to their doing business elsewhere'.
 - j. The phrase: "make not my Father's house an house of merchandise" means: 'This was the true sin of everyone that "Jesus" moved against'.
15. **C2-S15**: The disciples remembered the prophecy which Jesus fulfilled.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. What they remembered is directly related to the actions of "Jesus". We are not told when they remembered. Many of the prophecies

- which "Jesus" fulfilled they did not understand, or did not remember, until after He returned to heaven and sent then God's "Holy Spirit".
- b. The phrase: "And his disciples remembered that it was written" means: 'Our sentence is referencing [Psalms 69:9](#)'.
 - c. The phrase: "The zeal of thine house hath eaten me up" means: 'The actions by "Jesus" displayed "the zeal of thine house"'.
16. [C2-S16](#): The Jews demanded justification for the action of Jesus.
 - a. The phrase: "Then answered the Jews and said unto him" means: 'They challenged His authority'. Later in this Gospel account, and in the other Gospel accounts, we are given more details about this challenge.
 - b. The phrase: "What sign shewest thou unto us" means: 'Here they demanded a miracle to prove that "Jesus" represented God the Father even though His actions matched scripture and their actions violated scripture and "Jesus" had already given then uncounted miracles to prove that He represented God the Father'.
 - c. The phrase: "seeing that thou doest these things?" means: 'They insisted that no one can do right unless they have special authority from God'. It should not have required special authority. In fact, the very people who challenged "Jesus" were the people that God had commanded to do what "Jesus" did.
 17. [C2-S17](#): Jesus prophesied of his death, burial and resurrection.
 - a. The phrase: "Jesus answered and said unto them" means: 'He answered their question with the miracle that He would do but they misunderstood His prophecy'. Please see the [Prophecies](#) and the [Prophecy Fulfilled](#) sections of the Significant Gospel Events Study for references to other related prophecies.
 - b. The phrase: "Destroy this temple, and in three days I will raise it up" means: "'Jesus" would resurrect three days after His crucifixion'.
 18. [C2-S18](#): The Jews misunderstood the prophecy. Our sentence says, "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" Our next sentence explains their misunderstanding. What we see here is usually the case when lost or carnal people try to understand prophecy. That is why there is so much argument about various wrong interpretations of prophecy.
 19. [C2-S19](#): This is the true interpretation of the prophecy. Our sentence says, "But he spake of the temple of his body".
 20. [C2-S20](#): The disciples understood the prophecy after it was fulfilled.
 - a. The phrase: "When therefore he was risen from the dead" means: 'This is when the disciples understood the prophecy'. They did not understand earlier because they were in denial of the prophecies and refused to believe the truth.
 - b. The phrase: "his disciples remembered that he had said this unto them" means: 'This was after they had gone through experiencing His being crucified'. "Jesus" tried to prepare them and lesson the blow. When we refuse to believe truth, we only make ourselves miserable.
 - c. The phrase: "and they believed the scripture, and the word which Jesus had said" means: 'They had two sources for their belief once they decided to accept the truth'.
 21. [C2-S21](#): The miracles caused many to believe.
 - a. The word "Now" means: 'After you understand what was just explained'. John is switching to another group and explaining their reaction in the last days before the crucifixion.
 - b. The phrase: "when he was in Jerusalem at the passover, in the feast day" means: 'This is when these people reacted this way'.
 - c. The phrase: "many believed in his name, when they saw the miracles which he did" means: 'Here was their reaction'.
 22. [C2-S22](#): Jesus knew that their belief was fickle.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence tells us that "Jesus" did not save them ("Jesus did not commit himself unto them") because their belief was only temporary.
 - b. The phrase: "But Jesus did not commit himself unto them" means: 'He did not save them'.
 - c. The phrase: "because he knew all men, And needed not that any should testify of man: for he knew what was in man" means: 'He knew that their belief was temporary and that they would turn on Him'.

Chapter 3 Summary:

Chapter Theme: True Salvation is Spiritual in Nature.

This Gospel was written: "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" ([John 20:30-31](#)). Our first chapter gave us an outline of this Gospel in general terms. Then Chapter 2 gave us the beginning and the end of the ministry by "Jesus Christ", which bracketed all that would be said in the remainder of John's Gospel. Therefore, this chapter starts the actual detailed presentation of John's Gospel.

Our chapter deals with the account of two religious men interacting with "Jesus". Nicodemus presents a lost person who is earnestly seeking the truth. "Jesus" explains to him that he must accept the truth from a spiritual perspective. Then "Jesus" went to Judaea where he was close to John the Baptist. Following that is an account of a religious argument involving the disciples of John the Baptist. We also read about disciples leaving John the Baptist to follow "Jesus" and of John the Baptist having "joy" with this result. His reaction is the opposite of the typical reaction by a religious leader and shows how John the Baptist was completely motivated by spiritual results and not by anything Earthly such as power or position. This is indirectly contrasted to the way that Nicodemus approached "Jesus" while he was still a lost religious leader. Thus, we have a way to tell the difference between a lost religious leader and a religious leader who is truly motivated by spiritual results.

Nicodemus questions "Jesus" as reported in [John 3:1-21](#).

[John 3:22-24](#) tells us that the disciples of "Jesus" baptized in Judaea before John the Baptist was cast into prison.

[John 3:25-36](#) tells us that the disciples of John the Baptist question him and he says "He must increase, but I must decrease".

Links to New Testament reference to the "suffering of Christ", and of the saved sharing in that suffering, include: [John 2:19](#); [John 3:14](#); [John 8:28](#); [John 12:32-34](#). Please see the Detailed Chapter Note for many other references to this doctrine.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C3-S1](#): Nicodemus acknowledges that "Jesus" came from God.
 - a. The phrase: "There was a man of the Pharisees" means: 'He was part of the religious group who appointed themselves as the greatest authorities on religion and the scriptures'.
 - b. The phrase: "named Nicodemus" means: 'We have his name, as opposed to reports of other Pharisees, because he later converted and was saved. He helped take the body of "Jesus" down from the cross'.
 - c. The phrase: "a ruler of the Jews" means: 'Nicodemus was considered to be a top teacher among the Pharisees'.
 - d. The phrase: "The same came to Jesus by night" means: 'He wanted the truth but was not, yet, ready to make a public profession which would cause him political and religious trouble'.
 - e. The phrase: "and said unto him" means: 'Nicodemus asked "Jesus". He was wise enough to go to the source and to not trust rumour from other of his kind'. This type of action is what most people fail to do.
 - f. The phrase: "Rabbi" means: 'Medium level teacher, not the greatest and not the lowest level'.
 - g. The phrase: "we know that thou art a teacher come from God" means: 'He admitted the truth which was causing him trouble in his personal beliefs'. He knew that "Jesus" taught a different doctrine from the Pharisees. He admitted that "Jesus" came from God. He had been taught all of his life that the Pharisees had the doctrine of God. Yet, there was this disagreement. Therefore, Nicodemus sought the truth.
 - h. The phrase: "for no man can do these miracles that thou doest, except God be with him" means: 'This is why Nicodemus came to "Jesus" seeking the truth'.
2. [C3-S2](#): "Jesus" gives him the answer from God. Please see the Doctrinal Study called [Kingdom of God](#) related to this sentence.

- a. The phrase: "Jesus answered and said unto him" means: 'This is the answer to Nicodemus acknowledging that "Jesus" had God with Him'. The answer from "Jesus" was the message of salvation from God the Father.
 - b. The phrase: "Verily, verily" means: 'This has been verified twice and is part of the law which God will use to judge us'.
 - c. The phrase: "I say unto thee" means: 'This message is delivered from God to people personally'.
 - d. The phrase: "Except a man be born again" means: 'Being "born again" is absolutely required'. Note: many religious people pervert the message of this phrase by claiming 'I was instantly born again'. There is **NO** form of life with 'instant birth'. All life has a gestation period between conception and birth. Also, birth is what life is brought out into this world and it moves and does what is called "work". People who claim spiritual birth because they made a profession and there is never any God-caused "work" in their life are liars. This phrase is used symbolically for spiritual birth but the symbolism must match the context and can not go against the true laws of nature which God created. God does not work against the very laws which He instituted.
 - e. The phrase: "he cannot see the kingdom of God" means: 'If a person "cannot see the kingdom of God" then, obviously, he cannot be part of "the kingdom of God"'. Note: "the kingdom of God" and "the kingdom of Heaven" are two different things. The Jews were looking for "the kingdom of God", which is 'God's character in you now and God's character and laws ruling this Earth during the 1,000 years reign of Christ'. They were looking for the 1,000 years reign of "Christ" but did not understand the requirement to receive God's character in them. Thus, at this point, "Jesus" is dealing with Nicodemus at the level that he understood then.
3. **C3-S3**: Nicodemus asks for clarification. Our sentence says, "Nicodemus saith unto him, How can a man be born when he is old?" Obviously, he is only thinking of the limits of this physical reality and not considering the spiritual meaning. This is a major source of doctrinal error which is taught.
 4. **C3-S4**: Nicodemus states the source of his confusion Our sentence says, "can he enter the second time into his mother's womb, and be born?". This is a qualifier to the question in the prior sentence and further evidence that Nicodemus is not considering the spiritual and symbolic meaning.
 5. **C3-S5**: "Jesus" tells him he needs two births. Please see the Doctrinal Study called **Kingdom of God** related to this sentence.
 - a. The phrase: "Jesus answered" means: 'This is the answer from God given through "Jesus"'.
 - b. The phrase: "Verily, verily, I say unto thee" means: means: 'This has been verified twice, by "Jesus", and is part of the law which God will use to judge us'.
 - c. The phrase: "Except a man be born of water and of the Spirit" means: 'We must be born physically and spiritually'. Many people have been taught doctrinal error about interpreting symbolic language. Symbols do not always have the same meaning. Sometimes "water" is speaking about 'the basic liquid of life'. Sometimes, it is speaking about 'cleansing, especially spiritual cleansing'. However, here it is speaking about 'physical birth' because 'a mother's water must break before physical birth'. And, the context, especially the very next sentence, gives us that exact interpretation. Thus, we must always consider the context when interpreting symbolic language.
 - d. The phrase: "he cannot enter into the kingdom of God" means: 'Angels "cannot enter into the kingdom of God" because they are not born physically. Lost people "cannot enter into the kingdom of God" because they are not born spiritually'.
 - e. In this sentence, "Jesus" is deliberately showing the similarities between physical birth and spiritual birth so that lost people can understand spiritual birth. Devils try to confuse the true interpretation of this sentence so that lost and carnal people miss out on the true lesson of this sentence.
 6. **C3-S6**: "Jesus" explains the two births.
 - a. The phrase: "That which is born of the flesh is flesh" means: 'This phrase tells us that the symbolic meaning of the word "water", in the prior sentence, means birth of flesh'.
 - b. The phrase: "and that which is born of the Spirit is spirit" means: 'This is clear as said'. This is added to help people understand the first phrase of our sentence. These two phrases parallel the prior sentence. However, even with this clarification, many people still believe popular doctrinal error instead of using their own brain to understand what is clearly written.

7. **C3-S7**: Don't "marvel" at the truth. Our sentence says, "Marvel not that I said unto thee, Ye must be born again" means: 'Don't over think this truth'. Understand the true explanation given by "Jesus" and don't get caught up in complex doctrinal error" Jesus" Just as physical life comes out into the world with physical birth, so also must true spiritual birth come out into the world.
8. **C3-S8**: Illustration to understand spiritual truths.
 - a. The phrase: "The wind bloweth where it listeth" means: 'We do not control the wind nor do we see it'.
 - b. The phrase: "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" means: 'However, we can sense the results of the wind'. While the wind can not be directly sensed, it can be indirectly sensed by sensing the results of the wind.
 - c. The phrase: "so is every one that is born of the Spirit" means: 'True spiritual birth can not be directly sensed, it can be indirectly sensed by sensing the results of true spiritual birth'. Just as true physical birth is sensed (seen, heard, etc.) in this world, so also must true spiritual birth be sensed in this world.
9. **C3-S9**: Nicodemus asks for clarification.
 - a. The phrase: "Nicodemus answered and said unto him" means: 'Nicodemus asked this question based upon the prior answer from "Jesus"'. Think about the truths of Math. All of Math is abstract and some people have a harder time understanding it than others. Spiritual truths are also abstract and some people find them harder to understand than other people do.
 - b. The phrase: "How can these things be?" means: 'This is a request for clarification'.
10. **C3-S10**: "Jesus" asks why he does not understand.
 - a. The phrase: "Jesus answered and said unto him" means: 'This is the answer from "Jesus" based upon his being "a master of Israel"'. When we claim to be an expert on a subject, we can't then also plead ignorance.
 - b. The phrase: "Art thou a master of Israel, and knowest not these things?" means: "Jesus" asked him how he could personally ("thou") be a top teacher and expert ("master") of spiritual things and "knowest not these things". The subject had to be understood spiritually and the Pharisees claimed to be experts on matters spiritual. "Jesus" was not criticizing him but pointing out that the claim of the Pharisees was not accurate.
11. **C3-S11**: "Jesus" said that he didn't understand because he rejected the true witness.
 - a. The phrase: "Verily, verily" means: 'This has been verified twice and is part of God's law that He will use to judge us'.
 - b. The phrase: "I say unto thee" means: 'This is the personal testimony of "Jesus"'. . . .
 - c. The phrase: "We speak that we do know" means: 'The word "we" is plural. "Jesus" and God's "Holy Ghost" are speaking this spiritual truth'.
 - d. The phrase: "and testify that we have seen" means: 'The word "we" is plural. "Jesus" and God's "Holy Ghost" are testifying what they have witnessed this spiritually'. . . .
 - e. The phrase: "and ye receive not our witness" means: 'Each and every one of the Jewish religious leaders reject the witness from God'.
12. **C3-S12**: "Jesus" asked how he thought to understand when he rejected obvious truth.
 - a. The phrase: "If I have told you earthly things" means: "'Jesus" had told him the witness of the wind which illustrates abstracts truths in this physical reality'.
 - b. The phrase: "and ye believe not" means: 'Each and every one of the Jewish religious leaders refused to accept the abstract illustration which is an example of spiritual truth'.
 - c. The phrase: "how shall ye believe, if I tell you of heavenly things?" means: 'If people refuse to believe abstract truths, which can be verified in this Earth, how will they believe spiritual truths which are even more abstract?'.
13. **C3-S13**: "Jesus" brought truth from heaven.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In this sentence, "Jesus" is adding a spiritual truth to what He already said.
 - b. The phrase: "And no man hath ascended up to heaven" means: 'No man with a human spirit has gone up to Heaven'.
 - c. The phrase: "but he that came down from heaven" means: 'Only God's Son, Whose Spirit came from Heaven, can witness Heavenly things to man'.

- d. The phrase: "even the Son of man which is in heaven" means: 'This is Who can witness to men of Heavenly things'.
14. C3-S14: Symbolism from Jewish history.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In addition to bringing a message from Heaven, God's Son came to pay for our sins so that we can go to Heaven if we truly "believeth in him".
 - The phrase: "And as Moses lifted up the serpent in the wilderness" means: 'This is a reference to Numbers 21:4-9 where God's people sinned by complaining when they were discouraged "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died". God had Moses make "a serpent of brass, and put it upon a pole...that every one that is bitten, when he looketh upon it, shall live". We were all burn sinners, which is symbolized by the bite of the serpent. We must look to the Son of God, Who paid for our sin, in order to live spiritually.
 - The phrase: "even so must the Son of man be lifted up" means: 'God's Son must die on the cross in order to save us'.
 - The phrase: "That whosoever believeth in him should not perish" means: 'We must have a life-style belief ("believeth in him") that the Son of God is directing our life in a way that pleases God the Father if we want to have spiritual life in heaven ("should not perish")'.
 - The phrase: "but have eternal life" means: 'We must have a life-style belief ("believeth in him") if we want to have the indwelling Holy Spirit ("have eternal life")'.
15. C3-S15: Here is why we need those spiritual truths in our personal life.
- Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. This sentence tells us God's plan for our salvation which was only illustrated by Moses.
 - The phrase: "For God so loved the world" means: 'This is the amount of love that God has for the world'. The word "world" means all men. We must accept "Jesus" as our personal "Lord" in order for God's love to become personal.
 - The phrase: "that he gave his only begotten Son" means: "'Jesus" is the only Son that God the Father caused to be born. And, God the Father gave Him to be crucified and to go to Hell in order to pay for our sins'. We can become adopted "sons of God" (see Romans 8:14-LJC; Galatians 4:5; 1Timothy 1:2-LJC), but that is not the same as "begotten". Please see the Prophecies and Minor Titles Sections, of the Significant Gospel Events Study for other references to the suffering and death of "Jesus" and for other titles that He has.
 - The phrase: "that whosoever believeth in him should not perish" means: 'This is offered to everyone in the world'.
 - The phrase: "but have everlasting life" means: 'Notice that this is different from the "eternal life" of the prior sentence. "Everlasting life" is what we receive for ourselves while only God has the "eternal life" which indwells us'.
16. C3-S16: The purpose of the symbolism.
- Our sentence starts with the word "For", which means that it is giving us a reason why the prior two sentences are true. This is a second reason.
 - The phrase: "For God sent not his Son into the world to condemn the world" means: 'God will condemn but only if He has to do so'. God "will have all men to be saved, and to come unto the knowledge of the truth." (1Timothy 2:4).
 - The phrase: "but that the world through him might be saved" means: 'We must enter an ongoing personal relationship with God's Son and continue in it until we get to Heaven'. Notice the word "through" and pay attention to the true meaning of that word.
17. C3-S17: The result of the symbolism. Notice that every possible answer to this sentence is covered by it.
- The phrase: "He that believeth on him is not condemned" means: 'This is how to avoid Hell'.
 - The phrase: "but he that believeth not is condemned already" means: 'This is how to go to Hell'. Notice that we start out on our way to Hell and that we must take the right active step in order to avoid Hell.
 - The phrase: "because he hath not believed in the name of the only begotten Son of God" means: 'This is why'. God gave us a command to do this. God provided for our salvation this way. Anyone who claims salvation any other way "is a thief and a robber" (John 10:1).

18. **C3-S18**: Why God condemns man.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence explains why God condemns everyone who does not come through an ongoing personal relationship with "Jesus".
 - The phrase: "And this is the condemnation" means: 'Here is why'.
 - The phrase: "that light is come into the world" means: "'Jesus Christ" also came into the world to give us God's thinking and understanding ("light")'.
 - The phrase: "and men loved darkness rather than light" means: 'Men chose to reject God's thinking and understanding ("light") in order to keep sinful thoughts'.
 - The phrase: "because their deeds were evil" means: 'This is why men reject God's plan of salvation'.
19. **C3-S19**: The attitude of sin.
- Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true.
 - The phrase: "For every one that doeth evil hateth the light" means: 'Evil men hate God's way of thinking'.
 - The phrase: "neither cometh to the light" means: 'Evil men refuse to accept God's way of thinking'.
 - The phrase: "lest his deeds should be reproved" means: 'This is why'.
20. **C3-S20**: The attitude of righteousness.
- The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction.
 - The phrase: "But he that doeth truth cometh to the light" means: 'This is how the truly saved act differently than the lost'.
 - The phrase: "that his deeds may be made manifest, that they are wrought in God" means: 'This is why the truly saved act this way'.
21. **C3-S21**: "Jesus" then went to Judaea.
- The phrase: "After these things came Jesus and his disciples into the land of Judaea" is the start of the report on the next incident. This report continues through the end of the chapter. Please see the Messages called **Basic doctrine of Baptism** and **Baptism Gets God's Mercy** related to this sentence.
 - The phrase: "and there he tarried with them" means: "'Jesus" stayed in "the land of Judaea" with His disciples'. Here we see "Jesus" offering truth (God's "light") to the religious leaders before He turns to the Jews rejected by the religious leaders.
 - The phrase: "and baptized" means: 'The people who accepted His doctrine (God's "light") were identified (God's "baptized") with His ministry'.
22. **C3-S22**: John the Baptist was ministering close by.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what John the Baptist was doing at the same time.
 - The phrase: "And John also was baptizing in Aenon near to Salim" means: 'John the Baptist and "Jesus" were both ministering at the same time for a little while'.
 - The phrase: "because there was much water there" means: 'This was required for immersion baptism. It does not require "much water" for sprinkling'. Sprinkling is a doctrine of a devil.
 - The phrase: "and they came" means: 'People had to make a public effort to be baptized at that time'.
 - The phrase: "and were baptized" means: 'they were identified with the doctrine being taught'.
23. **C3-S23**: tells us why John the Baptist was still ministering. Our sentence says, "For John was not yet cast into prison".
24. **C3-S24**: tells us about a religious argument that involved John the Baptist. Our sentence says, "Then there arose a question between some of John's disciples and the Jews about purifying".
25. **C3-S25**: His disciples said that people were leaving him for "Jesus".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. While his disciples were disputing with the Jews about doctrine, that wanted to know if they should also dispute with "Jesus".

- b. The phrase: "And they came unto John, and said unto him" means: 'The disciples of John the Baptist checked with him before starting another dispute'.
 - c. The phrase: "Rabbi" means: 'They acknowledged that he was their teacher'.
 - d. The phrase: "he that was with thee beyond Jordan, to whom thou barest witness" means: 'They acknowledged the relationship between John the Baptist and "Jesus"'.
 - e. The phrase: "behold, the same baptizeth, and all men come to him" means: 'They stated what they perceived as a problem'.
26. **C3-S26:** Why John the Baptist was OK with that.
- a. The phrase: "John answered and said" means: 'John the Baptist answered their concern based upon spiritual truth'.
 - b. The phrase: "A man can receive nothing, except it be given him from heaven" means: 'Both John the Baptist and "Jesus" received their personal ministries from God the Father'.
27. **C3-S27:** John the Baptist reminds them of what he already taught them.
- a. The phrase: "Ye yourselves bear me witness" means: 'They knew and testified of this truth'.
 - b. The phrase: "that I said" means: 'John the Baptist testified this truth many times'.
 - c. The phrase: "I am not the Christ, but that I am sent before him" means: '"Jesus" was God's "Christ". John the Baptist was sent to prepare the people to accept "Jesus" as God's "Christ"'.
28. **C3-S28:** John the Baptist explains his joy.
- a. The phrase: "He that hath the bride is the bridegroom" means: '"Jesus" is "the bridegroom". The church is "the bride". "Jesus" has the church, not John the Baptist'.
 - b. The phrase: "but the friend of the bridegroom" means: 'This is John the Baptist'.
 - c. The phrase: "which standeth and heareth him" means: 'This was the position and job of John the Baptist'.
 - d. The phrase: "rejoiceth greatly because of the bridegroom's voice" means: 'This was the source of his joy'.
 - e. The phrase: "this my joy therefore is fulfilled" means: 'John was completely satisfied with what God had done'.
29. **C3-S29:** John the Baptist explains God's plan. Our sentence says, "He must increase, but I must decrease".
30. **C3-S30:** John the Baptist explains the position of "Jesus".
- a. The phrase: "He that cometh from above is above all" means: '"Jesus" came down from Heaven and was / is God in human flesh'.
 - b. The phrase: "he that is of the earth is earthly" means: 'John the Baptist was from this Earth'.
 - c. The phrase: "and speaketh of the earth" means: 'John the Baptist taught an Earthly doctrine of repentance'.
 - d. The phrase: "he that cometh from heaven is above all" means: '"Jesus" has greater power than any other human being'.
31. **C3-S31:** John the Baptist explains the rejection of "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. John the Baptist is adding the testimony of "Jesus" which comes from Heaven.
 - b. The phrase: "And what he hath seen and heard" means: 'The testimony of "Jesus" was based upon His personal experience'.
 - c. The phrase: "that he testifieth" means: '"Jesus" testified spiritual truth'.
 - d. The phrase: "and no man receiveth his testimony" means: 'Everyone rejected the spiritual and clung to the physical'.
32. **C3-S32:** John the Baptist explains the acceptance of "Jesus". Our sentence says, "He that hath received his testimony hath set to his seal that God is true". This means: 'When we truly receive the testimony of "Jesus", we acknowledge "that God is true". This gives us God's "seal" of salvation'.
33. **C3-S33:** John the Baptist explains the power of "Jesus". Please see the Doctrinal Study called [Jesus Used the Power of the Holy Ghost](#) related to this sentence.
- a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. This is why the testimony of "Jesus" provides everlasting salvation.
 - b. The phrase: "For he whom God hath sent speaketh the words of God" means: '"Jesus" did not say what He wanted but strictly said what God the Father told Him to say'.

- c. The phrase: "for God giveth not the Spirit by measure unto him" means: "Jesus" had complete access to God's "Holy Spirit" and did not have problems understanding God's message and always did what God the Father wanted'.
34. C3-S34: John the Baptist explains the purpose of "Jesus".
- a. The phrase: "The Father loveth the Son" means: 'God the Father trusted "Jesus" because He loved "Jesus"'.
b. The phrase: "and hath given all things into his hand" means: 'God the Father gave all power to "Jesus" because He trusted "Jesus"'.
c. The phrase: "but the wrath of God abideth on him" means: 'God puts His "wrath" upon those people who reject His message'.
35. C3-S35: John the Baptist explains the result of "Jesus".
- a. The phrase: "He that believeth on the Son hath everlasting life" means: 'We receive true salvation because we "believeth on the Son"'.
b. The phrase: "and he that believeth not the Son shall not see life" means: 'Those people who reject "Jesus" never even see true spiritual everlasting life and never experience it'.
c. The phrase: "but the wrath of God abideth on him" means: 'God puts His "wrath" upon those people who reject His message'.
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Chapter 4 Summary:

Chapter Theme: True Biblical Salvation Results in a Changed Life.

Our chapter starts out telling how "Jesus" left Judaea in order to avoid a dispute with the Pharisees. Our chapter ends with Him in "Cana of Galilee" where He did "the second miracle that Jesus did, when he was come out of Judaea into Galilee". Note: the fact that it was "when he was come out of Judaea into Galilee". This does not preclude His doing other miracles in other places.

Between the start of His journey and the end, "Jesus" went through Samaria where we have the account of '*the Samaritan woman*'. Thus, the majority of this chapter is taken up with that account and most of the rest of the chapter is taken up with the miracle that "Jesus" did in "Cana of Galilee".

Our chapter also has the account of "Jesus" announcing the start of the '*Church Age*' with "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." ([John 4:23](#)).

When we look at how "Jesus" dealt with "the woman of Samaria", we can see a procedure for winning the lost to "Jesus". Please see the relevant sentences and their associated notes for this procedure.

After that event we read how "Jesus" returned and rebuked a man for seeking blessings from God by following Jewish religious traditional methods. When he responded in true faith, "Jesus" granted his request and that man, later, verified the results of faith.

Thus, our chapter gives us the introduction of the church and the requirement to come to God by true Biblical "faith". At this point, the Jewish people had rejected the message of an ongoing personal relationship with God. Therefore, "Jesus" would take God's message to people who would receive it. Yes, it does tell us about the travel of "Jesus", but that is really to let us know that He went to a non-Jew. The main doctrinal parts of this chapter are:

1. [C4-S2](#) through [C4-S25](#) which tell us how "Jesus" led this woman to salvation.
2. [C4-S20](#) through [C4-S23](#) which tell us how God wants the church to worship Him.
3. [C4-S30](#) through [C4-S38](#) which tell us the provision and reward for serving God.
4. [C4-S47](#) through [C4-S56](#) which tell us the failure of religious ways and the triumph of faith.

In addition, to the sub-sections just mentioned, we have a couple of outlines from the things which "Jesus" said and did. In [C4S2](#) we have the procedure that "Jesus" used to lead a person from a different culture to true Biblical salvation. In [C4S20](#) we have the outline of the '*Church Age*' as given by "Jesus" in this chapter.

In [John 4:13-14](#), "Jesus" promised "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life". This means that if we truly receive spiritual life from "Jesus" we will have it for ever and we will be used by God to bring the message of salvation to others.

[Matthew 16:13-20](#); [Mark 8:27-30](#); [Luke 9:18-27](#); [John 4:42](#); [John 6:69](#) and [John 11:27](#) all contain a profession of faith that "Jesus" is "Christ" and is "the Son of God".

[Matthew 13:54-58](#) and [Mark 6:4](#) and [Luke 4:14-31](#) and [John 4:43-45](#) all tell about "Jesus" making the declaration that: "a prophet hath no honour in his own country". These reports may be for different (but similar) incidents.

[John 4:46-54](#) tells us that "Jesus" cures the nobleman's son of Capernaum.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C4-S1](#): "Jesus" left Judaea in order to avoid a fight with the Pharisees.
 - a. The phrase: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" means: '*Notice that "Jesus" knew this within His role as "Lord"*'. He was not ready to start a doctrinal fight and He was not ready to judge them for their doctrinal error. Therefore, He withdrew in order to delay the coming fight.
 - b. The phrase: "(Though Jesus himself baptized not, but his disciples)" means: '*This phrase is not in the original Greek but is required for proper interpretation. True interpretation is*

- 'message-by-message' and NOT 'word-by-word' and NOT 'verse-by-verse'. This phrase is included in order to deliver the same complete message that was in the original Greek and which the interpretation of only the words (Greek to English) did not convey'.
- c. The phrase: "He left Judaea, and departed again into Galilee" means: "'Jesus" left the area of strength for the religious leaders who taught doctrinal error and went to the area that they looked down on. The people of Galilee gladly heard His messages'.
2. C4-S2: "Jesus" was required to deal with a non-Jew because they were willing to hear God's truth. Please see the Messages called He Must Needs Go, Two parts of God's Life and Two Reasons Why Jesus Came related to this sentence.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the start of this account to the message of "Jesus" leaving where the religious leaders rejected His message and His going to where His message was received.
 - b. The phrase: "And he must needs go through Samaria" means: 'Samaria was an area on half-Jews who were rejected by Jews because they did not have pure Jewish blood'. The Jews concentrated on physical attributes while God judged the heart.
 3. C4-S3: Where "Jesus" met the non-Jew.
 - a. The phrase: "hen cometh he to a city of Samaria, which is called Sychar" means: 'This identifies the exact place where this incident happened'.
 - b. The phrase: "near to the parcel of ground that Jacob gave to his son Joseph" means: 'This was near where the descendants of Joseph were placed when they returned to the promised land'. Note that Joseph was also rejected by his brethren because they did not like the truth that God revealed to Joseph.
 4. C4-S4: The significance of Where "Jesus" stopped. Our sentence says, "Now Jacob's well was there". This is an even more specific identification of the place and has historical significance.
 5. C4-S5: Why "Jesus" sat.
 - a. The phrase: "Jesus therefore" means: 'following this sentence we see why "Jesus" sat here'. He had reached the place where He would witness and lead many souls to true salvation.
 - b. The phrase: "being wearied with his journey" means: 'He was physically tired in addition to having reached the place of His purpose'.
 - c. The phrase: "sat thus on the well" means: 'This is what he did'.
 - d. The phrase: "and it was about the sixth hour" means: 'Remember that the Jews calculated the time of day differently from how we do today'.
 6. C4-S6: How "Jesus" started to witness.
 - a. The phrase: "There cometh a woman of Samaria to draw water" means: 'This was the person that "Jesus" was waiting for'.
 - b. The phrase: "Jesus saith unto her" means: "'Jesus" got her attention before witnessing to her'.
 - c. The phrase: "Give me to drink" means: 'This was totally unexpected, as explained further in the report of this incident'.
 7. C4-S7: Why "Jesus" was alone. Our sentence says, "(For his disciples were gone away unto the city to buy meat)". Again, this sentence was not in the original Greek but the message of it was. Therefore, proper interpretation demanded that this sentence be included.
 8. C4-S8: Her questioning the unusual behavior of "Jesus". Our next sentence explains why the action of "Jesus" was considered to be unusual.
 - a. The phrase: "Then saith the woman of Samaria unto him" means: 'This was her resulting question'.
 - b. The phrase: "How is it that thou, being a Jew" means: 'She identified what was unusual in the behavior of "Jesus"'. There must have been a difference in the clothing of Jews and Samaritans for her, and others, to know the difference.
 - c. The phrase: "askest drink of me" means: 'This is what "Jesus" did which was unexpected'. Notice that His unexpected behavior got her attention and made her think. This is required before we witness to someone.
 - d. The phrase: "which am a woman of Samaria?" means: 'This was her identification and what made the action by "Jesus" so unusual'.

9. **C4-S9:** Why she considered His behavior unusual. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence says, "for the Jews have no dealings with the Samaritans".
10. **C4-S10:** The answer from "Jesus" turned the conversation to spiritual matters.
 - a. The phrase: "Jesus answered and said unto her" means: "Jesus" gave her a spiritual answer to her question about His action which was unusual in this physical world'.
 - b. The phrase: "If thou knewest the gift of God" means: 'She did not spiritually "know" "the gift of God", which was "Jesus" and the salvation which only comes through Him'. Please note that the word "knewest" is a 'life-style knowledge'. True Biblical salvation is not a one-time decision nor is it a one-time religious act but is a life-time acceptance of an ongoing personal relationship with "Jesus" as our personal "Lord".
 - c. The phrase: "and who it is that saith to thee" means: 'She not only did not know of God's plan for salvation but she also did not know that "Jesus" was the only person Who provides that salvation'.
 - d. The phrase: "Give me to drink" means: "Jesus" said this to get her attention. Once He had that, He gave her the true spiritual message of salvation'.
 - e. The phrase: "thou wouldest have asked of him" means: 'This is the reaction of everyone who truly understands Who provides true Biblical salvation'.
 - f. The phrase: "and he would have given thee living water" means: 'Water is the basic liquid of life. It is used here, by "Jesus", to symbolically represent the basic source of spiritual life, which is "the word of God"'.
11. **C4-S11:** Her confusion was because a spiritual answer did not meet with physical reality.
 - a. The phrase: "The woman saith unto him" means: 'This was her question due to what "Jesus" said not meeting physical reality'.
 - b. The phrase: "Sir, thou hast nothing to draw with, and the well is deep" means: 'This was a statement of the physical problem'.
 - c. The phrase: "from whence then hast thou that living water?" means: 'This was an expression of her confusion'.
12. **C4-S12:** Second question because His answer did not match the standard religious answer.
 - a. The phrase: "Art thou greater than our father Jacob" means: 'She is asking if "Jesus" can do more than Jacob did in this physical reality'.
 - b. The phrase: "which gave us the well" means: 'This is what Jacob did'.
 - c. The phrase: "and drank thereof himself, and his children, and his cattle?" means: 'This is the results of the action by Jacob'.
13. **C4-S13:** "Jesus" explains the difference between spiritual truth and standard religious answers.
 - a. The phrase: "Jesus answered and said unto her" means: "Jesus" gave her a spiritual answer'.
 - b. The phrase: "Whosoever drinketh of this water shall thirst again" means: 'This is the limit of the physical'.
 - c. The phrase: "But whosoever drinketh of the water that I shall give him shall never thirst" means: 'This is the provision of the spiritual. In this phrase, "Jesus" is speaking about everlasting salvation'.
 - d. The phrase: "but the water that I shall give him shall be in him a well of water springing up into everlasting life" means: 'People who receive true Biblical salvation will let God work through their life to bring the message of salvation to others'.
14. **C4-S14:** Her request for what "Jesus" offered. Like many people, she confused a spiritual offer with something offered in the physical reality.
 - a. The phrase: "The woman saith unto him" means: 'This is her response'.
 - b. The phrase: "Sir, give me this water" means: 'This is her request'.
 - c. The phrase: "that I thirst not, neither come hither to draw" means: 'This is her expectation'.
15. **C4-S15:** Now "Jesus" brought up her sin.
 - a. The phrase: "Jesus saith unto her" means: "Jesus" answered her in a way that let her know that she had misunderstood His earlier comments'.
 - b. The phrase: "Go, call thy husband, and come hither" is 'Non-Prophecy godly Knowledge'. Please see this Section in the [Significant Gospel Events Study](#) for similar things which are not prophecy but required special revelation from God the Father.

16. [C4-S16](#) says "The woman answered and said, I have no husband". This is a partial truth and a typical way to avoid admitting the full truth.
17. [C4-S17](#): "Jesus" confronted her with the full truth.
 - a. The phrase: "Jesus said unto her" means: "Jesus" responded to her half-truth lie'.
 - b. The phrase: "Thou hast well said" means: 'He first acknowledged the partial truth that she said'.
 - c. The phrase: "I have no husband" means: 'He repeats the truth that she said'.
 - d. The phrase: "For thou hast had five husbands" means: 'He then adds in the truth that she left out'.
 - e. The phrase: "and he whom thou now hast is not thy husband" means: 'He then adds in her current life of sin'.
 - f. The phrase: "in that saidst thou truly" means: "Jesus" acknowledges that he is not her husband even while letting her know how she hid the full truth of her current sin'.
 - g. Please see this Section in the [Significant Gospel Events Study](#) for similar things which are not prophecy but required special revelation from God the Father.
18. [C4-S18](#): She realized that He was a man of God. She finally caught on to the truth that "Jesus" was speaking spiritual truths. Our sentence says, "The woman saith unto him, Sir, I perceive that thou art a prophet". With this realization, she asks "Jesus" about the difference between Jewish doctrine and Samaritan doctrine when it came to salvation and our true relationship to God.
19. [C4-S19](#): She states the main religious disagreement which she has been taught. Please note that both are wrong and that "Jesus" does not deal with either error. Instead, He tells her the truth. A lot of people make the mistake of arguing about error instead of following the example of "Jesus" and simply telling the truth.
 - a. The phrase: "Our fathers worshipped in this mountain" means: 'This was her religious heritage'. Notice that the emphasis was on the physical place to worship.
 - b. The phrase: "and ye say" means: 'This is what all of the Jews said, as far as she knew'. Please notice that "Jesus" did not respond to the personal ("ye") accusation but simply responded with truth.
 - c. The phrase: "that in Jerusalem is the place where men ought to worship" means: 'This is what the Jews claimed, with the physical place emphasized again'. Satan loves to get religious people arguing over something that is not really that important.
20. [C4-S20](#): "Jesus" told her about the coming 'Church Age'. He first responded by telling her that the physical place was not important. Next, He told her that she needed to know the person of God that she worshipped and why that was true. Then he told her the correct way to worship. And, He finished with why that was true.
 - a. The phrase: "Jesus saith unto her" means: 'This is the message from God'.
 - b. The phrase: "Woman" means: 'He identified her as a generic person because this answer is for all people without variation'.
 - c. The phrase: "believe me" means: 'We are to believe the truth from "Jesus"'.
d. The phrase: "the hour cometh" means: 'This is speaking about the coming 'Church Age'.
 - e. The phrase: "when ye shall neither in this mountain, nor yet at Jerusalem" means: 'The place of worship will not matter'.
 - f. The phrase: "worship the Father" means: 'What is important is that we worship God the Father'.
21. [C4-S21](#): "Jesus" told he she would have to believe God's source of truth.
 - a. The phrase: "Ye worship ye know not what" means: 'They worshipped God but did not really know Him'.
 - b. The phrase: "we know what we worship" means: 'The Jews could know God because they had the scriptures'.
 - c. The phrase: "for salvation is of the Jews" means: 'The Jews worshipped because God offered salvation'.
22. [C4-S22](#): How people in the church are to worship God.
 - a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction. The Jews and the Samaritans emphasized the place of worship while the truth was that God wanted them to have the right attitude of worship.

- b. The phrase: "But the hour cometh, and now is" means: 'This is the time of the start of the **'Church Age'**'. It started in the time of the Gospels and not at Pentecost. That was the birth of the church. The Gospel time is the time of the life of the church in a protected environment before the birth.
 - c. The phrase: "when the true worshippers shall worship the Father in spirit and in truth" means: '**This is how we are to worship God in the 'Church Age'**'.
 - d. The phrase: "for the Father seeketh such to worship him" means: '**This is why'**'.
23. **C4-S23**: Why God wants us to worship Him this way.
- a. The phrase: "God is a Spirit" means: '**This is a basic truth'**'. Please see the Message called **Body, Soul and Spirit Salvation** related to this sentence. Please also see the Doctrinal Study called **God is a Spirit** related to this sentence.
 - b. The phrase: "and they that worship him must worship him in spirit and in truth" means: '**We have a spirit and God wants us to relate to His Spirit in our spirit. And, we can only do that if we are in truth'**'.
24. **C4-S24**: The woman confesses the truth that she knows.
- a. The phrase: "The woman saith unto him" means: '**She states her religious training'**'.
 - b. The phrase: "I know that Messias cometh" means: '**This is the Old Testament truth that she was taught'**'
 - c. The phrase: "which is called Christ" means: '**Where "Messias" is the Hebrew name, "Christ" is the Greek name for the same role of the "Son of God"**'.
 - d. The phrase: "when he is come" means: '**She did not know that He was there talking to her'**'.
 - e. The phrase: "he will tell us all things" means: '**She knew this much of His purpose'**'.
25. **C4-S25**: "Jesus" answers her implied question. Our sentence says, "Jesus saith unto her, I that speak unto thee am he".
26. **C4-S26**: The disciples returned and "marveled".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence tells us the change in circumstances which ended the discussion.
 - b. The phrase: "And upon this came his disciples" means: '**They returned from buying food in the city'**'.
 - c. The phrase: "and marvelled that he talked with the woman" means: '**Their reaction was the same as her initial reaction'**'.
 - d. The phrase: "yet no man said" means: '**They did not dare to interrupt "Jesus"**'.
 - e. The phrase: "What seekest thou?" means: '**This was what they wanted to ask the woman but did not dare'**'.
27. **C4-S27**: Our sentence says, "or, Why talkest thou with her?". No one questioned "Jesus".
28. **C4-S28**: The woman witnessed to others about "the Christ".
- a. The phrase: "The woman then left her waterpot" means: '**Her initial purpose of going to the well was not important any more'**'.
 - b. The phrase: "and went her way into the city, and saith to the men" means: '**Her delivering the message of salvation was more important'**'.
 - c. The phrase: "Come, see a man, which told me all things that ever I did" means: '**She confessed her life of sin as a way to convince others'**'.
 - d. The phrase: "is not this the Christ?" means: '**This was the most important part of her message'**'.
29. **C4-S29**: Others responded to her witness. Our sentence says, "Then they went out of the city, and came unto him". She provided a true witness as she pointed them all to "Jesus".
30. **C4-S30**: The disciples were concerned about physical needs.
- a. The phrase: "In the mean while his disciples prayed him, saying" means: '**The disciples were concerned with His physical needs while she went into the city to witness'**'. . . .
 - b. The phrase: "Master, eat" means: '**This was His physical need'**'.
31. **C4-S31**: "Jesus" spake of spiritual provision.
- a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But he said unto them" means: '**"Jesus" gave this response instead of eating'**'.
 - c. The phrase: "I have meat to eat that ye know not of" means: '**Sometimes, receiving spiritual encouragement removes a physical need'**'.

32. **C4-S32**: The disciples did not understand His answer.
- The phrase: "Therefore said the disciples one to another" means: 'The disciples did not understand but asked each other instead of asking "Jesus" for clarification'.
 - The phrase: "Hath any man brought him ought to eat?" means: 'This was the need that they knew of'.
33. **C4-S33**: "Jesus" explains His answer.
- The phrase: "Jesus saith unto them" means: "'Jesus" explained His not needing food'.
 - The phrase: "My meat is to do the will of him that sent me" means: 'The spiritual encouragement from the Samaritan woman being saved, and from His expectation of others being saved, removed His physical need for food'.
 - The phrase: "and to finish his work" means: "'Jesus" was looking forward to finishing His ministry on Earth'.
34. **C4-S34**: "Jesus" challenges them to consider the spiritual harvest.
- The phrase: "Say not ye" means: 'This is what they said'.
 - The phrase: "There are yet four months" means: 'This was the time until the physical harvest'.
 - The phrase: "and then cometh harvest?" means: 'This was the time of celebration'.
35. **C4-S35**: "Jesus" gives them the spiritual perspective.
- The word "behold" means: 'Pay close attention'.
 - The phrase: ", I say unto you" means: 'This was the spiritual message from "Jesus"'.
 - The phrase: "Lift up your eyes, and look on the fields" means: 'See the spiritual fields'.
 - The phrase: "for they are white already to harvest" means: 'People are ready to be saved'.
36. **C4-S36**: God's plan of reward for workers.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the spiritual rewards for being part of God's laborers.
 - The phrase: "And he that reapeth receiveth wages" means: 'People know that the spiritual reapers receive spiritual rewards'.
 - The phrase: "and gathereth fruit unto life eternal" means: "'Fruit" is new life. God rewards people who bring in new spiritual life in the form of souls saved'.
 - The phrase: "that both he that soweth and he that reapeth may rejoice together" means: 'Different people have different jobs in God's fields but each will be rewarded for what they do'.
37. **C4-S37**: God's plan of cooperative workers. Our sentence says, "And herein is that saying true, One soweth, and another reapeth" means: 'And herein is that saying true, One soweth, and another reapeth'. This means that different people have different jobs in God's harvest.
38. **C4-S38**: "Jesus" applies it to them personally.
- The phrase: "I sent you to reap that whereon ye bestowed no Labour" means: 'The reapers need to realize, and acknowledge, that others worked to prepare the harvest for reaping'. Too many preachers claim that they won so many souls to the Lord when they only reaped. They refuse to acknowledge the work of others and then wonder why others quit laboring in God's fields.
 - The phrase: "other men laboured" means: "'Jesus" acknowledged their labor and we need to do the same'.
 - The phrase: "and ye are entered into their labours" means: 'We need to acknowledge that we work with others and that we do not do everything'.
39. **C4-S39**: The result of a saved person giving true testimony.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is returning to the earlier account and reporting the result of the woman witnessing.
 - The phrase: "And many of the Samaritans of that city believed on him for the saying of the woman" means: 'The people listened to her testimony and then verified her sayings'.
 - The phrase: "which testified, He told me all that ever I did" means: 'This is what she testified that convinced people that "Jesus" was more than a regular man'.
40. **C4-S40**: Saved people truly desire to know more.
- The phrase: "So when the Samaritans were come unto him" means: 'They came because of the testimony of the woman'.

- b. The phrase: "they besought him that he would tarry with them" means: 'This was highly unusual because, as we read earlier, "for the Jews have no dealings with the Samaritans"'.
 - c. The phrase: "and he abode there two days" means: "'Jesus" will stay with anyone who truly wants His company'.
41. **C4-S41:** Saved people believe God's truth and not just the words of other people.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And many more believed because of his own word" means: 'This is why people are truly saved. It is "the word of God" and not out preaching or testifying'.
 - c. The phrase: "And said unto the woman" means: 'They responded honestly to the woman'.
 - d. The phrase: "Now we believe, not because of thy saying" means: 'Her testimony led them to "Jesus" but not to salvation'.
 - e. The phrase: "for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" means: 'They believed unto salvation'.
42. **C4-S42:** "Jesus" finished His journey . Our sentence says, "Now after two days he departed thence, and went into Galilee". This was where He lived having been rejected in Nazareth.
43. **C4-S43:** Why "Jesus" went to the mission field.
- a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. This is why he went where the people did not see Him growing up.
 - b. The phrase: "For Jesus himself testified" means: 'This is a truth which can not be disputed'.
 - c. The phrase: "that a prophet hath no honour in his own country" means: 'People think about how he was when little and refuse to see the changes that God brings into the life of a prophet'.
44. **C4-S44:** Why people in His country were glad to see Him.
- a. The phrase: "Then when he was come into Galilee" means: 'This is where He went'.
 - b. The phrase: "the Galilaeans received him" means: 'This is how the people reacted'.
 - c. The phrase: "having seen all the things that he did at Jerusalem at the feast" means: 'This is why. They wanted "Jesus" to do miracles for them also'.
 - d. The phrase: "for they also went unto the feast" means: 'That is where they saw and heard of the miracles'.
45. **C4-S45:** "Jesus" returned to where He had been.
- a. The phrase: "So Jesus came again into Cana of Galilee" means: 'This is where he went'.
 - b. The phrase: "where he made the water wine" means: 'This is why the people remembered Him'.
46. **C4-S46:** A need was told to "Jesus". Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the circumstance of the next incident.
 - b. The phrase: "And there was a certain nobleman" means: 'Everybody talked about him'.
 - c. The phrase: "whose son was sick at Capernaum" means: 'This was his problem'.
47. **C4-S47:** He sought "Jesus" for help.
- a. The phrase: "When he heard that Jesus was come out of Judaea into Galilee" means: 'This is when the nobleman acted'.
 - b. The phrase: "he went unto him, and besought him that he would come down, and heal his son" means: 'This is how the nobleman acted'.
 - c. The phrase: "for he was at the point of death" means: 'This is why the nobleman acted'.
48. **C4-S48:** "Jesus" rebuked the wrong motivation.
- a. The phrase: "Then said Jesus unto him" means: "'Jesus" accused him of having the level and type of faith which was common in that area'.
 - b. The phrase: "Except ye see signs and wonders" means: 'They only believed for miracles and not because they heard truth'.
 - c. The phrase: "ye will not believe" means: 'Each and every one of them, in that area, personally ("ye") had this type of faith'.
49. **C4-S49:** The man expressed the right motivation.
- a. The phrase: "The nobleman saith unto him" means: 'This was his response to the accusation'.
 - b. The phrase: "Sir, come down ere my child die" means: 'He ignored the accusation and only sought help for the child'.

50. [C4-S50](#): "Jesus" rewarded faith.
- The phrase: "Jesus saith unto him" means: 'He had to believe the word of "Jesus", and act on it, with no other evidence that what "Jesus" said was true'.
 - The phrase: "Go thy way; thy son liveth" means: 'This was what "Jesus" commanded'.
51. [C4-S51](#): The man responded in faith.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds his response to the command of the prior sentence.
 - The phrase: "And the man believed the word that Jesus had spoken unto him" means: 'First he believed'.
 - The phrase: "and he went his way" means: 'Secondly, he acted. Without action, our belief is not turned into faith'.
52. [C4-S52](#): The man heard the results of his faith.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. God added a confirmation even before he arrived at .
 - The phrase: "And as he was now going down" means: 'This is when he received the confirmation'.
 - The phrase: "his servants met him, and told him, saying" means: 'This is who gave him the confirmation'.
 - The phrase: "Thy son liveth" means: 'This was the confirmation'.
53. [C4-S53](#): The man verified the evidence of faith. Our sentence says, "Then inquired he of them the hour when he began to amend". God does not object to our verifying truth. Too many people believe a lie because they are afraid to verify or do not know how to verify.
54. [C4-S54](#) says "And they said unto him, Yesterday at the seventh hour the fever left him". This gives him the time of the miracle which he could match to the time when "Jesus" spoke the command.
55. [C4-S55](#): Results of confirmed faith.
- The phrase: "So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth" means: 'This confirmed his faith in "Jesus"'.
 - The phrase: "and himself believed, and his whole house" means: 'This is the result'.
56. [C4-S56](#): The importance of this event. Our sentence says, "This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee". As mentioned elsewhere, this is the second miracle here but earlier in our chapter we were told that "Jesus" did other miracles in Judaea.
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Chapter 5 Summary:

Chapter Theme: True Salvation is More Important than Anything in this Life.

Our chapter shows us that we must accept God's truth, as He wrote it and as His Holy Spirit interprets it. In addition, we must hold God's "word" above our religious traditions. We must be willing to be cast out of our religion and be cast out of our family and be persecuted, if necessary, in order to stand with God's truth.

In this chapter we see a surface argument about the "sabbath". However, underneath the surface we see the true argument over who has the true ultimate authority. "Jesus" claims that God has it and the Jews claim that their religion, and the religious leaders of the day, have the true ultimate authority. It is this argument which ultimately led the crucifixion of our "Lord".

The chapter starts with "Jesus" healing an impotent man on the sabbath. He had been waiting for healing "thirty and eight years" and religious traditions could do nothing for him. Yet the religious leaders condemned him for obeying the command from "Jesus" to "Rise, take up thy bed, and walk". because it was a sabbath. His carrying his bed, on a sabbath, went against their religious traditions which they had made into a "law" and which they claimed was equal in authority to the word of God. After He "told the Jews that it was Jesus, which had made him whole", "the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day". The rest of the chapter contain the words from "Jesus" which condemn the religious people who make their traditions equal to the word of God and refuse to believe "Jesus". He tells them, and us, that He will judge all men. He also says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me". Any who reject "the scriptures", in order to keep religious traditions, will be condemned at the judgment of God.

Within this chapter we have the first account, as reported within this Gospel, of the argument about the "sabbath". This particular argument became the basis of a whole lot of doctrinal disputes between the religious leaders of the Jews and "Jesus". It actually was an argument over who had the ultimate authority. In the note for [Matthew 12:8-LJC](#) there are links to every place in the Gospels where we find a reference to the "sabbath" and those links are separated according to what is said about the "sabbath". The first set of references tell us that "The Son of man is Lord of the sabbath day". Therefore according to the Bible, "Jesus" had the ultimate authority over the "sabbath". In addition, the note for [Colossians 2:16-17](#) gives a couple of different dictionary definitions along with lots of references from different commentators. Therefore, the reader is provided with more reference material than they will probably use if they want to research more details on the doctrine that is involved. Further, in addition to the historical arguments, as reported in the Bible, we now have different religions which have made up their own rules about the "sabbath", which differ from the true Biblical rules and from the Jewish rules and from rules created by other modern religions. The reader is welcome to research all that they want.

In this chapter what "Jesus" did was allowed by the Bible but not by the additional rules of religious people who tried to claim greater authority than God. That is all that I am going to write on this doctrine which causes "doubtful disputations" ([Romans 14:1](#)).

[John 5:27](#) and many other places, in "the word of God", speak of the return of "Jesus" as ruling "Lord" (Also called the '[Second Coming of Christ](#)' and the start of the '[1,000 years reign of Christ](#)'. Many commentators also name other places which talk about the Second Coming of our "Lord".

In [John 5:26-30](#), "Jesus" prophesied the judgment of all men by Himself.

Please see the Detailed Notes for [John 5:25](#) and [John 5:28-29](#) for references to the doctrine of resurrection. We see the prophecy of John 5:28-29 fulfilled in: [Matthew 27:51-53](#). This is also when He fulfilled the prophecy of [Mark 3:27](#).

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C5-S1](#): Jesus returned to Jerusalem.
 - a. The phrase: "After this there was a feast of the Jews" means: '[This was after the Jews sought to pick a fight with "Jesus"](#)', because the prior chapter told us that "Jesus" had left the area of

- Judaea in order to avoid this fight. (And, our sentence started with the phrase, "After this"). It was before the last feast of Passover when "Jesus" was crucified'.
- b. The phrase: "and Jesus went up to Jerusalem" means: 'He, apparently, went for the feast'.
2. **C5-S2**: The place of the miracle. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - a. The phrase: "Now there is at Jerusalem by the sheep market a pool" means: 'This gives us the location in the city'. Symbolically, God's people are called "sheep". Thus, the human "sheep" were near the physical "sheep".
 - b. The phrase: "which is called in the Hebrew tongue Bethesda" means: 'Bethesda means House of Mercy'. "Jesus" told the man that He healed, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" ([5:14](#)). Thus, the people came looking for "mercy". "Jesus" gave this man "mercy", but warned him to not abuse God's "mercy". (This is the message of [Romans 6](#)). Please see the Detailed Note for more on the various words found in our sentence.
 - c. The phrase: "having five porches" means: 'There was room for lots of people because we all need God's "mercy"'.
 - d. In this chapter, the Jewish religious leaders refused to show anyone "mercy" and attacked the man who received "mercy", and "Jesus", because He broke their religious rule and healed on the sabbath. Our miracle is a practical demonstration of the doctrine of our chapter. No one can receive "mercy", and the forgiveness of sin, from religion. Those only come from "Jesus" in a personal relationship.
 3. **C5-S3**: The people of the miracle.
 - a. The phrase: "In these lay a great multitude of impotent folk". The word "impotent" means: 'One who is feeble, infirm, or languishing under disease'.
 - b. The phrase: "of blind, halt, withered" means: 'These words are examples of the "great multitude of impotent folk"'.
 - c. The phrase: "waiting for the moving of the water" means: 'This was the sign that they might receive God's "mercy" and be healed'.
 4. **C5-S4**: The reason why the people were at that place.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. This sentence tells us why "a great multitude of impotent folk waiting for the moving of the water".
 - b. The phrase: "For an angel went down at a certain season into the pool" means: ". . . ."
 - c. The phrase: "and troubled the water" means: ". The miracle "Jesus" is recorded in the [Table of Miracles in the Gospels](#). This action by the angel is also a miracle but is included within the doctrinally more significant miracle done by "Jesus".
 - d. The phrase: "whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" means: 'This was the result that the angel provided'. Notice that the angel gave to miracle to "whosoever" and was not concerned with what they had personally done to receive their problem. "Jesus" chose the man reported here specifically in order to demonstrate the doctrine of this chapter.
 5. **C5-S5**: The particular man of the miracle.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Where the prior sentence told about people in general, our sentence narrows the focus to this man in particular.
 - b. The phrase: "And a certain man was there" means: "'Jesus" chose this "certain man". This is an important distinction from what the angel did'.
 - c. The phrase: "which had an infirmity thirty and eight years" means: 'Imagine how much he thought about his sin which caused his problem'. God made sure that he understood that the short time of pleasure was not worth the consequences. Unfortunately, most people don't learn this lesson or only apply it to some of the sins of their life.
 6. **C5-S6**: The request to do the miracle.
 - a. The phrase: "When Jesus saw him lie" means: "'Jesus" saw his condition and offered God's mercy to him'.
 - b. The phrase: "and knew that he had been now a long time in that case" means: "'Jesus" knew this about him. It is possible that God the Father revealed this truth to "Jesus" and it is

possible that the conditions where he lay revealed this truth. However, it took special revelation from God the Father to let "Jesus" know about this man's sin, which caused his problem'.

- c. The phrase: "he saith unto him" means: ". . . ."
 - d. The phrase: "Wilt thou be made whole?" means: 'What the man did not understand at first, and what most people miss, is that "Jesus" was not just offering to heal him, but was also offering everlasting salvation. We see evidence of this in what is reported later within our chapter. He stood up to the religious leaders in spite of their threats and even in spite of his parents refusing to support him'.
7. **C5-S8:** The command of the miracle.
- a. The phrase: "Jesus saith unto him" means: 'This was a command from God in human flesh'.
 - b. The phrase: "Rise, take up thy bed, and walk" means: 'This is what he had to do to prove his faith for healing'. Note, he was not saved until later when he knew Who "Jesus" was and put his trust into Him personally.
8. **C5-S9:** The immediate results of the miracle.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. God's response to his faith was immediate.
 - b. The phrase: "And immediately the man was made whole" means: 'This was the healing'.
 - c. The phrase: "and took up his bed, and walked" means: 'He obeyed the command of "Jesus"'.
d. The phrase: "and on the same day was the sabbath" means: 'Neither "Jesus", nor the healed man, paid attention to what day of the week it was'.
9. **C5-S10:** The response to the miracle from religious people.
- a. The phrase: "The Jews therefore said unto him that was cured" means: 'Notice that the religious people did not care about the demonstration of God's power. All they cared about was making everyone follow their religious rules which they added to God's law'. What he did went against their law but Not God's law. However, they tried to claim that their law had more authority than God's law.
 - b. The phrase: "It is the sabbath day" means: 'This is a statement of truth. God established the sabbaths and the laws concerning the sabbath'.
 - c. The phrase: "it is not lawful for thee to carry thy bed" means: 'This was their rule and not God's law. Therefore, their claim of, "it is not lawful", was a lie'.
10. **C5-S11:** His answer to the religious people.
- a. The phrase: "He answered them" means: 'Notice the way that he answered'.
 - b. The phrase: "He that made me whole" means: 'In thirty eight years, the religious people could not do this. Therefore, it was proven that they did not have the power to back their rules'.
 - c. The phrase: "the same said unto me" means: 'He did not know the name of "Jesus" but knew that "Jesus" demonstrated more power than all of the religious people combined'.
 - d. The phrase: "Take up thy bed, and walk" means: 'He was obeying the command of the one who had healed him after thirty eight years of waiting. If the religious rulers had wanted, they could have left someone there to be sure that he got into the water first. But they didn't. Therefore, they proved that they didn't care about this man while "Jesus" proved that He did'.
11. **C5-S12:** The demand from religion.
- a. The phrase: "Then asked they him" means: 'This was their follow-up'. Notice that they didn't care about the miracle nor about the man.
 - b. The phrase: "What man is that which said unto thee" means: 'They wanted to know what man told him to disobey their made up religious rules'. The saved Pharisees did the same thing the last time that Paul was at the Jerusalem Church. In both cases, the religious rulers brought the wrath of God down on their followers by insisting that their rules had to be obeyed even when those rules opposed the demonstrated power of God.
 - c. The phrase: "Take up thy bed, and walk?" means: 'This is what the man was doing in obedience to "Jesus" and in violation of their made up rules'.
12. **C5-S13:** The man of the miracle could not meet their demand.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence tells us that he could not answer to question of

the prior sentence. Remember that he obeyed immediately and did not stop to ask the name of "Jesus". And now, he could not see "Jesus" to point Him out.

- b. The phrase: "And he that was healed wist not who it was" means: 'He did not know the name'.
 - c. The phrase: "for Jesus had conveyed himself away, a multitude being in that place" means: 'He could not see "Jesus"'.
13. **C5-S14**: Further private instruction from "Jesus".
- a. The phrase: "Afterward Jesus findeth him in the temple, and said unto him" means: "Jesus" found him and gave him a warning'. Others who have been blessed by God also receive a warning from God, like this one, to stop their sinning and to start witnessing for "Jesus", like this man did.
 - b. The phrase: "Behold, thou art made whole" means: 'Here, "Jesus" not only told him that he personally ("thou") was healed but that he personally ("thou") was also saved ("art made whole")'. In our next phrase we see a warning that is given to all saved people. God saves us so that He can change us and make us like Him and a witness of His changing power. People who claim to be saved, but have no God-caused change in their life, are either lost liars or saved people who wasted God's salvation.
 - c. The phrase: "sin no more, lest a worse thing come unto thee" means: 'God brings more wrath on a disobedient child of God than he brings on lost servants of Satan'.
14. **C5-S15**: The man of the miracle now answered the demand from the religious people.
- a. The phrase: "The man departed" means: 'He went his way'.
 - b. The phrase: "and told the Jews that it was Jesus, which had made him whole" means: 'The first thing that he did was to witness to the lost religious Jews that Jesus Who had saved ("made him whole" him'.
15. **C5-S16**: The secondary response to the miracle from religious people.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The lost religious Jews reacted wrongly to "Jesus" not submitting to their religious rules which were added to God's law. Their reaction proved their lost condition.
 - b. The phrase: "And therefore did the Jews persecute Jesus" means: ". . . .
 - c. The phrase: "and sought to slay him" means: 'This action proved that they were of Satan' ([John 8:44](#)).
 - d. The phrase: "because he had done these things on the sabbath day" means: 'Anyone who is willing to kill because others do not keep their religious rules is serving Satan even as that liar teaches them that they serve God'.
16. **C5-S17**: The answer to persecution from "Jesus".
- a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction. The answer from "Jesus" went a different direction from their doctrine.
 - b. The phrase: "But Jesus answered them" means: 'This is the answer to their persecution'.
 - c. The phrase: "My Father worketh hitherto" means: 'God the Father did "works" which their religion could not match'.
 - d. The phrase: "and I work" means: "'Jesus" did "works" which their religion could not match'. We see this fight all throughout history including today. Religious people claim that their religious rules have more power and authority than God has in spite of much evidence that God has more power and authority. This phrase was a claim that God the Father backed the doctrine of "Jesus" with demonstrations of miraculous power.
17. **C5-S18**: The more severe response by religious people when told their doctrinal error.
- a. The phrase: "Therefore the Jews sought the more to kill him" means: 'This reaction shows that their doctrine came from a devil. "God is love" and never condones murder. All such emotions are from devils and totally self-absorbed individuals'.
 - b. The phrase: "because he not only had broken the sabbath" means: "'Jesus" did more than break their religious additions to God's law'.
 - c. The phrase: "but said also that God was his Father, making himself equal with God". This is clear as written. However, there are religions, which claim to be Bible based, which deny this fact. And, any time that I've shown Bible verses like this to such people, they claim that their current living preacher knows more about what Jews believed than the Jews who were living

then and wrote and acted on what they truly believed. This just shows how deluded such fools are.

18. **C5-S19:** The start of the answer from "Jesus" to a death threat for speaking truth.
 - a. The phrase: "Then answered Jesus and said unto them" means: ". . . ."
 - b. The phrase: "Verily, verily, I say unto you" means: "'Jesus' has verified this sentence twice and it will be used by God when judging men'.
 - c. The phrase: "The Son can do nothing of himself" means: "'Jesus' had set aside His own power and authority as God before He was conceived in Mary'.
 - d. The phrase: "but what he seeth the Father do" means: "'Jesus' used the power of the Holy Ghost to do the same type of miracles as God the Father did in the Old Testament'.
 - e. The phrase: "for what things soever he doeth" means: 'Here is why "Jesus" imitated God the Father'.
 - f. The phrase: "these also doeth the Son likewise" means: "'Jesus' knew that the Holy Ghost would do the same type of miracles as God the Father did'.
19. **C5-S20:** God the Father shows "Jesus" what to do.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence tells us why the Son of God could do miracles.
 - b. The phrase: "For the Father loveth the Son" means: 'God the Father acts out of love'.
 - c. The phrase: "and sheweth him all things that himself doeth" means: 'God the Father showed "Jesus" what God wanted Him to do'.
 - d. The phrase: "and he will shew him greater works than these" means: 'God the Father can show even greater works, such as "Jesus" being raised from the dead'.
 - e. The phrase: "that ye may marvel" means: 'God the Father wants them to "marvel" so that they will think about what they see and hear and may consider the doctrine which "Jesus" teaches them'.
20. **C5-S21:** "Jesus" will raise the dead.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence tells us what "Jesus" will do to prove the prior sentence.
 - b. The phrase: "For as the Father raiseth up the dead" means: 'Three times in the Old Testament we are told about God raising the dead'.
 - c. The phrase: "and quickeneth them" means: 'God then saved ("quickeneth") those people'.
 - d. The phrase: "even so the Son quickeneth whom he will" means: "'Jesus" will save ("quickeneth") whosoever He chooses'. (The physical resurrection from the dead is used symbolically to assure people of true spiritual resurrection.)
21. **C5-S22:** "Jesus" will judge all men.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence explains why it is "Jesus" Who will decide whom to save.
 - b. The phrase: "For the Father judgeth no man, but hath committed all judgment unto the Son" means: 'Salvation is due to legal judgment and God the Father has given that job to God the Son'.
 - c. The phrase: "That all men should honour the Son" means: 'This is why'.
 - d. The phrase: "even as they honour the Father" means: 'Religions which claim to go to God the Father while bypassing God the Son dishonor God the Father Who has commanded all to go through God the Son'.
22. **C5-S23:** The consequence of how we treat "Jesus". Our sentence says, "He that honoureth not the Son honoureth not the Father which hath sent him". This sentence literally says what I wrote in the note for the prior sentence.
23. **C5-S24:** The reward of believing "Jesus" is true salvation.
 - a. The phrase: "Verily, verily, I say unto you" means: "'Jesus' has verified this sentence twice and it will be used by God when judging men'.
 - b. The phrase: "He that heareth my word" means: 'We must hear His words spiritually'.
 - c. The phrase: "and believeth on him that sent me" means: 'We must believe in the authority and power of God, in addition to hearing "Jesus" spiritually'. Please note that this requirement was made to Jews before the 'Church Age'. Today we believe on "Jesus Christ" as our personal "Lord".
 - d. The phrase: "hath everlasting life" means: 'This person is saved'.

29. [C5-S30](#): Jesus claims a second witness.
 - a. The phrase: "There is another that beareth witness of me" means: "Jesus" tells them that John the Baptist witnessed that "Jesus" was God's "Christ".
 - b. The phrase: "and I know that the witness which he witnesseth of me is true" means: 'John the Baptist proved that he told the truth. Even the threat of death could not cause him to lie or say anything less than the full truth'.
30. [C5-S31](#): John the Baptist is His second witness.
 - a. The phrase: "Ye sent unto John" means: 'The religious leaders had sent people to question John the Baptist'.
 - b. The phrase: "and he bare witness unto the truth" means: 'They accepted his statement of truth'.
31. [C5-S32](#): Why "Jesus" is telling them these things.
 - a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But I receive not testimony from man" means: 'While John the Baptist witnessed of Jesus, He did not rely on that witness'.
 - c. The phrase: "but these things I say, that ye might be saved" means: "Jesus" told them truth so that they could be saved'. While He had John the Baptist as His witness that He told truth, further sentences tell us that He had greater witness than John.
32. [C5-S33](#): The evidence that John the Baptist was a true witness from God.
 - a. The phrase: "He was a burning and a shining light" means: 'John the Baptist was a prophet who delivered the message from God ("a burning and a shining light")'.
 - b. The phrase: "and ye were willing for a season to rejoice in his light" means: 'They were glad to have a message from God until that message condemned their personal sin'.
33. [C5-S34](#): A greater witness than John the Baptist. Please see the Doctrinal Study called [Jesus Used the Power of the Holy Ghost](#) related to this sentence.
 - a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But I have greater witness than that of John" means: 'As great of a witness as John the Baptist was, and as much as they accepted John as God's prophet, "Jesus" had a greater witness'. John the Baptist was an indirect witness of "Jesus" being God's "Christ". The miracles that He did, as the rest of our sentence tells us, was a direct witness from God the Father because they required power which only came from God the Father. Therefore, God the Father Himself had to approve of "Jesus", and His message, or God the Father would not have provided the power for all of the miracles which "Jesus" did. Thus, this direct approval was a greater witness than the indirect approval sent through John the Baptist.
 - c. The phrase: "for the works which the Father hath given me to finish, the same works that I do, bear witness of me" means: 'The Old Testament scriptures told them that God's "Christ" would do more miracles than any other prophet and we are told that "Jesus" did more miracles that even what are reported in the Gospel accounts'.
 - d. The phrase: "that the Father hath sent me" means: 'All of the miracles were evidence that "Jesus" was sent by God the Father and that His doctrine came from God the Father'.
34. [C5-S35](#): The third witness.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence.
 - b. The phrase: "And the Father himself" means: 'God the Father spoke from Heaven as a witness for "Jesus"'. .
 - c. The phrase: "which hath sent me, hath borne witness of me". means: We see the phrase "my beloved Son", used in reference to "Jesus", in: [Matthew 3:17](#); [Matthew 17:5](#); [Mark 1:11](#); [Mark 9:7](#); [Luke 3:22](#) and [Luke 9:35](#).
35. [C5-S36](#): Their inability to dispute the word of "Jesus". Our sentence says, "Ye have neither heard his voice at any time, nor seen his shape". However, "Jesus" had done both. Therefore, "Jesus" was a more valid witness of the doctrine from God the Father.
36. [C5-S37](#): The evidence that they do not represent God.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It is adding the evidence that they did not obey God's word.
 - b. The phrase: "And ye have not his word abiding in you" means: 'They claimed to be the spiritual experts on God's "word" but they would have God's "word abiding in" them if that were true'.
 - c. The phrase: "for whom he hath sent" means: 'This identified "Jesus", especially combined with what He said prior to this sentence'.
 - d. The phrase: "him ye believe not" means: 'They were having this dispute because they refused to believe the doctrine from "Jesus"'.
37. **C5-S38**: The way to verify His word.
- a. The phrase: "Search the scriptures" means: 'This is what to do'.
 - b. The phrase: "for in them ye think ye have eternal life" means: 'This is why'.
 - c. The phrase: "and they are they which testify of me" means: 'This is what the scriptures truly testify of'.
 - d. This sentence is extremely important. Our sentence tells us that the scriptures tell us about a person and it is the person Who gives us salvation and every other blessing from God. It is the person Who will judge us and condemn the lost. It is not a doctrine, nor a creed, nor a religious act, not a thing. Everything is dependent upon the person Who is the Son of God.
38. **C5-S39**: The condemnation of fools. Our sentence says, "And ye will not come to me, that ye might have life". It takes life to beget life. We can not receive spiritual life from anything other than the Spirit Who is God and our chapter is telling us that the Son of God personally decides whom He gives that spiritual life to.
39. **C5-S40**: Why "Jesus" did not care about their rejection. Our sentence says, "I receive not honour from men". God gives Him power to do miracles and wisdom to answer all challenges. "Jesus" was / is not dependent upon men to give Him anything because He has everything from a greater source.
40. **C5-S41**: His judgment based upon their character.
- a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But I know you" means: 'They did not know "Jesus" but He knew all men and what their character was like and how they would act because of their character'.
 - c. The phrase: "that ye have not the love of God in you" means: 'They could not give "the love of God" to others because it was not in them. However, "Jesus" went to the cross for us because of "the love of God" which was in Him.'
41. **C5-S42**: The consequence of rejecting truth.
- a. The phrase: "I am come in my Father's name" means: "'Jesus" came in the power and authority ("in the name of") God the Father, as He has explained in this chapter'. Not only do we have the explanation of this chapter, but we have His demonstrated power in the miracles that He did and we have His demonstrated wisdom in His answering every doctrinal challenge given to Him.
 - b. The phrase: "and ye receive me not" means: 'They rejected "Jesus" in spite of all of the evidence provided'.
 - c. The phrase: "if another shall come in his own name" means: 'This is the warning'.
 - d. The phrase: "him ye will receive" means: 'Religious people accept the true Biblical "antichrists", who are in the world today and they will accept the "beast" of Revelation'.
42. **C5-S43**: Why they are deceived.
- a. The phrase: "How can ye believe, which receive honour one of another" means: 'Men are liars by nature and lost men can not stop lying. If your belief is based upon what men say then your belief is based upon lies'.
 - b. The phrase: "and seek not the honour that cometh from God only?" means: 'God can not lie. Therefore, what God says can not be a lie and anything which is true and based upon what God says is reliable. Honour from God is God recognizing that what the person says is a true message from God and, therefore, is reliable. Our sentence clearly tells us that this is opposed to the unreliable lies which are based upon honour from men'.
43. **C5-S44**: Moses will accuse them before God.
- a. The phrase: "Do not think that I will accuse you to the Father" means: 'In an honest court room, the judge does not accuse anyone but witnesses are called to testify and

accuse. Since "Jesus" is the judge of all men, He will not accuse anyone but will call men to testify and accuse other men'. This truth is also said in other places such as [Matthew 12:41-42](#) and [Luke 12:31-32](#).

- b. The phrase: "there is one that accuseth you, even Moses, in whom ye trust" means: 'Moses will accuse them because he gave them a true message from God, which they perverted to justify their sin. Moses also lived God's truth in spite of being provoked and challenged by the Jews of his day. The Jews of "Jesus" day lived differently.'
44. [C5-S45](#): Why Moses will accuse them.
- a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence tells us why Moses will testify against that generation when they are judged by God.
 - b. The phrase: "For had ye believed Moses" means: ". . . ."
 - c. The phrase: "ye would have believed me" means: ". . . ."
 - d. The phrase: "for he wrote of me" means: 'Moses wrote about "Jesus" in [Deuteronomy 18:15-16](#)'. The Jews were well aware of this truth and we see them asking about "that prophet" in: [John 1:21](#); [John 1:25](#); [John 6:14](#); [Acts 3:23](#).
45. [C5-S46](#): Why they did not believe "Jesus".
- a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction. The Jews claimed to believe Moses, but their lives proved otherwise. And, our sentence is adding that people can not truly believe "Jesus" if they reject the writing of Moses. There are people who believe the lie that the New Testament replaced everything from Genesis through Malachi. The truth is that the New Testament replaced only the religious part of the Mosaic Law. Those people "believe not his (Moses) writings".
 - b. The phrase: "But if ye believe not his writings" means: 'Our sentence is very clear that people who reject, or replace, the rest of the Old Testament will not believe the New Testament. They will try to replace it with their own doctrines'.
 - c. The phrase: "how shall ye believe my words?" means: 'The Gospel accounts give us the words and actions of "Jesus" when He was on this Earth. The Epistles give us His teaching on discipleship which He gave through the Apostles after He returned to Heaven. Together, they constitute the words of "Jesus"'. And, we need to be aware that there are many modern day Pharisees who prove that they are such even if they deny the label. They add to "the word of God" and take away from it in order to pervert it into supporting their lying doctrines.
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Chapter 6 Summary:

Chapter Theme: True Salvation Requires our Participation.

This chapter tells us about "Jesus" ministering to many people in a desert place and His feeding 5,000 men plus women and children before sending them. This miracle is recorded in [Matthew 14:13-21](#) and [Mark 6:31-44](#) and [Luke 9:10](#) and [John 6:1-14](#). In addition, [Matthew 16:9](#) and [Mark 8:19](#) make reference to this miracle. This miracle is also recorded in the [Table of Miracles in the Gospels](#) document. As noted in the Chapter summary for Chapter 5, doing miracles does not prove that "Jesus" was the Son of God but they did prove that He was sent by God. His character, His Spirit, and His doctrine show that He was / is the "Son of God" because they match God. Likewise, anyone who is a true "son of God" will be changed to have their character, spirit and doctrine changed to match "the word of God".

After that miracle of feeding many people, "Jesus" sent His disciples back across the sea while He prayed. Then He came to them walking on water. When the people found Him gone, the next day, they also returned to Capernaum. When they found "Jesus" there they asked how He had travelled because He did not take the road around the lake and all of the boats were accounted for. Therefore, they knew that He had not taken a boat. Jesus used this to tell them "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". They weren't coming to "Jesus" for the doctrine which He taught, nor because they believed that He was the "Son of God", but came for the free meal.

"Jesus" then used that criticism to tell them that they needed to stop being lazy and be willing to work for God's kingdom. That statement led to a discussion about how they were to work for God's kingdom and they didn't want to do what "Jesus" told them to do. Instead, they wanted God to feed them, with no effort on their part, like God fed the Jews in the wilderness with "manna". Obviously, they were only thinking about free food and ignored the lessons from their history which showed them that God killed His people who refused to stop sinning. Living a lazy life is living a sinful life.

Once more "Jesus" tried to teach them the spiritual lesson from the "manna" and this was when He told them "I am the bread of life" and "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". Once more, as religious people still do today, the religious people tried to understand, in a physical way, a spiritual lesson which was taught with symbolism. Obviously, the spiritual symbolic lesson made no sense in the physical reality and even offended. However, instead of changing their perspective to a perspective which made sense, they stopped following "Jesus".

"Jesus" tried to tell them that they had to understand the lesson spiritually, but they refused and many left Him instead. "Then said Jesus unto the twelve, Will ye also go away?" This, of course, is when Peter answered for the twelve with: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Even with this answer "Jesus" said "Have not I chosen you twelve, and one of you is a devil?"

This chapter is the first of several chapters which deal with saved people "living by faith" and serving God the way that God demands so that they can get the blessings from God. In this chapter we learn that lazy people, who want to believe the '*Health and Welfare Gospel*' are cut off from God's blessings. However, the people who stick with serving God, even when they don't understand what God is doing, eventually receive that understanding and also mature spiritually. Simply put, there are times that we must obey when we don't understand, and even when obeying goes directly against all sense, because some understanding only comes after we have the experience. This is part of what is called "living by faith".

In [John 6:1-3](#); [Matthew 14:13](#) and [Mark 6:30-32](#) and [Luke 9:10](#), "Jesus" received the news of the beheading of John the Baptist and He took all of the disciples to "a desert place by ship" so that they could mourn in private. However, the Jews flocked to that place and demanded that "Jesus", and His disciples minister to them. In [John 6:5-12](#); [Matthew 14:15-21](#); [Matthew 16:9](#); [Mark 6:34-44](#); [Mark 8:19](#) and [Luke 9:12-17](#), "Jesus" fed five thousand men with 5 loaves and 2 fish.

Then "Jesus" went across the sea again for a time alone with His disciples. ([Matthew 14:23-34](#) and [Mark 6:45-53](#) and [John 6:15-21](#).) However, the people followed Him again and that was when He rebuked them for following only to get bread. This is when he told them "I am the bread of life" and most were offended by the spiritual truth and stopped following.

In [John 6:19-21](#); [Matthew 14:22-36](#); [Mark 6:45-56](#) and [17:11-19](#), "Jesus" Walks on water.

In [John 6:21](#); [Matthew 14:28-33](#) and [Mark 6:45-56](#), "Jesus" calms the storm and moves the boat to shore.

[Mark 6:54-56](#); [Matthew 14:34-36](#) and [John 6:22-71](#) report "Jesus" returning to His region after feeding the 5,000 men and walking on the water. However, the account in John's Gospel includes many details and teachings not reported in other Gospel accounts. This Gospel also reports the people of Gennesaret seeking "Jesus" for healing, even while they rejected His teaching.

Please see the Detailed Notes for [John 6:40](#) and [John 6:54](#) for references to the doctrine of resurrection.

[John 4:42](#); [John 6:69](#) and [John 11:27](#); [Matthew 16:13-20](#); [Mark 8:27-30](#) and [Luke 9:18-27](#) all contain a profession of faith that "Jesus" is "Christ" and is "the Son of God".

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The verses in John which tell us about "Jesus" dealing with devils: They are:

1. In [John 8:48-49](#); [John 8:52](#) and [John 10:20-21](#), people accused "Jesus" of using the power of devils.
2. In [John 8:44](#), "Jesus" told the religious leaders that the devil was their spiritual father and they did the lusts of devils.
3. In [John 8:48-49](#), "Jesus" denied having a devil
4. In [John 6:70](#); [John 13:2](#) "Jesus" says that Judas Iscariot has a devil. In [John 13:27](#) and [Luke 22:3](#) we are told that "Satan" entered him.
5. In [John 13:2](#) we are told "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him". Since Judas chose to do this, and since God does not take away our free will, "Jesus" warned Judas, and the other disciples, of the consequence but did not prevent this action. If we chose to give ourselves to the service and / or the "doctrines of devils" ([1Timothy 4:1](#)), then God will not stop us.

Please see the section on [Jesus and Devils.](#), found in the Study called [Significant Gospel Events](#) for links to other Bible references to devils.

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Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C6-S1](#): Start of a new account.
 - a. The phrase: "After these things Jesus went over the sea of Galilee" means: "[Jesus went to a different place from where He had ministered to the people](#)". As explained for the other Gospel accounts, John the Baptist had his head cut off while the twelve were doing mission work. They had to bury him and then report to "Jesus". He took them to a desert place where they could have some alone time to morn and people chased them down and refused to give them the time alone. "Jesus" ministered to them, fed them, sent them, and then sent His disciples across the lake to another desert place. That is what our current sentence tells us and the next few sentences tell us that these same people chased them down again and demanded that they be ministered to while refusing to consider that "Jesus", and His disciples, needed a break.
 - b. The phrase: "which is the sea of Tiberias" means: '[This is another name for the same sea](#)'.
2. [C6-S2](#): The type of audience that He had.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It adds that "a great multitude followed" "Jesus", but for the wrong reason.
 - b. The phrase: "And a great multitude followed him" means: '[This tells us what happened](#)'.
 - c. The phrase: "because they saw his miracles which he did on them that were diseased" means: '[This tells us why](#)'. This reason would be fine if it led to them concluding that "Jesus" was God's "Christ". However, as we read later, the followed only to get things with not effort. They were lazy people looking for a free meal and didn't care who gave it to them.
3. [C6-S3](#): "Jesus" taught His disciples.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence.
 - b. The phrase: "And Jesus went up into a mountain" means: '[This was where Jesus went so that He could speak and everyone hear Him](#)'.
 - c. The phrase: "and there he sat with his disciples" means: '[In the Jewish culture, the teacher sat and the students stood](#)'.
4. [C6-S4](#): The time of this account. Our sentence says, "And the passover, a feast of the Jews, was nigh". This means that it was Spring.
5. [C6-S5](#): "Jesus" used the multitudes to teach a lesson to His disciples. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - a. The phrase: "When Jesus then lifted up his eyes, and saw a great company come unto him" means: '[According to the other accounts, this was at the end of the day and after Jesus had been teaching all day](#)'.
 - b. The phrase: "he saith unto Philip" means: "[Jesus chose to address this question to Philip, but it actually was for all of His disciples](#)".
 - c. The phrase: "Whence shall we buy bread, that these may eat?" means: '[This was the need. Jesus knew that He would fulfill the need but He first made His disciples that they could not fulfill the need. The lesson for all of us is that God can do things through us that we can not do on our own if we have true faith in Him and acknowledge our own inadequacy and obey whatever He commands us to do](#)'.
6. [C6-S6](#): This was a test for the disciples. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds why "Jesus" asked the prior question to His disciples. Our sentence says, "And this he said to prove him: for he himself knew what he would do".
7. [C6-S7](#): The answer from Philip.

- a. The phrase: "Philip answered him" means: 'Philip answered because "Jesus" had directed the question to him'. In any class, there are always some who want to always answer and some who try to hide and avoid answering. "Jesus", is a good teacher, made sure that every disciple participated and had to answer some of the hard questions.
 - b. The phrase: "Two hundred pennyworth of bread is not sufficient for them" means: 'This amount is the average wage of a common worker for two hundred days'.
 - c. The phrase: "that every one of them may take a little" means: 'This indicates the size of the crowd'.
8. **C6-S8**: The answer from Andrew.
 - a. The phrase: "One of his disciples, Andrew, Simon Peter's brother" means: 'Every time that we read about Andrew, he is bringing someone to "Jesus". He did not have the ability to be a leader but he did what he could with what he ad'.
 - b. The phrase: "saith unto him" means: 'Andrew said this to "Jesus"'. Here we see his admittance of inadequacy. This is an important step to getting God to work in and though or lives.
 - c. The phrase: "There is a lad here, which hath five barley loaves, and two small fishes" means: 'This is what was available'. This is the basis of the song Little is Much When God Is In It.
 - d. The phrase: "but what are they among so many?" means: 'This s the admittance of flesh not being able to provide and not even understanding how God will provide'.
 9. **C6-S9**: The start of the lesson. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did after the little was given to Him. Our sentence says, "And Jesus said, Make the men sit down". This means: "Jesus" made sure that things were done orderly'.
 10. **C6-S10**: This sentence tells us the conditions for the lesson. Our sentence says, "Now there was much grass in the place" means: 'The people had a comfortable place to sit'
 11. **C6-S11**: The numbers for the lesson. Our sentence says, "So the men sat down, in number about five thousand". This was a common way of counting people at the time. When we include the probable number of women and children, it is believable that there were about fifteen thousand people in total.
 12. **C6-S12**: The action of the lesson.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding what "Jesus" did after the people sat down.
 - b. The phrase: "And Jesus took the loaves" means: 'He held what He thanked God the Father for'.
 - c. The phrase: "and when he had given thanks" means: 'It is always imperative that we acknowledge God's provision and thank Him for it especially when our flesh tells us that the provision is inadequate'.
 - d. The phrase: "he distributed to the disciples" means: "'Jesus" gave what He had to the disciples'. There were more disciples than fish and loaves of read. Therefore, "Jesus" either broke what was available into small pieces and they were expanded when the disciples distributed them or "Jesus" expanded the numbers even as He gave them to the disciples. We are not told those details.
 - e. The phrase: "and the disciples to them that were set down" means: 'The disciples distributed to the many people siting there'.
 - f. The phrase: "and likewise of the fishes as much as they would" means: 'Everyone had as much to eat as they wanted'.
 13. **C6-S13**: The end of the lesson.
 - a. The phrase: "When they were filled" means: 'After everyone had all that they wanted to eat'.
 - b. The phrase: "he said unto his disciples" means: 'This was the command from "Jesus"'.
 - c. The phrase: "Gather up the fragments that remain, that nothing be lost" means: 'We are to not be wasteful with God's provision'.
 14. **C6-S14**: The physical result of the lesson.
 - a. The phrase: "Therefore they gathered them together" means: 'The disciples gathered the remains'.
 - b. The phrase: "and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten" means: 'Obviously, this was more than

the boy could carry'. One preacher said: imagine the mother giving her active boy a lunch and sending him out so that she had a peaceful day. Then, when it got late, she would have started to worry because she was wondering where her son was. Then he came in with twelve men carrying the baskets of left overs and told his mom '*You can't guess what happened to me today*'.

15. **C6-S15**: The spiritual result of the lesson.
 - a. The phrase: "Then those men" means: '*This is he five thousand who were fed*'.
 - b. The phrase: "when they had seen the miracle that Jesus did, said" means: '*This is their initial reaction. It is what they figured out*'.
 - c. The phrase: "This is of a truth that prophet that should come into the world" means: '*This is a reference to the writing of Moses that a prophet would come whom they were to obey*'. Some of the Jewish religious leaders claim that "that prophet" as also God's "Christ". Others disagreed. What these men figured out was true. What they tried to do as a result was wrong.
16. **C6-S16**: The reaction due to the lesson.
 - a. The phrase: "When Jesus therefore perceived that they would come and take him by force" means: '*They were going to insist that things be done their way and use violence, if necessary, to accomplish their goal*'. God rarely approves our getting violent, especially in the New Testament.
 - b. The phrase: "to make him a king" means: '*Notice that this is a lower-case "king". They wanted to make Him a type of "king" that they could argue with and refuse to obey. God wants us to accept "Jesus" as our spiritual "King" Whom we must obey completely and with no arguments*'.
 - c. The phrase: "he departed again into a mountain himself alone" means: '"Jesus" refused the lesser position'.
17. **C6-S17**: The action by the disciples after the lesson.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence tells us the next event in this incident.
 - b. The phrase: "And when even was now come" means: '*This was when this event started*'.
 - c. The phrase: "his disciples went down unto the sea" means: '*Mark 6:45 tells us that "Jesus" "constrained his disciples to get into the ship". They had just seen a miracle of "Jesus" providing. Next comes the test*'.
 - d. The phrase: "and went over the sea toward Capernaum" means: '*They had to cross the sea*'.
18. **C6-S18**: Further circumstances of the incident. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence says, "And it was now dark, and Jesus was not come to them".
19. **C6-S19**: Further circumstances of the incident. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence says, "And the sea arose by reason of a great wind that blew". Other Gospel accounts let us know that the storm was so great that they were afraid of sinking.
20. **C6-S20**: The action of the follow-up lesson.
 - a. The phrase: "So when they had rowed about five and twenty or thirty furlongs" means: '*They had been fighting a long time and were worn out*'. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - b. The phrase: "they see Jesus walking on the sea, and drawing nigh unto the ship" means: '*Other Gospel accounts tell us that they thought they saw a ghost and that "Jesus" acted like He would pas by them*'. When the saved are struggling, quite often "Jesus" is close by but they don't realize it and miss out on available help. Remember, they just aw "Jesus" provide for the multitude and now they needed Him to provide for them.
 - c. The phrase: "and they were afraid" means: '*They were afraid because they did not recognize "Jesus" and thought He was a devil*'.
21. **C6-S21**: The instruction of the follow-up lesson. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction. Our sentence says, "But he saith unto them, It is I; be not afraid". While thy were naturally filled with fear, "Jesus" told them to not be afraid. Likewise, when we are in fearful conditions, we need to keep our eyes on "Jesus" and hold unto our faith that He has everything in control.

22. [C6-S22](#): The reaction by the disciples to the follow-up lesson. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
- The phrase: "Then they willingly received him into the ship" means: 'They were glad to receive "Jesus" when He solved their problem'. When there is a disaster, many people go to church, for a little while. But, the lost and carnal soon quit when things seem to be safe. The truly Godly remain faithful regardless of circumstances.
 - The phrase: "and immediately the ship was at the land whither they went" means: 'The test was over. So, "Jesus" ended the circumstances of the test and they went to the place of the next incident'.
23. [C6-S23](#): The reaction by the multitude at being left behind.
- The phrase: "The day following, when the people which stood on the other side of the sea saw that there was none other boat there" means: 'These people were in Capernaum, where "Jesus" and His disciples landed'.
 - The phrase: "save that one where into his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone" means: 'They knew that the disciples had crossed the sea in that boat, and believed that "Jesus" had not been in the boat, yet He was on their side of the sea'. They could not figure how He arrived on the side of the sea.
 - The word "Howbeit" is defined as: 'adv. how, be, and it. Be it as it may; nevertheless; notwithstanding; yet; but; however'.
 - The phrase: "(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks)" means: 'These other boats came from other places on the sea and went to where "Jesus" fed the multitude'. Thus, there were more people wanting a free meal even though they skipped the doctrinal lessons from "Jesus". This is like church having a banquet after a church service and a bunch of people skipping the service but wanting to participate in the banquet.
 - The phrase: "When the people therefore saw that Jesus was not there, neither his disciples" means: 'They found out that "Jesus" and His disciples left where the prior free meal was given'.
 - The phrase: "they also took shipping, and came to Capernaum, seeking for Jesus" means: 'They went where "Jesus" had gone seeking another free meal'. Note that, at this time, "Jesus" and His disciples were seeking some time alone to mourn the murder of John the Baptist. But these people didn't care. All that they cared about was being fed for free.
24. [C6-S24](#): The questions from others because of the follow-up lesson.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds their reaction to what these people found.
 - The phrase: "And when they had found him on the other side of the sea" means: 'This is where they found "Jesus" after searching for Him'. Remember that He had already ministered to them when they had selfishly imposed upon His seeking a time of solitude to mourn. After He had ministered, He told them to go away and He sought another place for solitude. And, these brought friends to impose on Him.
 - The phrase: "they said unto him" means: 'This was their first concern when they found "Jesus" and imposed on His solitude again'.
 - The phrase: "Rabbi" means: 'Teacher, not God in human flesh and not even prophet'. This was actually an insult because they believed they could use "Jesus" and have no responsibility related to what He provided. And, churches are full of people with similar attitudes.
 - The phrase: "when camest thou hither?" means: 'They were concerned with His leaving and ignored that He had told them to go away'.
25. [C6-S25](#): The start of a new spiritual lesson.
- The phrase: "Jesus answered them and said" means: "'Jesus" is now bluntly telling them that they have the wrong motive'. They were not listening to the lessons. Therefore, "Jesus" was wasting His time ministering to them. He told them what to do but no longer fed them nor did miracles for them.
 - The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.

- c. The phrase: "Ye seek me" means: 'Each and every one of them did the right thing in seeking "Jesus"'.
 - d. The phrase: "not because ye saw the miracles, but because ye did eat of the loaves, and were filled" means: 'But, they sought Him for the wrong reason and refused to correct their attitude when He taught them their error'.
26. **C6-S26:** Here, "Jesus" tells them, and us, how to correct our attitude. Please see the Messages called [Labourers for the Harvest-1](#) and [Labourers for the Harvest-2](#) related to this sentence. Please make a special effort to see the Message called [Labor for Everlasting Life](#), which is based upon this sentence and the next couple of sentences.
- a. The phrase: "Labour not for the meat which perisheth" means: 'Don't work for things of this world'.
 - b. The phrase: "but for that meat which endureth unto everlasting life" means: 'We are commanded to labor for everlasting rewards in Heaven'.
 - c. The phrase: "which the Son of man shall give unto you" means: 'Only "Jesus", as "the Son of man", can give us everlasting rewards in Heaven and He only does that for people who obey His commands'.
 - d. The phrase: "for him hath God the Father sealed" means: "'Jesus" has the legal "seal" from God the Father which makes Him the official legal representative of God the Father. Only "Jesus" can get us rewards which are only given at the "judgment seat of Christ"'.
27. **C6-S27:** First question about the new lesson.
- a. The phrase: "Then said they unto him" means: 'This was their response'.
 - b. The phrase: "What shall we do, that we might work the works of God?" means: 'They wanted to be able to do miracles'. They were thinking about how they could misuse the power and fulfill the lusts of their flesh. They were not thinking about the responsibility that went with the power. They saw the power that "Jesus" had but did not understand His suffering. Nor did they know of the requirement for Him to be crucified and sent to Hell for our sins. Lots of people only look at one side of things and are shocked when they also receive the other side of what they seek. As the saying goes: '*Be careful what you ask for because you may get it*'.
28. **C6-S28:** Spiritual answer to question.
- a. The phrase: "Jesus answered and said unto them" means: "'Jesus" answered what they wanted with the truth that they didn't want'.
 - b. The phrase: "This is the work of God" means: 'Here is how we truly participate in "the work of God"'.
 - c. The phrase: "that ye believe on him whom he hath sent" means: 'We don't decide what God does but we must believe that "Jesus" will do what God wants done if we make our life available for God to use'. We don't decide what is done, we just submit to the will of God and serve however He decides to use us.
29. **C6-S29:** A stupid demand.
- a. The phrase: "They said therefore unto him" means: 'They made a demand that "Jesus" do what He already did only this time that He do it at their demand, which would show that He submitted to them'.
 - b. The phrase: "What sign shewest thou then" means: 'The Jews used the word "sign" for a visible miracle. The people making this demand were the ones who ate the bread and fish which "Jesus" had miraculously multiplied'.
 - c. The phrase: "that we may see, and believe thee?" means: 'They were saying that they refused to believe in spite of the evidence that "Jesus" had already given to them personally'.
30. **C6-S30:** This sentence is a second stupid demand. Or sentence says, "what dost thou work?". They were wanting to be lazy and refuse to work even while they demanded that "Jesus" work and provide for all of their fleshly needs and desires. And, there are many people today who have the same attitude.
31. **C6-S31:** Proof of laziness.
- a. The phrase: "Our fathers did eat manna in the desert" means: 'This is a truth that they are taking out of context'. This is the type of reasoning that devils teach.
 - b. The phrase: "as it is written" means: 'Please see the detailed note for those Bible references'.
 - c. The phrase: "He gave them bread from heaven to eat" means: 'God did this while He marched the entire nation through the desert for forty years and killed the Jews every time that they refused to believe God or sinned some other way'. God provided for them during their

punishment. These Jews demanded the provision while ignoring the punishment. They demanded that God rewarded them for being lazy and God never rewards laziness.

32. C6-S32: The truth about their example.
 - a. The phrase: "Then Jesus said unto them" means: 'This is the answer from "Jesus" to their perverting the lesson from their history'.
 - b. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - c. The phrase: "Moses gave you not that bread from heaven" means: 'God gave the manna and we can not demand that God fulfill our lusts of the flesh when we are being lazy and refusing to serve God'.
 - d. The phrase: "but my Father giveth you the true bread from heaven" means: 'God was offering the Jews something better than the manna that He gave to their fathers'.
33. C6-S33: Why God gave that example.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true.
 - b. The phrase: "For the bread of God is he which cometh down from heaven" means: 'Pay attention to the phrase "is he". This is the set-up for the lesson started in two sentences where "Jesus" says, "I am the bread of life"'.
 - c. The phrase: "and giveth life unto the world" means: "'Jesus" "giveth life unto the world" but it requires us accepting His changing our attitudes and actions'.
34. C6-S34: Request based upon misunderstanding.
 - a. The phrase: "Then said they unto him" means: 'This was their response because they still did not understand what "Jesus" was truly saying to them'.
 - b. The phrase: "Lord" means: 'Now they are ready to call Him "Lord", so long as He does what they want'.
 - c. The phrase: "evermore give us this bread" means: 'They want to be fed for the rest of their life while they lay around as lazy people'. They are still not willing to work for God.
35. C6-S35: True spiritual meaning of God's example.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In this sentence, "Jesus" adds the spiritual truth that they have been refusing to understand and accept.
 - b. The phrase: "And Jesus said unto them" means: "'Jesus" told them the spiritual truth'.
 - c. The phrase: "I am the bread of life" means: 'This phrase must be understood symbolically, which means that the context is very important to properly understanding the symbolism. People make the mistake of thinking that symbolism has the same meaning everywhere. However symbolic meaning of words can vary within "the word of God" and the true meaning is determined by the context'. Pay attention to the phrase "I am". It has a special meaning in "the word of God" and to the Jews. It is a claim to be God. "Bread is the basic food for life". What we eat gets broken down by our digestion and is used to repair and replace the cells in our body. It is literally true that *'you are what you eat'*. Thus, when "Jesus" said, "I am the bread of life", He was saying that your physical body is to be constructed from what "Jesus" provides. That is, we are to allow "Jesus" to tell us how to live in this physical world. We are to follow the example that "Jesus" gave us while He was living in this world. Please see the Doctrinal Study called [What Did Jesus Do?](#) for links to where the Gospel accounts tell us how "Jesus" dealt with different circumstances while He was here as our example.
 - d. The phrase: "he that cometh to me shall never hunger" means: 'This is also symbolic. We "hunger" when our body needs food to repair and replace the cells of our body. This is symbolically saying that so long as we are following the example of "Jesus", we will know how to deal with the circumstances of life'.
 - e. The phrase: "and he that believeth on me shall never thirst" means: 'The word "believeth" is a life-style belief. It is not a one-time belief. In addition, the word "thirst" speaks of a physical need for liquid and liquid is used, symbolically, to represent God's "Holy Ghost". Water is the most basic requirement of life. The only thing which will kill you faster than a lack of water is a lack of air. Now, during the '*Church Age*', the truly saved receive God's "Holy Ghost" to indwell them and guide them. That is symbolically represented by having our "thirst" taken

care of. And, the first chapter of this epistle told us that "Jesus" is God's "word" made flesh. Therefore, "the word of God" is our God-given picture of "Jesus". So, the phrase, "he that believeth on Jesus" tells us that this person will always have God's "Holy Ghost" and "the word of God" to provide for the basic need of guidance in living this life. "Jesus" shows us how to live spiritually in order to get the blessings of God in this life and in Heaven for eternity. He also shows us how to live in our flesh in order to receive the same results'.

36. **C6-S36:** Their displayed reaction to truth.
 - a. The word "But" means that this sentence is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But I said unto you" means: "Jesus" is telling them that they have not done what He told them to do, even if they think that they have done so'.
 - c. The phrase: "That ye also have seen me, and believe not" means: "Jesus" lived an example in front of them and they did not follow His example. Therefore, they did not "believe" God's requirement for us to follow the example of "Jesus".
37. **C6-S37:** The promise of everlasting salvation.
 - a. The phrase: "All that the Father giveth me shall come to me" means: 'The truly saved will come to "Jesus" and follow His example'. This interpretation is required by the context. Please read the note for the second prior sentence if you doubt this truth.
 - b. The phrase: "and him that cometh to me I will in no wise cast out" means: 'Our following "Jesus" does not make us saved but gives us the assurance of true salvation'. Many people doubt their true salvation and it is because they deceived themselves or they are not truly following "Jesus".
38. **C6-S38:** "Jesus" is our example of His statement of: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (). We "save our life" by doing our own will instead of doing God's will for our life. We "lose our life for my ("Jesus") sake" by doing God's will for our life instead of doing our own will.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. Our sentence explains why we are offered everlasting salvation. We must truly follow the example of "Jesus" if we are to be truly saved. Our obedience does not provide salvation but is an absolute result of true salvation.
 - b. The phrase: "For I came down from heaven" means: "Jesus" came into this physical life to do the will of God the Father'.
 - c. The phrase: "not to do mine own will" means: 'He never did what He wanted but always sought the will of God the Father for all that He did in this life'.
 - d. The phrase: "but the will of him that sent me" means: 'God the Father sent "Jesus" to do His will and to deliver His message of true spiritual salvation'.
39. **C6-S39:** God the Father's plan.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It is adding the assurance that everlasting salvation, and resurrection, are the will of God the Father.
 - b. The phrase: "And this is the Father's will which hath sent me" means: 'This is the plan of God the Father'.
 - c. The phrase: "that of all which he hath given me I should lose nothing" means: "Jesus" provides a salvation which can not be lost because it is backed by His power and by the power of God the Father'.
 - d. The phrase: "but should raise it up again at the last day" means: 'All truly saved will be raised with a new incorruptible body'. The phrase "last day" (singular) has a different meaning than the phrase "last days" (plural). The phrase "last day" (singular) means at the time of the "great white throne judgment". Many saved will receive their new body, and resurrection, before that time but those saved people were faithful in their service to "Jesus" while they were in this life. The saved who were not faithful, and spent their time in "outer darkness", are not promised resurrection before "the last day".
 - e. Please see [John 6:39](#) about the phrase "last day".
40. **C6-S40:** God the Father's procedure.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds an explanation of "the will of God" to the prior sentence.
 - b. The phrase: "And this is the will of him that sent me" means: 'This is the will of God the Father'.
 - c. The phrase: "that every one which seeth the Son, and believeth on him" means: 'This means see "the Son" spiritually and has a life-style belief that He is God in human flesh and can give us these promises'.
 - d. The phrase: "may have everlasting life" means: 'This is the first promise to those who truly fulfill the requirement of this sentence'.
 - e. The phrase: "and I will raise him up at the last day" means: 'This is the second promise to those who truly fulfill the requirement of this sentence'.
41. [C6-S41](#): The reaction by religious lost.
- a. The phrase: "The Jews then murmured at him" means: 'They complained among themselves because they did not understand the true spiritual meaning and when understood physically, it was wrong'.
 - b. The phrase: "because he said" means: 'They were upset with what "Jesus" said'.
 - c. The phrase: "I am the bread which came down from heaven" means: 'This is what "Jesus" said which upset them because they misunderstood what He said'.
42. [C6-S42](#): The argument by religious lost.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds their wrong reasoning which led them to a wrong conclusion.
 - b. The phrase: "And they said" means: 'This was their reasoning'.
 - c. The phrase: "Is not this Jesus" means: 'This much was true'.
 - d. The phrase: "the son of Joseph" means: 'This was wrong. The physical father of "Jesus" was God's "Holy Ghost"'.
 e. The phrase: "whose father and mother we know?" means: 'This was also wrong because they did not know God, Who was the true Father of "Jesus"'.
43. [C6-S43](#): The question by religious lost because they misunderstood Who "Jesus" truly was. Our sentence says, "how is it then that he saith, I came down from heaven?".
44. [C6-S44](#): Instruction from "Jesus".
- a. The phrase: "Jesus therefore answered and said unto them" means: "'Jesus" corrected their thinking'.
 - b. The phrase: "Murmur not among yourselves" means: 'Stop seeking the answer from the wrong source'.
45. [C6-S45](#): The work of God.
- a. The phrase: "No man can come to me, except the Father which hath sent me draw him" means: 'We do not seek God but God seeks us'. This proves one false doctrine to be wrong. Preachers claim: 'You can come to God anytime'. As a result, people plan on asking God for salvation with their last breath after living a life of sin. [Genesis 6:3](#) says, "And the LORD said, My spirit shall not always strive with man". Also, [2Corinthians 6:2](#) says, "behold, now is the day of salvation". The truth is that we are promised one chance for salvation and, while God often gives more than one chance, it is not guaranteed.
 - b. The phrase: "and I will raise him up at the last day" means: 'All truly saved will be resurrected at some time. Some will be resurrected before others but, if not before, all will be resurrected at this time'. Please see [John 6:39](#) about the phrase "last day".
46. [C6-S46](#): Scriptural reference.
- a. The phrase: "It is written in the prophets" means: 'God provided this message in writing so that it would not be lost and so that we could verify it'.
 - b. The phrase "they shall be all taught of God" is part of the "new Covenant". We also read about it in: [Jeremiah 31:31-34](#); [Hosea 2:23](#) and [Zechariah 8:8](#) and [Ezekiel 11:19](#); [Ezekiel 36:26-27](#). Please also see the Detailed Note for further references to this truth.
47. [C6-S47](#): Results of obeying God and scripture.
- a. The phrase: "Every man therefore that hath heard" means: 'This requires spiritual hearing in order to receive the spiritual meaning'.

- b. The phrase: "and hath learned of the Father" means: 'This is also required. Spiritual babies do not necessarily do this'.
 - c. The phrase: "cometh unto me" means: 'Such people come to "Jesus" not only for salvation but also for sanctification and spiritual growth'.
48. C6-S48: Authority of "Jesus".
- a. The phrase: "Not that any man hath seen the Father" means: 'The only way that men know about God the Father is indirectly. Our phrase is telling us that no man has had direct experience with God since Adam was kicked out of the Garden. And, Adam is not included because he was not alive at the time that "Jesus" said this'.
 - b. The phrase: "save he which is of God" means: 'The word "of" means belongs to. "Jesus" belonged to God the Father in a special way as His "only begotten Son". Thus, He has a unique relationship with God the Father'.
 - c. The phrase: "he hath seen the Father" means: '"Jesus" hath seen the Father'. "Jesus" knows God the Father in a unique way. Some things are only learned by experience. Since no man has had the experience that "Jesus" had, no man knew God like "Jesus" did.
49. C6-S49: A promise of true salvation.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "He that believeth on me hath everlasting life" means: 'This is a life-style believing. In addition, the word "hath" is a never ending having. Finally, "everlasting life" is spiritual life that never ends. The promise of resurrection applies to our physical life'.
50. C6-S50: Our sentence says, "I am that bread of life". Please see the detailed Note about the doctrine of this sentence.
51. C6-S51: The problem with their belief. While this sentence can be interpreted physically, it also has a spiritual interpretation
- a. The phrase: "Your fathers did eat manna in the wilderness" means: 'This is a reference to the Jewish history'.
 - b. The phrase: "and are dead" means: 'Those Jews all died physically. However, most of that generation refused to believe God and also died spiritually, which means they went to Hell'. Since most of the context of this sentence must be understood spiritually, the reader is strongly encouraged to accept the spiritual interpretation along with the physical interpretation.
52. C6-S52: The result of true belief. It should be obvious that this sentence must be interpreted spiritually.
- a. The phrase: "This is the bread which cometh down from heaven" means: '"Jesus" is the "bread which cometh down from heaven" and our context made that interpretation literally true and does not allow for any other interpretation'.
 - b. The phrase: "that a man may eat thereof" means: 'The symbolic meaning of this phrase is that "Jesus" takes over how we live in the flesh'. This was already explained in the note for C6-S35. Our phrase is a second statement of this truth, which means that it is part of God's law and God will use it to judge us.
 - c. The phrase: "and not die" means: 'This is speaking about having everlasting spiritual life'. Again, this phrase is a second statement of the truth said in C6-S49. Therefore, it is part of God's law and a reliable promise. The note for the prior sentence explains the doctrine.
53. C6-S53: The spiritual explanation.
- a. The phrase: "I am the living bread which came down from heaven" means: '"Jesus" is literally what "came down from heaven" to show us how to live in the flesh and please God'. Just as physical bread is used by our body to repair and replace cells in our body, so also is "Jesus" supposed to replace the sinful desires of our flesh by letting Him replace how we make very decision of how to live in the flesh. He "came down from heaven" to show us how to live in the flesh.
 - b. The phrase: "if any man eat of this bread" means: 'If we let "Jesus" take over how we live in our flesh. That is, let Him control everything that we do and how we do it and when we do it and why we do it. This is how we get His righteousness into our life'.
 - c. The phrase: "he shall live for ever" means: 'This is the promise and, those people who fulfill the prior phrase, will get their new resurrected body before "Jesus Christ" returns to rule this world for 1,000 years'.

- d. The phrase: "and the bread that I will give is my flesh" means: 'The example of how we are to live is how "Jesus" lived in His flesh'. Please see the Doctrinal Study called [What Did Jesus Do?](#) for links to where the Gospel accounts tell us how "Jesus" dealt with different circumstances while He was here as our example.
 - e. The phrase: "which I will give for the life of the world" means: 'He gave His physical life as an example to us'.
54. [C6-S54](#): The confusion from trying to understand the spiritual from a physical perspective.
- a. The phrase: "The Jews therefore strove among themselves, saying" means: 'They argued between themselves for understanding'. However, none of them had the true spiritual understanding. Therefore, all of them together could only reach a wrong conclusion.
 - b. The phrase: "How can this man give us his flesh to eat?" means: 'This was their question because they were only thinking in the physical reality and not understanding the symbolic spiritual meaning'.
55. [C6-S55](#): Another spiritual explanation.
- a. The phrase: "Then Jesus said unto them" means: "'Jesus" said this in response to the reaction by the Jew'.
 - b. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - c. The phrase: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" means: 'Unless each and every one of you do what is spiritually and symbolically meant by these phrases, you will not have spiritual life in you'. People claim that we are saved if we make a profession and never have any change in our life. This sentence is telling us that unless we have a God caused change, which is symbolically represented by "eat the flesh of the Son of man, and drink his blood", you are not saved.
 - d. The phrase: "and drink his blood" means: 'Receive the spiritual life from "Jesus" so that your spirit becomes like His'. In the Bible, we are told "the life of the flesh is in the blood" in several places. When we symbolically "drink his blood", we are accepting His spiritual life as our spiritual life and agreeing to follow His "Spirit".
56. [C6-S56](#): A spiritual promise.
- a. The phrase: "Whoso eateth my flesh, and drinketh my blood" means: 'These phrases must be understood spiritually and symbolically'. These phrases have been explained in prior notes for this chapter starting with the note for [C6-S53](#).
 - b. The phrase: "hath eternal life" means: 'The word "life" is used eleven times in this chapter but the phrase "eternal life" is used only twice. In our sentence is speaking about the "eternal life" of "Jesus" and we have it when we have a never ending personal relationship with Him'.
 - c. The phrase: "and I will raise him up at the last day" means: 'All truly saved will be resurrected at some time. Some will be resurrected before others but, if not before, all will be resurrected at this time'. Please see [John 6:39](#) about the phrase "last day".
57. [C6-S57](#): The symbolic meaning that is required for the prior sentence to be true.
- a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. It is telling us why the symbolic meaning of this sentence gives us the relationship spoken of in the prior sentence.
 - b. The phrase: "For my flesh is meat indeed, and my blood is drink indeed" means: 'The way that "Jesus" lived in the flesh is to show us how to live in the flesh and His "Spirit" sows us what our spiritual life is to be like'. If we refuse these two parts of our relationship with Him, then our chapter tells us that we do not have an ongoing relationship with Him.
58. [C6-S58](#): Results of spiritual obedience.
- a. The phrase: "He that eateth my flesh, and drinketh my blood" means: 'If we do what has been explained as the symbolic spiritual meanings of these phrases, then the next phrase will be true. If we do not fulfill these requirements, then we will not "dwell in Jesus" even if we are saved'.
 - b. The phrase: "dwell in me, and I in him" means: 'The phrase: "dwell in" means an ongoing living in this relationship'. Preachers like to bang a pulpit and claim 'I know that I know that I know that I know that I know that that I am saved' and claim that that action gives us the assurance of salvation. That is a religious lie. When we study all forms of the word "assure", we find that our true assurance only comes from "Jesus" in our ongoing

personal relationship with Him. He will not leave us but we can leave Him. If we do that then we do not "dwell in Jesus" and we can lose our assurance even though we can not lose our salvation. In order to get our assurance back, we need to do the true symbolic meaning of our sentence.

59. **C6-S59:** Physical results of spiritual obedience.
 - a. The phrase: "As the living Father hath sent me" means: 'In the same way as God the Father sent the Son of God to be His messenger'.
 - b. The phrase: "and I live by the Father" means: 'And, as the Son of God lived and did miracles using the power of God the Father'.
 - c. The phrase: "so he that eateth me" means: 'This sentence is explaining the symbolic meaning of this phrase'.
 - d. The phrase: "even he shall live by me" means: 'The symbolic meaning of the phrase is that such saved people will live their life dependent upon the power and direction from "Jesus" which requires our doing our part to maintain the ongoing personal relationship'.
60. **C6-S60:** Difference between the type and the spiritual reality.
 - a. The phrase: "This is that bread which came down from heaven" means: "'Jesus" did not fall from the skies like manna did but was born physically to show us how to live to please God'.
 - b. The phrase: "not as your fathers did eat manna, and are dead" means: 'As explained in the note for **C6-S51**, there is a physical and a spiritual interpretation of this phrase'.
 - c. The phrase: "he that eateth of this bread shall live for ever" means: 'Our letting "Jesus" control how we live in the flesh assures us of our everlasting salvation'.
61. **C6-S61:** Where this lesson was taught. Our sentence says, "These things said he in the synagogue, as he taught in Capernaum".
62. **C6-S62:** The reaction by religious people.
 - a. The phrase: "Many therefore of his disciples" means: 'This is who responded to his doctrine'.
 - b. The phrase: "when they had heard this, said" means: 'This is when they reacted'.
 - c. The phrase: "This is an hard saying; who can hear it?" means: 'In this phrase, the word "her" is used for hear with understanding. Our phrase is saying that they found this doctrine very hard to understand'.
63. **C6-S63:** Resulting question from "Jesus".
 - a. The phrase: "When Jesus knew in himself that his disciples murmured at it" means: 'This is when "Jesus" challenged them'.
 - b. The phrase: "he said unto them, Doth this offend you?" means: 'First, He asked them to consider their reaction'.
64. **C6-S64:** "Jesus" asks an additional question. Our sentence says, "What and if ye shall see the Son of man ascend up where he was before?". Here He is asking the about His return to Heaven and they had not yet accepted that He came from Heaven. Therefore, His return had not been considered at all. And, "Jesus" is trying to get them to think about spiritual things which they had never considered before.
65. **C6-S65:** Explanation of the basic truth.
 - a. The phrase: "It is the spirit that quickeneth" means: 'Our spirit makes us spiritually alive ("quickeneth") when we accept true spiritual life from "Jesus". This is not just our initial salvation because the word "quickeneth" is speaking of an ongoing spiritual growth. And, we must accept additional spiritual life from "Jesus" in order to continue to grow spiritually'.
 - b. The phrase: "the flesh profiteth nothing" means: 'All considerations of the desires of the flesh work against our spiritual growth'.
 - c. The phrase: "the words that I speak unto you" means: 'These are found in the true "word of God"'.
 - d. The phrase: "they are spirit, and they are life" means: 'The true "word of God" gives us spiritual growth and spiritual life'.
66. **C6-S66:** Our sentence says, "But there are some of you that believe not". Those people who did not believe did not receive true spiritual life.
67. **C6-S67:** Why the observation.
 - a. Our sentence starts with the word "For", which means that it is giving us a reason why the prior sentence is true. It explains why "Jesus" said what He did in the prior sentence. Our sentence tells about two different categories of people.

- b. The phrase: "For Jesus knew from the beginning who they were that believed not" means: 'These were the common lost Jews'.
 - c. The phrase: "and who should betray him" means: 'This speaks of Judas Iscariot'.
68. C6-S68: The basis of the observation.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds an explanation for the prior doctrine.
 - b. The phrase: "And he said" means: "'Jesus' added this saying'.
 - c. The phrase: "Therefore said I unto you" means: ". Because there were "some of you that believe not", "Jesus" gave this warning. When we reject an opportunity to come to "Jesus", God the Father might not give us another chance to do so.
 - d. The phrase: "that no man can come unto me, except it were given unto him of my Father" means: 'God the Father decides if, and how many, chances a person has to come to "Jesus"'.
69. C6-S69: The reaction of unbelievers.
- a. The phrase: "From that time many of his disciples went back" means: 'These left because they could not handle meat doctrine and they refused to grow up enough in order to do so. They were not willing o believe what they did not understand even though they knew that it came from God'.
 - b. The phrase: "and walked no more with him" means: 'We must believe what "Jesus" tells us if we are going to "walk with Him"'.
70. C6-S70: A challenge to the twelve.
- a. The phrase: "Then said Jesus unto the twelve" means: 'This question was specifically directed towards them'.
 - b. The phrase: "Will ye also go away?" means: 'Yes, "Jesus" knew how they would respond but He needed the to get the decision firmly in their heart so that Satan couldn't make them wonder when things became difficult'.
71. C6-S71: Peter answered the question for all of them. Our sentence says, "Then Simon Peter answered him, Lord, to whom shall we go?".
72. C6-S72: His observed truth. Our sentence says, "thou hast the words of eternal life". This shows us the true attitude of faith. Even when what God says makes no sense to us, we are to accept what God says and wait for God to give us understanding.
73. C6-S73: Additional belief.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Peter adds another reason why the twelve stayed.
 - b. The phrase: "And we believe and are sure that thou art that Christ" means: 'They were sure that "Jesus" came to fulfill the promises of God'.
 - c. The phrase: "the Son of the living God" means: 'They were also sure that He was God in human flesh. Therefore, whatever He said must be true even if they did not understand it'.
74. C6-S74: Conclusion from "Jesus".
- a. The phrase: "Jesus answered them" means: 'This is the answer to the profession of faith'. Even though Peter spoke for all, Judas did not have the same type of faith.
 - b. The phrase: "Have not I chosen you twelve" means: 'Remember that "Jesus" prayed all night before choosing the twelve that God the Father told Him to choose. God the Father told "Jesus" to choose Judas so that prophecy would be fulfilled. God did not force Judas to betray "Jesus". God only chose someone who would refuse to have full faith and would accept the temptation from Satan'.
 - c. The phrase: "and one of you is a devil?" means: 'Satan was already influencing Judas'. Playing with sin is far more dangerous than most people realize.
75. C6-S75: Explanation of conclusion.
- a. The phrase: "He spake of Judas Iscariot the son of Simon" means: 'John identifies whom "Jesus" called a devil'.
 - b. The phrase: "for he it was that should betray him" means: 'This is why "Jesus" called him a devil'.
 - c. The phrase: "being one of the twelve" means: 'This was the position that Judas had when he betrayed "Jesus"'.

Chapter 7 Summary:

Chapter Theme: The Difference Between Spirit Led Religion and Fleshly Religion.

In this chapter we see "Jesus" dealing with various lost religious people who refused to believe His message in spite of His miracles and other signs. They refused to believe that He was the messenger of God. First His physical family said to Him "Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest". They obviously knew of His miracles and yet, "neither did his brethren believe in him". Then we read that "Jesus" went to Jerusalem, in spite of the fact that "the Jews sought to kill him". We read that God the Father protected Him in spite of the fact that "they sought to take him".

In this chapter we read that His main defense was "My doctrine is not mine, but his that sent me". Thus, we see that we are to not make ourselves to be the authority but to always point to God as our authority no matter what the world threatens, or actually does, to us. In addition, to pointing to God as His authority, "Jesus" pointed out how their religion was inconsistent with God's law even while they claimed that it was based upon God's law. Here He told them "Judge not according to the appearance, but judge righteous judgment".

Throughout this chapter we see "Jesus" tell people spiritual truth several times and they were confused because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." ([1Corinthians 2:14](#)). The chapter ends with the religious rulers arguing with each other because their "officers" did not arrest "Jesus" after the "officers" saw the evidence that He was truly a messenger from God. Some of the rulers argued for looking at the evidence and others didn't care what evidence God provided because their position and authority in this world was threatened by "Jesus".

[John 7:1-9](#) tells us that the brethren of "Jesus" did not believe and challenged Him to go to Jerusalem for the feast of tabernacles, knowing that the Jews wanted to kill Him.

[John 7:10-44](#) tells us that "Jesus" went up to the feast in secret and argues authority for doctrine. Many believed He was Christ and many rejected.

The verses in John which tell us about "Jesus" dealing with devils: They are:

1. In [John 8:48-49](#); [John 8:52](#) and [John 10:20-21](#), people accused "Jesus" of using the power of devils.
2. In [John 8:44](#), "Jesus" told the religious leaders that the devil was their spiritual father and they did the lusts of devils.
3. In [John 8:48-49](#), "Jesus" denied having a devil
4. In [John 6:70](#); [John 13:2](#) "Jesus" says that Judas Iscariot has a devil. In [John 13:27](#) and [Luke 22:3](#) we are told that "Satan" entered him.
5. In [John 13:2](#) we are told "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him". Since Judas chose to do this, and since God does not take away our free will, "Jesus" warned Judas, and the other disciples, of the consequence but did not prevent this action. If we chose to give ourselves to the service and / or the "doctrines of devils" ([1Timothy 4:1](#)), then God will not stop us.

Please see the section on [Jesus and Devils](#), found in the Study called [Significant Gospel Events](#) for links to other Bible references to devils.

In [John 7:42](#); [John 7:42](#) and [John 18:36-37](#), we are told that God's promise to David was that "Christ" would come from David's loins. Please see the Detailed Notes for more links related to this prophecy. Please see the section on [Prophecies](#), found in the Study called [Significant Gospel Events](#) for links to prophecies found in the Gospels.

In [Matthew 9:34](#); [12:22](#); [24](#); [27-28](#); [Mark 3:22](#); [Luke 11:15-26](#); [18-20](#); [John 7:20](#); [John 8:48-49](#); [John 8:52](#); [John 10:20-21](#) people accused "Jesus" of using the power of devils.

In [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#); [Matthew 9:15](#); [Luke 5:35](#) and [Luke 13:35](#), we have a prophecy which is similar to what we find in [Luke 17:22](#). Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for references to other Gospel prophecies.

We see the exact phrase of: "the Christ" in [Matthew 16:16](#); [Matthew 16:20](#); [Matthew 26:63](#); [Mark 8:29](#); [Mark 14:61](#); [Luke 3:15](#); [Luke 9:20](#); [Luke 22:67](#); [John 1:20](#); [John 1:41](#); [John 3:28](#); [John 4:29](#); [John 4:42](#); [John 7:41](#); [John 10:24](#); [John 10:27](#); [John 20:31](#); [1John 2:22](#); [1John 5:1](#). One of the most common usages of this phrase is to associate "the Christ" with "the Son of God". Thus we see that a major part of the argument here was over the Deity of "Jesus". The main reason for that argument was that the rulers of the Jews were denying this truth because it threatened their personal power and position. Please see the section on [Prophecies Fulfilled](#), found in the Study called [Significant Gospel Events](#) for links to this truth including links to the Old Testament.

[John 7:41-42](#) and [Matthew 2:5-6](#) let us know that Jews, who were alive at the time of the Gospels, knew the truth about where "Christ" would be born.

[John 7:45-53](#) tells us that the officers of the chief priests and Pharisees would not arrest "Jesus" the officers of the chief priests and Pharisees would not arrest.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C7-S1](#): Jesus used wisdom.
 - a. The phrase: "After these things" means: 'After the events of the prior chapter where "Jesus" told His disciples spiritual truths and most left Him because they did not understand'.
 - b. The phrase: "Jesus walked in Galilee" means: 'This was where He was staying and ministering'.
 - c. The phrase: "for he would not walk in Jewry" means: 'This was where He refused to stay and minister'.
 - d. The phrase: "because the Jews sought to kill him" means: 'This is why'.
2. [C7-S2](#): Circumstances which affected what Jesus did. Our sentence says, "Now the Jews' feast of tabernacles was at hand".
3. [C7-S3](#): His physical family encouraged foolishness.
 - a. The phrase: "His brethren therefore said unto him" means: 'What they said shows an attitude like Joseph's brothers when they sold him into slavery'.
 - b. The phrase: "Depart hence, and go into Judaea" means: 'This is what they wanted Him to do even while they knew that the Jews there wanted to kill Him'.
 - c. The phrase: "that thy disciples also may see the works that thou doest" means: 'This is the excuse that they gave. His disciples saw what He did where He was at. So there was not reason o go to Judaea, and this was a false claim'.
4. [C7-S4](#): His family questioned what Jesus did.
 - a. The phrase: "For there is no man that doeth any thing in secret" means: 'They thought that "Jesus" wanted acclaim when He really wanted to get God's message to as many people as He could'.
 - b. The phrase: "and he himself seeketh to be known openly" means: 'This sows that hey misunderstood the motives of "Jesus"'.
5. [C7-S5](#): His family challenged Him. Our sentence says, "If thou do these things, shew thyself to the world" means: 'They doubted that "Jesus" did the miracles in spite of all of the witnesses and other evidences'.
6. [C7-S6](#): Why His family challenged Him. Our sentence says, "For neither did his brethren believe in him".
7. [C7-S7](#): Warning from Jesus.
 - a. The phrase: "Then Jesus said unto them" means: "'Jesus" explained why He did not do what they challenged Him to do'.
 - b. The phrase: "My time is not yet come" means: 'This was the wrong Jewish religious feast for "Jesus" to die'.
 - c. The phrase: "but your time is always ready" means: 'They could die at any time'. Notice that our sentence uses the word "always" (singular). It means: 'at any time' and is different from the word "always" (plural). That is, the word "always" is used for one never ending continuance. However, the word "always" is used for several never ending continuances. Thus, their possibilities of death was already with them and could happen at any time
8. [C7-S8](#): Realize the attitude of the world.

- a. The phrase: "The world cannot hate you" means: 'The world did not hate them because they were lost sinners'.
 - b. The phrase: "but me it hateth" means: 'The world hated "Jesus" because He condemned their sin'.
 - c. The phrase: "because I testify of it, that the works thereof are evil" means: 'This is why'.
9. **C7-S9**: Separate the saved from the lost for religion.
- a. The phrase: "Go ye up unto this feast" means: "'Jesus" told them what to do'.
 - b. The phrase: "I go not up yet unto this feast" means: "'Jesus" would delay'.
 - c. The phrase: "for my time is not yet full come" means: 'Why. It was not yet time for "Jesus" to die'.
10. **C7-S10**: Jesus did what He said He would do. Our sentence says, "When he had said these words unto them, he abode still in Galilee".
11. **C7-S11**: Jesus acted separate from lost family for worship.
- a. The phrase: "But when his brethren were gone up" means: "'Jesus" did not go with them'.
 - b. The phrase: "then went he also up unto the feast" means: "'Jesus" did go but avoided notice'.
 - c. The phrase: "not openly, but as it were in secret" means: "'Jesus" deliberately avoided the attention until He was ready to teach'. The Jews wanted to see miracles but were not willing to believe the doctrine. Therefore, "Jesus" avoided becoming nothing more than a fancy show.
12. **C7-S12**: The Jews sought Him because so that they could have a show. Our sentence says, "Then the Jews sought him at the feast, and said, Where is he?".
13. **C7-S13**: The disagreement over "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This disagreement was added when "Jesus" could not be found.
 - b. The phrase: "And there was much murmuring among the people concerning him" means: 'The people discussed "Jesus" but disagreed with each other'.
 - c. The phrase: "for some said, He is a good man" means: 'Some people believed the evidence from God'.
 - d. The phrase: "others said, Nay; but he deceiveth the people" means: 'Others believed that "Jesus" was a liar'.
14. **C7-S14**: Why people were afraid to say their opinion honestly. Our sentence says, "Howbeit no man spake openly of him for fear of the Jews". This is why they "murmured". The word "Howbeit" is defined as: 'adv. how, be, and it. Be it as it may; nevertheless; notwithstanding; yet; but; however'.
15. **C7-S15**: What Jesus did.
- a. The phrase: "Now about the midst of the feast Jesus went up into the temple" means: "'Jesus" showed up in the middle of the feast and went boldly into the Temple'.
 - b. The phrase: "and taught" means: "'Jesus taught" doctrine'. One popular doctrinal error claims: 'All teaching is preaching and all preaching is teaching'. Now, first of all both words are in the Bible. Therefore, they must have different definitions because God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)) and for God to give two different Bible words the same definition, or give one Bible word two different definitions, God would have to change. "Preaching" 'motivates people to do whatever was preached'. "Teaching" 'imparts knowledge and understanding'. In our context, "Jesus" was not motivating anyone to do anything. However, He was imparting knowledge and understanding, and our context makes this clear. Therefore, beware of this doctrinal error and always pay attention to the context.
16. **C7-S16**: The Jews believed only those with formal education could teach.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds another source of confusion to the Jews. "Jesus" did not meet their expectations which were from wrong religious traditions.
 - b. The phrase: "And the Jews marveled, saying" means: 'The Jews could not figure out why what they saw went against their traditions'.
 - c. The phrase: "How knoweth this man letters, having never learned?" means: 'Then, as today, religious leaders claimed that no one could know anything about God or religion unless they taught the people'. Obviously, "Jesus" knew "the word of God" and true doctrine even though He never went to any approved religious school.
17. **C7-S17**: Jesus told them the source of His doctrine.

- a. The phrase: "Jesus answered them, and said" means: "Jesus" explained what they could not understand'.
 - b. The phrase: "My doctrine is not mine, but his that sent me" means: "Jesus" received His doctrine directly from God the Father'. I've had many times when 'Good, Godly, fundamental, KJV only Baptist preachers and people' have made the same claim about me. I never went to an approved school but was taught directly by God's "Holy Ghost". And, the results speak for themselves. Many 'Good, Godly, fundamental, KJV only Baptist preachers and people' have claimed that they were going to prove that what I have published has errors and conflicts, but NO ONE has ever done so. They also claimed that what I have published disagrees with "the word of God", but NO ONE has ever done so. As "Jesus" said, "My doctrine is not mine, but his that" gave me the ministry and the spiritual gift that God works through to produce everything on this web site. So, go ahead and try to prove me wrong.
18. **C7-S18**: Jesus told them how to verify truth.
- a. The phrase: "If any man will do his will" means: 'Notice that this is not saying have ability nor is it saying being taught. The requirement is strict obedience.'
 - b. The phrase: "he shall know of the doctrine" means: 'This is what is required to separate doctrinal truth from doctrinal error'. [1Corinthians 2:14](#) tells us: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". No natural method can give the spiritual discernment which is required to separate doctrinal truth from doctrinal error.
 - c. The phrase: "whether it be of God, or whether I speak of myself" means: 'Doctrinal truth only comes from God. Doctrinal error comes from fleshly pride which claims that the opinion of man has more authority than "the word of God"'
19. **C7-S19**: How to identify a true messenger of God.
- a. The phrase: "He that speaketh of himself seeketh his own glory" means: 'This type of person is full of fleshly pride and speaks error from the natural man'.
 - b. The phrase: "but he that seeketh his glory that sent him" means: 'This is a different type of person who is humble and points people to God, and "the word of God", as the authority for all truth and for how we are to live'.
 - c. The phrase: "the same is true, and no unrighteousness is in him" means: 'This person has these attributes because they are attributes of God and he is delivering the message from God and not from himself'.
20. **C7-S20**: Challenge to those who rejected the prior evidence. The Jewish religious leaders all rejected the prior sentence because they told people to listen to them and that they were the final authority for how to live because of their religious training.
- a. The phrase: "Did not Moses give you the law" means: 'The Jews would all agree with this phrase'.
 - b. The phrase: "and yet none of you keepeth the law?" means: 'The Jews would strongly disagree with this phrase'. However, the next sentence provides proof of the truth of this phrase.
21. **C7-S21**: Our sentence says: "Why go ye about to kill me?". This was directed at the religious leaders and proved the accusation of the prior sentence. All through the "word of God" we are told to let God deal with judgment of people and correction. Their seeking to kill "Jesus" was blatant disobedience of the law which they claimed to be experts on.
22. **C7-S22**: The people blaspheme against God's "Holy Ghost".
- a. The phrase: "The people answered and said" means: 'This was their response to what "Jesus" said in the several prior sentences'.
 - b. The phrase: "Thou hast a devil" means: 'You personally have a devil. They were calling "Jesus" a liar and claiming that His doctrine did not come from God the Father but from Satan because He did not agree with their religious liars and claimed that "none of you keepeth the law"'
 - c. The phrase: "who goeth about to kill thee?". means: 'They denied what their religious leaders were encouraging'.
23. **C7-S23**: Evidence that they rejected proof.

- a. The phrase: "Jesus answered and said unto them, I have done one work" means: "Jesus" pointed out that He had done miracles and the people were witnesses of at least one miracle'.
 - b. The phrase: "and ye all marvel" means: 'They could not figure out how the miracle was done in the flesh. Nor could they figure out how someone who "had a devil" could, and would, do those miracles'.
24. **C7-S24:** "Jesus" proves that their religious practices go against their religious rules.
- a. The phrase: "Moses therefore gave unto you circumcision" means: 'Circumcision was part of the Mosaic Law'.
 - b. The phrase: "(not because it is of Moses, but of the fathers)" means: 'This phrase is not in the original Greek but must be included because it is part of the original message and proper interpretation is message-to-message interpretation'. 'Circumcision started with Abraham. Moses, and the Mosaic Law, did not start it'.
 - c. The phrase: "and ye on the sabbath day circumcise a man" means: 'This was their religious practice which went against their made-up religious rules'.
25. **C7-S25:** Instruction in righteousness.
- a. The phrase: "If a man on the sabbath day receive circumcision" means: 'This was what their doctrine and practice allowed'.
 - b. The phrase: "that the law of Moses should not be broken" means: 'This is why. The law of Moses specified that circumcision was to be done on the eighth day after birth. If that day was a sabbath, they still did the circumcision'.
 - c. The phrase: "are ye angry at me" means: "'Jesus" asked them to consider their emotional response'.
 - d. The phrase: "because I have made a man every whit whole on the sabbath day?" means: "'Jesus" obeyed God "on the sabbath day"'. The Jews obeyed the law of Moses because it came from God. Healing required the power of God. Therefore, it was obvious that "Jesus" was obeying a commandment from God when He healed. If He was not obeying God, then God would not have given Him the power to heal. Therefore, "Jesus" was obeying God on the sabbath just like the Jews did when they did circumcision. . .
26. **C7-S26:** Commandment to judge righteously. Liars claim the we should never judge. That doctrine is from a devil because it commands us to directly disobey the commandment in this sentence from "Jesus".
- a. The phrase: "Judge not according to the appearance" means: 'First "Jesus" tells us what to not do then He tells us what to do when it comes to judgment'.
 - b. The phrase: "but judge righteous judgment" means: 'This is what we are commanded to do'. The word "righteous" means: 'doing the right thing, the right way at the right time and for the right reason'. If any of those four factors are not met then what is done is not "righteous".
27. **C7-S27:** Inconsistency of evidence.
- a. The phrase: "Then said some of them of Jerusalem" means: 'These people were willing to obey the religious rulers until "Jesus" them wrong. Now, they want to point at other people instead of admitting their own guilt'.
 - b. The phrase: "Is not this he, whom they seek to kill?" means: 'They are pointing out what the religious rulers wanted to do and were wondering why they were not acting on their own desires. This, of course, was a way of distracting from what they were getting ready to do'.
28. **C7-S28:** Further questioning of the rulers.
- a. The phrase: "But, lo" means: 'Pay attention! What the religious rulers tried to get others to do they refuse to do themselves'.
 - b. The phrase: "he speaketh boldly" means: "'Jesus" was still saying the things which made the religious leaders mad and doing it where everyone heard'.
 - c. The phrase: "and they say nothing unto him" means: 'The religious leaders do nothing and say nothing'. From what the religious leaders said earlier, they should have said or done something about what "Jesus" was doing at that time.
29. **C7-S29:** One possible reason for the inaction by the religious rulers. Our sentence says, "Do the rulers know indeed that this is the very Christ?". If that were true, then it would explain their inaction.
30. **C7-S30:** Their answer why they rejected the prior question.
- a. The word "Howbeit" is defined as: 'adv. how, be, and it. Be it as it may; nevertheless; notwithstanding; yet; but; however'.

- b. The phrase: "Howbeit we know this man whence he is" means: 'What they thought that they knew was wrong'.
 - c. The phrase: "but when Christ cometh" means: 'They believed that "Jesus" could not be "Jesus"'.
 - d. The phrase: "no man knoweth whence he is" means: 'This is what their doctrine claimed even though the prophets told them otherwise'. Please see the Detailed notes for the references to those prophecies.
31. **C7-S31**: "Jesus" tells them that He knows what they do not know.
- a. The phrase: "Then cried Jesus in the temple as he taught, saying" means: 'This is when and how "Jesus" answered the people'.
 - b. The phrase: "Ye both know me, and ye know whence I am" means: 'Each and every one of them personally knew "Jesus" and where e lived'. They did not know that He was born in Bethlehem.
 - c. The phrase: "and I am not come of myself" means: "'Jesus" told them that He was not representing Himself because He represented God the Father'.
 - d. The phrase: "but he that sent me is true, whom ye know not" means: 'God the Father "is true" but they did not know Him because they believed religious lies'.
32. **C7-S32**: The reaction of the Jewish rulers.
- a. The phrase: "But I know him" means: "'Jesus" told them that He knew God the Father .
 - b. The phrase: "for I am from him, and he hath sent me" means: "'Jesus" said that He knew because He came from God the Father and He came to do the work of God the Father'.
33. **C7-S33**: The reaction by many people.
- a. The phrase: "Then they sought to take him" means: 'The religious leaders wanted to arrest "Jesus"'.
 - b. The phrase: "but no man laid hands on him" means: 'God prevented it'.
 - c. The phrase: "because his hour was not yet come" means: 'God is in control of everything that happens to His children'.
34. **C7-S34**: The reaction of other Jews.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the different reaction that many people had.
 - b. The phrase: "And many of the people believed on him, and said" means: 'These people voiced their belief'.
 - c. The phrase: "When Christ cometh, will he do more miracles than these which this man hath done?" means: 'Part of the Jewish doctrine was that "Christ" would do more miracles than and other man. Thus, these people were pointing out the obvious evidence from God'.
35. **C7-S35**: The religious rulers try to arrest "Jesus".
- a. The phrase: "The Pharisees heard that the people murmured such things concerning him" means: 'This is what motivated the religious rulers to act'.
 - b. The phrase: "and the Pharisees and the chief priests sent officers to take him" means: 'This is what they commanded to be done'.
36. **C7-S36**: Prophecy by Jesus.
- a. The phrase: "Then said Jesus unto them" means: 'What "Jesus" said to everyone when the officers arrived to arrest Him'.
 - b. The phrase: "Yet a little while am I with you" means: "'Jesus" knew that His time in this physical life was nearing the end'.
 - c. The phrase: "and then I go unto him that sent me" means: "'Jesus" prophesied His return to Heaven'.
37. **C7-S37**: Prophetic reaction to prophecy.
- a. The phrase: "Ye shall seek me" means: 'Each and every one of those lost Jews would seek "Jesus" in the future'.
 - b. The phrase: "and shall not find me" means: 'This will be because He will be returned to Heaven'.
 - c. The phrase: "and where I am, thither ye cannot come" means: 'The lost can not go to Heaven'.
38. **C7-S38**: The Jews did not understand the prophecy because they were limiting their imagination to this Earth.

- a. The phrase: "Then said the Jews among themselves" means: 'Again, they asked each other instead of asking "Jesus"'. Seeking a spiritual answer from lost people never results in truth.
 - b. The phrase: "Whither will he go, that we shall not find him?" means: 'They could not figure their answer out because they limited the possible answers to their question'.
39. C7-S39: Confusion from misunderstanding. Our sentence is a continuation of the prior sentence. Our sentence says, "will he go unto the dispersed among the Gentiles, and teach the Gentiles?". This was their best guess because they did not consider His return to Heaven.
40. C7-S40: "Jesus" attempts to clear up confusion.
- a. The phrase: "What manner of saying is this that he said" means: 'They were confused by what "Jesus" said'.
 - b. The phrase: "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?" means: 'This is a repeat of what "Jesus" said so that there is no question about what caused the confusion'.
41. C7-S41: "Jesus" offered salvation.
- a. The phrase: "In the last day, that great day of the feast" means: 'This is when "Jesus" made this offer'.
 - b. The phrase: "Jesus stood and cried, saying" means: "'Jesus" made sure that everyone heard Him'.
 - c. The phrase: "If any man thirst, let him come unto me, and drink" means: 'This is spiritual symbolic language'. It means: 'If anyone wants God's Holy Spirit ("If any man thirst"), let him go to "Jesus" and receive God's Holy Spirit("and drink")'. In this context, water is being used symbolically for God's Holy Spirit.
42. C7-S42: "Jesus" promised the indwelling Holy Spirit.
- a. The phrase: "He that believeth on me" means: 'ThisThis is the basic requirement for true salvation. This is a life-long that "Jesus" will personally keep us saved'.
 - b. The phrase: "as the scripture hath said" means: 'He is referencing the Old Testament'. Please see the Detailed Note for those references.
 - c. The phrase: "out of his belly shall flow rivers of living water" means: 'God's "Holy Spirit" will use the life of all truly saved to offer spiritual blessings to other people'.
43. C7-S43: Clarification of prior sentence. This sentence was not in the original Greek but the message of it was. Therefore, proper interpretation required it to be included so that the message remains the same.
- a. The phrase: "But this spake he of the Spirit" means: 'God's "Holy Spirit"'.
 - b. The phrase: "which they that believe on him should receive" means: 'This is major promise of the New Testament'.
 - c. The phrase: "for the Holy Ghost was not yet given" means: 'This did not happen until Pentecost'.
 - d. The phrase: "because that Jesus was not yet glorified" means: 'This happened at His resurrection'.
44. C7-S44: Some people realized spiritual truth.
- a. The phrase: "Many of the people therefore" means: 'This is the result of what "Jesus" said prior to this sentence'.
 - b. The phrase: "when they heard this saying, said" means: 'This is when they had this conclusion'.
 - c. The phrase: "Of a truth this is the Prophet" means: 'This is the reference to the prophet that Moses told the Jews to obey because He would be God's "Christ"'.
45. C7-S45: Others realized a different spiritual truth. Our sentence says, "Others said, This is the Christ". Some understood that the two references were for the same person and some believed that they were different prophesied people.
46. C7-S46: Still others questioned because of wrong religious teaching. Our sentence says, "But some said, Shall Christ come out of Galilee?" Part of their error was believing that "Jesus" was born in Galilee.
47. C7-S47: Source of their truth. Our sentence says, "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?". This was true but they believed that "Jesus" was born elsewhere.
48. C7-S48: Result of confusion which was not resolved. Our sentence says, "So there was a division among the people because of him".
49. C7-S49: Some wanted to act wrong because of religious beliefs.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that some people wanted to act on their belief.
 - b. The phrase: "And some of them would have taken him" means: 'This is what they wanted to do'.
 - c. The phrase: "but no man laid hands on him" means: 'God prevented it at this time'.
50. **C7-S50**: Some were commanded to act wrong because they worked for the religious leaders.
- a. The phrase: "Then came the officers to the chief priests and Pharisees" means: 'The officers reported back to their bosses'.
 - b. The phrase: "and they said unto them" means: 'The religious leaders questioned the officers'.
 - c. The phrase: "Why have ye not brought him?" means: 'This is what they demanded answered'.
51. **C7-S51**: Why they did not act as commanded. Our sentence says, "The officers answered, Never man spake like this man". They realized that "Jesus" was not like other men and reused to treat Him like He was.
52. **C7-S52**: Challenge from the rulers. Our sentence says, "Then answered them the Pharisees, Are ye also deceived?". They assumed that anyone who disagreed with them must be deceived. They were so full of pride that they would claim that God was deceived and wrong.
53. **C7-S53**: Wrong basis for finding God's truth. Our sentence says, "Have any of the rulers or of the Pharisees believed on him?". This is the wrong standard because it relies on men and directly refuses evidence from God. In addition, the second next sentence tells us that Nicodemus did believe on "Jesus".
54. **C7-S54**: Doctrinal error claimed. Our sentence says, "But this people who knoweth not the law are cursed". Actually, the religious leaders were who were cursed because they did not know the difference between God's law and their own additions to God's law.
55. **C7-S55**: Nicodemus points out the error in their rebuke.
- a. The phrase: "Nicodemus saith unto them" means: 'This was the Pharisee who called the other religious leaders on their error'.
 - b. The phrase: "(he that came to Jesus by night, being one of them)" means: 'This was added by the interpreters to keep the message the same'.
 - c. The phrase: "Doth our law judge any man, before it hear him, and know what he doeth?" means: 'The obvious answer is NO!. However, the religious leaders didn't care about keeping the law'.
56. **C7-S56**: Return rebuke from those in error. Our sentence says, "They answered and said unto him, Art thou also of Galilee?". Notice that they did not answer his question but threatened him with being classified with what they considered to be the lowest Jews.
57. **C7-S57**: Source of their religious error. Our sentence says, "Search, and look: for out of Galilee ariseth no prophet". Their error was assuming that just because something had not happened, they believed it to be impossible to happen.
58. **C7-S58**: End of the meeting. Our sentence says, "And every man went unto his own house".

Chapter 8 Summary:

The Conflict Between Spirit Led Religion and Fleshly Religion.

In this chapter we see the conflict between "Jesus" and the Jewish religious leaders, heat up. The Jewish religious leaders kept looking at things from a physical religious perspective and refuse to understand things from a spiritual perspective. They accuse "Jesus" of having a devil in [John 7:20](#); [John 8:48](#); [John 8:52](#) and [John 10:19](#). They claim this because the doctrine of "Jesus" disagrees with their traditional doctrine and that their traditional doctrine was the true doctrine from God. However, "Jesus" denies their accusation and counters with "Ye are of your father the devil, and the lusts of your father ye will do" in [C8-S51](#). Yes, the doctrine of "Jesus" disagreed with their traditional doctrine. However, their doctrine was not from God but was from the devil.

"Jesus" bases His judgment upon the "spirit" displayed by these people which matches what John tells us in [1John 4:1](#). Thus, we see the argument between religious people and the truly saved in the most basic form. "Jesus", "the word of God" and the truly saved all say that you must judge spiritual matters only according to the spirit that a person displays. However, the religious insist that spiritual matters are judged according to physical religious credentials with the religious leaders having the greatest authority even if they display the "spirit" of a "devil". This entire chapter is giving us various examples of this conflict so that we can learn how to apply the true and proper judgment of someone's "spirit".

[8:31](#) through the end of the chapter tells us the argument between "Jesus" and the Jews over salvation with "Jesus" saying that true salvation requires a change in the person's spirit and the Jews arguing that salvation only requires their physical religious requirement. Please note that [C8-S23](#) tells us that the majority of this chapter happened in the Temple as "Jesus" taught. He did not leave the Temple until the last sentence of our chapter.

The [note for 8:11](#), in the Lord Jesus Christ Study, is large and was written before this Book Study was written. It presents a different perspective of the doctrine found within this chapter. There is only one interpretation, which is God's true interpretation, but there are many applications of doctrinal truth. The two different perspectives are two different applications (points of view) of the same truths found within this chapter. The two perspectives are in agreement with each other even while providing different perspectives and different references to other places within the Bible which tell us the same truths. Therefore, please read and consider both perspectives.

[John 8:1-12](#) tells us that Jews accuse a woman of adultery.

[John 8:3](#); [Matthew 9:2](#); [Mark 2:6](#) and [Luke 5:21](#) all report that the scribes and the Pharisees started to accuse "Jesus" of "blasphemy" Other earlier places we are told that they reacted poorly but these are the first reports of this accusation.

The temptation of "Jesus", is reported in: [John 8:6](#). Please see the Detailed Chapter Note for more Bible references to the temptation of "Jesus".

[John 8:13-30](#) tells us that the Jews accuse "Jesus" of blasphemy and He answers with the common people listening.

In [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#); [Matthew 9:15](#); [Luke 5:35](#) and [Luke 13:35](#), we have a prophecy ("I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come") which is similar to what we find in [Luke 17:22](#). Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for references to other Gospel prophecies.

The phrase "I am he", meaning that "Jesus" was the promised "Messiahs" or "Christ" is found in [John 8:24](#), [John 8:28](#); [John 13:19](#); [John 18:5](#), [John 18:6](#), [John 18:8](#).

Links to New Testament reference to the "suffering of Christ", and of the saved sharing in that suffering, include: [John 2:19](#); [John 3:14](#); [John 8:28](#); [John 12:32-34](#). Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for other references to these prophecies.

In [John 8:29](#) we read that God the Father did not leave "Jesus" alone because "I do always those things that please him". This was part of His telling about His coming crucifixion and how God the Father would be with Him even through that. From this we see that God will never abandon us, no matter what the circumstances, if we are doing God's will. Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for references to other Gospel prophecies.

[John 8:31-58](#) tells us that "Jesus" instructs "those Jews which believed on him" and they argue and reject instruction.

The verses in John which tell us about "Jesus" dealing with devils: They are:

1. In [John 8:48-49](#); [John 8:52](#) and [John 10:20-21](#), people accused "Jesus" of using the power of devils.
2. In [John 8:44](#), "Jesus" told the religious leaders that the devil was their spiritual father and they did the lusts of devils.
3. In [John 8:48-49](#), "Jesus" denied having a devil
4. In [John 6:70](#); [John 13:2](#) "Jesus" says that Judas Iscariot has a devil. In [John 13:27](#) and [Luke 22:3](#) we are told that "Satan" entered him.
5. In [John 13:2](#) we are told "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him". Since Judas chose to do this, and since God does not take away our free will, "Jesus" warned Judas, and the other disciples, of the consequence but did not prevent this action. If we chose to give ourselves to the service and / or the "doctrines of devils" ([1Timothy 4:1](#)), then God will not stop us.

Please see the section on [Jesus and Devils.](#), found in the Study called [Significant Gospel Events](#) for links to other Bible references to devils.

In [John 8:1-12](#), "Jesus" deals with the commandment about adultery. Please see the section on [Jesus and the Ten Commandments](#), found in the Study called [Significant Gospel Events](#) for links to this truth including links to the Old Testament.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C8-S1](#): "Jesus" prayed before teaching. Our sentence says, "Jesus went unto the mount of Olives". It does not say when nor why but elsewhere in the Gospel accounts we are told that this was where "Jesus" went to pray. In addition, our next sentence starts with the word "And", which means it is adding that "Jesus" taught to our current sentence telling us that He went to the place where He prayed.
2. [C8-S2](#): "Jesus" taught.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence where we read that "Jesus" went to His favorite place to pray.
 - b. The phrase: "And early in the morning he came again into the temple" means: "[Jesus](#) went from the place to pray to the place to teach'.
 - c. The phrase: "and all the people came unto him" means: '[At this time, they were willing to listen and be taught](#)'.
 - d. The phrase: "and he sat down, and taught them" means: "[Jesus](#) taught when the people listened'.
3. [C8-S3](#): "The scribes and Pharisees" interrupted with a trap. I'm always amazed at how many '[Good, Godly, Bible believing, KJV only, fundamental Baptists](#)' had the same doctrine as the Pharisees when it comes to "adultery". Their doctrine matches exactly with the doctrine that we read in this account. "Adultery" is not a sexual sin but a violation of a covenant agreement. Please see the Word Study on [adultery](#) for evidence of this truth.
 - a. The phrase: "And the scribes and Pharisees brought unto him a woman taken in adultery" means: '[They interrupted His teaching to make this accusation](#)'. This proves that they had no respect for "Jesus".
 - b. The phrase: "and when they had set her in the midst" means: '[They busted into the people listening to "Jesus", forced those people out of their way, and threw this woman down in front of "Jesus"](#)'.
 - c. The phrase: "They say unto him" means: '[This was what they said, after rudely interrupting](#)'.
 - d. The phrase: "Master" means: '[This is respectful title for a teacher](#)'. However, they used it in mockery because they refused to show respect. In addition, they were challenging His position as "Lord".
 - e. The phrase: "this woman was taken in adultery, in the very act" means: '[This is their accusation](#)'. Notice that they did not also bring the other person. Now realize that Satan wants us to focus on that fact while you ignore the doctrinal error which so many people accept. The true doctrinal point of this account is the true meaning of the word "adultery".
4. [C8-S4](#): "The scribes and Pharisees" present their challenge.
 - a. The phrase: "Now Moses in the law commanded us" means: '[They proved that they were not seeking truth](#)'. Notice that they say, "in the law". A question about law is to be presented to a

- lawyer or, in their day, to a "lord". The fact that they called "Jesus" "Master" proves that they expected Him to not be able to answer or, at most, give an answer that they could dispute. Most likely, there were lawyers in their group just in case "Jesus" did give an answer.
- b. The phrase: "that such should be stoned" means: 'This proves their hard heart. They paid for the services of a whore and then planned to kill her for providing what they paid for'.
 - c. The phrase: "but what sayest thou?" means: 'Here is their challenge given to "Jesus" personally ("thou")'. This eliminates any possibility of quoting the writings of someone else.
5. **C8-S5:** Why "the scribes and Pharisees" tried to trap "Jesus".
 - a. The phrase: "This they said, tempting him" means: 'This tells us their purpose in what they said and did'.
 - b. The phrase: "that they might have to accuse him" means: 'They wanted to dispute the doctrine of "Jesus", but had no valid basis at that time. Thus, they were trying to generate a basis for their complaint'.
 6. **C8-S6:** How "Jesus" reacted.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But Jesus stooped down" means: 'did "Jesus" not answer them in words like they expected'. They were prepared for a public argument and "Jesus" refused to accommodate them.
 - c. The phrase: "and with his finger wrote on the ground" means: '"Jesus" answered them in writing'.
 - d. The phrase: "as though he heard them not" means: 'And, as our next sentence tells us, they were verbally badgering Him and He ignored them'.
 7. **C8-S7:** "The scribes and Pharisees" continue to badger "Jesus".
 - a. The phrase: "So when they continued asking him" means: 'They were badgering "Jesus"'.
 - b. The phrase: "he lifted up himself" means: '"Jesus" stood up to answer them'. There is a psychological difference between answering someone while stooped down and while standing up.
 - c. The phrase: "and said unto them" means: ". . . ."
 - d. The phrase: "He that is without sin among you" means: '"Jesus" changed the basis of their argument from physical legal words to spiritual judgment by God'. This completely altered the basis of their argument.
 - e. The phrase: "let him first cast a stone at her" means: 'First prove your own perfect innocence before God'.
 8. **C8-S8:** "Jesus" returns to His writing.
 - a. The phrase: "And again he stooped down" means: 'This brought their focus to what He had already written'.
 - b. The phrase: "and wrote on the ground" means: '"Jesus" added more sins done by the people making accusations against the woman'.
 9. **C8-S9:** The reaction of "the scribes and Pharisees" to what "Jesus" wrote.
 - a. Our sentence starts with the word "And", which means it is adding the reaction of the accusers to what was said in the prior sentence.
 - b. The phrase: "And they which heard it" means: 'This would be all of the accusers'.
 - c. The phrase: "being convicted by their own conscience" means: 'They saw their own sin written there and "their own conscience" "convicted" them of their own sins'. Since they were not ready to be judged by God, they left.
 - d. The phrase: "went out one by one" means: 'This proved their own conviction'.
 - e. The phrase: "beginning at the eldest" means: 'The eldest had the most sins. Therefore, he was the first to see his own sins written down'.
 - f. The phrase: "even unto the last" means: 'Every one of them saw their own sins written down'.
 - g. The phrase: "and Jesus was left alone" means: 'Eventually, they all left'.
 - h. The phrase: "and the woman standing in the midst" means: 'She did not have to be convicted and leave because she was already convicted at the start of the incident'.
 10. **C8-S10:** "Jesus" acknowledges that the false accusers are gone.

- a. The phrase: "When Jesus had lifted up himself" means: 'He did this when He knew that they had all left'.
 - b. The phrase: "and saw none but the woman" means: 'He verified what He already knew'.
 - c. The phrase: "he said unto her" means: 'This is the first that "Jesus" said to her'.
 - d. The phrase: "Woman, where are those thine accusers?" means: 'He made sure that she realized that all of her accusers had left'.
11. **C8-S11**: "Jesus" has her acknowledge the changed circumstance. Our sentence says, "hath no man condemned thee?".
12. **C8-S12**: She acknowledges the changed circumstance.
- a. The phrase: "She said, No man" means: 'She answered His question'.
 - b. The word "Lord" means: 'Notice that this is capitalized. She recognized "Jesus" as 'God in human flesh' and her own future spiritual judge'.
13. **C8-S13**: "Jesus" renders His judgment of the sin she was accused of.
- a. The phrase: "And Jesus said unto her" means: "'Jesus" gave this judgment as 'God in human flesh' and her future spiritual judge'.
 - b. The phrase: "Neither do I condemn thee" means: 'This is different from being pronounced to be innocent'. Lots of people who are not legal professionals claim to be legal experts and interpret this wrongly. Ask a true legal professional about this. "Jesus" is the "judge of all the Earth" (**Genesis 18:25**). "Jesus" did what was legally correct and allowed in this incident. Most people don't realize the legal parts of this but they are explained in the Detail Note for the prior sentence.
 - c. The phrase: "go, and sin no more" means: "'Jesus" repeatedly tells people this when He forgives them'. This matches the doctrine found in **Romans 6**. Forgiveness and receiving God's "grace" are not to be abused by a life of ongoing sin.
14. **C8-S14**: "Jesus" said why people should follow His example.
- a. The phrase: "Then spake Jesus again unto them, saying" means: "'Jesus" said this to the people He was teaching before the interruption. Please notice that our sentence starts with the word "Then", which means 'After the prior incident and as a result of it'. In this sentence, "Jesus" tells us that He teaches Godly knowledge and understanding. The way that He handled the prior incident, with both the woman and with the accusers, are to be used for our own spiritual knowledge and understanding'.
 - b. The phrase: "I am the light of the world" means: "'Jesus" tells us that He teaches Godly knowledge and understanding'.
 - c. The phrase: "he that followeth me shall not walk in darkness" means: 'If we learn what "Jesus" teaches and do those things even for the small repeated things of life ("walk") Then we will not follow the way of devils ("walk in darkness")'.
 - d. The phrase: "but shall have the light of life" means: 'Instead of "walking in darkness", We will have God's "light" guide us for how to live'.
15. **C8-S15**: False accusation by the Pharisees based upon prior statement by "Jesus".
- a. The phrase: "The Pharisees therefore said unto him" means: 'The religious leaders wanted to disagree with any doctrine which "Jesus" gave'.
 - b. The phrase: "Thou bearest record of thyself" means: 'This phrase was true'.
 - c. The phrase: "thy record is not true" means: 'This phrase might have been true or might have been wrong. The statements by "Jesus" needed to be verified. However, since they drew a conclusion before verifying their belief, they lied when they claimed that their opinion was a true conclusion'. Please see the next sentence for more on this truth.
16. **C8-S16**: "Jesus" answers their accusation.
- a. The phrase: "Jesus answered and said unto them" means: "'Jesus" corrects their error'.
 - b. The phrase: "Though I bear record of myself" means: 'He acknowledged this much while making it clear that their conclusion could not be truthfully reached from this much only'.
 - c. The phrase: "yet my record is true" means: "'Jesus", effectively, called them liars and said that their conclusion was wrong'.
 - d. The phrase: "for I know whence I came" means: "'Jesus" knew that He came from God the Father and brought His message, which is always true'.
 - e. The phrase: "and whither I go" means: "'Jesus" knew that He would return to Heaven where everyone would know if He told the truth or not'.

- f. The phrase: "but ye cannot tell whence I come" means: 'They did not know that "Jesus" came from God the Father and brought His message, which is always true'.
 - g. The phrase: "and whither I go" means: 'They did not know that He would return to Heaven because He delivered God's message truthfully'.
17. **C8-S17**: The wrong basis for judgment was used by the Pharisees.
- a. The phrase: "Ye judge after the flesh" means: 'They used the wrong basis for spiritual judgment. "After the flesh" can not render anything spiritually correct'.
 - b. The phrase: "I judge no man" means: "'Jesus" did not judge then but will judge everyone after they leave this physical life'.
18. **C8-S18**: Why they can believe how "Jesus" judged.
- a. The phrase: "And yet if I judge, my judgment is true" means: 'As just written, "Jesus" will judge everyone after they leave this physical life'.
 - b. The phrase: "for I am not alone, but I and the Father that sent me" means: 'God the Father will judge along with "Jesus" and their judgment will agree completely'.
19. **C8-S19**: Basis for verifying the claim by "Jesus".
- a. The phrase: "It is also written in your law, that the testimony of two men is true" means: 'This is a critical precept. We will not be judged by everything in the "word of God" but we will be judged by everything in the "word of the Lord" The difference is that anything which is part of God's law used for judgment is part of the "word of the Lord" and is written literally in the "word of God" at least twice. (That gives us at least two witnesses from God)'.
20. **C8-S20**: Identification of the two witnesses required by law. Our sentence says, "I am one that bear witness of myself, and the Father that sent me beareth witness of me". Please see the Detailed Note for those Bible references where we see this truth.
21. **C8-S21**: Challenge from the Pharisees. Our sentence says, "Then said they unto him, Where is thy Father?". They thought that "Jesus" spoke of a physical man whom they could grill.
22. **C8-S22**: "Jesus" responds to the prior question.
- a. The phrase: "Jesus answered" means: "'Jesus" gave a spiritual answer to their physical question. They still have not realized that all of the statements, in this chapter and by "Jesus", must be understood spiritually'.
 - b. The phrase: "Ye neither know me, nor my Father" means: 'Notice that His statement uses the word "ye" (each and every one of you personally)'. Religion always claims that non-personal religious activities are what God demands. However, God responds to that belief with 'Go to Hell' ([Luke 13:27](#)). God demands a personal intimate relationship which is pictured by marriage and in which people agree to obey because "Jesus" is their personal "Lord".
 - c. The phrase: "if ye had known me, ye should have known my Father also" means: "'Jesus" shows us the character of God the Father ([John 14:9](#))'.
23. **C8-S23**: The reaction to these statements by "Jesus".
- a. The phrase: "These words spake Jesus in the treasury" means: 'This is where "Jesus" was physically at when He had this dispute with the religious leaders'.
 - b. The phrase: "as he taught in the temple" means: 'This is what "Jesus" was doing most of the time while He was in the Temple. I imagine that He went into the treasury while taking a short break from teaching'.
 - c. The phrase: "and no man laid hands on him" means: 'This is what the religious leaders wanted to do but God prevented their actions'.
 - d. The phrase: "for his hour was not yet come" means: 'This is why'.
24. **C8-S24**: The next message from "Jesus".
- a. The phrase: "Then said Jesus again unto them" means: "'Jesus" gave them this warning'.
 - b. The phrase: "I go my way" means: "'Jesus" would return to Heaven'.
 - c. The phrase: "and ye shall seek me, and shall die in your sins" means: "'Jesus" will cut them off from the possibility of being saved even though they are still alive physically'.
 - d. The phrase: "whither I go, ye cannot come" means: 'They can not go the Heaven'. This is because they rejected the truth multiple times.
25. **C8-S25**: The Jews failed to understand the prophecy because they were asking each other instead of asking "Jesus" for clarification. In addition, they were trying to understand spiritual message from a physical perspective. Our sentence says, "Then said the Jews, Will he kill himself?".

26. **C8-S26:** Why the Jews failed to understand the prophecy. Our sentence says, "because he saith, Whither I go, ye cannot come".
27. **C8-S27:** "Jesus" explains their lack of understanding.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" added this explanation, but they still did not understand.
 - The phrase: "And he said unto them" means: "Jesus" gave this explanation'.
 - The phrase: "Ye are from beneath; I am from above" means: 'They looked at His message from the opposite point of view from which it was given'.
 - The phrase: "ye are of this world; I am not of this world" means: 'They used worldly, natural, reasoning but "Jesus" did not speak using that method of reasoning ([1Corinthians 2:14](#))'.
28. **C8-S28:** Why "Jesus" started this section like He did.
- The phrase: "I said therefore unto you" means: "Jesus" said this as a result ("therefore") of the prior sentence'. Since 'each and every one of you personally "are from beneath" and "are of this world", your thinking is wrong and is sinful'.
 - The phrase: "that ye shall die in your sins" means: "Jesus" said this because they had wrong thinking and were sinning when they thought that they were pleasing God'.
 - The phrase: "for if ye believe not that I am he" means: 'This is why ("for") He said that their thinking was wrong ("ye believe not that I am he")'.
 - The phrase: "ye shall die in your sins" means: 'Since they each personally refuse to believe God's provision for their own personal salvation ("ye believe not that I am he"), they will not have God's provision to blot out their sins and "shall die in your sins"'.
29. **C8-S29:** The Jews finally ask the right question. Our sentence says, "Then said they unto him, Who art thou?".
30. **C8-S30:** "Jesus" refers them back to the answer which they rejected in the past. Our sentence says, "And Jesus saith unto them, Even the same that I said unto you from the beginning". "Jesus" had told them before, but they refused to believe what He said. He did miracles more than was counted, which is the sign that their prophets had told them to look for. He displayed wisdom and knowledge of scripture which was more than any of the religious leaders had. In other words, He had literally told them Who He was and gave them all of the evidence that God told them to look for and they still refused to believe. That was why He told them, "ye shall die in your sins".
31. **C8-S31:** The present action of "Jesus" versus future action by Him.
- The phrase: "I have many things to say and to judge of you" means: 'This is what "Jesus" will do in the future when we are in Heaven facing the "judgment seat of Christ" or the "great white throne judgment"'.
 - The phrase: "but he that sent me is true" means: 'God the Father had promised them a messenger and that was the current job of "Jesus"'.
 - The phrase: "and I speak to the world those things which I have heard of him" means: "Jesus" was telling the people what God's "Holy Spirit" told Him to say about God the Father'. He did nothing else until after His crucifixion and resurrection.
32. **C8-S32:** The misunderstanding of the Jews. Our sentence says, "They understood not that he spake to them of the Father".
33. **C8-S33:** "Jesus" prophesies of future salvation of some Jews.
- The phrase: "Then said Jesus unto them" means: 'This is one of the many prophecies of the crucifixion'. Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for other references where the crucifixion is prophesied.
 - The phrase: "When ye have lifted up the Son of man" means: 'This is a prophecy of the crucifixion'.
 - The phrase: "then shall ye know that I am he" means: 'The crucifixion will cause some to believe'.
 - The phrase: "and that I do nothing of myself" means: 'The crucifixion will prove that "Jesus" was a literal physical man Who dies as a man and that He used the power of God to do all of the miracles'. He did not do them in His own power, which proved that His message was from God. As Nicodemus said in in [John 3:1](#), "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".

- e. The phrase: "but as my Father hath taught me" means: "Jesus" spoke what God the Father told Him to say and He did not say what He personally wanted to say. He was strictly a messenger for God the Father during the time of the Gospel accounts'.
34. **C8-S34**: Why Jews will believe in the future.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that God the Father was with "Jesus" all throughout the Gospel time.
 - The phrase: "And he that sent me is with me" means: 'God the Father sent "Jesus" and was always with Him'.
 - The phrase: "the Father hath not left me alone" means: 'God will always be with us so long as we devote our life to His service'.
 - The phrase: "for I do always those things that please him" means: 'Why'. If we want to always have God with us then we need to dedicate our life to always being a servant of God. . .
35. **C8-S35**: Immediate result of the words from "Jesus". Our sentence says, "As he spake these words, many believed on him".
36. **C8-S36**: Addition needed for freedom of true salvation.
- The phrase: "Then said Jesus to those Jews which believed on him" means: 'This was not directed to the lost'. . . .
 - The phrase: "If ye continue in my word" means: 'Each and every one of us personally must "continue in the word of God" if we wish to be free from the addiction of sin'.
 - The phrase: "then are ye my disciples indeed" means: 'If we are truly doing this then we will have a disciplined life which includes daily prayer and Bible study'.
 - The phrase: "And ye shall know the truth" means: 'We will know what "the word of God" says'.
 - The phrase: "and the truth shall make you free" means: 'Obedience to "the word of God" is what makes us free from the addiction of sin'.
37. **C8-S37**: The Jews answer from unbelief which was based upon doctrinal error.
- The phrase: "They answered him" means: 'This was their response to what "Jesus" had just said'.
 - The phrase: "We be Abraham's seed" means: 'This is the wrong doctrinal basis for any claim related to God. The word "seed" speaks of physical descendant'. [John 1:12-13](#) tells us that our everlasting salvation is "not of blood". Also, [Galatians 4:22-28](#) explains that salvation is not of blood but is based upon the "promise of God". If it was based upon "blood" or "seed", then the Arabs, not the Jews, would have the way of salvation and most people in the world would never have a chance for true salvation.
 - The phrase: "and were never in bondage to any man" means: 'This is a direct denial of their time in Egypt and their years of prayers for deliverance'.
 - The phrase: "how sayest thou, Ye shall be made free?" means: 'They only asked this question because they refused to believe the truth from their own scriptures'.
38. **C8-S38**: "Jesus" explains the bondage of sin.
- The phrase: "Jesus answered them" means: 'This is the direct answer to the false claim in the prior sentence'. In this sentence, "Jesus" proves that they, and all men, are slaves to sin. Yes, we can be "made free", but we all start out servants to sin.
 - The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - The phrase: "Whosoever committeth sin is the servant of sin" means: 'This is a definition and an absolute law of reality'.
39. **C8-S39**: A difference between a servant and a son.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. . .
 - The phrase: "And the servant abideth not in the house for ever" means: 'We start out as servants of God. But, we first consciously sin, we stop being a servant of God and stop abiding in God's house'.
 - The phrase: "but the Son abideth ever" means: "Jesus" never sinned and never stopped abiding in the house of God'.
40. **C8-S40**: Why to have a relationship with God's "Son".

- a. The phrase: "If the Son therefore shall make you free" means: 'Pay attention to the word "if"'. This does not happen unless we obey Him all of the time, and seek His help when our addiction is trying to make us sin. Also, realize that this phrase uses the word "you" while the next phrase uses the word "ye". This offer is made to everyone in general, but the freedom from addictive sin is done on a personal basis.
 - b. The phrase: "ye shall be free indeed" means: 'Each and every one of you personally will lose your addiction to specific sins one at a time'.
41. C8-S41: Why being a "seed" is not enough.
- a. The phrase: "I know that ye are Abraham's seed" means: "'Jesus" acknowledged their claim'.
 - b. The phrase: "but ye seek to kill me" means: "'Jesus" points out that they did not act like Abraham'.
 - c. The phrase: "because my word hath no place in you" means: 'This is why they did not act like Abraham. Abraham served God because of the promises in "the word of God". Those Jews refused to do the same'.
42. C8-S42: The difference between the Father of "Jesus" and the father of the Jews. Our spiritual actions prove who is our true spiritual father.
- a. The phrase: "I speak that which I have seen with my Father" means: 'The words of "Jesus" show us the character of God the Father'.
 - b. The phrase: "and ye do that which ye have seen with your father" means: 'The actions of the lost show us the character of the devil'.
43. C8-S43: Denial from the Jews. Our sentence says, "" means: 'They answered and said unto him, Abraham is our father'. Earlier they claimed that they were "Abraham's seed", which means: 'physical descendants'. Now they claim, "Abraham is our father", which means: 'they have the character of Abraham'. And, the answer from "Jesus", in our next sentence, shows this distinction.
44. C8-S44: Evidence against their claim.
- a. The phrase: "Jesus saith unto them" means: 'This answer from "Jesus" shows us how we will be judged by God and how we should judge the actions by others'.
 - b. The phrase: "If ye were Abraham's children" means: 'This is a conditional phrase which is true only if the next phrase is fulfilled'. And, this sentence must be considered within the context of the surrounding sentences. One major source of doctrinal error is taking what the Bible says out of context.
 - c. The phrase: "ye would do the works of Abraham" means: 'Each and every one of you personally "would do the works of Abraham"'. Our next sentence starts with the word "but", and shows evidence that the Jews did not fulfill this phrase. Therefore, their claim was invalid.
45. C8-S45: Further evidence against their claim.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. In this sentence, "Jesus" is telling them how they acted differently than Abraham did. And, sins they claimed "Abraham is our father" just before this answer, this sentence proves that their claim is a lie. In addition, after proving them to be liars, our next sentence says that they have the character of their true spiritual father, who is Satan.
 - b. The phrase: "But now ye seek to kill me" means: 'Notice that they did not deny this charge'. These Jews were with the Pharisees, who started this discussion with "Jesus" back in C8-S15. It is important to consider context in cases like this so that we know who is speaking and who he is speaking to and what is their relationship which motivates what is said. The Pharisees wanted to kill "Jesus" because He proved their doctrine wrong, on a continual basis, which destroyed their authority with the people.
 - c. The phrase: "a man that hath told you the truth" means: 'Someone who wants to murder another person because they "hath told you the truth", has their authority based upon a lie'. (The word "hath" means: 'ongoing having'. "Jesus" "told them the truth" on an ongoing basis.)
 - d. The phrase: "which I have heard of God" means: 'God the Father was the source of the truth which "Jesus" told to them'.
 - e. The phrase: "this did not Abraham" means: 'This is the most critical phrase of our sentence'. People want to claim certain blessings which were received by historical people. However, in order to do so that must serve God like the historical person did.

46. **C8-S46**: Conclusion from the evidence. Our sentence says, "Ye do the deeds of your father" means: 'Here, "Jesus" accuses them of having the character of Satan'.
47. **C8-S47**: The Jews finally understood, and denied, the spiritual message.
- The phrase: "Then said they to him" means: 'This is a direct response to the accusation from "Jesus" in the prior sentence'.
 - The phrase: "We be not born of fornication" means: 'Here the word "fornication" is used spiritually. When your spiritual father is Satan, and your spiritual mother is the Jewish religion, or the church, you are spiritually "born of fornication" because the only Spirit which is supposed to produce spiritual children with the Jewish religion, or with the church, is God'.
 - The phrase: "we have one Father, even God" means: 'Here, the Jews, and in particular, the Pharisees, claim that God the Father is their spiritual Father. However, in the Bible, and in particular within the context of this argument, a father gives his character to his children, even if they are not born of his seed'. And, "Jesus" has said that they do not have the character of God the Father nor of Abraham but do have the character of Satan. In addition, the next several sentences constitute the answer from "Jesus" to their claim in the prior sentence. In this answer, "Jesus" will give more detailed evidence of whom their true spiritual father is.
48. **C8-S48**: Why their claim is wrong.
- The phrase: "Jesus said unto them" means: 'This is the direct response from "Jesus" to their claim in the prior sentence'. In the rest of this answer, "Jesus" will give them further information to support His answer in this sentence. However, while the rest is support, this sentence is the direct response to the false claim in the prior sentence.
 - The phrase: "If God were your Father" means: 'This is a conditional phrase ("if") which is true only if the rest of the sentence is fulfilled'.
 - The phrase: "ye would love me" means: 'Since they wanted to kill Him, they, obviously, did not love Him. Therefore, this phrase is not fulfilled and their claim of the prior sentence is proven to be false'.
 - The phrase: "for I proceeded forth and came from God" means: 'This is why they had to love "Jesus" if they truly had God the Father as their true spiritual father. "Jesus" came from Heaven ("proceeded forth") and brought them the message from God the Father ("and came from God")'. That is why they had to "love Jesus" if God the Father was their true spiritual father.
 - The phrase: "neither came I of myself" means: "'Jesus" did not decide to come on His own for His own purpose'.
 - The phrase: "but he sent me" means: 'God the Father sent "Jesus" to do the will of God the Father'.
49. **C8-S49**: Question to make the Jews think. Our sentence says, "Why do ye not understand my speech?". "Jesus" answers this question in the next sentence. Therefore, He did not expect them to answer it correctly but asked the question to try and get them to think about what he would tell them.
50. **C8-S50**: Why the Jews had a problem understanding. Our sentence says, "even because ye cannot hear my word". This sentence answers the question of the prior sentence. They "could not hear His word" because He was speaking spiritual truths and they insisted on trying to understand the spiritual from a physical and religious perspective.
51. **C8-S51**: A clear statement of accusation.
- The phrase: "Ye are of your father the devil" means: 'Each and every one of you personally received your character from Satan'.
 - The phrase: "and the lusts of your father ye will do" means: 'Your life if focused on doing the sinful lusts that you have been taught to seek'.
52. **C8-S52**: Description of the character of the devil.
- The phrase: "He was a murderer from the beginning" means: "'Jesus" has already accused them of trying to kill him twice in this chapter and several times in prior chapters. Thus, they have proven to have the same character as Satan as far as the word "murderer" goes'.
 - The phrase: "and abode not in the truth" means: "'Jesus" has also accused them of trying to kill Him because He told them the truth from God the Father. Someone who "abode in the truth" would not react that way to being told the truth'.
 - The phrase: "because there is no truth in him" means: 'The reason that Satan was a liar, and all of his spiritual children are liars, is "because there is no truth in him"'.

53. **C8-S53:** Further description of the character of the devil.
- The phrase: "When he speaketh a lie" means: 'Satan and his devils speak lies and teach false doctrines' (1 Timothy 4:1).
 - The phrase: "he speaketh of his own" means: 'When devils speak lies, they tell those lies to people who belong to them and those people pass on the lies and doctrines from devils'.
 - The phrase: "for he is a liar" means: 'This is why Satan, and all devils, act this way'.
 - The phrase: "and the father of it" means: 'Satan teaches all who follow him to also be liars'.
54. **C8-S54:** Why they rejected the truth from "Jesus".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The prior sentence says that liars belong to Satan and this sentence adds that they refused to believe the truth. That actually makes them also liars and children of Satan.
 - The phrase: "And because I tell you the truth" means: "Jesus" is adding another evidence that they are liars'.
 - The phrase: "ye believe me not" means: 'When "Jesus" tells them the truth, they refuse to accept and believe it. That is the attitude and action of liars. People who always tell the truth accept the truth when they hear it'. Now, most people think that they are not liars because they sometimes tell the truth. However, someone only has to murder another person in order to become a murderer. Likewise, according to God's judgment and "the word of God", someone only has to say one lie within their life in order for God to judge them as liars. And, only a liar would claim that they have never told a lie.
55. **C8-S55:** A challenge from "Jesus". Our sentence says, "Which of you convinceth me of sin?". The dictionary definitions for the word "convince" include usages which are not in the "word of God". The true Biblical definition is: 'Convict; prove wrong'. And, the true Biblical definition of the word "convinceth" is: 'provide an everlasting conviction; prove wrong in a way that can never be overthrown'. Thus, "Jesus" is really asking then, 'Which of you can prove, in God's court, that "Jesus" has done some sin?'. And, it has to be done in God's court because that is the only place where judgments are made which are never overturned. "Jesus" is asking this question because he is making accusation against them which will send them to Hell. As a result, when people can not deny an accusation, the typical response is to counter claim a wrong against their accuser. Therefore, "Jesus" is asking them this question because that is the level of His accusation and if they want to counter-accuse, they have to meet the same standard of evidence to back their accusation.
56. **C8-S56:** Second challenge from "Jesus".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In the prior sentences, "Jesus" "convinced" them of sin and pointed out that no one could "convince" Him of sin. In particular, He "convinced" (proved) them of lying. And, "Jesus" that He never lied. Thus, He proved that they did this particular sin which He did not do. And, that is the context of our current sentence.
 - The phrase: "And if I say the truth" means: 'Our sentence says "if", and uses it in the sense of "since" for those people who believed truth. However, some Jews believed that "Jesus" lied. Thus, those people will reject everything that He says. As a result, the next phrase is directed at the people who believed that "Jesus" "said the truth". And, because there are two different reactions, our sentence uses the word "if" to exclude the nonbelievers from the next phrase'.
 - The phrase: "why do ye not believe me?" means: 'Since some people accept that "Jesus", tells the truth, they should believe what "Jesus" says'. "Jesus" is asking this question to make those people think and realize that they are letting liars convince them that what "Jesus" says is not reliable.
57. **C8-S57:** True evidence proving the point from "Jesus".
- The phrase: "He that is of God heareth God's words" means: 'Anyone who truly belongs to God ("of") spiritually hears "God's words" in and ongoing way ("heareth") and retains them to guide how they live'.
 - The phrase: "ye therefore hear them not" means: 'Each and every one of the deniers personally do not spiritually hear God's words because ("therefore") they do not always believe what "Jesus" says'. (The "therefore" is giving a result from what "Jesus" said in the prior sentence.

- c. The phrase: "because ye are not of God" means: 'The existing cause ("because") of their not being able to spiritually hear what "Jesus" says is their lack of belonging to God'.
58. **C8-S58:** False accusation with no basis.
- a. The phrase: "Then answered the Jews" means: 'The Jews gave this answer after "Jesus" accused them of not belonging to God and as a result of His accusation'.
- b. The phrase: "and said unto him" means: 'They said the following in response'. . . .
- c. The phrase: "Say we not well that thou art a Samaritan" means: 'Their religion claimed that all Samaritan were lost and could never be saved in spite of "Jesus" going there and saving many ([John 4](#))'.
- d. The phrase: "and hast a devil?" means: 'This claim is the true "unforgivable sin"'. . . .
59. **C8-S59:** Answer from "Jesus".
- a. The phrase: "Jesus answered" means: 'Once more "Jesus" responded to their false accusation'.
- b. The phrase: "I have not a devil" means: "'Jesus" denies their false accusation, which is the "unforgivable sin"'. They claimed that the miracles which "Jesus" did using the power of God's "Holy Spirit" was actually done by a devil. That is why they said that He had a devil. With this accusation, they brought a curse upon themselves which will send them to Hell with no chance to be saved.
- c. The phrase: "but I honour my Father" means: 'The miracles, which they claimed were done by a devil, "Jesus" had told them were done with the power of God the Father. That is what this phrase means. When they claimed that the works were done by a devil, they dishonoured God the Father. When "Jesus" said that the miracles were done by the power of God the Father, He honored God'. Likewise, when we acknowledge that all spiritual works are actually done by the power of God, we honor God. When we claim that they are done by us, we dishonor God.
- d. The phrase: "and ye do dishonour me" means: 'When they claimed that the truth which "Jesus" told them was a lie, they "dishonoured" "Jesus"'. . . .
60. **C8-S60:** "Jesus" is not the one seeking "glory".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence is adding another proof that "Jesus" did not have a devil.
- b. The phrase: "And I seek not mine own glory" means: 'Since every devil motivated person seeks their own glory, and since "Jesus" did not do that, His actions proved that He did not have a devil and he was not motivated by a devil'.
- c. The phrase: "there is one that seeketh and judgeth" means: 'God the Father is continually seeking people He can save and He judges if a person will be saved or condemned'. Be careful with this doctrine. There is a popular doctrinal error which claims that God "predestines" people to Heaven or to Hell and gives people no choice in the matter. The truth is that God "judgeth" the choices that we make in life. He only confirms the results of the life-style which we each personally choose.
61. **C8-S61:** Obedience is required for true Biblical salvation This sentence, like most of this chapter, must be understood spiritually.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
- b. The phrase: "If a man keep my saying". The word "keep" means: 'Hold onto and never let go for any reason'. Thus, our phrase is telling us how to get the result promised in the last phrase. Thus, our phrase means: 'If we hold onto what the New Testament tells us that "Jesus" said directly or that He said through His apostles and authors of the New Testament'.
- c. The phrase: "he shall never see death" means: 'This person will never see spiritual death but will go directly to Heaven when they die physically'. This phrase proves that the Roman Catholic doctrine of '*Purgatory*' is a lying doctrine of a devil.
62. **C8-S62:** False accusation again. Our sentence says, "Then said the Jews unto him, Now we know that thou hast a devil". In the next three sentences the Jews explain why they had this conclusion. Their first error was to judge a spiritual saying according to physical laws. We need to always use the right method to judge anything. Physical things are judged according to physical laws unless there is a spiritual power

overcoming the limits of physical laws. However, spiritual things must always be judged according to spiritual laws set up by God and explained in "the word of God". When they said, "Now we know that thou hast a devil", they admitted that they knew that they were dealing with a spiritual matter because a "devil" is 'an unclean spirit'. But, even though they knew that they were dealing with a spiritual matter, they judged it according to physical laws, as proven by their sayings in the next few sentences. Therefore, they are deliberately using a wrong procedure and, as a result, they arrive at a wrong conclusion. And, we need to be extra careful to always use the right procedure, when dealing with spiritual matters, or we will get the wrong conclusion and suffer because of our error.

63. **C8-S63**: Reasoning behind prior false accusation.
- The phrase: "Abraham is dead" means: 'This is true physically but not true spiritually, as proven at the *'Mount of Transfiguration'*'. Thus, they arrived at a wrong conclusion by judging a spiritual truth by the laws of the physical reality.
 - The phrase: "and the prophets" means: 'This is true physically but not true spiritually, as proven at the *'Mount of Transfiguration'*'. Thus, they arrived at a wrong conclusion by judging a spiritual truth by the laws of the physical reality.
 - The phrase: "and thou sayest" means: "'Jesus" personally said this'.
 - The phrase: "If a man keep my saying, he shall never taste of death" means: 'This is the spiritual truth that they objected to'. As I explain in the lessons on the [Hermev](#) Web Page, We need to keep the right attitude about God and "the word of God" if we are going to use the right procedure and arrive at the right conclusion. God, and "the word of God", are never wrong. If they seem wrong, then we are trying to understand what we can not understand at this time. That is usually due to having a wrong attitude which makes us judge God, and "the word of God". In addition, our attitude makes us declare that God's "perfect word of God" is wrong when the actual source of the error is our attitude and our using the wrong procedure to interpret God's "perfect word of God".
64. **C8-S64**: Question of incredulity. Our sentence says, "Art thou greater than our father Abraham, which is dead?". The answer is 'YES' and it was proven at the *'Mount of Transfiguration'*. In addition, as already explained, Abraham was dead physically but not spiritually. Therefore, this question proves that they are judging a spiritual saying according to physical laws.
65. **C8-S65**: Statement from "Jesus" goes against evidence.
- The phrase: "and the prophets are dead" means this phrase is wrong just like the prior sentence was wrong. Please see the prior note for the explanation which also fits this phrase.
 - The phrase: "whom makest thou thyself?" means: 'They were asking "Jesus" who made him the "Son of God"'. It should be obvious that God the Father did this when He had His "Son" conceived in Mary.
66. **C8-S66**: The answer from "Jesus" proves that they misapply their evidence. Notice that "Jesus" does not directly answer their question but that he first tells them how to reach the correct conclusion. We will never arrive at the truth while we use the wrong procedure. Therefore, He first tells them the correct procedure to use.
- The phrase: "Jesus answered" means: 'This sentence is a direct response to the accusatory questions in the prior three sentences'.
 - The phrase: "If I honour myself, my honour is nothing" means: 'Here, "Jesus" is agreeing with one point of their procedure for analyzing the prior answers from "Jesus". However, He then goes on to point out that they deliberately ignored the testimony from God so that they could claim that "Jesus" only had His own testimony of Himself. And, as our next phrase says, that belief was a lie. Therefore, the method that they used to claim that they found truth came from a devil. And, since their method was wrong, it made everything derived by that method wrong'.
 - The phrase: "it is my Father that honoureth me" means: 'God the Father did this when He spoke from Heaven several times. God the Father also did this when He gave "Jesus" the power to do miracles. And, as Nicodemus testified in [John 3:1](#), that proved that God the Father honored "Jesus", and the Jews knew it. Finally, at the *'Mount of Transfiguration'*, God the Father honored "Jesus", again'.
 - The phrase: "of whom ye say, that he is your God" means: 'This phrase, if true, demanded that the Jews also honor "Jesus" as the prophet from God, if not for His greater position. However, since they refused to honor "Jesus", they proved that this claim was a lie and that their true god was a devil'.

- e. The phrase: "Yet ye have not known him" means: 'They did not have the results of an ongoing personal intimate relationship ("known")'. If their claim had been true, then they would have the character of God ([John 1:12](#)). We see this truth with the context of the next phrase helping to provide the true interpretation of this phrase.
 - f. The phrase: "but I know him" means: 'This is proven true because "Jesus" was / is the "Son of God" and shows us His character ([John 14:8-9](#))'.
 - g. The phrase: "and if I should say" means: "'Jesus" did not do this but said "if" so that we would know that the condition would have to be fulfilled before the conclusion became true'.
 - h. The phrase: "I know him not" means: 'This is the conditional requirement which "Jesus" never fulfilled'. Therefore, the next phrase was never true. However, it was true for these Jews.
 - i. The phrase: "I shall be a liar like unto you" means: 'This proves that they were liars because they claimed a relationship which was not supported by the absolute requirement of the results of such a relationship'.
 - j. The phrase: "but I know him, and keep his saying" means: 'This phrase is continuing the subject of the prior phrase while changing directions. The prior phrase called the Jews liars because they claimed to be the "sons of God", but did not have the mandatory evidence as having the character of God and "keep his saying". In this phrase, we see "Jesus" say that He did keep God's sayings and, earlier, "Jesus" proved that He did have the character of God the Father. Thus, we see the Jews acting one way while claiming to know God the Father and "Jesus" acting a totally different way while claiming to know God the Father'.
67. [C8-S67](#): Return to claims about Abraham.
- a. The phrase: "Your father Abraham rejoiced to see my day" means: 'In this sentence, "Jesus" uses the phrase "Your father" for their physical father even though, earlier, He denied that Abraham was their father because they did not have his character'. In both sentences, the Jews understood what he was actually saying.
 - b. The phrase: "and he saw it, and was glad" means: 'This happened at the *'Mount of Transfiguration'*'.
68. [C8-S68](#): Reaction of Jews to claim about Abraham. Our sentence says, "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?". Once more, they made the mistake of trying to understand a spiritual truth within the limits of the laws controlling the physical reality. "Jesus", as "the Son of God", was in the spiritual reality before the world was formed. Please see the Detailed Note for the references where the Bible tells us this doctrine.
69. [C8-S69](#): Truth about the life of "Jesus".
- a. The phrase: "Jesus said unto them" means: "'Jesus" answered their last verbal argument'.
 - b. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - c. The phrase: "Before Abraham was" means: "'Jesus" makes it clear that He existed before Abraham did'. Please see the Detailed note, for the prior sentence, for references in the Bible which support this doctrine.
 - d. The phrase: "I am" means: 'The Jews understood very clearly that "Jesus" was claiming to be God in human flesh'. Please see the Detailed note for references in the Bible which support this doctrine.
70. [C8-S70](#): End of confrontation. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
- a. The phrase: "Then took they up stones to cast at him" means: 'Since they could not win the argument, and since they refused to consider the words of "Jesus" from a spiritual perspective, they resorted to physical violence'. A person who is truly "reasonable" is: 'reason able. They can give a valid reason for what they believe and they can accept a valid reason which causes them to change what they believe. A person who refuses to be "reasonable" proves themselves to be a "fool". And, these fools condemned themselves to be in the "lake of fire" forever'.
 - b. The phrase: "but Jesus hid himself" means: 'Think about this. "Jesus" was in the middle of a bunch of angry people who were determined to kill Him. They would not let Him walk away if they could stop Him. But He suddenly could not be seen nor could He be felt when they tried to feel where He had stood. Neither could He be smelled nor heard to move'. Please see

the [Table Of Miracles in the Gospels](#) for Bible references to this miracle and to all miracles which are reported in the Gospels.

- c. The phrase: "and went out of the temple" means: "'Jesus" left where the people refused to listen'. There are times when people just want to argue and refuse to be reasonable. When we find ourselves in such a situation, we need to follow the example of "Jesus" and walk away. Please see the Doctrinal Study called [What Did Jesus Do?](#) for several hundred circumstances and Gospel references where "Jesus" shows us how to deal with problems in this world and in the flesh.
 - d. The phrase: "going through the midst of them" means: 'Even though He walked through the crowd, they did not sense Him in any way'.
 - e. The phrase: "and so passed by" means: 'That is how He left the unreasonable people'.
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Chapter 9 Summary:

Chapter Theme: True Salvation Requires Being Willing to Suffer.

Please also see the Message called [Dealing With Doctrinal Error](#).

The first part of this chapter is an allegory. Please see the note for [Galatians 4:24](#) which explains the difference between an "allegory" and a "parable".

This entire chapter is about "Jesus" healing a man who was born blind. In [C9-S2](#) "Jesus" said that the man was born blind "that the works of God should be made manifest in him". Instead of thanking God for a miracle and seeking "Jesus" to learn more about God, the Jews took him to the Pharisees who condemned "Jesus" because He had violated their religious rule and did the miracle on the "sabbath day". They claimed that "Jesus" did more work than their religious rules allowed on the "sabbath day". By doing so, they denied that it was God the Father working through "Jesus". "Jesus" had set aside His own power in order to be born, live and die as a literal physical man. Since it was actually God the Father doing the actual healing, they were actually condemning God the Father.

At the end of the chapter we read: "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." Before that the blind man met "Jesus" again and was saved. However, the Pharisees were condemned because of their refusal to believe.

In this chapter "Jesus" says: "As long as I am in the world, I am the light of the world". Today, He works through the Holy Spirit and His role as "Christ" to bring "light" ('[knowledge and understanding](#)') to people. Just as the Pharisees were condemned because they choose the doctrinal error from their religion over the truth from "Jesus", so also are people condemned today for making the same choice.

If the reader considers the fact that an entire chapter is given to tell us about this incident in detail, the reader should understand its importance. John does not tell us as much detail when he tells about other miracles. He obviously wants us to understand everything that went on here and that, when "Jesus" condemns these Jews, it was because they kept refusing to accept the truth in spite of being given several evidences of their error. Throughout all ages men have condemned God when God refused to do as they expected. However, God does not have to fulfill our expectations but we must fulfill God's expectations. Here we see the results of '[Original Sin](#)' with men thinking that they can order God around. John spends an entire chapter to make it clear that such an opinion is error which will send the religious person to an eternity in the "lake of fire" ([Revelation 19:20](#); [Revelation 20:10](#); [Revelation 20:14](#); [Revelation 20:15](#)).

[John 9:1-14](#) tells us that "Jesus" heals a man born blind. The Jews cast the man out of the Temple for refusing to lie about "Jesus". "Jesus" tells the Jews: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth".

In [John 9:4-5](#), "Jesus" said that He was in the world to do the work of the "Messiahs" or "Christ".

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C9-S1](#): "Jesus" took advantage of a situation which presented itself. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence and chapter is adding to the religious argument of the prior chapter where the religious leaders claimed that they were the top authority because of their position and where "Jesus" countered with evidence that He came from God the Father. That made Him the top authority.
 - b. The phrase: "And as Jesus passed by" means: '[This was an opportunity which "Jesus" did not plan but which God the Father made Him aware of when it happened](#)'. There will be times in the lives of saved people when God has a plan which we are not aware of until God makes it come into our lives. And, just like "Jesus" does in this chapter, we must be ready to take advantage of every opportunity to witness for God.
 - c. The phrase: "he saw a man which was blind from his birth" means: '[There are people who deny all miracles and try to explain how something similar can be done today with technology](#)'

which was not available when "Jesus" was alive on this Earth. For example, they claim that, in the future, we will be able to replace eyes. Never mind that "Jesus" did not replace his eyes and that He did not have the artificial eyes nor the operating room. People don't care how ridiculous they are when they deny truth'.

2. **C9-S2:** A question from "his disciples" prompted His action.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the disciples to the observed circumstance.
 - b. The phrase: "And his disciples asked him, saying" means: 'This is who asked the question'.
 - c. The phrase: "Master" means: 'This is the correct title since that are asking for teaching of knowledge and understanding'.
 - d. The phrase: "who did sin, this man, or his parents" means: 'This was the historical teaching of the Jews. They claimed that if anything happened to a person, which we consider to be bad, then it could only be the result of sin'. That claim is doctrinal error. "Jesus" did no sin even though He was crucified and God lets His saints suffer even though they did no sin to deserve the suffering.
 - e. The phrase: "that he was born blind?" means: 'This is the condition which they observed and which the Jews claimed could only happen as a result of sin'.
3. **C9-S3:** "Jesus" states the spiritual purpose of this circumstance.
 - a. The phrase: "Jesus answered" means: "'Jesus" corrected their doctrinal error'.
 - b. The phrase: "Neither hath this man sinned, nor his parents" means: 'He said that what they had been taught was wrong'.
 - c. The phrase: "but that the works of God should be made manifest in him" means: 'This was why he was born blind'. [Romans 14](#) explains that we can be punished by God for judging our brother, especially if our judgment is wrong. We need to let God work in the lives of other people. Yes, we can judge their attitudes and actions but we are not allowed to judge the people.
4. **C9-S4:** In this sentence, "Jesus" explains why this circumstance happened. He gives us a "precept" to live by. Please see the Doctrinal Study called [Jesus Used the Power of the Holy Ghost](#) related to this sentence.
 - a. The phrase: "I must work the works of him that sent me" means: "'Jesus" had to do miracles so that He could prove that His message came from God the Father'.
 - b. The phrase: "while it is day" means: 'He did them while He was physically alive'.
 - c. The phrase: "the night cometh, when no man can work" means: 'Once we die ("night"), we can no longer do anything to change our everlasting position'. The principal here is that we need to do all that we can to serve God before we die because our amount, and type, of service will determine our everlasting position.
5. **C9-S5:** The spiritual truth of this chapter.
 - a. The phrase: "As long as I am in the world" means: 'This was while "Jesus" lived in this world and before His resurrection'.
 - b. The phrase: "I am the light of the world" means: "'Jesus" provided us with all spiritual knowledge and understanding'. Please see the Doctrinal Study called [What Did Jesus Do?](#) for several hundred circumstances and Gospel references where "Jesus" shows us how to deal with problems in this world and in the flesh.
6. **C9-S6:** What "Jesus" did. Please see the Doctrinal Study called [Miracles in the Gospels](#) for links to this miracle and to all others which are reported in the Gospels.
 - a. The phrase: "When he had thus spoken" means: 'After "Jesus" gave the prior explanation to His disciples'.
 - b. The phrase: "he spat on the ground, and made clay of the spittle" means: 'Let the miracle deniers explain this miracle while the available tools are limited to this type of mud'. Spit is water from our body. Water is used symbolically for the spiritual power of God working in our life such as when it is used, symbolically, to cleanse us. Clay speaks of what God used to create man. Thus, symbolically, we have the spiritual power of God working in the base substance of men's' bodies, to correct this physical deficiency.
 - c. The phrase: "and he anointed the eyes of the blind man with the clay" means: 'This is how "Jesus" directed the spiritual power of God to correct this particular problem'.

- d. The phrase: "And said unto him" means: "Jesus" told him what to do'.
 - e. The phrase: "Go, wash in the pool of Siloam, (which is by interpretation, Sent)" means: 'When we receive a miracle, God sends us to others to tell them what God did for us'. This is so that others will go the God with their needs. And, as we read in the remainder of this chapter, this man went where he was sent and witnessed about the blessing which he received from God.
7. **C9-S7**: The blind man did as he was told to do. Our sentence says, "He went his way therefore, and washed, and came seeing". The word "therefore" means: 'as a direct result of the command in the prior sentence'. Many people want to be blessed by God but they are not willing to obey. Many claim that they obey but they do not do exactly as commanded. This man received his miracle because he did exactly what he was commanded to do.
8. **C9-S8**: People wondered at the change caused by God.
- a. The phrase: "The neighbours therefore" means: 'This sentence is a direct result of the miracle'. If people do not know about what was done, then God does not receive glory from His miracle. And, if God does not receive glory, then other people do not go to God with their need. When we receive a miracle from God we are to use it as a witness for God. God does not need His ego stroked but He does need us to use what He does to encourage others to turn to God and receive not just miracles but also everlasting salvation.
 - b. The phrase: "and they which before had seen him that he was blind, said" means: 'This reaction means that others realized that he had received a miracle'.
 - c. The phrase: "Is not this he that sat and begged?" means: 'They realized that his entire life was changed'. When God works in our life, it should be a life changing event.
9. **C9-S9**: Different opinions were expressed.
- a. The phrase: "Some said, This is he" means: 'These people confirmed the truth'.
 - b. The phrase: "others said, He is like him" means: 'These people felt that their opinion was more important than the truth'. There will always be some peopled like this involved in any important event. They are more concerned about their pride, and about people thinking them to be an expert, than they are about the truth.
 - c. The phrase: "but he said, I am he" means: 'The man did not leave people speculating'. If he had done that, he would have increased his own reputation and pride. However, as this sentence shoes, and as the rest of this report shows, he was more concerned with the truth than with what happened to him. This is the type of attitude that God wants His children to always have.
10. **C9-S10**: People questioned how he had a miracle.
- a. The phrase: "Therefore said they unto him" means: 'As a direct result of finding the truth that is not physically possible, people asked how the change happened'.
 - b. The phrase: "How were thine eyes opened?" means: 'This is what they asked'. God gives us opportunities to witness when we are willing to do so.
11. **C9-S11**: The man told what happened to him physically.
- a. The phrase: "He answered and said" means: 'This man answered the question with the truth and with no embellishment'.
 - b. The phrase: "A man that is called Jesus made clay, and anointed mine eyes" means: 'Notice that he knew the name but did not realize who "Jesus" was'. This man received a miracle even while being lost. Later in this account we are told about his being saved. However, that was dependent upon his reacting right and reporting the truth with nothing added. In addition, we see here that someone receiving a miracle from God does not, by itself, mean that they are saved.
 - c. The phrase: "and said unto me, Go to the pool of Siloam, and wash" means: 'Notice that he repeats the command exactly as it was given to him'.
 - d. The phrase: "and I went and washed" means: 'He obeyed exactly as commanded'. Religions always try to add to what God commands. We are to report exactly what "the word of God" commands with no additions and no subtractions.
 - e. The phrase: "and I received sight" means: 'Here he reports the result of complete obedience'.
12. **C9-S12**: People asked where "Jesus" was. Our sentence says, "Then said they unto him, Where is he?" means: 'Since "Jesus" had healed this man, they assumed that he knew where "Jesus" was. However, "Jesus" disappeared when the man was going to the pool in order to obey'.

13. **C9-S13**: The man didn't know. Our sentence says, "He said, I know not" means: 'Notice that he gave a simple answer and avoided religious arguments'.
14. **C9-S14**: The reaction of the people to his lack of knowledge. Our sentence says, "They brought to the Pharisees him that aforetime was blind" means: 'The people took him to the self proclaimed religious experts because the miracle violated their religious rules but the man refused to argue about religion'.
15. **C9-S15**: When "Jesus" did the miracle.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reason why the people did as reported in the prior sentence.
 - b. The phrase: "And it was the sabbath day when Jesus made the clay" means: 'Making the clay was not important, but doing the miracle on the sabbath day violated the religious additions to God's law'.
 - c. The phrase: "and opened his eyes" means: ". They brought this man to the Pharisees so that the Pharisees could have their religious fit. These people didn't care about the man nor did they really care about the religious rules. They just wanted a show and the fit that the Pharisees would have promised to be a show which they could gossip about.
16. **C9-S16**: The Pharisees questioned the man. Our sentence says, "Then again the Pharisees also asked him how he had received his sight" means: 'They had heard but they wanted to hear from him'.
17. **C9-S17**: The man repeated his answer.
 - a. The phrase: "He said unto them, He put clay upon mine eyes, and I washed, and do see" means: 'This is the same as his prior answer only summarized a little'. The Pharisees had already heard the details. By summarizing somewhat, he as reducing the change of getting into another argument.
18. **C9-S18**: The Pharisees condemned "Jesus" based upon religious doctrinal error.
 - a. The phrase: "Therefore said some of the Pharisees" means: 'They pronounced their judgment of "Jesus"'. .
 - b. The phrase: "This man is not of God, because he keepeth not the sabbath day" means: 'They put their religious opinion over the facts of reality which were in front of them'. In [John 3:2](#), Nicodemus said, "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". Since Nicodemus was also a Pharisee, the Pharisees knew the truth but some decided to be religious fools who deny the evidence which God gives to them. This type of attitude is what sends people to hell.
19. **C9-S19**: An opposing opinion was expressed. Our sentence says, "Others said, How can a man that is a sinner do such miracles?" means: 'These others used the same reasoning as Nicodemus'.
20. **C9-S20**: "And there was a **division** among them." Our sentence says, "And there was a division among them" means: 'They were divided between the opinion of foolish religious fanatics and realists'.
21. **C9-S21**: The Pharisees asked the man for his opinion of "Jesus".
 - a. The phrase: "They say unto the blind man again" means: 'They had asked him before and only ended up with a division in their own ranks. They are asking him again, hoping that he will change his account, and that they can come back into agreement among themselves'.
 - b. The phrase: "What sayest thou of him" means: 'They are asking him to say again, with an implied threat if he does not say what they want to hear'. Notice that they are not asking him about the facts but are demanding his opinion of "Jesus". . .
 - c. The phrase: "that he hath opened thine eyes?" means: 'Here they acknowledge the fact that the miracle was done'. They can not win an argument about the facts so they are asking for an opinion which they can argue about.
22. **C9-S22**: The man gave his opinion which was based upon scripture. Our sentence says, "" means: 'He said, He is a prophet'. The Pharisees all know that this answer puts "Jesus" at a higher authority than they have. They were prepared to argue their opinion as being more authoritative than the man's opinion, but they could not argue against "Jesus" being a prophet if He truly did a miracle. Therefore, in the next sentence, we see them trying to prove that a miracle did not truly happen.
23. **C9-S23**: The Jews refused the testimony given to them.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The Pharisees are still trying to argue against the opinion of the man but now they must first prove that a miracle did not really happen. They are no longer directly arguing the opinion but have changed to arguing against the basis of the opinion.

- b. The phrase: "But the Jews did not believe concerning him, that he had been blind, and received his sight" means: 'They not only were calling this man a liar but also calling all of the people who testified that he was blind liars'.
 - c. The phrase: "until they called the parents of him that had received his sight" means: 'Now they are seeking the opinion of the parents to support their opinion that everyone who disagrees with their opinion are liars'.
24. **C9-S24:** The Jews questioned the man's parents.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The prior sentence told us that the Pharisees called the parents and this sentence adds the report of what they asked the parents.
 - b. The phrase: "And they asked them, saying" means: 'This is what they did after demanding that the parents come to their court which did not really have legal authority from God for judging religious matters'.
 - c. The phrase: "Is this your son, who ye say was born blind?" means: 'Notice that the parents already testified that their son was born blind. Now, in desperation, they are trying to get the parents to deny that their son is the one who was born blind'.
25. **C9-S25:** The question which the Jews asked to the man's parents. Our sentence says, "how then doth he now see?" means: 'They are demanding that the parents explain a miracle which they did not see and which they only had the same reports as the Pharisees'. The Pharisees claimed to be the religious experts and yet could not explain the miracle. In spite of the facts, they were demanding that people who were not religious experts do what they could not do. This is the way of religious fanatics.
26. **C9-S26:** The parents told the Pharisees that they were asking the wrong people. Notice how careful they are in their answer. The Pharisees claimed that salvation was in the Temple worship and the parents believed that doctrinal error. In addition, the Pharisees threatened to kick people out of the Temple if they made the Pharisees mad enough. Therefore, the parents believed that they were risking going to Hell if their answer did not please the Pharisees.
- a. The phrase: "His parents answered them and said" means: 'They had to give an answer so they gave this answer'.
 - b. The phrase: "We know that this is our son, and that he was born blind" means: 'They admitted undeniable facts'.
 - c. The phrase: "But by what means he now seeth, we know not" means: 'They claimed ignorance of his changed physical abilities'.
 - d. The phrase: "or who hath opened his eyes, we know not" means: 'They claimed ignorance of who gave him the miracle'.
 - e. The phrase: "he is of age; ask him: he shall speak for himself" means: 'They said to talk to their son and don't blame them for his answer. They were no longer responsible for him'. God says that we are responsible for our children to "the third and fourth generation" ([Exodus 20:5](#); [Exodus 34:7](#); [Numbers 14:18](#); [Deuteronomy 5:9](#)). Since this man was begging, the parents, obviously, already had refused to accept their own responsibility.
27. **C9-S27:** Why the parents answered like they did.
- a. The phrase: "These words spake his parents" means: 'This is what the parents said'.
 - b. The phrase: "because they feared the Jews" means: 'This is why'.
 - c. The phrase: "for the Jews had agreed already" means: 'This was the Pharisees another religious leaders'.
 - d. The phrase: "that if any man did confess that he was Christ" means: 'This was the truth that they were trying to suppress'.
 - e. The phrase: "he should be put out of the synagogue" means: 'As already explained, the Jewish religious leaders taught that this would condemn them to Hell'.
28. **C9-S28:** Why the parents answered like they did.
- a. The phrase: "Therefore said his parents" means: 'This is why the parents cowardly denied their responsibility to their son'.
 - b. The phrase: "He is of age; ask him" means: 'They left him alone when he needed support and help'.
29. **C9-S29:** Demand for agreement with doctrinal error.
- a. The phrase: "Then again called they the man that was blind, and said unto him" means: 'This was after they proved that the man stood alone and that no one would support him'.

- b. The phrase: "Give God the praise" means: 'This seems to be OK and a compromise statement'. We need to be careful of these types of things. This is actually a demand that he deny the involvement of "Jesus" and claim that God directly did the miracle while bypassing "Jesus". Several religions of today claim to worship God while denying "Jesus" even though God the Father said, "this is my beloved Son, hear ye Him".
 - c. The phrase: "we know that this man is a sinner" means: 'Like many lies, they claimed that their unsupported opinion was fact'. Their claim, if accepted, allowed them to deny the truth about "Jesus".
- 30. **C9-S30**: The answer from the blind man.
 - a. The phrase: "He answered and said" means: 'He refused to give them the answer which they demanded and only spoke truth'.
 - b. The phrase: "Whether he be a sinner or no, I know not" means: 'He could not judge the spiritual condition of "Jesus", at that time'.
 - c. The phrase: "one thing I know, that, whereas I was blind, now I see" means: 'He could, and did, state the facts which had been verified several times'.
- 31. **C9-S31**: First question. Our sentence says, "Then said they to him again, What did he to thee?". This repetition has reached to point of berating the man. They are trying to force him to lie.
- 32. **C9-S32**: Second question. Our sentence says, "how opened he thine eyes?" means: He has already told them everything that happened physically and told them repeatedly. They are trying to push him into saying something that he is not positive of so that they can argue that statement and, thereby, dismiss the miracle. However, the man resists the temptation and sticks with verified facts which can not be disputed. This is what we need to do when someone is trying to bagger us into making a mistake in our giving a true account.
- 33. **C9-S33**: Challenge to their motivation for prior questions.
 - a. The phrase: "He answered them, I have told you already, and ye did not hear" means: 'He is calling them on their tactic. They are refusing to listen. When people get that attitude, you are wasting your breathe to say more and are in danger of saying something that you should not. That is what the Pharisees were trying to force this man to do'.
 - b. The phrase: "wherefore would ye hear it again?" means: 'Why are you asking for the answer already given repeatedly'. He is calling on them to honestly state their own motive for their badgering him.
- 34. **C9-S34**: Dare then to tell an obvious lie. Our sentence says, "" means: 'will ye also be his disciples?'. The only honest reason for repeated questions is if someone truly wants to be a disciple and they are trying to understand. However, it is obvious that this is not true for the Pharisees. Therefore, he is, indirectly, accusing them of being liars in their repeated questions.
- 35. **C9-S35**: The Jews claim a non-obvious lie.
 - a. The phrase: "Then they reviled him, and said" means: 'They reproached him and treated him with contemptuous language'.
 - b. The phrase: "Thou art his disciple" means: 'They regarded any disciple of "Jesus" as being despicable'.
 - c. The phrase: "but we are Moses' disciples" means: 'This was a lie'. Please see the detailed note for the evidence that this claim was a lie.
- 36. **C9-S36**: The Jews gave a half-truth lie. In addition, they based their claim on a common religious source od doctrinal error. They claimed that God's truth was limited to what they knew.
 - a. The phrase: "We know that God spake unto Moses" means: 'This much was true and the Old Testament has much evidence of this truth'.
 - b. The phrase: "as for this fellow, we know not from whence he is" means: 'They are claiming that the only truth is what they know'. However, there are many things which are true but which we do not know. In addition, for Biblical truth, look at the places in the New Testament where we are told that God revealed a "mystery". That is: 'a Biblical truth which was not known until God revealed it'. In addition, think about all that babies do not know. The fact is that no person ever knows all truth. Only God can claim that. These Pharisees were claiming to be equal to, or wiser, than God.
- 37. **C9-S37**: The man called the Jews on their lie. And, his answer continues for the next three sentences.
 - a. The phrase: "The man answered and said unto them" means: 'This is the start of his answer'. He could have kept his mouth shut and avoided problems but God wants us to stand

- for truth. And, at times, that means pointing out an obvious lie and making it clear that we will not support a politically correct lie.
- b. The phrase: "Why herein is a marvellous thing" means: 'He is being sarcastic. If their claims truly were marvelous, then he could not point out the obvious lie which they claimed. However, the rest of his answer proves that they are religious liars'.
 - c. The phrase: "that ye know not from whence he is" means: 'They claimed that truth was limited to what they knew and then admitted that "ye know not from whence he is". Thus, they were claiming that it was impossible to find truth'.
 - d. The phrase: "and yet he hath opened mine eyes" means: 'This is a many times verified truth. Yet they denied it while claiming that truth was limited to what they agreed to'.
38. **C9-S38**: The man used the doctrine of the Jews against them.
- a. The word "Now" means: 'After you understand what was said prior'. As the man just pointed out, They claimed that truth was limited to what they knew while also admitting that they did not know where "Jesus" came from and that they did not know how He did the miracle. Yet, the man had a many times verified true miracle. Therefore, their claim was an obvious lie.
 - b. The phrase: "Now we know that God heareth not sinners" means: 'God would not do a miracle through a sinner because God would refuse to listen to the request of the sinner'. This is a doctrine taught by the Pharisees and Jewish religious leaders so often that they could not deny it.
 - c. The phrase: "but if any man be a worshipper of God, and doeth his will" means: 'This are the two main requirements for getting God to answer prayer, as taught by the Pharisees and Jewish religious leaders'.
 - d. The phrase: "him he heareth" means: 'The Pharisees and Jewish religious leaders also taught this doctrine'. Thus, we see this man answer based upon their own commonly taught doctrines. And, he is pointing out that they are now demanding that he agree with a decision which is directly opposed to their own doctrine. This is what he claimed was "a marvellous thing".
39. **C9-S39**: An undeniable fact.
- a. The phrase: "Since the world began was it not heard that any man opened the eyes of one that was born blind" means: 'This was a first time in history. No one else, not even the prophets, has been able to do this'.
 - b. **John 1:17** says, "For the law was given by Moses, but grace and truth came by Jesus Christ". This miracle demonstrated "Jesus" offering "truth" to the Jews and the Pharisees and religious leaders rejecting "truth" to hold onto their perverted religious doctrine which deviated from "the law given by Moses". All throughout this chapter we see an argument over "truth". We saw the religious leaders claiming to be "sons of Abraham" and "disciples of Moses". We also saw both of those claims proven to be lies because they rejected "Jesus" and the "truth" which He brought. This entire chapter is giving us the doctrine which this miracle demonstrates. "Truth" and true Bible knowledge and understanding only come after "Jesus" opens our spiritual eyes.
40. **C9-S40**: Proof of the doctrinal error from the Jews. Our sentence says, "If this man were not of God, he could do nothing". We already saw that Nicodemus said the same thing in **John 3:2**. Therefore, this man is still repeating doctrine known and taught by the religious leaders. . .
41. **C9-S41**: Character assimilation rather than answer truth.
- a. The phrase: "They answered and said unto him" means: 'Since they can not answer the facts and the truth, they attack his character'. When we are defending the truth and people react this way, we can be sure that they are desperate. They can not deny the truth but they refuse to accept it. Therefore, they attack the messenger while denying that they will be judged by God for denying the truth that He sent to them.
 - b. The phrase: "Thou wast altogether born in sins" means: 'This is true for everybody, including the religious leaders who accused him'.
 - c. The phrase: "and dost thou teach us?" means: 'God often choses to use sinful men to deliver His message'. The religious leaders are, indirectly, lying and claiming that they were not also sinners.

42. **C9-S42**: Persecution for standing for truth. Our sentence says, "And they cast him out" means: 'They case him out of the Temple believing their own false doctrine that their action condemned him to hell'. **NO** religious activity by man forces God to save or to condemn other men.
43. **C9-S43**: "Jesus" saves those who strand for truth.
- The phrase: "Jesus heard that they had cast him out; and when he had found him" means: "'Jesus" seeks out and helps people who are persecuted by religion because they stand for the truth'.
 - The phrase: "he said unto him" means: "'Jesus" offered him salvation because of his prior actions'.
 - The phrase: "Dost thou believe on the Son of God?" means: 'This is what is required for God the offer us salvation'. "Jesus" already knew his answer but asked this question so that he would know that he was saved and he would know why he was saved. Remember that the religious leaders just took action which they claimed condemned him to Hell. However, if we "believe on the Son of God", then we do not have to worry about ant condemnation by some false religious group.
44. **C9-S44**: The man expressed willingness to obey. Our sentence says, "He answered and said, Who is he, Lord, that I might believe on him?" means: 'He was willing to believe and do anything that "Jesus" told him because the miracle proved that "Jesus" was a true messenger from God'.
45. **C9-S45**: The truth required for salvation.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" added the true answer to his question.
 - The phrase: "And Jesus said unto him" means: 'His answer came from God'.
 - The phrase: "Thou hast both seen him" means: 'He personally saw "Jesus"'. Our salvation is a personal matter.
 - The phrase: "and it is he that talketh with thee" means: 'He personally had to believe and obey "Jesus"'.
46. **C9-S46**: Salvation received. Our sentence says, "" means: 'And he said, Lord, I believe'. This is all that true salvation requires.
47. **C9-S47**: Evidence of true salvation. Our sentence says, "And he worshipped him", which means 'This is the right response to true salvation'.
48. **C9-S48**: "Jesus" states one reason why He came to this world.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" adds an explanation of the results od true salvation as opposed to religious doctrine which sends people to Hell.
 - The phrase: "And Jesus said" means: 'This is the message from God'.
 - The phrase: "For judgment I am come into this world" means: 'Everyone will be judged according to how they deal with "Jesus"'.
 - The phrase: "that they which see not might see" means: "'Jesus" came to open the spiritual eyes of those people who admitted that they can not see spiritual truth'.
 - The phrase: "and that they which see might be made blind" means: "'Jesus" came to spiritually permanently blind people who claimed to know and understand spiritual truth using false religious methods'.
 - Please note that this is what I wrote earlier was the spiritual message which the miracle demonstrated.
49. **C9-S49**: The reaction from the Pharisees.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" adds the basis of judgment for their sins.
 - The phrase: "And some of the Pharisees which were with him heard these words" means: 'This sentence gives their reaction'.
 - The phrase: "and said unto him, Are we blind also?" means: 'They asked if the obvious application really was applied to them'. Our next sentence has the answer from "Jesus".
50. **C9-S50**: "Jesus" condemns eternally the Pharisees.
- The phrase: "Jesus said unto them" means: "'Jesus" did not directly answer their question but told them the consequence of their choice'. They were probably prepared for a direct answer to their question but were not sure how to respond to this answer.

- b. The phrase: "If ye were blind, ye should have no sin" means: 'If they had been spiritually blind, and accepted the spiritual light from "Jesus", then He would have saved them'.
 - c. The phrase: "but now ye say, We see; therefore your sin remaineth" means: 'Because they insisted that they understood the spiritual truths of "the word of God", even while they were lying with their claim their sin would never be taken away ("remaineth")'. In this sentence, "Jesus" condemned them the Hell because they repeatedly rejected truth and, in their pride, rejected the spiritual light from "Jesus".
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Chapter 10 Summary:

Chapter Theme: The Good Shepherd.

This chapter could also be titled 'A true relationship with Jesus Christ'. The over-all description of this relationship tells us that He is "the good shepherd" and the saved are His "sheep". (Please see further in this note for the importance of the word "sheep" within this chapter.) With this in mind, it should be understood that our chapter is telling us the elements of a "true" relationship between God and His people. In addition, to describing the overall relationship, our chapter tells us the characteristics of several of the "true" elements, of a true relationship with God. Our chapter does not describe everything involved in false relationship with God, but it does tell us the characteristics of false elements so that we can remove those elements from our life. Therefore, we are expected to examine our own personal relationship with God and increase the good characteristics of the "true" elements and eliminate any false elements that may be in our personal relationship with God. With this in mind, below is a small table which identifies the various elements and where this chapter tells us about them.

- "way" in [10:1](#) through [10:2](#). The word "way" is defined as, 'how we get from where we are at to our destination'. The "way of the Lord" tells us the accepted "way" to go from being lost or carnal to having a right relationship with God. And, our chapter warns us about avoiding a false "way".
- "voice": in [10:4](#) through [10:5](#): The word "voice" is used for how a Shepard communicates with his sheep and how God communicates with the saved. God uses His "Holy Ghost" show in us truth in His word. In our chapter, this word is used to tell us:
 - a. 'God knows the saved personally and by name'.
 - b. 'God leads the saved with His voice'.
 - c. 'The truly saved know the difference between God's voice and the voice of strangers'.
 - d. 'All saved will hear the voice of "Jesus"'.
 - e. 'All saved will follow the voice of "Jesus" and receive the reward as for doing so'.
- "door": in [10:7](#) through [10:9](#). A "door" is 'used to allow some to enter while denying entrance to others'.
 - a. The phrase: "He that entereth not by the door" warns us against false doctrine which says that we are to go to God by some way other than through "Jesus". The main examples are those who claim that we go through Mary or claim that we bypass "Jesus" and go directly to God.
 - b. The phrase: "But he that entereth in by the door is the shepherd of the sheep" means: "Jesus" is our true God given provider and protector'.
 - c. The phrase: "I am the door of the sheep" is "Jesus" clearly telling us that we only get to a right relationship with God through "Jesus".
 - d. The phrase: "I am the door" means: 'Only by going through "Jesus" can we get God's salvation and provisions'.
- "good shepherd": in [10:11](#) through [10:14](#). The word "good" means: 'what comes from God'. Only "Jesus" was sent from God to guide and protect us.
 - a. The phrase: "I am the good shepherd: the good shepherd giveth his life for the sheep" means: "Jesus" died to provide for us and protect us'.
 - b. The phrase: "I am the good shepherd, and know my sheep, and am known of mine." means: "Jesus" knows who is truly saved and the truly saved have an ongoing personal intimate relationship with "Jesus"'.
c. The phrase: "there shall be one fold, and one shepherd" means: 'All saved are to have the same basic doctrine and not be divided over the applications from men'.
- "way to judge": in [10:19](#) through [10:21](#). There is a true "way to judge" and a false "way to judge". We are to use the true "way". The true "way" is backed by the power of God while the false "way to judge" is only backed by religious doctrine.
- "sheep":
 - a. [C10-S1](#) tells us, 'Sheep are protected in the sheepfold'. Saved people who are not in church do not get God's protection.
 - b. [C10-S2](#) tells us, "'Jesus" is the true shepherd of the sheep'.
 - c. [C10-S3](#) tells us, "'Jesus" knows His sheep personally and they respond to Him personally'.
 - d. [C10-S4](#) tells us, "'Jesus" leads His sheep'.

- e. [C10-S7](#) tells us, "Jesus" is how we get to Heaven and to God the Father'.
 - f. [C10-S8](#) tells us, 'True sheep do not listen to false religious leaders'.
 - g. [C10-S11](#) tells us, "Jesus" gave His life for His sheep'.
 - h. [C10-S12](#) tells us, 'False shepherds let devils destroy God's sheep'.
 - i. [C10-S13](#) tells us, 'False shepherds don't care about harm coming to God's sheep'.
 - j. [C10-S14](#) tells us, "Jesus" knows His sheep and they know Him'.
 - k. [C10-S15](#) tells us, "Jesus" laid down His life for His sheep'.
 - l. [C10-S16](#) tells us, "Jesus" has sheep among the Gentiles'.
 - m. [C10-S30](#) tells us, 'People who refuse to believe "Jesus" are not part of His sheep'.
 - n. [C10-S31](#) tells us, 'The true sheep of "Jesus" follow "Jesus" and receive everlasting salvation'.
- "belief": in [10:34](#) through [10:38](#). We are to believe what "Jesus" tells us and not what liars say.
 - a. [C10-S29](#) tells us that the Jews refused to believe in spite of all of the evidence from God.
 - b. [C10-S30](#) says, "But ye believe not, because ye are not of my sheep, as I said unto you". We must get saved before we believe most truth from God.
 - c. [C10-S29-S40](#) tells us, 'Believe the evidence from God in order to separate God's true messengers from religious liars'. .
 - d. [C10-S43](#) says, "And many believed on him there".

A major part of this "true" relationship is the fact that it is 'an ongoing personal relationship which causes the saved person to mature spiritually'. We see this said, symbolically, in our chapter in the parable of [10:1](#) through [10:5](#) and in the explanation of that parable in [10:7](#) through [10:18](#). (All of the rest of this chapter is dealing with the reaction to this parable and the explanation. In addition, we see the difference between lost religious people and the "many (who) believed on Jesus" within this chapter and the distinction is made based upon their true "belief" which is revealed by their reaction to the truth of this chapter.) In addition, we see the truth about the true Biblical relationship said literally in [10:9](#), where "shall go in and out, and find pasture" is added to "he shall be saved". (The word "shall" is defined as: 'absolutely, positively will happen'.) The actions of a saved person, found in this verse, are not optional but are 'absolutely, positively required' of all truly Biblically saved people. Further, we also see this truth literally said in [10:10](#), where we read "I (Jesus Christ) am come that they might have life, and that they might have it more abundantly". The phrase "have it more abundantly" is added ("and") to the phrase "that they might have life". Thus, the "life...more abundantly" is added ("and") after receiving initial salvation ("that they might have life").

The false relationship, which comes from doctrinal error taught by religion, claims that everything in this relationship is received when we make our initial profession. Yes, there is a lot of doctrinal error taught about how to receive salvation but this chapter is dealing with the main doctrinal error which is taught about our relationship which we have after our initial profession of salvation. True Biblical salvation is 'an ongoing personal relationship with God' and, during the '*Church Age*', that includes 'God's life in us'..

All forms of life grows or it dies. All forms of life change the environment where it is introduced. The simplest example of that is when a family brings their first baby. This universal example is also true about people receiving God's life in them. True Biblical salvation changes the person who receives it and all who claim otherwise are deceived and / or liars.

Our chapter tells us how to tell if we have true Biblical salvation by having the true elements of a Godly relationship. If we do not have these elements, but claim that we are truly Biblically saved, then we just recently received salvation and have not yet had enough time to mature spiritually, or we have been deceived and are a "twofold...child of hell" ([Matthew 23:15](#)).

This chapter starts with the lesson, from "Jesus", on the "good shepherd" and the "sheepfold", which leads to His lesson on being the "door" and His having "other sheep". He also declared His upcoming death when he said "I lay down my life, that I might take it again". This, of course, led to another division among the Jews with some declaring about "Jesus": "He hath a devil, and is mad; why hear ye him?" However, "Jesus" answered with "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." Our chapter ends with: "As many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there".

Hidden within this chapter is a truth that some people find and some people miss. Forms of the word "sheep" occur 17 times in 13 verses, making it one of the most, if not the most, important subject of this chapter. In this chapter "Jesus" says: "My sheep hear my voice, and I know them, and they follow me". He also says: "But ye believe not, because ye are not of my sheep, as I said unto you". Thus, we have a clear way to separate true believers from false professors. Simply put: 'true believers hear (listen and obey) the true words

of "Jesus", which come from what is literally written in the Bible, even when it goes against what they believed before hearing the words of "Jesus". However, false professors stick with their prior religious beliefs. This difference is a lifestyle difference and not short-term difference because liars can act right for a short term and true believers can continue in sin for a short-term. However, time will tell the true difference'.

The verses in John which tell us about "Jesus" dealing with devils: They are:

1. In [John 8:48-49](#); [John 8:52](#) and [John 10:20-21](#), people accused "Jesus" of using the power of devils.
2. In [John 8:44](#), "Jesus" told the religious leaders that the devil was their spiritual father and they did the lusts of devils.
3. In [John 8:48-49](#), "Jesus" denied having a devil
4. In [John 6:70](#); [John 13:2](#) "Jesus" says that Judas Iscariot has a devil. In [John 13:27](#) and [Luke 22:3](#) we are told that "Satan" entered him.
5. In [John 13:2](#) we are told "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him". Since Judas chose to do this, and since God does not take away our free will, "Jesus" warned Judas, and the other disciples, of the consequence but did not prevent this action. If we chose to give ourselves to the service and / or the "doctrines of devils" ([1Timothy 4:1](#)), then God will not stop us.

Please see the section on [Jesus and Devils.](#), found in the Study called [Significant Gospel Events](#) for links to other Bible references to devils.

We see the exact phrase of: "the Christ" in [Matthew 16:16](#); [Matthew 16:20](#); [Matthew 26:63](#); [Mark 8:29](#); [Mark 14:61](#); [Luke 3:15](#); [Luke 9:20](#); [Luke 22:67](#); [John 1:20](#); [John 1:41](#); [John 3:28](#); [John 4:29](#); [John 4:42](#); [John 7:41](#); [John 10:24](#); [John 10:27](#); [John 20:31](#); [1John 2:22](#); [1John 5:1](#). One of the most common usages of this phrase is to associate "the Christ" with "the Son of God". Thus we see that a major part of the argument here was over the Deity of "Jesus". The main reason for that argument was that the rulers of the Jews were denying this truth because it threatened their personal power and position. Please see the section on [Prophecies Fulfilled](#), found in the Study called [Significant Gospel Events](#) for links to this truth including links to the Old Testament.

[John 2:19](#); [John 2:22](#); [John 3:14](#); [John 8:28](#); [John 10:11-19](#) [John 12:32-33](#) and [John 18:32](#) all tell us about the betrayal, persecution, death and resurrection of "Jesus". Please see the Detailed Chapter Note for more Bible references to this doctrine.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C10-S1](#): The start of a lesson on the "true shepherd". Please see the [Table of Parables in the New Testament](#) for references to other parables given by "Jesus".
 - a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "He that entereth not by the door into the sheepfold, but climbeth up some other way" means: 'Anyone who tries to enter church ("sheepfold") a wrong way, especially when they are trying to take the top position'.
 - c. The phrase: "the same is a thief and a robber" means: 'They have the character of a devil'.
2. [C10-S2](#): Someone who is not the "true shepherd".
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Where the prior sentence described the wrong way, this sentence describes the right way.
 - b. The phrase: "But he that entereth in by the door is the shepherd of the sheep" means: 'The pastor that "Jesus Christ" puts in charge of the church is the right person to be the shepherd'.
3. [C10-S3](#): The actions of The "good shepherd". This sentence is speaking about "Jesus" spiritually and the "Christ" led pastor physically.
 - a. The phrase: "To him the porter openeth". The word "porter" means: 'A doorkeeper. symbolically "the Holy Spirit who opens Gospel doors"'. True "Holy Ghost" preaching is what lets God's people hear spiritual messages which they follow in order to receive God's protection and provision. Spiritually, "Jesus Christ" tell the pastor, and God's "Holy Ghost" what is to be preached. Physically, the pastor is to preach what God's "Holy Ghost" tells him to preach so that God's people are led the way that God wants them to go.

- b. The phrase: "and the sheep hear his voice" means: 'The people of the church, who are listening spiritually, hear the spiritual message from God'.
 - c. The phrase: "and he calleth his own sheep by name" means: 'God deals with His people in a personal way during the preaching'. From one sermon, different people receive different message from God and each hears what they personally needed to hear.
 - d. The phrase: "and leadeth them out" means: 'God uses the preached message to lead His people to do what they each need to do'.
4. **C10-S4**: The relationship of the "good shepherd" with his sheep. This sentence is speaking about "Christ" leading saved people through a pastor.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the personal nature of God led people.
 - b. The phrase: "And when he putteth forth his own sheep" means: ". . . ."
 - c. The phrase: "he goeth before them" means: 'The shepherd, and "Christ", first go where God's people are to follow. A true Godly pastor leads by example'.
 - d. The phrase: "and the sheep follow him" means: 'Sheep follow the shepherd and Godly saved people follow "Christ"'.
e. The phrase: "for they know his voice" means: 'This is why they follow'. I've seen videos where a shepherd called out to a bunch of sheep and his sheep came to him while the rest ignored him.
5. **C10-S5**: The relationship of sheep with "strangers".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response of true sheep when they hear the voice of a stranger. This is speaking spiritually of devil and physically of TV preachers and other devil led people.
 - b. The phrase: "And a stranger will they not follow" means: 'This is clear but lost and carnal people don't seem to get the message'.
 - c. The phrase: "but will flee from him" means: 'People who have been burned enough to mature spiritually have learned this lesson'.
 - d. The phrase: "for they know not the voice of strangers" means: 'Any voice which does not match "the word of God" or does not match the character of God, is who truly saved people will flee'.
6. **C10-S6**: The people did not understand the parable. Please see the Doctrinal Study called [Table of Parables in the New Testament](#) for links to all parables taught in the New Testament. A parable must always be understood within the context where it is reported. In this chapter, "Jesus" is teaching the difference between how God treats His children, who are serving Him, when compared to how God treats the carnal and lost.
- a. The phrase: "This parable spake Jesus unto them" means: "'Jesus" spoke this parable as the introduction to this chapter where we are told the difference between these two groups of people'.
 - b. The phrase: "but they understood not what things they were which he spake unto them" means: "'Jesus" taught a lesson which could only be understood with God's help. The lost and carnal are led into a wrong interpretation of parables'.
7. **C10-S7**: "Jesus" starts to explain the parable.
- a. The phrase: "Then said Jesus unto them again" means: "'Jesus" gave the spiritual understanding'.
 - b. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - c. The phrase: "I am the door of the sheep" means: "'Jesus" is the only one who lets people into Heaven and into the true church. He also keeps out the lost and makes a distinction between the serving and the carnal. Lost and carnal can attend church services and even get membership in a physical church assembly. However, they are not acknowledged as such spiritually'.
8. **C10-S8**: The difference between the "good shepherd" and others.
- a. The phrase: "All that ever came before me are thieves and robbers" means: 'This is added to the prior sentence and tells us that everyone who came claiming to get people to God, other than going through "Jesus", were preaching doctrines of devils ("are thieves and robbers")'.

- b. The phrase: "but the sheep did not hear them" means: 'The truly saved refused their message'.
9. C10-S9: Explanation of the "door".
 - a. The phrase: "I am the door" means: 'This is the start of the explanation of the prior parable. If people claim to go to God by any means other than through "Jesus", they are "a thief and a robber" (teaching doctrine from devils)'.
 - b. The phrase: "by me if any man enter in" means: 'This is the condition that must be fulfilled in order to receive the rest of this sentence'.
 - c. The phrase: "he shall be saved" means: 'The person who goes through "Jesus" absolutely will ("shall") go the Heaven when they die physically'.
 - d. The phrase: "and shall go in and out, and find pasture" means: 'This person also will go into the world to represent God, and will come into God's place for rest and protection and they will find their needs met in this world ("pasture")'.
 10. C10-S10: The difference in purpose between "Jesus" and devils. Please see the Messages called Call Upon The Lord and Life and Life More Abundant related to this sentence.
 - a. The phrase: "The thief cometh not, but for to steal, and to kill, and to destroy" means: 'This is the purpose of devils and their doctrine'. This tells us that all 'holy wars' are caused by devils. Also, any doctrine which justified divisions among men based upon physical things come from devils.
 - b. The phrase: "I am come that they might have life" means: 'True spiritual salvation is the first purpose for "Jesus" coming to this Earth'.
 - c. The phrase: "and that they might have it more abundantly" means: 'Spiritual maturity, and the blessings only given to the spiritually mature, are the second purpose for "Jesus" coming to this Earth'. God gave each of us a free will and will not take it away (Romans 11:29) even to keep someone from receiving an eternity in the "lake of fire". "Jesus" will not leave us (Hebrews 13:5) but we can leave our ongoing personal relationship with Him. If we do so, we make our life a testimony that He wasted His salvation on us. We receive the "life more abundantly" only when we are doing our part to maintain our relationship and are maturing spiritually.
 11. C10-S11: How to identify the "good shepherd".
 - a. The phrase: "I am the good shepherd" means: "'Jesus" is the "shepherd" sent from God "good"'. All true pastors are under His control.
 - b. The phrase: "the good shepherd giveth his life for the sheep" means: "'Jesus" dies to provide everlasting salvation and to provide the "life more abundantly"'. In addition, there are times when He calls for His true pastor to do the same. At the very least, "Jesus" calls on His true pastors to suffer and go without in this world in order to protect and provide for the people that "Jesus" has given into his care.
 12. C10-S12: How the "hireling" responds to danger.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The subject is still about the care for "the sheep" while explaining how "the good shepherd" cares and how "the hireling" does the same.
 - b. The phrase: "But he that is an hireling, and not the shepherd" means: 'Both appear to be the same on the surface. The difference is inside where the attitudes of heart are. The difference is that a true God appointed pastor will suffer for his people. The "hireling" will act like the rest of this sentence. He will also jump at the chance to advance his career by taking over, or becoming staff, on a larger ministry'.
 - c. The phrase: "whose own the sheep are not" means: 'This is the attitude of heart which makes all of the difference'.
 - d. The phrase: "seeth the wolf coming, and leaveth the sheep, and fleeth" means: 'This is the pastor who leaved out of fear for government forces, or criminals, who threated to pastor and believers because they serve God'.
 - e. The phrase: "and the wolf catcheth them, and scattereth the sheep" means: 'When a pastor leaves out of fear, the people can not get direction on how to deal with problems in life'.
 13. C10-S13: Why the "hireling" responds this way.

- a. The phrase: "The hireling fleeth" means: 'Notice that this is a life style fleeing. This is not someone who maybe changes his ministry once or twice but is always looking to advance his career'.
 - b. The phrase: "because he is an hireling" means: 'This is the source of his attitude'.
 - c. The phrase: "and careth not for the sheep" means: 'His personal life and career is more important to him than where God placed him'.
14. **C10-S14:** The difference of the "good shepherd".
- a. The phrase: "I am the good shepherd" means: 'This is a repeat of the start of **C10-S11**'. Where the prior sentence told us about "Jesus" paying the price for our salvation, this sentence talks about our sanctification. True Biblical sanctification only comes from an ongoing personal relationship with "Jesus Christ".
 - b. The phrase: "and know my sheep" means: "'Jesus Christ" calls each saved person by their own name and He knows what spiritual gifts each has and He knows His personal plan for each life'.
 - c. The phrase: "and am known of mine" means: 'The truly saved know the character of "Jesus Christ" and are not deceived by false doctrine'. . . .
 - d. The phrase: "" means: ". They know the true Biblical doctrine of the multiple "antichrists" (see **False things according to the Bible**) and they know the warning of people preaching "another Jesus". (**2Corinthians 11:4**).
15. **C10-S15:** The application of a spiritual truth.
- a. The phrase: "As the Father knoweth me, even so know I the Father" means: 'This is a true personal intimate relationship whereby each is positive how the other will ace'. The Gospel accounts tell us that "Jesus" started each day in prayer and this is evidence of their relationship.
 - b. The phrase: "and I lay down my life for the sheep" means: 'This was the plan of God the Father and the willing sacrifice of God the Son'.
16. **C10-S16:** Announcing the existence of the "other sheep".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" is adding that the Gentiles will be saved just like the Jews.
 - b. The phrase: "And other sheep I have, which are not of this fold" means: "'Jesus" is identifying the Gentiles'.
 - c. The phrase: "them also I must bring" means: "'Jesus" must also save the Gentiles'.
 - d. The phrase: "and they shall hear my voice" means: 'The Gentiles will hear, and obey, the voice of "Jesus"'. . . .
 - e. The phrase: "and there shall be one fold" means: 'This will happen in Heaven'. There is a perversion of this doctrine which the Roman Catholic Church started and others preach. They claim one universal church here on Earth. They also claim that the Pope, or some other "antichrist" will be the head of it here on Earth. In order to support the doctrine of one universal church on Earth, they claim that the next phrase speaks of their particular "antichrist".
 - f. The phrase: "and one shepherd" means: 'This is only "Jesus Christ"'. . . .
17. **C10-S17:** Why "the Father" loves "Jesus".
- a. The word "Therefore" means: 'what follows this word is a direct result of what preceded it and the result only happens in the place specified'. God the Father "loves" The Son of God because of what this sentence says. None of the "antichrist", mentioned in the prior sentence, has done what this sentence describes. As a result, none of them receive the power and position that "Jesus Christ" received from God the Father, in spite of their lies which claim that they do.
 - b. The phrase: "doth my Father love me" means: 'This is the result'.
 - c. The phrase: "because I lay down my life" means: 'This is why'. "Jesus" could not "take it again" unless He first "lay down His life" No other person has done the same. Therefore, they are lying when they claimed to have the same, or greater, power and position.
 - d. The phrase: "that I might take it again" means: 'This was the end goal'. God saves us so that we can "walk in newness of life" (**Romans 6:4**) as we follow the example of "Christ".

18. **C10-S18**: "Jesus" will die willingly. Our sentence says, "No man taketh it from me, but I lay it down of myself". People who deny the Deity of "Jesus" must also deny this sentence because fulfilling it requires the power of God.
19. **C10-S19**: "Jesus" declares His power over life and death. Our sentence says, "I have power to lay it down, and I have power to take it again". Only God has this level of power. There were three people raised from the dead in the Old Testament, "Jesus" raised three from the dead, Peter raised Tabitha, in the book of Acts. However, in every case except "Jesus", another man was used to raise the dead. The only other possible exception, to my knowledge, were the Old Testament saints rising from the grave when "Jesus" rose from the dead. However, it can be argued that the resurrected "Lord Jesus" caused that to happen.
20. **C10-S20**: How "Jesus" has this power. Our sentence says, "This commandment have I received of my Father" means: 'God the Father commanded "Jesus Christ" to die on the cross and to raise up again from the dead. He had to die as a literal physical man because God can not die. He had to take back His power as God, while He was in Hell, in order to bind Satan and all devils, and to rob Satan, and to rise from the grave by His own power as God'. While many people called "Jesus" "Lord", the Bible does not call Him "Lord", and recognize Him as God, until after His resurrection ([Luke 24:3](#)). This is because He sat aside His power as God in order to be conceived in Mary and did not take it back until after the devils took His soul and spirit into Hell at His physical death.
21. **C10-S21**: The reaction of the Jews. Our sentence says, "There was a division therefore again among the Jews for these sayings" means: 'They did not understand the sayings. Some accepted what they did not understand by faith. Others refused to believe by faith and argued against what they misunderstood'.
22. **C10-S22**: The protest from some Jews.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the reaction by the non believers.
 - b. The phrase: "And many of them said" means: 'They voiced their own thinking and declared their opinion to be fact'.
 - c. The phrase: "He hath a devil" means: 'They had no evidence of this claim and actually did the "unforgivable sin"'. They blasphemed against God's "Holy Ghost" by calling Him a devil. When we see miracles, we need to check the character of the spirit who provides the power for the miracle.
 - d. The phrase: "and is mad" means: 'This means that they claimed that "Jesus" could not think right. They said this because their thinking was limited to the physical reality and He told them spiritual truths. That does not prove that He was "mad". When we claim that only what we understand can be true, we prove ourselves to be fools'.
 - e. The phrase: "why hear ye him?" means: 'This was the motivation from devils'. Devils always lie and try to keep people from hearing the truth.
23. **C10-S23**: The disagreeing opinion. Our sentence says, "Others said, These are not the words of him that hath a devil". means: 'This argument came from people who considered the character of "Jesus" and not just their own lack of understanding'.
24. **C10-S24**: A challenging question. Our sentence says, "Can a devil open the eyes of the blind?". Actually, the answer is yes. However, they would not, especially like "Jesus" did. Several times the Gospel accounts report "Jesus" restoring sight to a blind person. In each case, the miracle is reported as a physical demonstration of the doctrine that is in context with it. In particular, each time "Jesus" is offering spiritual truth. The Pharisees and religious leaders rejected what "Jesus" offered, and remained spiritually blind. However, some of the Jews who saw the miracle also received the spiritual understanding. Thus, a devil would not cure a blind person, especially within the context of giving people true knowledge and understanding..
25. **C10-S25**: Where and when this account happened. Our sentence says, "And it was at Jerusalem the feast of the dedication, and it was winter". Please see the Detailed Note for more on the doctrine of this sentence.
26. **C10-S26**: Where "Jesus" went next. Our sentence says, "And Jesus walked in the temple in Solomon's porch". Thus, the rest of this chapter happened in the Temple and this was not the last time that "Jesus" was in Jerusalem because the last time was a different feast.
27. **C10-S27**: A dishonest question. Our sentence says, "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?". Our next sentence says what they doubted about and the sentences after it give us the answer from "Jesus". They were blaming Him for their doubts, when the

true source of their doubts was the doctrinal error from their religious traditions. They also had doubts because the religious leaders were telling lies about "Jesus" because they did not want to lose their positions as leaders of the Jews. When we get conflicting reports, we need to look at the characters of the people giving the conflicting reports and what each side has to gain or lose. Listening to the arguments presented only causes confusion, as is reported here.

28. **C10-S28:** A demand that "Jesus" do what He had already done. Our sentence says, "If thou be the Christ, tell us plainly". As our next sentence says, "Jesus" had already done this on more than one occasion. This sentence completes the demand started in the prior sentence and the prior note explains the doctrine.
29. **C10-S29:** Evidence of their lie.
 - a. The phrase: "Jesus answered them" means: 'This is the answer to the demand in the prior two sentences'.
 - b. The phrase: "I told you, and ye believed not" means: 'When someone refuses to accept a true answer, you are wasting your effort to repeat the truth'.
 - c. The phrase: "the works that I do in my Father's name, they bear witness of me" means: 'Here "Jesus" tells them how they can verify His answer and how they can choose which answer is true'. The "works that Jesus did in God the Father's name" provide proof of His approval by God the Father. The religious leaders did not have matching evidence and all of their approval came from men and devils. When we judge an argument, we need to use the right evidence and the right methods in order to find the truth.
30. **C10-S30:** Why they refused to believe the truth.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. The subject is whom to believe. "Jesus" had told them the truth and provide the evidence that God told them to look for. The religious leaders had done neither. Yet, they believed the religious leaders.
 - b. The phrase: "But ye believe not" means: 'This is what they refused to do'.
 - c. The phrase: "because ye are not of my sheep" means: 'This is why'. People can not understand spiritual truth unless they have the help of God. But, they have to accept that "Jesus" is God before they get that help. These people demanded understanding but refused to do what God demands in order to receive understanding. Basically, in their pride, they demanded that God submit to their will. And, people still do the same today. God always answers with: 'Go to Hell'.
 - d. The phrase: "as I said unto you" means: "'Jesus" had told them what to do in order to receive understanding, and they refused to submit and obey'.
31. **C10-S31:** The difference in true "sheep".
 - a. The phrase: "My sheep hear my voice, and I know them, and they follow me". This says the same as **C10-S4**.
 - b. The phrase: "And I give unto them eternal life" means: "'Jesus" gives an ongoing personal relationship with him. This is like a wife saying 'He is my husband". Only God has "eternal life". What we have for ourselves is "everlasting life" because our "everlasting life" has a beginning.
 - c. The phrase: "and they shall never perish" means: 'This is the promise of "everlasting life"'.
d. The phrase: "neither shall any man pluck them out of my hand" means: 'This is the promise of full protection'.
32. **C10-S32:** "God the Father" acted.
 - a. The phrase: "My Father" means: 'This is God the Father'.
 - b. The phrase: "which gave them me" means: 'God the Father chooses who is offered salvation and how often the offer is made'.
 - c. The phrase: "is greater than all" means: 'All fulfilled prophecy proves that God the Father is greater than all other beings combined. God gives detailed prophecy and gives His enemies plenty of time to try and stop Him, and then does exactly as He prophesied to prove that He is greater than all other beings combined'. Please see the [Prophecies Fulfilled](#) Section of the [Significant Gospel Events Study](#).
 - d. The phrase: "and no man is able to pluck them out of my Father's hand" means: 'This is our assurance of everlasting salvation'.

33. [C10-S33](#): "Jesus" declares His divinity. Our sentence says, "' means: 'I and my Father are one'. There is a lot of disagreement on the doctrine of the Trinity, which I will not go into within this summary. This sentence is a declaration of the Trinity. There are lying religions which claim that "Jesus" never claimed to be God. This sentence clearly makes that claim and the next sentence clearly tells us that the Jews understood the claim which He was making. "Jesus" gives more of an explanation of this sentence in [C10-S38](#).
34. [C10-S34](#): The people reacted to the declaration by "Jesus". Our sentence says, "Then the Jews took up stones again to stone him." means: 'They understood the prior sentence and tried to kill "Jesus" because of His claim'.
35. [C10-S35](#): The response from "Jesus".
- The phrase: "Jesus answered them" means: 'This was the response to the Jews picking up stones to kill "Jesus"'. Notice that He neither panicked nor ran.
 - The phrase: "Many good works have I shewed you from my Father" means: 'Here "Jesus" reminds them that He is their representative of God the Father'.
 - The phrase: "for which of those works do ye stone me?" means: 'The "many works" proved His claim'.
36. [C10-S36](#): The wrong religious reasoning of the Jews.
- The phrase: "The Jews answered him, saying" means: 'This was their wrong justification for their planned murder'.
 - The phrase: "For a good work we stone thee not" means: 'They are making a distinction between the miracle and God the Father Who provided the power for the miracle'. However, that is not a valid division. The miracle was not possible without power from God and God would not provide the power without His approval of "Jesus". [1Samuel 8:7](#) says, "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them". This is doctrinally the same. There is an absolute connection between God the Father and the miracles reported in the Gospel accounts. They were rejecting the don-divisible connection between the power of God and the approval of God.
 - The phrase: "but for blasphemy" means: 'This accusation was wrong and it comes from a wrong application of this sin'. The next phrase explains their error.
 - The phrase: "and because that thou, being a man, makest thyself God" means: "'Jesus" was God in human flesh and the Old Testament prophets told them that their "Christ" would be God in human flesh'. However, the religious leaders declared that that if this God given truth was declared about anyone, that man was a liar and had a devil. Thus, their claim was wrong because it combined the truth from God with a lie from devil motivated religious rulers.
37. [C10-S37](#): Reference to scripture.
- The phrase: "Jesus answered them" means: "'Jesus" gave them a Bible reference with the hope that they would stop and consider how right or wrong their planned action was'.
 - The phrase: "Is it not written in your law, I said, Ye are gods?". Please see the Detailed Note for the Bible reference and the explanation of the doctrine in this sentence.
38. [C10-S38](#): Reasoning based on scripture.
- The phrase: "If he called them gods, unto whom the word of God came" means: 'This is the conditional statement that "Jesus" wants them to consider'.
 - The phrase: "and the scripture cannot be broken" means: 'This needs to be made clear to all who claim that there are errors or conflicts in "the word of God"'. They are calling "Jesus" a liar.
 - The phrase: "Say ye of him, whom the Father hath sanctified, and sent into the world" means: 'This is what "Jesus" had proven to them that was true'.
 - The phrase: "Thou blasphemest; because I said, I am the Son of God?" means: 'This is what the Jews said about "Jesus" in spite of the evidence from God'. The next two sentences tell them the right way to determine truth.
39. [C10-S39](#): Right reasoning. Our sentence says, "If I do not the works of my Father, believe me not" means: 'This is simple enough for anyone to understand'. However, what they failed to do, and what most religious people fail to do, is apply this reasoning to the people who tell them doctrine which they believe.
40. [C10-S40](#): Trust God given evidence.

- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence gives the second half of how to judge truth. Please see the Doctrinal Study called [Jesus Used the Power of the Holy Ghost](#) related to this sentence.
 - b. The phrase: "But if I do" means: 'This means that if "Jesus" does the miracle works of God'. This test is also to be applied to people who claim to speak for God. And, when people claim to speak for "the word of God", their message needs to be verified against "the word of God".
 - c. The phrase: "though ye believe not me" means: ". . . .
 - d. The phrase: "believe the works" means: 'We are to believe the evidence that God provides and not how we feel nor how some religious person tells us the judge matters when their judgments go against the evidence provided by God'.
 - e. The phrase: "that ye may know, and believe" means: 'This is the result that God wants us to have'.
 - f. The phrase: "that the Father is in me, and I in him" means: 'This is the only way that "Jesus" could do all of the miracles which He did'.
41. [C10-S41](#): Wrong reaction by Jews.
- a. The phrase: "Therefore they sought again to take him: but he escaped out of their hand" means: 'The Treasury of Scripture Knowledge, associated with the Detailed Note, gives several references to Gospel reports of this same thing happening at different time and different places'.
 - b. The phrase: "And went away again beyond Jordan into the place where John at first baptized" means: '"Jesus" did not return to Galilee'.
 - c. The phrase: "and there he abode" means: 'That was the place where He chose to live for a short time'. This made Him available to people in Jerusalem who wanted true doctrine.
42. [C10-S42](#): Many Jews reacted differently.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how people reacted who accepted "Jesus".
 - b. The phrase: "And many resorted unto him, and said" means: 'They went out of the city to where "Jesus" was staying'.
 - c. The phrase: "John did no miracle" means: 'John the Baptist was accepted as a prophet. Yet, he had less evidence of representing God that "Jesus" had'.
 - d. The phrase: "but all things that John spake of this man were true" means: 'They believed the evidence and the witness from John the Baptist'.
43. [C10-S43](#): Many Jews were saved. Our sentence says, "And many believed on him there". Not all, but some. This is the most often result of presenting the Gospel.
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Chapter 11 Summary:

Chapter Theme: The Raising of Lazarus.

This chapter tells the account of "Jesus" raising "Lazarus" from the dead. Apparently, this was done before the last Passover that "Jesus" spent in Jerusalem, which also means that it is one of the last significant things which "Jesus" did before the 'Last Supper' and His crucifixion.

One thing to keep in mind is that the prior chapter told us the difference between the true "sheep" of "Jesus" and the false "sheep". They are lost religious people who claim salvation based upon their religious activities and religious position. In the prior chapter "Jesus" said that He would "giveth his life for the sheep" ([10:11](#); [10:15](#) and [10:17](#)). Of course, He had to die before He could rise. In this chapter "Jesus" says that He is "the resurrection", but Mary is the only person who understands. In our next chapter we read about her anointing Him for His death. After that this Gospel goes into the 'Last Supper' and then the crucifixion. Therefore, in these chapters, we see "Jesus" trying to separate His people from others and prepare them for upcoming events. As a result, we see the importance of context if we look at the chapter themes and this is something that I have never heard anyone else point out.

This account is well-known and well preached. I believe that most preaching, which is based upon this account, tends to be accurate. The main thing is that most preaching fails to point out the context within this Gospel. That is: "Jesus" proves that He is "the resurrection" before teaching the doctrine found in the rest of this Gospel. That doctrine requires people to understand this fact before they can truly understand the doctrine found in the rest of this Gospel. In addition, to that consideration, there are certain details which might be missed if we consider only what is preached. Therefore, even though people might feel they are well aware of this account, the reader is recommended to prayerfully and carefully consider all of the details and context of this account.

What I have never heard preached is how this miracle is an example of the doctrine which is in context to it. All miracles, which are reported in the Gospel accounts, are physical examples of the doctrine which is in context to the miracle. Please see the summary notes, below, in order to understand this truth. In particular, the summary note for **C11-S12** is a more detailed explanation of how raising Lazarus from the dead is a physical example of the doctrine where "Jesus" said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die".

Please see the [Table of Miracles in the Gospels](#) and the [Significant Gospel Events](#) for links to where events in this chapter are also referenced by other Bible references.

Our chapter tells about "Jesus" raising Lazarus from the dead. In addition, [Luke 7:11-17](#) tells about "Jesus" raised the widow's son from the dead. And, [Luke 8:41-42](#), [49-58](#) tells about "Jesus" raising the daughter of Jaius.

In [John 11:23](#) "Jesus" gives Martha a promise that her brother will be raised from the dead in response to the expression of faith which Martha gave in the prior sentence. The application is that God honors true Biblical faith. Please see the [Promises](#) Section of the [Significant Gospel Events Study](#) for many more promises, most of which apply to us.

We are told that Dead saints shall rise in [John 11:23](#) and [John 11:25](#) Please see the Detailed Notes for those sentences for more references to the doctrine of resurrection. Please also see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for other Bible references to prophecies.

[John 4:42](#); [John 6:69](#) and [John 11:27](#); [Matthew 16:13-20](#); [Mark 8:27-30](#) and [Luke 9:18-27](#) all contain a profession of faith that "Jesus" is "Christ" and is "the Son of God".

Please see the Detail Note for [John 11:27](#) to see links where we are told that the "Son of God" is "Christ".

In [John 11:32](#) we see that Mary "fell down at his feet" as in worship to show that she regarded "Jesus" to be 'God in human flesh'. We see similar worship by others in [Mark 5:22](#) and [Mark 7:25](#) and [Revelation 1:17-21](#).

Lazarus was in the grave four (4) days and "he stinketh". ([John 11:39](#)). He "saw corruption" but "Jesus" did not because "Jesus" was in the grave only "three days and three nights" ([Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [John 2:20](#) all tell us that "Jesus" would be in the grave "three days and three nights". We are told about this prophecy being fulfilled in [Matthew 28](#); [Mark 16](#); [Luke 24](#) and [John 20](#).

[John 11:45-53](#) tells us that the chief priests and the Pharisees plotted the death of "Jesus" as a result of His raising Lazarus. This was before the last Passover.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C11-S1](#): The start of the account within this chapter. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - a. The phrase: "Now" means: '[After you understand what came prior](#)'. Please see the Chapter Note, above, for the contextual considerations.
 - b. The phrase: "a certain man was sick, named Lazarus, of Bethany" means: '[This identifies the man who dies and who was raised by "Jesus"](#)'.
 - c. The phrase: "the town of Mary and her sister Martha" means: '[He lived with his two sisters](#)'. This "Mary" was also called Mary Magdalene. Notice that our next sentence identifies her for what she did for "Jesus" and not for her life of sin.
2. [C11-S2](#): Identification of the particular "Mary" who was involved in this account. The parents around this sentence means that these words are not in the original Greek but were included in the interpretation in order to deliver the same message in the English. Proper interpretation is Message-to-Message and not word-to-word nor verse-to-verse.
 - a. The phrase: "(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair" means: '[Mary honored "the Lord" before His death at the supper given by Simon the Leper](#)'.
 - b. The phrase: "whose brother Lazarus was sick.)" means: '[Lazarus was her brother](#)'.
3. [C11-S3](#): As true believers, they went to "Jesus" for help.
 - a. The phrase: "Therefore his sisters sent unto him, saying" means: '[This is just like how we pray today except that "Jesus" was still in the physical reality at that time](#)'.
 - b. The word "Lord" means: '[This is the proper way to address God in human flesh when we want a miracle](#)'. When they sent the message, they only expected to need a healing, not a raising from the dead.
 - c. The phrase: "behold, he whom thou lovest is sick". The word "behold" means: '[pay close attention](#)'. They wanted "Jesus" to recognize the urgency of their request.
4. [C11-S4](#): The reason why "Jesus" delayed to answer.
 - a. The phrase: "When Jesus heard that" means: '[This is when "Jesus" responded](#)'.
 - b. The phrase: "he said" means: '[This is how "Jesus" responded](#)'.
 - c. The phrase: "This sickness is not unto death, but for the glory of God" means: '[This is His prophesied end result](#)'. Yes, Lazarus did die but he was also raised. Therefore, this prophecy is for the end result. Please see the [Prophecies](#) for Bible references to other prophecies
 - d. The phrase: "that the Son of God might be glorified thereby" means: '[This is why "Jesus" acted like is reported in this chapter](#)'.
5. [C11-S5](#): The importance of their relationship.
 - a. The phrase: "Now" means: '[After you understand what came prior](#)'.
 - b. The phrase: "Now Jesus loved Martha, and her sister, and Lazarus." means: '["Jesus" "loved" them, and He knew that Lazarus would die and that the sisters would cry. Yet, He also knew that their everlasting reward would far outweigh ant short term sorrow.](#)'. True Biblical "love" is: '[doing what is best for the other person long term](#)'. "Jesus" allowed them to suffer short term because it caused them to have greater long term rewards including being mentioned in "the word of God".
6. [C11-S6](#): The delay which was required to accomplish God's purpose. Our sentence says, "When he had heard therefore that he was sick, he abode two days still in the same place where he was". This means that "Jesus" deliberately waited until it was too late for Him to heal Lazarus and avoid death. In addition, "Jesus" stayed two days but Lazarus was dead four (4) days when He arrived. Therefore, unless He could have shortened the travel time, it was already two days too late when "Jesus" received the message.
7. [C11-S7](#): The time of action had come.
 - a. The phrase: "Then after that" means: '[This was after there would be no doubt that Lazarus died](#)'. If "Jesus" had arrived earlier, even if Lazarus had died, people would claim that Lazarus was only in a coma or some other nonsense. However, as his sister said and is reported in [C11-S41](#), "by this time he stinketh: for he hath been dead four days". I believe

- there were other reasons involved, but one of them was to make sure that there was no question about Lazarus being dead.
- b. The phrase: "saith he to his disciples, Let us go into Judaea again" means: 'Now that sufficient time had passed in order to achieve His goals, "Jesus" gave the command to go'.
8. **C11-S8**: The disciples questioned His decision.
 - a. The phrase: "His disciples say unto him" means: 'It is two days later and they are not thinking about the call from Mary and Martha'.
 - b. The phrase: "Master" means: 'They are thinking about "Jesus" as their teacher and not as their "Lord". Because of this distinction, they are worrying about being physically assaulted, as our next phrase says'.
 - c. The phrase: "the Jews of late sought to stone thee" means: 'These were the people who were following the religious leaders who were willing to have God punish the entire nation so long as they kept their own place while they lived'.
 - d. The phrase: "and goest thou thither again?" means: 'This seemed to be a foolish decision to the disciples who were looking at the decision from a physical perspective. However, in **C11-S4**, "Jesus" said, "his sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby". That saying had to be understood spiritually'. Yes, Lazarus would be physically raised from the dead, but it would require the spiritual power of God. And, it was "that the Son of God might be glorified thereby". "Jesus" would be "glorified" as people accepted that He was / is "the Son of God".
 9. **C11-S9**: First part of the answer from "Jesus".
 - a. The phrase: "Jesus answered" means: 'The rest of our sentence is the answer to the concern presented in the prior sentence'. This answer does not seem to be related to the prior concern because the prior concern was about a possible physical problem and this answer is about a spiritual need. This answer also includes the next two sentences which explain the difference between walking in "light" and walking in "darkness". Symbolically, this is the difference between walking in "knowledge and understanding from Jesus" and walking in lack of understanding from this world. "Jesus" is going to use this miracle to teach the doctrine of "resurrection".
 - b. The phrase: "Are there not twelve hours in the day?" means: 'What is not said, but is implied, is that there are also twelve hours in the night'. This question is designed to make people think about the difference between day and night.
 10. **C11-S10**: Light makes men able to walk without stumbling. This is a physical example of a spiritual truth. If people have the light (spiritual knowledge and understanding) from "Jesus". Our sentence says, "If any man walk in the day, he stumbleth not, because he seeth the light of this world".
 11. **C11-S11**: Lack of light causes men to stumble.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase: "But if a man walk in the night" means: 'This is the different circumstance which is used, symbolically, for someone who is trying to walk spiritually while surrounded by doctrines from devils'.
 - c. The phrase: "he stumbleth" means: 'Such a person has trouble walking without almost falling down'.
 - d. The phrase: "because there is no light in him" means: 'This gives us the reason why this sentence is true. Please pay attention to this reason. It can not be speaking about the physical because if you swallow a small flashlight, you will have "light in" yourself but it does not help you to see in this physical world. However, if you have spiritual "light" "Jesus", in you, then it will help you make right decisions and avoid spiritual stumbling. All three sentences of this answer must be understood spiritually with the right interpretation of the symbolism'.
 12. **C11-S12**: "Jesus" explains clearly what He will do.
 - a. The phrase: "These things said he" means: 'The prior sentences were said by "Jesus" in order for His disciples to understand that He was speaking spiritually'. However, as seen by the response to this sentence, they missed the instruction of the prior sentences.
 - b. The phrase: "and after that he saith unto them" means: 'What follows requires proper understanding of the prior in order to properly understand what follows'.

- c. The phrase: "Our friend Lazarus sleepeth" means: 'Lazarus was physically dead but spiritually asleep'.
 - d. The phrase: "but I go, that I may awake him out of sleep" means: "Jesus" was going to physically raise Lazarus from the dead by spiritually "waking him out of (spiritual) sleep".
 - e. What a lot of people fail to understand is that all miracles, which are reported in Gospel accounts, are physical examples of the spiritual doctrine which is in context to the miracle. The main spiritual truth, which is in this context, when "Jesus" told Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" ([John 11:25-26](#)). That sentence must, obviously, be understood spiritually. In addition, it is not just talking about our going to Heaven but is also related to our "walking" spiritually, and not "stumbling", as our prior sentences explained. That is the reason why "Jesus" saves people and leaves them in this physical reality. It is so their changed life is a witness of the spiritual guidance from "Jesus" when He spiritually raises someone from spiritual death. And, the end of our chapter tells us how the religious leaders, who taught spiritually dead doctrine from devils, sought to kill "Jesus". Thus, we should expect a strong negative reaction from lost friends and family if we are truly made spiritually alive by "Jesus".
13. [C11-S13](#): The disciples misunderstand.
- a. The phrase: "Then said his disciples" means: 'This was their response to the prior sentence'.
 - b. The word "Lord" means: 'They were not disagreeing because they addressed "Jesus" as Lord'.
 - c. The phrase: "if he sleep, he shall do well" means: 'This is an expression of their confusion'. What "Jesus" said seemed to be a good thing for Lazarus to be doing. Therefore, the disciples were confused why they needed to go there, especially since the Jews in that area wanted to kill "Jesus".
14. [C11-S14](#): The misunderstanding explained.
- a. The word "Howbeit" is defined as: 'adv. how, be, and it. Be it as it may; nevertheless; notwithstanding; yet; but; however'.
 - b. The phrase: "Howbeit Jesus spake of his death" means: 'This is the true meaning of the prior symbolic language'.
 - c. The phrase: "but they thought that he had spoken of taking of rest in sleep" means: 'This is what they thought He said'. This illustrates the problem that most people have with symbolic language.
15. [C11-S15](#): "Jesus" explains His symbolic language.
- a. The phrase: "Then said Jesus unto them plainly" means: "Jesus" explained'.
 - b. The phrase: "Lazarus is dead" means: 'This was the meaning of the symbolic language'.
16. [C11-S16](#): "Jesus" explains His delay.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" adds an explanation of His reaction to the explanation of His symbolic language.
 - b. The phrase: "And I am glad for your sakes that I was not there" means: 'This was His reaction and the reason for His reaction'.
 - c. The phrase: "to the intent ye may believe" means: 'This is the end result that "Jesus" hopes to achieve'.
 - d. The phrase: "nevertheless let us go unto him" means: 'They were going regardless if "Jesus" received His desired end result or not'. God gave us a free will and will not take it away. Therefore, each of us determines how much true Biblical "faith" we will apply to a revealed truth.
17. [C11-S17](#): Thomas speaks foolishness instead of keeping his mouth shut. Peter also had a time of speaking foolishly and people tend to remember peter's errors while forgetting the errors of others. Our sentence says, "Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him" means: ".
18. [C11-S18](#): Lazarus had been in the grave long enough that there was no doubt about his being dead. Our sentence says, "Then when Jesus came, he found that he had lain in the grave four days already". Remember that "Jesus" only delayed two (2) days. Therefore, He would not have arrived before Lazarus died. However, He delayed so that there would be no doubt about Lazarus being dead

before "Jesus" raised him. Remember that this miracle is a physical example of the surrounding context. It shows us the truth that "Jesus" is "the resurrection".

19. **C11-S19:** The unbiased witnesses were noted.
 - a. The phrase: "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off" means: '**This is why there were many Jews there for the funeral**'.
 - b. The phrase: "And many of the Jews came to Martha and Mary" means: '**This is what they did**'.
 - c. The phrase: "to comfort them concerning their brother" means: '**This is why**'.
20. **C11-S20:** The sisters reacted to the presence of "Jesus".
 - a. The phrase: "Then Martha" means: '**Martha is presented as a busybody**'.
 - b. The phrase: "as soon as she heard that Jesus was coming" means: '**She reacted immediately without first waiting to hear why "Jesus" delayed**'. When God does not do as we think He should do, He always has a reason which we are not aware of. We need to acknowledge that God knows more than we do and accept that whatever he does, it is best for His glory and our eventual good. In this case, we already read, in **C11-S16**, that His delay was in order to increase the faith of people. And, Lazarus and his sisters were recorded in the Gospels and used to encourage many others throughout the years. Thus, they received greater rewards in Heaven.
 - c. The phrase: "went and met him:" means: '**We read in the next sentence why she rushed out to meet "Jesus"**'. And, while many criticize her, many others are just like her in their attitude towards God when it comes to not receiving their desires.
 - d. The phrase: "but Mary sat still in the house" means: '**She waited to hear what her " Lord" had to say. Yes, she said the same thing as Martha, but the report in this chapter indicates that she had a different attitude**'.
21. **C11-S21:** How Martha reacted.
 - a. The phrase: "Then said Martha unto Jesus" means: '**With her rushing out to meet "Jesus", the indication is that she had an accusatory attitude**'. That is, basically, '**You didn't do what I expected you to do**'.
 - b. The word "Lord" means: '**Here Martha is recognizing His power even while having a less than right attitude about His position**'. We need to remember that "Jesus" had not risen from the dead yet. That is a major difference in what motivates our attitude as opposed to what Martha had to motivate her attitude. Perceptions are critical when it comes to attitude.
 - c. The phrase: "if thou hadst been here, my brother had not died" means: '**Here she states her belief and the indication is that, somewhat, she is blaming "Jesus" for her brother dying**'. We need to remember that the notes for earlier sentences pointed out that "Jesus" only delayed two days while Lazarus was buried for four days. Therefore, His delay only removed any doubt that Lazarus was really dead before "Jesus" raised Him. And, the purpose of this miracle was to demonstrate the doctrine that "Jesus" is "the resurrection".
22. **C11-S22:** Martha expresses her faith.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Where the prior sentence indicated an attitude of accusation, this sentence indicates an attitude of hope.
 - b. The phrase: "But I know, that even now" means: '**Martha expresses faith that it is not too late for "Jesus" to make things be the way that she wants them to be**'. There is a saying of: '**Be careful what you ask for because you might get it**'. Yes, Martha had her brother restored to her. However, instead of them having peace, the religious leaders sought to kill Lazarus again because of his testimony for "Jesus".
 - c. The phrase: "whatsoever thou wilt ask of God, God will give it thee" means: '**This is Martha's expression in the power of "Jesus"**'.
23. **C11-S23:** "Jesus" tells her plainly what he will do.
 - a. The phrase: "Jesus saith unto her" means: '**"Jesus" gave her an answer which was designed to calm her fears and let her change her attitude**'.
 - b. The phrase: "Thy brother shall rise again" means: '**This is plain and clear what will happen in the future**'. This is a promise and a prophecy. So, the question is: '**How far before an event must the prophet be in his announcement for it to be recognized as true prophecy?**' .
24. **C11-S24:** Martha misunderstands.
 - a. The phrase: "Martha saith unto him" means: '**Martha responded to the statement from "Jesus"**'.

- b. The phrase: "I know that he shall rise again in the resurrection at the last day" means: 'This was not what she was hoping for'.
 - c. Please see [John 6:39](#) about the phrase "last day".
- 25. [C11-S25](#): The source of real resurrection and everlasting life. This sentence is the main doctrinal truth of this chapter.
 - a. The phrase: "Jesus said unto her" means: 'Here "Jesus" is speaking as God in human flesh'. This sentence can only be fulfilled by the power of God.
 - b. The phrase: "I am the resurrection, and the life" means: 'The word am is a verb of ongoing existence. "Jesus" gives spiritual and physical resurrection without losing His ability to give more. He also gives spiritual life now and resurrected life in a future incorruptible body without losing His ability to do the same for other people'.
 - c. The phrase: "he that believeth in me, though he were dead, yet shall he live" means: 'This is how we receive this promise'.
 - d. The phrase: "And whosoever liveth and believeth in me shall never die" means: 'This is the promise of everlasting life'.
- 26. [C11-S26](#): "Jesus" verifies her belief.
 - a. The phrase: "Believest thou this?" means: 'He is asking her if she has a life-style belief'. If anything can make us lose our belief, then we can not truly say YES to this question.
- 27. [C11-S27](#): Martha confirms her belief.
 - a. The phrase: "She saith unto him" means: ". . . ."
 - b. The phrase: "Yea, Lord" means: 'Martha first recognized His position'.
 - c. The phrase: "I believe that thou art the Christ, the Son of God" means: 'She next stated exactly what she believed and put her hope in'.
 - d. The phrase: "which should come into the world" means: 'This is the scriptural basis for her belief'. Please see the [Harmony](#) Sections in the [Significant Gospel Events](#) Study for references to other places where people expressed this belief.
- 28. [C11-S28](#): Martha is comforted.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And when she had so said" means: 'Her expression of true Biblical "faith" calmed her worries and upset'. This is a method we each need to use from time to time.
 - c. The phrase: "she went her way, and called Mary her sister secretly, saying" means: 'Now, she returned to doing what she was supposed to do. She passed the message like she was told to do but did it secretly so that Mary and "Jesus" could have some private time without interruption'. Sometimes, when someone is truly grieving, that is the main thing which we can do for them.
 - d. The phrase: "The Master is come, and calleth for thee" means: 'Mary waited until "Jesus" sent word that it was time for her'. One of the hardest things to do is wait until God tells us that it is time. Those people who do wait receive greater blessings than those people who rush the Lord.
- 29. [C11-S29](#): Mary reacts to call from "Jesus". Our sentence says, "As soon as she heard that, she arose quickly, and came unto him". means: 'She was ready and even a little anxious but she controlled herself until called'.
- 30. [C11-S30](#): Where she met "Jesus".
 - a. The phrase: "Now Jesus was not yet come into the town" means: "'Jesus" was there but people did not realize it'. We should all have a private place to meet with God so that we can commune without interruptions.
 - b. The phrase: "but was in that place where Martha met him" means: 'They, obviously, and a secret place to meet'. That is how Martha knew where to meet "Jesus".
- 31. [C11-S31](#): The reaction by Jews who comforted Mary.
 - a. The phrase: "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" means: 'These were the people at the funeral who didn't understand the need to be alone sometimes, followed her, saying. Therefore, they thought that they were helping by following her'.

- b. The phrase: "She goeth unto the grave to weep there" means: 'Remember that, before the resurrection, Satan had the power of death ([Hebrews 2:14](#)). Therefore, death was far more terrifying to people when they thought that their loved ones might be in the power of Satan, as opposed to today where everyone assumes that their loved ones had to go to heaven'.
32. [C11-S32](#): Mary repeats the message from Martha but with an apparently different heart attitude.
- The phrase: "Then when Mary was come where Jesus was, and saw him" means: 'This is when she acted'. There are times that we need for "Jesus" to show up before we act.
 - The phrase: "she fell down at his feet" means: 'This is a demonstrated act of worship'.
 - The phrase: "saying unto him, Lord" means: 'She said the next phrase after worshipping. This demonstrates a totally different attitude than Martha had'.
 - The phrase: "if thou hadst been here, my brother had not died" means: 'Although these are the same words as Martha said, I believe they were more of a request to understand than the attitude demonstrated by Martha'. We also see this by the different response by "Jesus", as shown in the next sentence and with that response compared to the response given to Martha. Starting in the next sentence, "Jesus" demonstrates the doctrine which He only spoke to Martha.
33. [C11-S33](#): "Jesus" has compassion.
- The phrase: "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him?" means: ". . . ."
 - The phrase: "When Jesus therefore saw her weeping" means: "'Jesus" first paid attention to her demonstrated feelings'.
 - The phrase: "and the Jews also weeping which came with her" means: "'Jesus" next paid attention to the others. He knew that this miracle would affect many'.
 - The phrase: "he groaned in the spirit, and was troubled" means: 'I have heard several different claims about why these phrases were reported. I will leave those speculations to preachers after noting that "Jesus" responded to their demonstrated feelings. "Jesus" loves us and cares about our hurts'.
 - The phrase: "And said, Where have ye laid him?" means: "'Jesus" asked this question so that He could go to work'. Remember that there were several Jews which followed Mary and who were also present at this time.
34. [C11-S34](#): The Jews respond to "Jesus". Our sentence says "They said unto him, Lord, come and see" means: 'They had to go to a different place to get to the burial place'.
35. [C11-S35](#): "Jesus" respond to the Jews. Our sentence says "Jesus wept" means: 'Again, I have heard several different claims about why these phrases were reported. I will leave those speculations to preachers after noting that "Jesus" responded to their demonstrated feelings. "Jesus" loves us and cares about our hurts'.
36. [C11-S36](#): The Jews misunderstand the reaction by "Jesus". Our sentence says "Then said the Jews, Behold how he loved him!" This was after "Jesus wept" but He didn't do that because His friend was dead. No, He planned to raise Lazarus. No, this was for the pain and misunderstanding of others. Even with this reaction by some Jews, others criticized "Jesus" as reported in the next sentence. And, people who criticize God will never understand what God is doing nor why.
37. [C11-S37](#): The Jews question the past actions by "Jesus".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a report of another reaction by different Jews who were present.
 - The phrase: "And some of them said" means: 'What they said showed that they were full of foolish pride'. Our next phrase shows that they knew that "Jesus" could do what they could not do. He chose to not do so, but they didn't know that and couldn't know that because they did not have the experience of doing miracles. Therefore, they could not know what was possible and what was not possible. And, when someone is busy criticizing something that they have no knowledge of, they are proving that they are a fool who is full of pride. Only pride causes people to try and act like an expert on a subject that they have no knowledge of. And, "God resisteth the proud, and giveth grace to the humble." ([James 4:6](#); [1Peter 5:5](#)). "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" ([Psalms 10:4](#)). .

- c. The phrase: "Could not this man, which opened the eyes of the blind" means: 'Here they recognize that God the Father worked through "Jesus". God's power is a spiritual power, which they did not understand. Therefore, they are criticizing what they do not understand and, thereby, prove that they are fools'.
 - d. The phrase: "have caused that even this man should not have died?" means: 'Yes, "Jesus" could have'. However, he chose to not do so for reasons that these Jews did not understand. "Jesus" was doing what God the Father told Him to do. He was acting as the servant of God the Father. And, [Romans 14:4](#) and [Romans 14:10](#) warn us to not do that because we will be judged by God for sticking our nose into God's position.
38. [C11-S38](#): "Jesus" did His job in spite of how He felt. Our sentence says, "Jesus therefore again groaning in himself cometh to the grave". Now, few preachers preach on this sentence. But, based upon what they claim that prior sentences meant when they reported how "Jesus" felt, many would get this wrong. Our sentence says "therefore", which means that His "groaning in himself" was a direct result of the prior sentence where re read about Jews criticizing Him. And, with a true understanding of the character of "Jesus", this reaction was not because of their criticism. No, their criticism proved that they did not understand what He did in spite of His best efforts to teach them. And, that lack of understanding, coupled with a critical attitude, would probably send them to Hell. He came to seek and save the lost. I believe this was His reaction to evidence that He failed with those particular Jews. He was more concerned about them ending up in hell than He was with any criticism.
39. [C11-S39](#): Description of grave. Our sentence says, "" means: 'It was a cave, and a stone lay upon it'. This describes the burial place and why the next sentence was required.
40. [C11-S40](#): "Jesus" commands people to do what they can. Our sentence says, "Jesus said, Take ye away the stone". Here, we see that "Jesus" did not go near Lazarus, did not enter the cave and did not do anything which would give people excuses to claim that something other than the power of God was used to raise the dead.
41. [C11-S41](#): Identify the physical problem.
- a. The phrase: "Martha, the sister of him that was dead" means: 'This is who spoke up and the basis for her knowing the condition of Lazarus'. And, with the character reported for Martha, she was probably in charge of preparing His body for burial.
 - b. The phrase: "saith unto him" means: 'She expresses a concern'.
 - c. The phrase: "Lord, by this time he stinketh" means: 'This was her concern'.
 - d. The phrase: "for he hath been dead four days" means: 'Why'. With this truth recognized and expressed, there can be no doubt about His being dead.
42. [C11-S42](#): "Jesus" explains that "the power of God" is greater than physical limits.
- a. The phrase: "Jesus saith unto her" means: "'Jesus" reminds her of what he said earlier'.
 - b. The phrase: "Said I not unto thee, that" means: 'This is the reminder'.
 - c. The phrase: "if thou wouldest believe" means: 'This is the requirement'.
 - d. The phrase: "thou shouldest see the glory of God?" means: 'This is the promise'.
43. [C11-S43](#): The Jews obey the command from "Jesus". Our sentence says, "Then they took away the stone from the place where the dead was laid". This was done after "Jesus" made it clear that her objection was heard and did not matter. Her objection was based upon truths of this physical reality. However, those do not limit God nor do they prevent God from doing miracles.
44. [C11-S44](#): "Jesus" starts his prayer with thanksgiving.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This prayer is added to the promise of the prior sentence.
 - b. The phrase: "And Jesus lifted up his eyes, and said" means: "'Jesus" demonstrated to the watching people that He was praying to God the Father'.
 - c. The phrase: "Father, I thank thee that thou hast heard me" means: "'Jesus" starts with thanks and with the acknowledgement that God heard'. A lot of our prayers fail to acknowledge that God hears because we lack true faith. God hears, even when He responds with WAIT or NO.
45. [C11-S45](#): "Jesus" prays so that listeners can hear.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The rest of the prayer is added to the opening of the prayer.
 - b. The phrase: "And I knew that thou hearest me always" means: 'Here "Jesus" acknowledges this truth'.

- c. The phrase: "but because of the people which stand by I said it" means: 'This is why "Jesus" prayed like He did'.
 - d. The phrase: "that they may believe that thou hast sent me" means: 'This is the desired end result'. Notice that he did not pray for Lazarus to be raised. This prayer was not for him but for the other people who were witnesses.
46. C11-S46: "Jesus" commands with faith that God the Father will provide the power.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" added the command to raise the dead to His prayer.
 - b. The phrase: "And when he thus had spoken, he cried with a loud voice" means: 'After He prayed, "Jesus" made sure that all the people who were there heard Him command the dead'. Only "Jesus" can command the dead and have them respond because He is "the resurrection".
 - c. The phrase: "Lazarus, come forth" means: 'This was the command'.
47. C11-S47: The evidence that Lazarus had been dead.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the dead obeying the voice of "Jesus".
 - b. The phrase: "And he that was dead came forth" means: 'The dead obeyed'.
 - c. The phrase: "bound hand and foot with graveclothes" means: 'He obeyed in spite of his hindrances'. Imagine seeing a mummy hopping out of a cave.
 - d. The phrase: "and his face was bound about with a napkin" means: 'He could not see but he knew where to go'.
48. C11-S48: The next command from "Jesus" to others.
- a. The phrase: "Jesus saith unto them" means: 'He commanded those who were witnesses'. Notice that "Jesus" did not touch Lazarus. "Jesus" made sure that there was no reasonable basis for anyone claiming that He tricked people and that this miracle was not real. The faith and hope of all people who are truly saved is based upon the doctrine which this miracle illustrates.
 - b. The phrase: "Loose him, and let him go" means: 'Preachers have made a message of this command'. Jesus "looses" us from the addictions of sin and then commands us to "go" do The Great commission.
49. C11-S49: The reaction of true belief.
- a. The phrase: "Then many of the Jews which came to Mary" means: 'These were the Jews which followed Mary expecting to see her weep at the grave'.
 - b. The phrase: "and had seen the things which Jesus did" means: 'They were witnesses to the miracle'.
 - c. The phrase: "believed on him" means: 'This was their reaction'. "Jesus" had delayed His trip for two days specifically so that some people would have this reaction.
50. C11-S50: The reaction of those who refused to believe.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Our sentence tells us that some Jews had a different reaction.
 - b. The phrase: "But some of them went their ways to the Pharisees" means: 'These Jews deliberately sought the Jewish rulers whom they knew wanted to kill Jesus'.
 - c. The phrase: "and told them what things Jesus had done" means: 'Like some devil motivated people, some people only find joy in causing trouble and causing others to hurt'.
51. C11-S51: The reactive question by the Pharisees.
- a. The phrase: "Then gathered the chief priests and the Pharisees a council" means: 'They gathered all of the rulers who hated "Jesus"'.
 - b. The phrase: "and said, What do we?" means: 'They were searching for a way to get rid of "Jesus"'.
52. C11-S52: The reason for the reaction by the Pharisees. Our sentence says, "" means: 'for this man doeth many miracles'. This was their God given sign that "Jesus" was God's "Christ". But their sinful life style prevented them from accepting the truth.
53. C11-S53: The result expected by the Pharisees.
- a. The phrase: "If we let him thus alone, all men will believe on him" means: 'Here they recognized, and acknowledged, the truth'.

- b. The phrase: "and the Romans shall come and take away both our place and nation" means: 'Here they added their imagined fear'. They had no reason to believe that the Romans would do this. However, their fear of losing their place was real because God would take away their place. Therefore, they blamed men for what they knew that God would do.
54. **C11-S54**: The advice from the high priest.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This was the main council of the group. To the best of my knowledge, this is the first time that one of the religious rulers called for the death of "Jesus". This is in spite of regular Jews trying to Kill Him at least twice earlier.
 - The phrase: "And one of them, named Caiaphas" means: 'This is who spoke this suggestion'.
 - The phrase: "being the high priest that same year" means: 'This was his position and why they listened to him'.
 - The phrase: "said unto them" means: 'He had all of the council listening'.
 - The phrase: "Ye know nothing at all" means: 'He first made it personal'.
 - The phrase: "Nor consider that it is expedient for us" means: 'He then made it good for the group so that they could lie to themselves and claim that they were not acting for personal motivation'.
 - The phrase: "that one man should die for the people" means: 'Here is the call for the death of "Jesus"'.
 - The phrase: "and that the whole nation perish not" means: 'Here is the false excuse that would be used to justify murder'.
55. **C11-S55**: The attitude of religious people is shown by the high priest.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reason why he said what he did.
 - The phrase: "And this spake he not of himself" means: 'He was not thinking about his personal future but what he believed would be the future for all Jews'.
 - The phrase: "": but being high priest that year" means: 'This was why he was thinking like he did'.
 - The phrase: "he prophesied that Jesus should die for that nation" means: 'Remember that devils let people prophesy and God uses devils to accomplish His end goals'. God did not directly do this but God allowed it in order to accomplish His end goals, which are explained in the rest of this sentence.
 - The phrase: "And not for that nation only" means: 'That is, the results of this decision would not be limited to the Jews who were in Judaea'.
 - The phrase: "but that also he should gather together in one the children of God that were scattered abroad" means: 'All Jews would suffer the consequence of this decision'.
56. **C11-S56**: The long-term decision by the Pharisees. Our sentence says, "Then from that day forth they took counsel together for to put him to death". Once they decided on a goal, they worked non-stop on accomplishing it.
57. **C11-S57**: The reaction by "Jesus".
- The phrase: "Jesus therefore walked no more openly among the Jews" means: ". . . .
 - The phrase: "but went thence unto a country near to the wilderness, into a city called Ephraim" means: 'This is where "Jesus" went to stay, at that time'.
58. **C11-S58**: The circumstances leading to the next event.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence is telling us that "Jesus" raised Lazarus shortly before His 'Last Supper'.
 - The phrase: "And the Jews' passover was nigh at hand" means: 'This was the passover of the 'Last Supper'.
 - The phrase: "and many went out of the country up to Jerusalem before the passover" means: 'This is what many Jews did'.
 - The phrase: "to purify themselves" means: 'They did as religion dictated, even if it did not purify their heart'.
59. **C11-S59**: Speculation of the reaction by "Jesus" to a death threat.
- The phrase: "Then sought they for Jesus" means: 'They wanted the source of gossip'.

- b. The phrase: "and spake among themselves, as they stood in the temple" means: 'They speculated in their gossip'.
 - c. The phrase: "What think ye, that he will not come to the feast?" means: 'This was the main question off the gossips'.
60. C11-S60: The cause of the speculation.
- a. The word "Now" means: 'After you understand what came prior to this'.
 - b. The phrase: "Now both the chief priests and the Pharisees had given a commandment, that" means: ". . . .
 - c. The phrase: "if any man knew where he were, he should shew it" means: 'This was their claimed plan, but, as the next chapter shows, they did not act upon their plan'. God is in control of everything and plans against God come to nothing.
 - d. The phrase: "that they might take him" means: 'They wanted everyone looking'.
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Chapter 12 Summary:

Chapter Theme: Jesus is Glorified Before His Death.

In this chapter we see the glorification of "Jesus". First, Mary anoints Him for His burial with an ointment normally reserved for the very rich. Then The people prepared "branches of palm trees" and honored Him as He entered Jerusalem. Then God the Father acknowledged Him from heaven. However, in each of the three accounts we see Him rejected. In the first account, Judas Iscariot rejected Him and this was the incident which drove him to seek an agreement with the Jewish leaders. In the second account, "The Pharisees" expressed how He threatened their position and power. In the third account the people rejected Him, as Isaiah prophesied and our chapter explains. We also see that "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." ([John 12:42-43](#)). Unfortunately, this is where most people are today who claim to be Christian. The words from "Jesus", at the end of our chapter, make it pretty clear that they probably were not truly saved because they were not willing to accept a changed life.

Our chapter ends with "Jesus" issuing an invitation to "believe on Him", and that invitation only gave two choices with no room for '*fence sitters*'. The people had to choose between the religious leaders and "Jesus" and they were not allowed any other option except these two choices.

This is the last public invitation to salvation given by "Jesus". After this chapter we have the '*Last Supper*' with the betrayal by Judas and the special instructions for the other disciples. Then John goes into the crucifixion and events which follow it. Therefore, this is the last teaching and invitation which "Jesus" makes to the general public. It is based upon His being glorified and based upon all of the miracles which He did. At this point, people who rejected Him would do so no matter what evidence and motivation God provided. Further, we see here that people believed Him, but who also refused to act upon that belief and were apparently rejected by God. The majority of religious people of today who claim to be Christians are like this last group and should expect to be rejected by God also. They are the "fearful" of [Revelation 21:8](#).

[John 12:1-11](#); [Matthew 26:6-16](#) and [Mark 14:3-9](#) and [Luke 7:36-50](#) tell us about the time that "Jesus" and His disciples ate a meal at the house of Simon the leper and Mary Magdalene anointed "Jesus" for His death. The perspective that Luke presents is unique to his Gospel and the things said to Simon are only recorded in Luke's Gospel.

"Jesus" raised the dead in: [Mark 5:22-43](#) (Daughter of Jairus); [Luke 7:11-15](#) (Son of the widow in Nain); [John 12:9-11](#) (Lazarus).

In [Matthew 21:1-17](#) and [Mark 11:1-17](#) and [Luke 19:29-44](#) and [John 12:12-16](#) talk about the time that "Jesus" entered Jerusalem in triumph and the people cried "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" ([Matthew 21:9](#)). This is a fulfillment of [Psalms 148](#) which show us how they praised Him.

In [Matthew 21:6-7](#); [Mark 11:7](#); [Luke 19:35](#) and [John 12:14-15](#) we are told that "Jesus" fulfilled a prophecy found in [Zechariah 9:9](#) when He sat on the colt of an ass to enter Jerusalem. Then, as He entered, [Psalms 148](#) was fulfilled by the way that the people praised Jesus as He entered Jerusalem. In addition, [Matthew 21:1-3](#); [Mark 11:1-2](#) and [John 12:14-15](#) tell us that "Jesus" prophesied that the two disciples would find the "ass" in the exact conditions which they found it in.

In the note for [John 12:14-15](#) are links to Old Testament sentences which provide prophecy for this event and other related Old Testament sentences.

In [John 12:23](#) "Jesus" acknowledges fulfillment of prophecy.

In [John 6:62](#); [John 12:24](#); [John 16:20](#) and [John 16:22-23](#) and [John 16:16](#), "Jesus" prophesied the future results of His death, resurrection and ascension.

In [John 6:62](#); [John 12:24](#); [John 16:20](#) and [John 16:22-23](#) and [John 16:16](#), "Jesus" prophesied the future results of His death, resurrection and ascension.

In [Matthew 10:39](#); [Luke 17:33](#) and [John 12:25](#) "Jesus" promises "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it".

In [John 12:28](#); [Matthew 3:17](#); [Matthew 17:5](#); [Mark 1:11](#); [Mark 9:7](#); [Luke 3:21-22](#) and [Luke 9:35](#), God spoke in an audible voice from Heaven.

Links to New Testament reference to the "suffering of Christ", and of the saved sharing in that suffering, include: [John 2:19](#); [John 3:14](#); [John 8:28](#); [John 12:32-34](#). Please see the Detailed Chapter Note for many other references to this doctrine.

In [John 12:25-26](#) "Jesus" promised that the people, who met the requirements for the end of this chapter, would have "peace" because of His "faith" and not their own. Where our "faith" will fail, His "faith" will not. However, saved people do not have the promised "peace" because they do not fulfill God's requirements for receiving the promises at the end of this chapter. Please see the notes starting in [John 16:23-27](#) for the related requirements.

[John 2:19](#); [John 2:22](#); [John 3:14](#); [John 8:28](#); [John 10:11-19](#) [John 12:32-33](#) and [John 18:32](#) all tell us about the betrayal, persecution, death and resurrection of "Jesus". Please see the Detailed Chapter Note for more Bible references to this doctrine.

In [Matthew 10:39](#); [Luke 17:33](#) and [John 12:25](#) "Jesus" promises "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it". Please see the [Promises](#) Section of the [Significant Gospel Events Study](#) for many more promises, most of which apply to us.

In [John 12:31](#) "Jesus" said that everything was completed which had to be done before "the day of the Lord" could come. Please see the notes for [1Thessalonians 5:2](#) and [Philippians 1:6-LJC](#) which list several references where the Bible talks about various "day of" ("day of the Lord" "day of Christ" "day of Jesus Christ" etc.). Each of those "days" have different doctrinal meanings and many people are led into error by not recognizing this difference.

In [John 12:31-32](#) "Jesus" announced the start of the Church Age with salvation and judgment. This included the "judgment of this world" and that "the prince of this world be cast out" because "Jesus Christ" would take over and rule and reign. The prophecy also told of His crucifixion and that He would "draw all men unto me".

In [John 12:32](#) "Jesus" announced His future crucifixion and the resulting salvation of many people. Please see the [Prophecies](#) Sections in the [Significant Gospel Events Study](#) for references to other Gospel prophecies.

[John 12:34-60](#) tells us that many believed and many rejected because "Jesus" said He would be "lifted up from the earth" and they believed "Christ abideth for ever".

In [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#); [Matthew 9:15](#); [Luke 5:35](#) and [Luke 13:35](#), we have a prophecy ("I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come") which is similar to what we find in [Luke 17:22](#). Please see the [Prophecies](#) Sections in the [Significant Gospel Events Study](#) for references to other Gospel prophecies.

In [John 12:37-43](#) we are told that "Jesus" hid Himself from the Jews because they refused to "believe our report" as prophesied by [Isaiah 53:1](#).

In [John 12:37-41](#) we are told that the people rejected "Jesus" in spite of all of the miracles and other evidences which he provided. This was prophesied by Isaiah.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C12-S1](#): The date and time of the start of the last events before the crucifixion.
 - a. The phrase: "Then Jesus six days before the passover came to Bethany" means: 'After "Jesus" had been hiding from the Jewish rulers until it was time for the final events of His physical life to happen'.
 - b. The phrase: "where Lazarus was which had been dead" means: 'He returned to the of Mary, Martha and Lazarus, which was where He stayed at night until the crucifixion'.
 - c. The phrase: "whom he raised from the dead" means: "'Jesus" made it clear that He was no longer hiding'. Many people knew about Lazarus being raised from the dead. As a result, the Jewish religious leaders knew where he lived. However, God made them afraid the act until it was the right time and the right way to fulfill prophecy.
2. [C12-S2](#): What happened when He got there.
 - a. The phrase: "There they made him a supper" means: 'This supper was actually given by "Simon the leper"'. Please see the references, above in the Chapter Note, for where the other Gospel accounts give more details.
 - b. The phrase: "and Martha served" means: 'Apparently, Simon was rich and hired Martha to serve'.
 - c. The phrase: "but Lazarus was one of them that sat at the table with him" means: 'The various Gospel accounts, especially from Luke, make it clear that Simon gave this supper for the main purpose of insulting "Jesus". And, since he intended to deny the power of God in "Jesus", he

also invited Lazarus so that he also could be insulted. As a Pharisee, he was making a point that his religious doctrine was greater than the power of "resurrection".

3. **C12-S3:** Mary worshipped.
 - a. The phrase: "Then took Mary a pound of ointment of spikenard, very costly" means: 'This was the particular perfume, but John is emphasizing that it was "very costly" because that is what caused Judas Iscariot to betray "Jesus"'.
 - b. The phrase: "and anointed the feet of Jesus, and wiped his feet with her hair" means: 'The other accounts also tell us that she washed His feet with her tears'.
 - c. The phrase: "and the house was filled with the odour of the ointment" means: 'No one could avoid knowing what she did'.
4. **C12-S4:** Judas objected to the worship.
 - a. The phrase: "Then saith one of his disciples" means: 'The other accounts also tell us that all disciples murmured'.
 - b. The phrase: "Judas Iscariot, Simon's son" means: 'He was who spoke our loud'.
 - c. The phrase: "which should betray him" means: 'This was his final reaction to this incident'.
 - d. The phrase: "Why was not this ointment sold for three hundred pence, and given to the poor?" means: 'Our next sentence explains his true motive for saying this'.
5. **C12-S5:** Judas's motivation.
 - a. The phrase: "This he said, not that he cared for the poor; but because he was a thief" means: 'This was the true motive for what Judas Iscariot said and did'.
 - b. The phrase: "and had the bag, and bare what was put therein" means: 'This was the position which he sought, and received, among the disciples of "Jesus"'.
6. **C12-S6:** The reaction from "Jesus" to Judas.
 - a. The phrase: "Then said Jesus" means: "'Jesus" waited until everyone had revealed the true feelings of their heart before He spoke'. Many times we forget that all of our life is a test and that we will answer for every word which we say.
 - b. The phrase: "Let her alone" means: 'This is the commanded response to her action'.
 - c. The phrase: "against the day of my burying hath she kept this" means: 'Why she did what she did'.
7. **C12-S7:** Why "Jesus" rebuked all of the disciples, especially Judas. This is a truth that religious people and liberal philosophy people deny. They preach '*Give our organization money and we will eliminate hunger and poverty*'. But, the truth is that there will always be hunger and poverty because of the sinful motivations of men.
 - a. The phrase: "For the poor always ye have with you" means: 'We can not eliminate poverty'.
 - b. The phrase: "but me ye have not always" means: 'We each have a limited time of life to serve "Jesus"'. As the prior sentence said, she did this to serve "Jesus".
8. **C12-S8:** Many people were spectators.
 - a. The phrase: "Much people of the Jews therefore knew that he was there" means: 'Simon made sure that lots of the Jews knew about his supper because he planned to insult "Jesus" and show that the Pharisees could do so and suffer no consequence'. Since he is called "Simon the leper", he, obviously, was made a leper after this because he could not be near other people if he was a leper before ([Proverbs 8:13](#); [Proverbs 11:2](#); [Proverbs 13:10](#); [Proverbs 14:3](#); [Proverbs 16:18](#); [Proverbs 29:23](#)). .
 - b. The phrase: "and they came not for Jesus' sake only" means: 'The Jews had another motive for going to the supper'.
 - c. The phrase: "but that they might see Lazarus also, whom he had raised from the dead" means: 'He was the only one who was raised from the dead after being dead for four (4) days'. The gossips wanted to claim that they saw him and, possibly, spoke to him.
9. **C12-S9:** The life of Lazarus was in danger also.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. Our sentence tells us how "the chief priests" had a different desire for Lazarus. The result of the testimony of Lazarus is the result that God wants from the testimony of every saved person.
 - b. The phrase: "But the chief priests consulted that they might put Lazarus also to death" means: 'The leaders of false religion hated his testimony so much that they "consulted" how to do this thing'.

- c. The phrase: "Because that by reason of him many of the Jews went away" means: 'His testimony caused many people to leave false religion'.
 - d. The phrase: "and believed on Jesus" means: 'His testimony led to many people being saved'.
10. **C12-S10**: The people worship "Jesus". Please see the references, above in the Chapter Note, for where the other Gospel accounts give more details.
- a. The phrase: "On the next day much people that were come to the feast" means: 'These were the common Jews'.
 - b. The phrase: "when they heard that Jesus was coming to Jerusalem" means: 'This is when they acted'.
 - c. The phrase: "Took branches of palm trees, and went forth to meet him" means: 'They planned to physically honor "Jesus"'.
 - d. The phrase: "and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" means: 'They honored "Jesus" with their mouths'. The other accounts report the religious leaders trying to get "Jesus" to make them stop and **Luke 19:40** reports: "And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out".
11. **C12-S11**: Prophecy was fulfilled but not understood.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And Jesus, when he had found a young ass" means: 'We are also told that this ass was so young that "whereon never man sat" '. While men refuse to obey God, animals obey.
 - c. The phrase: "sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt" means: 'This fulfilled prophecy'. Please see the Detailed Note for references to the prophecy and for references where this incident is also found in the other Gospel accounts.
12. **C12-S12**: The understanding by the disciples.
- a. The phrase: "These things understood not his disciples at the first" means: 'They did not understand at first'. No man can understand spiritual things with their natural reasoning.
 - b. The phrase: "but when Jesus was glorified" means: 'This is after His resurrection and, probably, after they received God's indwelling "Holy Spirit", Who helped them to understand spiritual things'.
 - c. The phrase: "then remembered they that these things were written of him" means: 'God's indwelling "Holy Spirit", also helped their memories'. That is how they could accurately preach and write what "Jesus" did.
 - d. The phrase: "and that they had done these things unto him" means: 'This is also what God's indwelling "Holy Spirit" also helped them to remember accurately'.
13. **C12-S13**: Why the people worshipped "Jesus".
- a. The phrase: "The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead" means: 'These people were among the people worshipping "Jesus". Their testimony encouraged others to worship Him'.
 - b. The phrase: "bare record" means: 'This is how they encouraged worship'.
14. **C12-S14**: Others came because of the miracle.
- a. The phrase: "For this cause the people also met him" means: 'Others who were not there also came and worshipped'.
 - b. The phrase: "for that they heard that he had done this miracle" means: 'This is why'.
15. **C12-S15**: The Pharisees were upset with the reaction by the people.
- a. The phrase: "The Pharisees therefore said among themselves" means: 'They talked to their group and refused to participate'.
 - b. The phrase: "Perceive ye how ye prevail nothing?" means: 'Notice that they blamed each and every one of the others personally. Like all liars, they refused to accept personal blame'. In addition, they each refused to accept correction from God.
16. **C12-S16**: What the Pharisees said. Our sentence says, "behold, the world is gone after him". This means: 'Even with all of this evidence, and even hearing people worshipping "Jesus" because He raised the dead, they still refused to consider that they might be wrong in their own doctrine'.
17. **C12-S17**: Another group of people also worshipped.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In addition to the people worshipping, and the Pharisees criticizing, some people were new and wanted to find out which group told the truth.
 - b. The phrase: "And there were certain Greeks among them that came up to worship at the feast" means: 'These were Jews who lived outside of the promised land and spoke Greek as their main language instead of Hebrew'.
 - c. The phrase: "The same came therefore to Philip, which was of Bethsaida of Galilee" means: 'People of Galilee were considered to be more approachable than the stuck up Jews of Judaea'.
 - d. The phrase: "and desired him, saying, Sir, we would see Jesus" means: 'This was their request'.
18. **C12-S18**: How the new group was treated. Our sentence says, "Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus". Once more, we see Andrew leading people to "Jesus". Philip was less sure about that, which is why he first went to Andrew.
19. **C12-S19**: "Jesus" acknowledges fulfillment of prophecy.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the response from "Jesus" to their questions. Notice that it is several sentences long and that no sentence should be considered out of context.
 - b. The phrase: "And Jesus answered them, saying" means: 'This is Who answered their questions'.
 - c. The phrase: "The hour is come, that the Son of man should be glorified" means: 'They, obviously, asked why "Jesus" was being worshipped'.
20. **C12-S20**: The consequence of death. Here, "Jesus" prophesied the future results of His death, resurrection and ascension. Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for other Bible references to this type of prophecy.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "Except a corn of wheat fall into the ground and die" means: 'Symbolic language, especially prophecy, uses things in this physical world to teach spiritual truth. Here, "Jesus" is saying that He will die and be buried'.
 - c. The phrase: "it abideth alone" means: 'If "Jesus" did not die and get buried then no one could go to Heaven. He would be the only human being there'.
 - d. The phrase: "but if it die, it bringeth forth much fruit" means: 'If "Jesus" was willing to die and be buried, then He would bring many people to Heaven'. This was why God had "Jesus" worshipped before His crucifixion.
21. **C12-S21**: The results of our choices about this life. This sentence is a precept which is always true and which has many applications, including what we read here.
- a. The phrase: "He that loveth his life shall lose it" means: 'This phrase actually has two applications. People who die lost have an ongoing life style ("loveth") love of their current physical life. They refuse true salvation because they are not willing to give up the pleasures of this physical life in order to receive everlasting life (true Biblical "salvation"). The second application is people who are truly Biblically saved but who refuse to serve "Jesus" because that would require then have to give up the pleasures of this physical life in order to truly serve. Such people do go to Heaven, but they end up in "outer darkness" with "weeping and gnashing of teeth" twice a week for more than 1,000 years. They are not allowed to return to this Earth to rule with "Christ". They are not allowed to attend the "marriage supper of the lamb"'.
 - b. The phrase: "and he that hateth his life in this world shall keep it unto life eternal" means: 'The people who are saved and serving "Jesus", as a life style and to the point of not enjoying the pleasures of this physical life ("hateth his life in this world"), will receive all that will be denied to the other group'.
 - c. "God does not change" ([Malachi 3:6](#); [Hebrews 13:8](#)). All throughout the Bible God promises reward for obedience and punishment for disobedience. Liars preaching doctrines of devils claim that God changes for the "judgment seat of Christ". This sentence, and many other

places in the Bible, make it clear that, at the "judgment seat of Christ", God will still reward obedience and punishment disobedience.

22. **C12-S22**: The results of serving "Jesus".
 - a. The phrase: "If any man serve me" means: 'This is the conditional requirement which must be fulfilled in order to receive the reward'.
 - b. The phrase: "let him follow me" means: 'This is how we are to "serve"'. This means go where "Jesus" commands and do what He commands us personally to do.
 - c. The phrase: "and where I am, there shall also my servant be" means: 'They will be at "the marriage supper of the Lamb", they will return with Him to rule this world for 1,000 years'.
 - d. The phrase: "if any man serve me" means: 'This is the conditional requirement which must be fulfilled in order to receive the reward'.
 - e. The phrase: "him will my Father honour" means: 'God the Father will give them everlasting rewards'.
23. **C12-S23**: The feeling of "Jesus" about His future suffering. Our sentence says, "Now is my soul troubled; and what shall I say?" means: 'This is how "Jesus" felt because of the desires of His flesh'. Our next sentence tells us how He dealt with these feelings.
24. **C12-S24**: What "Jesus" will not ask.
 - a. The phrase: "Father, save me from this hour" means: 'This is what His flesh wants Him to say'.
 - b. The phrase: "but for this cause came I unto this hour" means: 'This is why He will not give into the desires of His flesh'.
25. **C12-S25**: What "Jesus" did pray. Our sentence says, "Father, glorify thy name". God the Father would do this by providing everlasting salvation to people whom Satan thought he had condemned.
26. **C12-S26**: God the Father glorifies "Jesus".
 - a. The phrase: "Then came there a voice from heaven, saying" means: 'This was God the Father speaking'. Please see the [Table Of Miracles in the Gospels](#) for Bible references to other times and places when God the Father spoke from heaven.
 - b. The phrase: "I have both glorified it" means: 'This is a reference to past miracles when God delivered His people from danger and destruction'.
 - c. The phrase: "and will glorify it again" means: 'Within the context, this is a promise of future salvation'.
27. **C12-S27**: The people standing by heard but did not understand. Be careful of claiming that you know what happened when you do not. You prove yourself to be a liar.
 - a. The phrase: "The people therefore, that stood by, and heard it" means: 'These are the people who voiced an opinion'.
 - b. The phrase: "said that it thundered" means: 'This was the first wrong opinion'.
 - c. The phrase: "others said, An angel spake to him" means: 'This was the second wrong opinion'.
28. **C12-S28**: "Jesus" clarifies why they heard God the Father.
 - a. The phrase: "Jesus answered and said" means: "'Jesus" answered their wrong opinions with the truth'.
 - b. The phrase: "This voice came not because of me" means: "'Jesus" did not need to hear God the Father's voice'.
 - c. The phrase: "but for your sakes" means: 'The Jews standing there needed to know that God the Father approved their glorifying "Jesus"'. .
29. **C12-S29**: "Jesus" announces the start of a new age.
 - a. The word "Now" means: 'After you understand what came prior to this'. That is, now that "Jesus" has been glorified, every prophecy has been fulfilled which had to precede the crucifixion.
 - b. The phrase: "Now is the judgment of this world" means: 'God will close the Old Testament and, except for the delay of the 'Church Age', while God selects a bride for "Jesus", the "great tribulation" will follow'.
 - c. The word "Now" means: 'After you understand what came prior to this'. .
 - d. The phrase: "now shall the prince of this world be cast out" means: 'This will happen at the end of the "day of the Lord" / "great tribulation"'. .
30. **C12-S30**: Results of the crucifixion.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the prophecy of the birth of the 'Church Age'.
 - b. The phrase: "And I, if I be lifted up from the earth" means: 'If "Jesus" is crucified'. He used the word "if" because it had not yet happened.
 - c. The phrase: "will draw all men unto me" means: 'This is what will happen during the 'Church Age'". . . .
31. **C12-S31**: "Jesus" prophesied His own crucifixion. Our sentence says, "This he said, signifying what death he should die". It is clarifications like this which teach us the proper way to understand symbolic language.
 32. **C12-S32**: People questioned "Jesus" disagreeing with their religious teachings.
 - a. The phrase: "The people answered him" means: 'The people voiced their confusion'.
 - b. The phrase: "We have heard out of the law that Christ abideth for ever" means: 'This is what their religious tradition said'. It was true if you considered spiritual life. It was also true if you added physical "resurrection" to physical "life". Their problem was that they did not hear the prophecy of "resurrection", or they refused to believe it.
 - c. The phrase: "and how sayest thou, The Son of man must be lifted up?" means: 'They did not understand'. What "Jesus" said seemed impossible because of their limited understanding and their lack of true Biblical "faith".
 33. **C12-S33**: Request for clarification. Our sentence says, "who is this Son of man". **C12-S29** said: "I be lifted up from the earth". Obviously, what they heard, as some point, was: 'If this Son of man be lifted up from the earth'.
 34. **C12-S34**: "Jesus" gives an answer to make people think.
 - a. The phrase: "Then Jesus said unto them" means: "'Jesus" again explained using symbolic language'. This is exactly like when He spoke in parables. The people who were willing to receive the spiritual truth from God understood while the lost and carnal were led into doctrinal error.
 - b. The phrase: "Yet a little while is the light with you" means: 'They could get explanations from "Jesus" only for a little while longer'.
 35. **C12-S35**: "Jesus" gives a commandment based upon the prior sentence.
 - a. The phrase: "Walk while ye have the light" means: 'Do the little things of every day life in obedience to "Jesus"'. . . .
 - b. The phrase: "lest darkness come upon you" means: 'Otherwise, you will follow doctrinal error from this world and your flesh and devils'.
 - c. The phrase: "for he that walketh in darkness knoweth not whither he goeth" means: 'People who follow doctrinal error from this world and your flesh and devils don't know where they will end up after they die. That's why they accept doctrines like 'loosing your salvation' and 'Purgatory'.
 36. **C12-S36**: "Jesus" gives a promise based upon prior sentences.
 - a. The phrase: "While ye have light" means: 'While each of you personally have access to "Jesus" in order to receive spiritual understanding'.
 - b. The phrase: "believe in the light" means: 'Believe in the person of "Jesus"'. . . .
 - c. The phrase: "that ye may be the children of light" means: 'He provides salvation'.
 37. **C12-S37**: "Jesus" left them to think about what he said. Our sentence says, "These things spake Jesus, and departed, and did hide himself from them".
 38. **C12-S38**: The people rejected Him in spite of all of the evidence.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. "Jesus" told them what to do to be saved, and gave them more evidence that they should need, but that still refused to believe.
 - b. The phrase: "But though he had done so many miracles before them" means: 'This was how God told them to identify His "Christ"'. . . .
 - c. The phrase: "yet they believed not on him" means: 'They refused the evidence and prophecy from God'.
 - d. The phrase: "That the saying of Esaias the prophet might be fulfilled, which he spake" means: 'This is a quote of [Isaiah 53:1](#)'.

- e. The phrase: "Lord, who hath believed our report?" means: 'Isaiah and "Jesus" both brought reports from God and both reports and both prophets were rejected by God's people'.
39. [C12-S39](#): Prophecy continued. Our sentence adds the rest of the prophecy to the prior sentence. Our sentence says, "and to whom hath the arm of the Lord been revealed?" means: 'God showed the judgment that He would bring and the people refused to believe because they were used to abusing God's "mercy"'. However, we can not demand "mercy" and places like [Romans 6](#) explain that abusing God's "mercy" will bring judgment.
40. [C12-S40](#): They lost salvation and blessings because of their earlier rejection.
- The phrase: "Therefore they could not believe" means: 'After they hardened their heart several times, God hardened their heart in their own chosen unbelief'.
 - The phrase: "" means: 'because that Esaias said again'. God had warned them but the people living in the days of "Jesus" refused to heed the warning.
 - The phrase: "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" is a our sentence includes a paraphrased quote of [Isaiah 6:9-10](#).
41. [C12-S41](#): When Isaiah gave this prophecy. Our sentence says, "These things said Esaias, when he saw his glory, and spake of him" means: 'This reference means that the place which John spoke of happened after what we think of as [Isaiah 6:1-10](#)'.
42. [C12-S42](#): Some rulers disagreed with the majority but to no avail.
- The phrase: "Nevertheless among the chief rulers also many believed on him" means: 'They believed but were not saved'. Please see the note for [John 8:30](#) about this doctrine.
 - The phrase: "but because of the Pharisees they did not confess him" means: 'They were not saved in spite of their belief'. [Romans 10:10](#) says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." . . .
 - The phrase: "lest they should be put out of the synagogue" means: 'They were more afraid of what men would do in this world than what God would do in eternity'.
 - The phrase: "For they loved the praise of men more than the praise of God" means: 'They also chose the wrong type and source of praise'.
43. [C12-S43](#): "Jesus" provided motivation for them to truly believe.
- The phrase: "Jesus cried and said" means: "'Jesus" made sure that all of His mixed audience could hear His offer'.
 - The phrase: "He that believeth on me" means: 'This person has a life-style based upon belief that "Jesus" will provide everything that he needs'.
 - The phrase: "believeth not on me, but on him that sent me" means: 'Everything actually comes from God the Father and "Jesus" said that he was the messenger and servant for God the Father. Therefore, everything which comes through "Jesus" actually comes from God the Father'.
44. [C12-S44](#): Secondary motivation provided. Our sentence says: "And he that seeth me seeth him that sent me". means: 'If you see the Son then you also see God the Father'. The word "see" is used symbolically for spiritual understanding. When we "see the Son", we understand His character and what He is doing for our salvation and our sanctification. And, since the "Son of God" shows us the character of God the Father, and He came here to do the will of God the Father, our sentence tells us to "see the Son of God" in order to know the character of God the Father and what He does for us.
45. [C12-S45](#): The spiritual basis of the prior promises.
- The phrase: "I am come a light into the world" means: "'Jesus" came into this world to be a source of ongoing understanding'. The word "am" is: 'a verb of ongoing existence'. The word "light" is used symbolically for 'spiritual understanding'. There is a persistent doctrinal error which finds different ways to claim that the saved receive everything at initial salvation. If that were true then there would be no need for an ongoing personal relationship with "Jesus" because we would no longer need Him for anything including ongoing increased spiritual understanding. It would also mean that He lied in [John 10:10](#) when He promised to add "life more abundantly" to spiritual "life" (initial salvation). And, it would mean that the rest of our sentence is doctrinal error.
 - The phrase: "that whosoever believeth on me should not abide in darkness" means: 'The truly saved should not live in spiritual ignorance and doctrinal error'. The phrase: "whosoever believeth on me (Jesus)" identifies 'the truly saved'. The word "should" is: 'a verb used to

indicate obligation, duty, or correctness'. The word "abide" is: 'a verb of ongoing existence. It is used for where you live'. The word "darkness" is: 'a noun used to indicate spiritual ignorance and doctrinal error'. Thus, our phrase is telling us that 'the truly saved have an obligation to not continue to live in spiritual ignorance and doctrinal error'. Removing spiritual ignorance and doctrinal error requires us to continue to receive spiritual understanding through our ongoing personal relationship with "Jesus". He will not leave us but we can leave Him. And, when we get saved people, and even preachers, doing that we have these people declaring that they know everything there is to know spiritually. They refuse to let God's "Holy Spirit" use the "word of God" to correct their doctrine. One sign that someone is this way is when they claim to be saved and also claim '*I can handle any punishment that God gives me in this life. And, God will not kill me, even when I continue to do the "sin unto death"*'. In addition, they claim: '*There is no punishment at the "judgment seat of Christ"*'.

46. **C12-S46:** "Jesus" did not come to judge but to save.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - The phrase: "And if any man hear my words, and believe not" means: 'This is the condition which applies to the rest of the sentence'.
 - The phrase: "I judge him not" means: 'This is what "Jesus" did not do at that time while He was living in the flesh and before His resurrection. However, as the next sentence says, all will be judged after they physically die'.
 - The phrase: "for I came not to judge the world, but to save the world" means: 'Here's why "Jesus" did not judge people before His resurrection. However, each will be judged by "the word of God" "in the last day". The "last day" for each of us is when we die'. [Hebrews 9:27](#) says: "And as it is appointed unto men once to die, but after this the judgment".
47. **C12-S47:** The judgment that the lost will face.
- The phrase: "He that rejecteth me" means: 'This is a rejection of the person of "Jesus Christ". People think that they can reject the messenger without insulting the person who sent the message. But the Bible teaches otherwise ([1Samuel 8:7](#)). When they rejected "Jesus Christ", they actually rejected the law of God the Father'.
 - The phrase: "and receiveth not my words" means: '[C12-S49](#) tells us that the words, which they "receiveth not" are the words which God the Father commanded'.
 - The phrase: "hath one that judgeth him" means: 'God will command the basis of all judgment'.
 - The phrase: "the word that I have spoken, the same shall judge him in the last day" means: 'The message which sinners reject will be the basis of their judgment'.
 - Please see [John 6:39](#) about the phrase "last day". The functional definition, of the phrase "last day" is: '(end of the) Church Age. However, in the life of the individual, it can be used for the day that he dies'.
48. **C12-S48:** Why they will be judged this way.
- The phrase: "For I have not spoken of myself" means: 'Here's why "Jesus" did not give His own judgment'.
 - The phrase: "but the Father which sent me, he gave me a commandment" means: 'God the Father commanded "Jesus" for what He said. A true messenger only delivers the message which he is supposed to deliver and does not add his own opinion'.
 - The phrase: "what I should say, and what I should speak" means: 'Everything that "Jesus" said, before His resurrection, was what God the Father commanded and only what God the Father commanded'.
49. **C12-S49:** The lost are judged for rejecting God.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" adds the result of believing His message.
 - The phrase: "And I know that his commandment is life everlasting" means: '"Jesus" knows that the plan of God the Father is to give "life everlasting" to everyone who truly believes His message'.
 - The phrase: "whatsoever I speak therefore, even as the Father said unto me, so I speak" means: 'This is why "Jesus" said what He did'.

Chapter 13 Summary:

Chapter Theme: Last Supper: The Betrayal by Judas.

Links to Bible references, which are related to this chapter, can be found in the [Betrayal of Jesus](#) are in the [Gospel Time Sequence Study](#). In addition, there are several references to these chapters in the [Significant Gospel Events Study](#) in Sections like [Prophecies](#), [Prophecy Fulfilled](#) and [Promises](#) and other Sections of that reference document. Further, this chapter is found in the Study called [Miracles in the Gospels](#). Hopefully, with all of these Bible references, the reader understands that the events of this chapter are critical to true Bible "faith".

[Matthew 26](#); [Mark 14](#); [Luke 22](#); [John 13](#) and various other Bible references deal with the 'Last Supper' and the betrayal of Jesus. ("Jesus" said that He had the 'Last Supper' with the twelve before His crucifixion: "his hour was come that he should depart out of this world"). Links to Bible references, which are related to this chapter, can be found in the [Betrayal of Jesus](#) are in the [Gospel Time Sequence Study](#). In addition, there are several references to these chapters in the [Significant Gospel Events Study](#) in Sections like [Prophecies](#), [Prophecy Fulfilled](#) and [Promises](#) and other Sections of that reference document. Further, this chapter is found in the Study called [Miracles in the Gospels](#). Hopefully, with all of these Bible references, the reader understands that the events of this chapter are critical to true Bible "faith".

This entire chapter is about the events surrounding the betrayal by Judas Iscariot. It starts by telling us that when "Jesus" knew that "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him", He did not respond to that but, instead, "he loved them (his own which were in the world) unto the end". First, He symbolically told them to be humble and willing to do anything in order to love each other. Then "Jesus" told them that He would be betrayed, and indicated that it was Judas, but they did not understand prophecy until after it was fulfilled. Once Judas left to betray Him, "Jesus" said that nothing could stop God from being glorified and "Jesus" being glorified in God the Father. Then He said that he would go away and they couldn't go with Him but would go later. Of course, He was speaking about going away in death, but they did not understand. Peter bragged about what he was willing to do to go with "Jesus" and "Jesus" responded with prophesying the denial of Peter.

Our chapter is about the betrayal by Judas but also tells us related events. The most significant lesson of this chapter, I believe, is the lesson that no matter what happens and no matter who turns against us, we are to concentrate on doing the will of God the Father.

"Jesus" washed the feet of the apostles as reported in [John 13:1-11](#).

The verses in John which tell us about "Jesus" dealing with devils: They are:

1. In [John 8:48-49](#); [John 8:52](#) and [John 10:20-21](#), people accused "Jesus" of using the power of devils.
2. In [John 8:44](#), "Jesus" told the religious leaders that the devil was their spiritual father and they did the lusts of devils.
3. In [John 8:48-49](#), "Jesus" denied having a devil
4. In [John 6:70](#); [John 13:2](#) "Jesus" says that Judas Iscariot has a devil. In [John 13:27](#) and [Luke 22:3](#) we are told that "Satan" entered him.
5. In [John 13:2](#) we are told "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him". Since Judas chose to do this, and since God does not take away our free will, "Jesus" warned Judas, and the other disciples, of the consequence but did not prevent this action. If we chose to give ourselves to the service and / or the "doctrines of devils" ([1Timothy 4:1](#)), then God will not stop us.

Please see the section on [Jesus and Devils](#), found in the Study called [Significant Gospel Events](#) for links to other Bible references to devils.

"Jesus" reveals Judas as his betrayer as reported in [Matthew 26:21-25](#); [Mark 14:18-20](#); [Luke 22:21](#); [John 13:10](#); [John 13:18-19](#); [John 13:21-31](#). Please see the Detailed Note for more Bible references to this prophecy.

In [John 13:18](#) "Jesus" said that the judgment of Judas would be different from the judgment of the remaining disciples.

In [John 13:19](#) "Jesus" says: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he". Thus, He gave this prophecy of His betrayal so that people would know that He was God's "Messiah / Christ". Please remember that [Luke 24:25-26](#) says "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his

glory?" Therefore, "Jesus" prophesied His betrayal so that they would search the scripture and know that He was God's "Messiahs / Christ", and understand that He would rise from the dead. While we can not know all of the details on unfulfilled prophecy before it is fulfilled, we should understand it enough to believe that God will keep His promises even while hiding exactly how He will do so.

In [John 13:31](#) "Jesus" said that nothing could stop the fulfillment of the prophecy that God the Father would be glorified and that "Jesus" would be glorified in God the Father.

"Jesus" prophesied His return to Heaven in [John 7:33](#) and [John 13:33](#). We see this prophecy fulfilled in [Luke 24:51](#) and [Acts 1:9](#).

In [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#); [Matthew 9:15](#); [Luke 5:35](#) and [Luke 13:35](#), we have a prophecy ("I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come") which is similar to what we find in [Luke 17:22](#). Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for references to other Gospel prophecies.

"Jesus" prophesied that Peter would deny knowing Jesus in [Matthew 26:34](#); [Mark 14:29-31](#); [Luke 22:31-34](#); [John 13:37-38](#) and [John 16:32](#).

"Jesus" gave the apostles His last discourse as reported in [John 13:31-17:26](#).

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C13-S1](#): Changing circumstances caused a change in action.
 - a. The word "Now" means: 'After you understand what came before'. The prior chapter told us how 'Jesus is Glorified Before His Death'. Now we read about His 'Last Supper' where He makes His last attempt to prepare His disciples for His future death.
 - b. The phrase: "before the feast of the passover" means: 'This tells us the time of year. It also tells us the spiritual time. The first "passover" happened in Egypt where the "angel of the Lord" passed over the houses of everyone who had the "blood of the lamb" on their door posts but killed the first born of everyone else in Egypt'. The 'Last Supper' was a "passover" meal where "Jesus" celebrated with His disciples before He became our "passover lamb".
 - c. The phrase: "when Jesus knew that his hour was come that he should depart out of this world unto the Father" means: 'This is a prophecy of His resurrection'. Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for references to other prophecies about the 'Resurrection from the Dead'.
 - d. The phrase: "having loved his own which were in the world" means: 'This is how "Jesus" personally acted towards "his own"'. The lost, especially the religious leaders who would murder Him, did not get this personal "love".
 - e. The phrase: "he loved them unto the end" means: "'Jesus" continued this personal "love" until he returned to Heaven'. (We are not told that it stopped then but it was changed from what He did in this world as a literal man in this physical reality.)
2. [C13-S2](#): What "Jesus" started doing after Satan "put into the heart of Judas Iscariot to betray" "Jesus".
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding what "Jesus" did after the supper was ended.
 - b. The phrase: "And supper being ended" means: 'This is when "Jesus" started His last spiritual lessons'.
 - c. The phrase: "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him" means: 'The devil controlled Judas and, yet, "Jesus" did not exclude him from this lesson'. Much more of what "Jesus" taught His disciples was after Judas left, but not this lesson.
 - d. The phrase: "Jesus knowing that the Father had given all things into his hands" means: "'Jesus" Had no doubt that He could have changed things but then prophecy would not be fulfilled and we would not have salvation'. "Jesus" choose to sacrifice Himself for us even when He could have refused.
 - e. The phrase: "and that he was come from God, and went to God" means: "'Jesus" knew where He came from and where He was going'. Some fools believe the lie that "Jesus" was not sure about these things.

- f. The phrase: "He riseth from supper, and laid aside his garments; and took a towel, and girded himself" means: 'These were His actions'.
3. **C13-S3**: "Jesus" did a symbolically important act.
- The phrase: "After that he poureth water into a bason" means: 'This was the next action that "Jesus" did'.
 - The phrase: "and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" means: "'Jesus" did this action after the prior. These actions were done for each of the disciples while all actions before these phrases were preparation for the actions of these phrases'.
4. **C13-S4**: Peter didn't understand so he questioned what the "Lord" did.
- The phrase: "Then cometh he to Simon Peter" means: 'Obviously, "Jesus" had done these actions to some of the disciples before He came to Simon Peter'. Our sentence uses the name of Simon Peter because he was trying to understand spiritual actions using the reasoning of his flesh.
 - The phrase: "and Peter saith unto him" means: 'Peter asked for a spiritual explanation'.
 - The word "Lord" means: 'Peter used this title because it shows the difference between the role and the actions being done'. These were the actions of the lowest servant in a household.
 - The phrase: "dost thou wash my feet?" means: 'This was Peter's way of asking for understanding'. We also see this in the answer from "Jesus", reported in the next sentence.
5. **C13-S5**: "Jesus" explained that they could not yet understand the symbolism.
- The phrase: "Jesus answered and said unto him" means: 'This is the spiritual answer from "Jesus"'.
 - The phrase: "What I do thou knowest not now" means: 'You personally do not, currently, know and understand what I ("Jesus") is doing'.
 - The phrase: "but thou shalt know hereafter" means: 'You personally will know and understand in the future'.
6. **C13-S6**: Peter objected to what he did not understand. Our sentence says: "Peter saith unto him, Thou shalt never wash my feet" means: 'Peter is saying something foolish'. It is foolish to try and tell our "Lord" what He can and can not do.
7. **C13-S7**: Peter objected to what he did not understand.
- The phrase: "Jesus answered him" means: 'This is how "Jesus" answered Peter's objection and how He answers all similar objections'. This incident is used like the reports of miracles in the Gospels. Every miracle is a physical example of the doctrine which is in context with the doctrine being spiritual in nature. This answer from "Jesus" can only be properly understood spiritually.
 - The phrase: "If I wash thee not" means: 'This means if we do not let "Jesus" clean the sin out of our life'. [1John 1:9](#) says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". People preach that verse the devil's way because they preach "forgive us our sins" while leaving out the attached "cleanse us from all unrighteousness". That second phrase, and our current phrase, mean: 'remove the stain of sin and the cause of sin'.
 - The phrase: "thou hast no part with me" means: 'If we do not allow "Jesus" to remove the stain of sin and the cause of sin, then we do not have an ongoing personal relationship with Him and we do not receive the blessings which only come from that relationship'.
8. **C13-S8**: Peter objected to what he did not understand the symbolism.
- The phrase: "Simon Peter saith unto him" means: 'This was his response the answer of the prior sentence'.
 - The word "Lord" means: 'Again, Peter is addressing "Jesus" properly because "Jesus" is doing something spiritual. However, Peter is still being foolish because he is trying to command our "Lord"'.
 - The phrase: "not my feet only, but also my hands and my head" means: 'This shows that Peter did not understand the symbolism of what "Jesus" did'. Please notice that "Jesus" did not rebuke Peter because that would distract from the doctrine which He will explain after He finished the physical demonstration. In our next sentence, "Jesus" corrects Peter but does not rebuke him.

9. **C13-S9:** "Jesus" explained why Peter's desire was not required. This sentence must be understood spiritually.
 - a. The phrase: "Jesus saith to him" means: "Jesus" explained and did not rebuke his ignorance'.
 - b. The phrase: "He that is washed needeth not save to wash his feet" means: "Jesus" only has to clean up the way we walk (do the small repeated actions of life) in order to spiritually cleanse all of our life'.
 - c. The phrase: "but is clean every whit" means: 'This is the result of letting "Jesus" clean up how we walk in this life' [John 7:17](#) says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself". When we "do" the little things, then "Jesus" teaches us the doctrine of bigger things with the belief that we will obey that new doctrine also. That is how He "cleanses" all of us by only "cleansing our feet".
 - d. The phrase: "and ye are clean" means: 'Here "Jesus" is declaring their spiritual condition because they followed and obeyed Him'.
 - e. The phrase: "but not all" means: 'Our next sentence explains this phrase'.
10. **C13-S10:** Why "Jesus" said "Ye are not all clean" in the prior sentence.
 - a. The phrase: "For he knew who should betray him" means: 'Here's why'.
 - b. The phrase: "therefore said he" means: "Jesus" said what he said because He knew the prior phrase'.
 - c. The phrase: "Ye are not all clean" means: 'Judas was not spiritually clean'. Likewise, anyone possessed by a devil, or messing with doctrines of a devil, are "not clean", even if they are a leader in the church.
11. **C13-S11:** "Jesus" starts explaining the symbolism.
 - a. The phrase: "So after he had washed their feet, and had taken his garments, and was set down again" means: 'As a result of having finished His physical demonstration, "Jesus" did these actions'.
 - b. The phrase: "he said unto them" means: 'Now, "Jesus" starts to explain'.
 - c. The phrase: "Know ye what I have done to you?" means: 'Obviously, they did not know. He asked this leading question so that they would realize what the next few sentences are talking about'.
12. **C13-S12:** "Jesus" starts with their relationship.
 - a. The phrase: "Ye call me Master and Lord" means: 'Each and every one of them personally recognize that "Jesus" is their spiritual teacher ("Master") and the one Who commands them and will judge their obedience ("Lord")'.
 - b. The phrase: "and ye say well; for so I am" means: 'They recognize this truth'. He is about to teach them and command them with a promise of future judgment.
13. **C13-S13:** "Jesus" says that we are to not be too proud.
 - a. The phrase: "If I then, your Lord and Master" means: 'If they truly recognize Him as having these roles'. Our sentence uses the word "if" because this is applicable to all saved, but some saved refuse to acknowledge that "Jesus" has these roles. Such saved fools will be judged for their refusal to accept truth.
 - b. The phrase: "have washed your feet" means: "Jesus" has these roles and, yet, He did the job of the lowest servant'.
 - c. The phrase: "ye also ought to wash one another's feet" means: 'We are to not be too proud to do any job that is required of us'.
14. **C13-S14:** Why we should avoid pride.
 - a. The phrase: "For I have given you an example" means: 'Here's why the prior sentence is true'.
 - b. The phrase: "that ye should do as I have done to you" means: 'In this life, we are to follow the example of "Jesus"'. Please see the Doctrinal Study called [What Did Jesus Do?](#) for several hundred circumstances and Gospel references where "Jesus" shows us how to deal with problems in this world and in the flesh.
15. **C13-S15:** The precept behind His command.
 - a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "The servant is not greater than his lord" means: 'No one who is saved is greater than "Jesus". We can not tell Him what to do'.

- c. The phrase: "neither he that is sent greater than he that sent him" means: 'We must deliver the message from "Jesus" exactly as he gives it to us. We can not change His message'.
16. **C13-S16:** Our "happiness" is dependent upon our knowledge.
- a. The phrase: "If ye know these things" means: 'If you have the knowledge which only comes from personal experience'. Unless you have been punished for being full of pride and trying to correct "the word of God", or been punished for trying to tell God what to do, you will not have the next phrase true in your life. And, that experience has to be so bad that you never forget it.
- b. The phrase: "happy are ye if ye do them" means: 'You will be happy because you are positive that whatever happens, it is not as bad and God's punishment can be and because you have the experience of God doing the impossible to save and protect you'. When God puts you in a situation where it is obvious to everyone that you can not get out of it, people fret and worry unless they have the personal experience of God doing a miracle for them in the past. And, the memory of that experience has to be so real that the bad circumstances are viewed as only evidence that God is going to do the impossible so that the child of God can be a witness for God. I write from multiple experiences of this thing.
17. **C13-S17:** "Jesus" says that Judas is not like the rest of the disciples.
- a. The phrase: "I speak not of you all" means: 'The prior statement did not apply to all twelve. Specifically, it did not apply to Judas since he was the betrayer'.
- b. The phrase: "I know whom I have chosen" means: "'Jesus" and God the Father, together, chose Judas Iscariot to be the betrayer while "Jesus" prayed all night about who to choose as His special disciples'. Please note that God NEVER forces someone into such a decision. When God needs someone to act like that, God chooses someone who wants to act that way and gives them the opportunity to do what they want to do. And, they act of their own free will when they get the chance to do so.
- c. The phrase: "but that the scripture may be fulfilled" means: 'Judas betraying "Jesus" was prophesied'. Please see the Detailed Note for many links to this prophecy. Please also see the Prophecies Sections in the [Significant Gospel Events](#) Study for references to other prophecies about the 'Suffering and Death of Jesus'.
- d. The phrase: "He that eateth bread with me hath lifted up his heel against me" is a quote of [Psalms 41:9](#).
18. **C13-S18:** Prophecy is to be known, but not understood, before it is fulfilled.
- a. The word "Now" means: 'After you understand what came before'. In the prior sentence, "Jesus" prophesied His betrayal as a fulfillment of scripture related to God's "Christ".
- b. The phrase: "I tell you before it come" means: "'Jesus" is saying that His prior sentence was prophecy'.
- c. The phrase: "that" means: 'What follows will be the future result of this prophecy'.
- d. The phrase: "when it is come to pass" means: 'This is when they will have this result'.
- e. The phrase: "ye may believe that I am he" means: 'Each and every one of them personally will believe that "Jesus" is God's "Christ" after they realize that this prophecy was fulfilled and that it was also prophesied earlier about God's "Christ"'.
19. **C13-S19:** The authority to represent "Jesus" and God the Father.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
- b. The phrase: "He that receiveth whomsoever I send receiveth me" means: 'When we receive the person sent by "Jesus" then we are actually receiving "Jesus"'. Too many people don't like the message from "Jesus". Therefore, they reject the messenger and claim that they don't reject "Jesus". However, that is not how God operates and that claim makes what "Jesus" says in this sentence to be a lie.
- c. The phrase: "and he that receiveth me receiveth him that sent me" means: 'When we receive "Jesus" we are actually receiving God the Father because He sent "Jesus" and "Jesus" delivered the message from God the Father'.
20. **C13-S20:** "Jesus" speaks very clearly about His betrayal.
- a. The phrase: "When Jesus had thus said" means: 'After He said the prior sentences'.
- b. The phrase: "he was troubled in spirit" means: 'This is His human spirit'. Knowing that you are going to be betrayed, and especially adding in the knowledge of the results of this betrayal, would trouble any person.

- c. The phrase: "and testified, and said" means: "Jesus" told them a truth which would be used in God's court'.
 - d. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - e. The phrase: "that one of you shall betray me" means: 'This is what "Jesus" testified'.
21. C13-S21: "Jesus" speaks very clearly about His betrayal. Our sentence says: "Then the disciples looked one on another, doubting of whom he spake". It means: 'They each looked at each other and doubted if that disciple would betray "Jesus"'.
 22. C13-S22: John was "leaning on Jesus' bosom". Our sentence says: "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved". This is how John identified himself in his writings.
 23. C13-S23: Peter signed John to ask "Jesus" who it was. Our sentence says: "Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake". Our sentence means: 'None of the disciples wanted to ask but, as the leader of the disciples, Peter indicated that John should ask'.
 24. C13-S24: John asked "Jesus" who it was. Our sentence says: "He then lying on Jesus' breast saith unto him, Lord, who is it?". John did what Peter indicated that he should do.
 25. C13-S25: "Jesus" answered but the disciples didn't understand the answer.
 - a. The phrase: "Jesus answered" means: "Jesus" told them how to identify the traitor, yet they did not understand'.
 - b. The phrase: "He it is, to whom I shall give a sop, when I have dipped it" means: 'Our next sentence says that "Jesus" did this to identify Judas Iscariot'.
 26. C13-S26: "Jesus" acted to show who would betray Him. Our sentence says: "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon".
 27. C13-S27: Satan took control of Judas. Our sentence says: "" means: 'And after the sop Satan entered into him'.
 28. C13-S28: "Jesus" told him to act "quickly".
 - a. The phrase: "Then said Jesus unto him" means: 'It can be argued that "Jesus" said this to Satan or that He said it to Judas or that He said it to both. I personally believe that He said it to both'.
 - b. The phrase: "That thou doest, do quickly" means: 'Don't waste any more time before you accomplish your task'.
 29. C13-S29: The disciples did not understand what "Jesus" did. Our sentence says: "Now no man at the table knew for what intent he spake this unto him". It means: 'None of the disciples knew why "Jesus" spake to Judas'.
 30. C13-S30: They assumed that their own thoughts were correct.
 - a. The phrase: "For some of them thought, because Judas had the bag" means: 'Here's why they did not know. Because Judas handled the money, they assumed that "Jesus" told Judas what to do with money'.
 - b. The phrase: "that Jesus had said unto him" means: "Jesus" said this to Judas and not to everyone'.
 - c. The phrase: "Buy those things that we have need of against the feast" means: 'This is what some thought that "Jesus" said'.
 - d. The phrase: "or, that he should give something to the poor" means: 'This is what others thought that "Jesus" said'.
 31. C13-S31: Judas acted on the betrayal immediately after Satan took control.
 - a. The phrase: "He then having received the sop went immediately out" means: 'He acted immediately'.
 - b. The phrase: "and it was night" means: 'Nobody saw where he went'.
 32. C13-S32: Judas acted on the betrayal immediately after Satan took control.
 - a. The phrase: "Therefore, when he was gone out" means: 'The rest of this sentence is a direct result of the prior actions and happened as soon as the prior actions were done'.
 - b. The phrase: "Jesus said" means: "Jesus" told this to the rest of the eleven'.
 - c. The phrase: "Now is the Son of man glorified, and God is glorified in him" means: 'There was no stopping the fulfillment of prophecy. "Jesus" would be glorified when He resurrected and then returned to Heaven. God the Father would be glorified by the changed lives of the truly saved'.
 33. C13-S33: God glorifies those who glorify God.

- a. The phrase: "If God be glorified in him" means: 'If God the Father is glorified in "Jesus"'. The truly saved will do this while the lost and carnal will not.
 - b. The phrase: "God shall also glorify him in himself" means: 'God the Father will glorify "Jesus" for those saved people who glorify God the Father for what He did through "Jesus"'.
 c. The phrase: "and shall straightway glorify him" means: 'God the Father will glorify "Jesus", to His saved people, as soon as they glorify God the Father'.
34. **C13-S34**: "Jesus" says that He will be with them only "a little while".
- a. The phrase: "Little children". It means: 'He calls them "Little children" because they did not understand the spiritual truths which he taught them'.
 - b. The phrase: "yet a little while I am with you" means: 'He would be crucified within a day and return to Heaven only a few days after His resurrection'.
35. **C13-S35**: "Jesus" warns that they can't come with Him.
- a. The phrase: "Ye shall seek me" means: 'Each and every one of them personally would seek "Jesus" after He returned to Heaven. I believe this is a seeking in their heart because they know that they will not find Him physically on this Earth'.
 - b. The phrase: "and as I said unto the Jews" means: "'Jesus" had already given this prophecy'.
 - c. The phrase: "Whither I go, ye cannot come" means: 'People can not go to Heaven until after they die and even then they need to be saved'.
 - d. The phrase: "so now I say to you" means: "'Jesus" is repeating His message to His disciples'.
36. **C13-S36**: "Jesus" gives final instructions before He leaves.
- a. The phrase: "A new commandment I give unto you" means: 'This commandment is given because "Jesus" is going to return to Heaven, as we read in the prior sentence'.
 - b. The phrase: "That ye love one another" means: 'This is the commandment'.
 - c. The phrase: "as I have loved you, that ye also love one another" means: 'This is the degree that they are to use in their obedience'.
37. **C13-S37**: Why this command is most important.
- a. The phrase: "By this shall all men know that ye are my disciples" means: 'This is the witness to "all men"'.
 b. The phrase: "if ye have love one to another" means: 'This is the requirement for us to have this witness'.
38. **C13-S38**: Peter asks for clarification.
- a. The phrase: "Simon Peter said unto him" means: 'This is who asked the question'.
 - b. The word "Lord" means: 'This is the title which recognizes Him as God in human flesh'.
 - c. The phrase: "whither goest thou?" means: 'Where are you personally going to go that we can not go and where we will not be able to find you?'. Part of this interpretation is based upon the context of prior sentences and part is the context of the next sentence.
39. **C13-S39**: "Jesus" says that they will follow in the future.
- a. The phrase: "Jesus answered him" means: 'This is His answer to the question in the prior sentence'. Notice that he did answer, just not explicitly like Peter was looking for.
 - b. The phrase: "Whither I go, thou canst not follow me now" means: 'Here "Jesus" is telling Peter that he can not go now, so it does not matter as far as the true desire that Peter had'. Peter did not want to be separated from "Jesus". . .
 c. The phrase: "but thou shalt follow me afterwards" means: 'Peter will go the Heaven in the future'.
40. **C13-S40**: Peter wants to follow now. Our sentence says: "Peter said unto him, Lord, why cannot I follow thee now?"
41. **C13-S41**: Peter claims the price he is willing to pay in order to follow now. Our sentence says: "I will lay down my life for thy sake". Peter says this to show that he should be allowed to follow "Jesus" now.
42. **C13-S42**: "Jesus" questions Peter's claim. Our sentence says: "Jesus answered him, Wilt thou lay down thy life for my sake?". This, basically, means: 'Oh yeah?'.
43. **C13-S43**: "Jesus" tells Peter how he will fail.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "The cock shall not crow, till thou hast denied me thrice". Please see the Detailed Note for other references to this truth and for a more detailed explanation.

Chapter 14 Summary:

Chapter Theme: Last Supper: Jesus Gives Conditional Promises.

This chapter gives promises to all saved who "love Jesus" and prove so by "keeping His commandments". There are promises from "Jesus" that He made to His disciples during the '*Last Supper*'. One thing that we need to pay attention to, because it is easy to miss, is the number of conditional promises found in this chapter. This chapter possibly has more promises in it than any other chapter in the Bible.

These promises are made only to saved people who also fulfilled the Biblical definition of "disciple". (Please see the Message on [Spiritual Maturity](#) for details on the difference between a "child of God", a "disciple", and other Biblical identifiers of spiritual maturity.) Next, each of these promises has conditions attached to that promise specifically. In addition, this truth about conditional requirement exists for almost all promises within the Bible. Therefore, while it is good to know about the promises found within the Bible, it is critical to also know about God's requirements for receiving those promises. Please see the note for the [Promises](#) found in the Study called [Significant Gospel Events](#) for references to the promises of this chapter and for more promises from God.

Lots of people like to preach and '*claim*' promises found in the Bible while ignoring God's requirements for receiving those promises. Then when they don't receive what they '*claimed*', they doubt God instead of looking at their own failure. This is pride and "God resisteth the proud" ([James 4:6](#); [1Peter 5:5](#)).

In this chapter, "Jesus" makes a point to say that He gave these promises before His death and resurrection. After His resurrection he was "Lord Jesus" and had taken back all of His power as God. However, this was before His death, and while He was living as a '*literal physical man*'. Therefore, these promises are based upon His example, to us, on how we are to live in this flesh with true "faith" in the promises of God. He faced His crucifixion and death, as a '*literal physical man*', based upon the promises that He had from God. He expects us to live a life following His example based upon the promises that he gives us here.

Please see the [Promises](#) Sections in the [Significant Gospel Events](#) an identification of the many promises found in this chapter.

[John 14:1-4](#) tells us that "Jesus" prepares a place for the saved in Heaven.

In [John 14:1](#) "Jesus" promises "peace".

In [John 14:2](#) "Jesus" promises provision for our eternity.

In [John 14:2](#) "Jesus" promises that He revealed everything which we need to know in order to serve God.

In [John 14:2](#) "Jesus" promises a place in Heaven.

In [John 14:3](#) "Jesus" promises that the saved will be with Him.

[John 14:6-21](#) tells us that "Jesus" is "the way, the truth, and the life" and the promises and requirements as a result.

In [John 14:7](#) "Jesus" promises spiritual knowledge.

In [John 14:9](#) "Jesus" promises that we can see God the Father in His character.

In [John 14:10](#) "Jesus" promises that that we can believe that the "words" from "Jesus" were the message from God the Father because of the miracles.

In [John 14:12](#) "Jesus" promises that saved people who truly "believeth on Jesus" will see miracles in their own life to back their claim of being a messenger from God.

In [John 14:13-15](#); [John 15:7](#) and [John 15:16-17](#) and [John 16:23-24](#) we read promises of answered prayer along with some requirements that must be met in order to receive the answer to prayers. Please see the note for [Luke 11:9](#) to see an overview of the requirements which are associated with these promises. We will not receive the promise if we do not fulfill God's requirements for receiving the promise.

In [John 14:13](#) "Jesus" promises the saved people who have God doing miracles that they will have their Godly requests met.

In [John 14:14](#) "Jesus" promises to do what we ask when we are being true messengers for God.

In [John 14:16-18](#) "Jesus" promises the "Comforter". The same promise is found in [John 14:26](#); [John 15:26-27](#) and [John 16:7](#). Those references also tell us that He is "the Spirit of truth".

In [John 14:18](#) "Jesus" promises His presence.

In [John 14:19](#) "Jesus" promises our own resurrection.

Please see the Detailed Note for [John 14:19](#) for references to the doctrine of resurrection.

In [John 14:20](#) "Jesus" promises spiritual knowledge based upon fulfilled prophecy.

In [John 14:21](#) "Jesus" promises to "manifest" Himself to the obedient.

[John 14:22-31](#) tells us how "Jesus" will manifest in the world and the reward of people who let Him use their life.

In [John 14:23](#) "Jesus" promises that His "manifestation" will be in our spirit.

In [John 14:26](#) "Jesus" promises that the "Holy Ghost" will teach us and help our "remembrance".

In [John 14:27](#) "Jesus" promises His "peace", which is different from what the world gives.

In [John 14:28](#) "Jesus" said. "Ye have heard how I said unto you, I go away, and come again unto you". The "go away" was a prophecy of His death and the "come again unto you" was a prophecy of His resurrection.

In [John 14:29](#) "Jesus" promises our "belief" will increase when we realize that prophecy is fulfilled. Please see the [Prophecies](#) Sections in the [Significant Gospel Events](#) Study for references to other Gospel prophecies.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C14-S1](#): Have peace based upon our belief in God and "Jesus". Basically, when circumstances cause us to be upset, we need to remember that God and "Jesus" are in control. We are not in control of our life. If God allows something upsetting into our life, "Jesus" will help us deal with it if we draw nigh to Him. And, after God takes care of the problem, God and "Jesus" will get glory because of how it is obvious that they dealt with the problem and we will receive rewards in Heaven for reacting properly and letting God work through our life.
 - a. The phrase: "Let not your heart be troubled" means: 'What "Jesus" told the disciples in the prior chapter caused them to be upset. That is why he is saying this phrase and sentence'.
 - b. The phrase: "ye believe in God" means: 'Each and every one of you personally believe in God. You believe that He is in control and that He loves you and wants what is best, long term, for you'.
 - c. The phrase: "believe also in me" means: 'Put the same level of faith and trust into "Jesus"'
2. [C14-S2](#): The provision of a place for those who serve. This sentence is one of the most quoted verses which is taken out of context in order to support doctrinal error and lies from devils. First, this was spoken to the eleven disciples who devoted their life to the service of "Jesus". People claim that all eleven died a martyr death except John, but that same history tells us that he was literally boiled alive in oil. Then, [Revelation 1:9](#) tells us; "I John...was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ". I personally have died and been brought back to life twice. The critics, who claim that John never experienced a martyr's death can not say that John did not die and be returned to life. Be careful about repeating a lie which supports doctrinal error. The particular doctrinal error of this sentence is that 'All saved will get a mansion' when our next sentence clearly promises only "a place". People who devote their life to sin and refuse to serve "Jesus" believe the lie that God is a communist and gives everyone the same reward regardless of their level of service to Him while they are in this physical reality.
 - a. The phrase: "In my Father's house are many mansions" means: 'Pay attention to the word "many". There are an uncounted number of people going to Heaven and the word "many" does not provide enough for "one each"'
 - b. The phrase: "if it were not so, I would have told you" means: "'Jesus" never lies. But, lying ministers of Satan follow his example and take what was said out of context and pervert it in order to claim that "Jesus" told a lie'. Inverting the true meaning of the next sentence, while 'claiming' what liars say that this sentence means, is acting like Satan and is a lie.
3. [C14-S3](#): The promise of a place for those all saved. Our sentence says: "I go to prepare a place for you" means: 'Thus sentence does not promise "a mansion" to everyone who claims to be saved. And, that claim clearly goes against the doctrine taught elsewhere in the "word of God"'
4. [C14-S4](#): Conditional promise to saved.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding a second promise.
 - b. The phrase: "And if I go and prepare a place for you" means: 'Our phrase says "if" because lots of "claim" this promise when they have not even met the requirement to go to Heaven. This promise is truly only given to the truly Biblically saved'.
 - c. The phrase: "I will come again, and receive you unto myself" means: 'This promise is given to the truly Biblically saved and includes the saved who die before the Rapture'.

- d. The phrase: "that where I am, there ye may be also" means: 'This is the end result which is promised'.
5. **C14-S5**: "Jesus" told them that they know how to get to heaven.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a truth which they were denying because they refused to accept that "Jesus" would leave them.
 - The phrase: "And whither I go ye know" means: 'They knew that "Jesus" was returning to Heaven even though they refused to accept that truth'.
 - The phrase: "and the way ye know" means: 'They knew that the only way to Heaven was to put their trust in the person of "Lord Jesus Christ"'. **C14-S7** literally tells us this truth.
6. **C14-S6**: Thomas confesses confusion.
- The phrase: "Thomas saith unto him" means: 'This is who spoke'.
 - The word "Lord" means: 'This is His identifier / role which tells us spiritual truth which is part of God's law'.
 - The phrase: "we know not whither thou goest" means: 'The only reason that Thomas, and the others, made this claim is because they rejected prior prophecy'.
 - The phrase: "and how can we know the way?" means: 'You can not learn doctrinal truth which is based upon first accepting another truth when you personally reject the prior truth'. For example, you can not build a second floor before you first build the first floor. And, the Bible uses building as an example of how we learn spiritual truths.
7. **C14-S7**: This is one of the most important "precepts" found within the Gospels. This sentence is very clear. However, many ministers of Satan pervert it and many fools are deceived to believe that it says something than what it literally said.
- The phrase: "Jesus saith unto him" means: 'He is speaking as a literal human man'. However, other men do not have the authority to override what He said nor do they have the authority to pervert what he said.
 - The phrase: "I am the way". The word "I" is: 'a personal identifier'. No religious activity replaces the person in a personal relationship. The word "am" is: 'a verb of ongoing existence'. This is not just a one-time event but is part of an ongoing relationship. The word "the" is: 'there is only one and here it is'. Many ministers of Satan try to change this word to "a", which is: 'one of many'. The phrase: "the way" means: 'there is only one way to Heaven and to all of the blessings from heaven and that is the person Who is "Jesus Christ"'. **Isaiah 55:8** says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD". No man, and no group of men, can replace the person of the "Lord Jesus Christ". All that they can do is give you a different "way" which takes you to a different destination.
 - The phrase: "(I am) the truth" means: 'Please see the Word Study on [truth](#). It covers every place that "the word of God" uses any form of this word and proves what is the single interpretation (description) and the many applications of this word in "the word of God". Again, since our phrase uses the word "the", 'there is only one and here it is'.
 - The phrase: "and (I am) the life" means: 'The "word of God" makes it clear that there are different types of "life". And, all life begets similar life regardless of what lying religions claim'. Only God begets spiritual life. And, we are warned against lying religions and lying philosophies which claim that "everlasting life" can be obtained any way other than from the person of God. Further, since our phrase uses the word "the", it means that 'there is only one and here it is'. Therefore, our phrase is telling us that 'the only source of true spiritual life is the person of "Jesus Christ"'.
 e. The phrase: "no man cometh unto the Father, but by me" means: 'All opposing claims are lies from devils'. Any religion which claims anything opposing this sentence is a lie.
8. **C14-S8**: Promise of conditional knowledge.
- The phrase: "If ye had known me" means: 'Our phrase and sentence uses the word "if" because there are people who claim to be saved but do not have the level of knowledge which only comes from a deep, personal and intimate relationship'.
 - The phrase: "ye should have known my Father also" means: 'Each and every one of you personally should have a deep, personal and intimate understanding of the character of God because "Jesus" displays that character'.

- c. The phrase: "and from henceforth ye know him" means: 'From the time that "Jesus" told them this sentence, into all of the future, they know what the character of God the Father is because they know the character of "Jesus"'.
 - d. The phrase: "and have seen him" means: 'Each and every one of you personally have seen God the Father in the person of "Jesus Christ"'.
9. **C14-S9**: Philip confesses not understanding the prior sentence.
- a. The phrase: "Philip saith unto him" means: 'This is a different disciple from the prior question. This shows us that all eleven disciples were involved in this discussion but only one asked a question that all had'.
 - b. The word "Lord" means: 'This is His identifier / role which tells us spiritual truth which is part of God's law'.
 - c. The phrase: "shew us the Father" means: 'God the Father is a Spirit and can not be seen with physical eyes. We can only see His character in how "Jesus" acted'.
 - d. The phrase: "and it sufficeth us" means: 'We will be completely satisfied if you do the impossible and show us a Spirit that we can see with physical eyes'.
 - e. Now, before you go criticizing them, realize that every doctrine which opposes the 'Doctrine of the Trinity' is based upon men refusing to accept God's requirement that we believe what we can not understand in our limited physically based reasoning. Therefore, count the number of religions and people who oppose the truth of the Trinity and you will find that they were not so different from many people.
10. **C14-S10**: "Jesus" lightly rebukes him for not thinking.
- a. The phrase: "Jesus saith unto him" means: "'Jesus" spoke as a literal physical man'. When God works through a person, many will deny that it is God doing the work. If they acknowledge that truth then they can not compete because man can not compete with God. However, if they deny that the work was actually done by God, then they can minimize what is actually done and try to claim that they can do more. Such is the results of pride. And, such is our sin nature. That is why, when they didn't think about it, the decuples failed to recognize God the Father working through "Jesus" and that, as a result, "Jesus" displayed the character of God the Father.
 - b. The phrase: "Have I been so long time with you" means: "'Jesus" is telling them to actually think about all of their experience with Him and what was His displayed character'.
 - c. The phrase: "and yet hast thou not known me, Philip?" means: 'If they truly thought about what they actually "knew" about "Jesus", then they should have realized the character which He displayed was what came from God the Father'.
11. **C14-S11**: The answer to Philip's question.
- a. The phrase: "he that hath seen me hath seen the Father". The word "seen" is not wist seeing the outward appearance from a distance. This word is used to express seeing the character of the inward person. Thus, our phrase means: 'The disciples who had seen the character of "Jesus" had also seen the character of God the Father'.
 - b. The phrase: "and how sayest thou then, Shew us the Father?". This is a rhetorical question. It means: 'If you actually think about your personal experience, then you would not ask this question'.
12. **C14-S12**: Question to make them think. Our sentence says: "Believest thou not that I am in the Father, and the Father in me?" means: 'Are you having trouble believing the truth or did you just not think about what you personally saw and what it meant?' No one can have this type of ongoing personal relationship with God and not have God change their character to be like God.
13. **C14-S13**: Evidence to support the belief that they should have. Please see the Doctrinal Study called [Jesus Used the Power of the Holy Ghost](#) related to this sentence.
- a. The phrase: "the words that I speak unto you I speak not of myself" means: "'Jesus" did not show His own character and thoughts in the doctrine which he taught'.
 - b. The phrase: "but the Father that dwelleth in me" means: 'God the Father told "Jesus" what to say and do'.
 - c. The phrase: "he doeth the works" means: 'God the Father was the actual spiritual source of all miracles done by "Jesus"'. This ties the miracles to the doctrine. And, if you look closely at every miracle which is reported in a Gospel account, every one of them is a physical demonstration of the surrounding doctrine. Please see the [Table Of Miracles in the](#)

[Gospels](#) for Bible references to this miracle and to all miracles which are reported in the Gospels.

14. [C14-S14](#): Command to "believe" based upon evidence.
 - a. The phrase: "Believe me that I am in the Father, and the Father in me" means: 'Believe what "Jesus" just said and the evidence of His character'.
 - b. The phrase: "or else believe me for the very works' sake" means: 'If you don't want to believe that then believe His approval from God the Father which is evidenced by all of the miracles which He did'.
15. [C14-S15](#): Promise based upon our proper belief.
 - a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "He that believeth on me" means: 'This identifies the person who trusts in the power and authority of "Jesus"'.
 - c. The phrase: "the works that I do shall he do also" means: 'The easy explanation of the word "works" is miracles. However, I believe that it can also be applied to ministry and other things'. That written, I will not argue with anyone who has a different opinion but I ask them to provide a Biblical basis for their dissent.
 - d. The phrase: "and greater works than these shall he do" means: 'This is added to the prior phrase and is speaking about the same type of "works" as the prior phrase'.
 - e. The phrase: "because I go unto my Father" means: 'Here's why. With "Jesus" seated on the right hand of God the Father, He is more involved in the work of representing living saints'.
16. [C14-S16](#): Why God will meet our requests.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a promise to those people who truly fulfill the requirements of the prior sentence.
 - b. The phrase: "And whatsoever ye shall ask in my name" means: 'This promise is based upon the power and authority ("in my name") of "Jesus" He does not give His power and authority to devil motivated people nor lustful people wanting to pervert His power and authority'. Please see [Acts 19:14-17](#) where the "seven sons of one Sceva" tried to use the power and authority of "Jesus" when they were not qualified to do so.
 - c. The phrase: "that will I do" means: "'Jesus" will do what people ask when they are truly qualified to ask and are asking in order to better serve Him'.
 - d. The phrase: "that the Father may be glorified in the Son" means: 'Here's why. God the Father is the true source of all spiritual power and authority. When saved people are truly obeying and serving "Jesus", God the Father receives the "glory", in Heaven, because beings in Heaven know where the power and authority truly comes from'.
17. [C14-S17](#): Requirement forgetting our prayers answered. Our sentence says: "If ye shall ask any thing in my name, I will do it". This is a repeat of the prior sentence and the requirements of the prior two sentences apply to this sentence also.
18. [C14-S18](#): Requirement to get "Jesus" to pray for us. Our sentence says: "If ye love me, keep my commandments". This is a very simple and clear commandment. However, people try to make all kinds of excuses for disobeying this commandment while also trying to '*claim*' things like the promise in the prior sentences. The requirement of context makes this commandment one of the requirements for receiving the promise of the prior sentences.
19. [C14-S19](#): Our sentence adds the promise of the indwelling Holy Spirit.
 - a. The phrase: "And I will pray the Father" means: "'Jesus" will ask God the Father to send His "Holy Spirit" to indwell all truly saved'. Please see the [Word Study on Spirit](#) for links to every place in the Bible where we find any reference to any type of spirit.
 - b. The phrase: "and he shall give you another Comforter" means: 'This is another role of God's "Holy Spirit" and it tells us what He will do for the truly saved'.
 - c. The phrase: "that he may abide with you for ever" means: ". . . ."
 - d. The phrase: "Even the Spirit of truth" means: 'This is another role of God's "Holy Spirit" and it tells us what He will do for the truly saved'.
 - e. The phrase: "whom the world cannot receive" means: 'The world provides a way of thinking which denies the spiritual and rejects God's "Holy Spirit"'.

- f. The phrase: "because it seeth him not" means: 'The thinking of the world only accepts what can be sensed using physical senses and what can be understood using carnal worldly reasoning'.
 - g. The phrase: "neither knoweth him" means: 'The world can not have a personal intimate relationship with God's "Holy Spirit"'.
 - h. The phrase: "but ye know him" means: 'the truly saved will have a personal intimate relationship with God's "Holy Spirit"'.
 - i. The phrase: "for he dwelleth with you" means: 'God's "Holy Spirit" will live with the truly saved and share the things that they go through in this life'.
 - j. The phrase: "and shall be in you" means: 'od's "Holy Spirit" will live in the truly saved'.
20. **C14-S20**: Promise of an ongoing personal relationship. Our sentence says: "I will not leave you comfortless: I will come to you" means: "'Jesus" comes to the truly saved through God's indwelling "Holy Spirit". God's indwelling "Holy Spirit" delivers the personal gifts, blessings and other things which "Jesus" makes personal'.
21. **C14-S21**: Promise to see the resurrected "Jesus Christ" and of our own resurrection.
- a. The phrase: "Yet a little while" means: 'This is the time factor'.
 - b. The phrase: "and the world seeth me no more" means: 'The world will never see "Jesus" again after His burial'.
 - c. The phrase: "but ye see me" means: 'Each and every one of the eleven disciples will personally see the resurrected "Jesus"'.
 - d. The phrase: "because I live" means: 'Here's why we can believe in personal resurrection. "Jesus" "is the resurrection" and He was personally and physically resurrected to prove that truth. And, because of that true proven fact, we can believe the next phrase'.
 - e. The phrase: "ye shall live also" means: 'Each and every one of the eleven disciples personally were promised physical resurrection'. And, this promise is extended to the truly saved.
22. **C14-S22**: Promise of spiritual knowledge based upon fulfilled prophecy. Our sentence says: "At that day ye shall know that I am in my Father, and ye in me, and I in you" means: 'When each and every one of the eleven disciples personally saw the resurrected "Jesus", they knew and understood the promised spiritual relationship'.
23. **C14-S23**: Promise based upon our true "love".
- a. The phrase: "He that hath my commandments, and keepeth them" means: 'These are the two requirements to receive the promises in the rest of this sentence'.
 - b. The phrase: "he it is that loveth me" means: 'This is the identification of the relationship that such a person has with "Jesus"'.
 - c. The phrase: "and he that loveth me shall be loved of my Father, and I will love him" means: 'This is the promised Godly love that will be given to such a person'.
 - d. The phrase: "and will manifest myself to him" means: 'This is a secondary promise. "Jesus" promises to reveal Himself every possible way to such a person'.
24. **C14-S24**: Judas asks for clarification.
- a. The phrase: "Judas saith unto him, not Iscariot" means: 'This is the third disciple identified as speaking to "Jesus" during the *Last Supper*'.
 - b. The word "Lord" means: 'This is His identifier / role which tells us spiritual truth which is part of God's law'.
 - c. The phrase: "how is it that thou wilt manifest thyself unto us, and not unto the world?" means: 'How will "Jesus" personally reveal Himself every possible way while preventing the lost people of the world from sensing Him?'.
25. **C14-S25**: Promises for saved people who obey. This is a promise of a spiritual thing which the world can not receive because it rejects all things spiritual.
- a. The phrase: "Jesus answered and said unto him" means: 'This is the spiritual answer which "Jesus" gave and which applies to all saved, as we see in the next phrase'.
 - b. The phrase: "If a man love me, he will keep my words" means: 'This is the evidence that someone is truly saved and loves "Jesus". The phrase "a man" lets us know that this applies to any and all saved'.
 - c. The phrase: "and my Father will love him" means: 'This is the promised response from God the Father'.

- d. The phrase: "and we will come unto him, and make our abode with him" means: 'This is the promised result from God the Father and "Jesus"'.
 26. **C14-S26:** God the Father condemns the disobedient.
 a. The phrase: "He that loveth me not keepeth not my sayings" means: 'This is how God identifies those who do not truly love "Jesus"'. Such people do not receive any of the promises which are based upon true love.
 b. The phrase: "and the word which ye hear is not mine, but the Father's which sent me" means: "'Jesus" did not give His own word but delivered the message which God the Father told Him to deliver'.
27. **C14-S27:** "Jesus" makes it clear that He said these things before His death. Our sentence says: "These things have I spoken unto you, being yet present with you". After His resurrection, "Jesus" will have taken back His own power and authority as God. He will speak as "Lord Jesus". Therefore, at this time, He speaks as a literal physical man because they must believe and act on these sayings as literal physical men. And, we must do the same. Please see the note for C16-S25, below, for links to every place where this phrase is reported.
28. **C14-S28:** Promise of God's help learning spiritual truth.
 a. The phrase: "But the Comforter, which is the Holy Ghost" means: 'This identifies Him'. Please see the Detailed Note for links to more about God's "Holy Ghost". Please also note that the "word of God" uses the title of "Holy Ghost" when He is influencing things in this world and uses the title of "Holy Spirit" when He is dealing with spiritual matters.
 b. The phrase: "whom the Father will send in my name" means: 'God the Father will send Him but he will act in the power and authority of "Jesus". He will not act in His own power or authority. Neither will he act in the power and authority of God the Father'.
 c. The phrase: "he shall teach you all things" means: 'This is how we will receive spiritual teaching and understanding and how we will learn how to apply the spiritual to the physical'.
 d. The phrase: "and bring all things to your remembrance" means: 'This is how the Apostles were able to accurately write the Gospels and to tell us commandments and doctrines found in the Epistles'.
 e. The phrase: "whatsoever I have said unto you" means: 'This is everything that God's "Holy Ghost" will reveal. He does not add new revelation as claimed by lying prophets of Satan'.
29. **C14-S29:** The "peace" from "Jesus" is different from what the world gives.
 a. The phrase: "Peace I leave with you, my peace I give unto you". Please see the Detailed Note about these phrases. They provide links to where the "peace of God" and the "peace with God" are dealt with.
 b. The phrase: "not as the world giveth, give I unto you" means: 'These two types of "peace" are different from what "the world giveth"'. What "the world giveth" does not last while what "Jesus" gives does last.
30. **C14-S30:** This is a repeat of first sentence with the second phrase added on. And, both phrases require us to put our trust in God. Our sentence says: "Let not your heart be troubled, neither let it be afraid". As explained earlier, for this to be true in our personal life, we must trust in "Jesus" and believe that He is in control of all that happens in our life. As a result, when things happen which we believe are bad, they are only circumstances which will result in God working in a way that the world can not deny that it is God Who delivers us out of our trouble. Either that, or God will take us to heaven, which will still deliver us out of our trouble.
31. **C14-S31:** Reminder of prophecy already spoken.
 a. The phrase: "Ye have heard how I said unto you" means: 'This was the main source of trouble that the eleven had at that time'.
 b. The phrase: "I go away, and come again unto you" means: 'This was what they were in denial of'.
32. **C14-S32:** True love of God prefers the spiritual.
 a. The phrase: "If ye loved me, ye would rejoice" means: 'This is how they should have been reacting'.
 b. The phrase: "because I said, I go unto the Father" means: 'This is why they should have been reacting that way'.
 c. The phrase: "for my Father is greater than I" means: 'God the Father is the greater source of power for them to be able to access'.

33. C14-S33: Prophecy fulfilled is to increase our belief.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" added this prophecy so that when it is fulfilled, they might believe that He was God's "Christ".
 - The phrase: "And now I have told you before it come to pass" means: "'Jesus' is giving this prophecy'.
 - The phrase: "that, when it is come to pass, ye might believe" means: 'This is why He is giving this prophecy'.
34. C14-S34: "Jesus" limits His sayings to prepare for Satan.
- The word "Hereafter" means: 'From this point in time and going forward'.
 - The phrase: "I will not talk much with you" means: "'Jesus' will not give many more prophecies'.
 - The phrase: "for the prince of this world cometh" means: 'Satan is coming in Judas'.
 - The phrase: "and hath nothing in me" means: "'Jesus' wants to avoid giving Satan prophecies which he can use'.
35. C14-S35: "Jesus" proves His claims with action instead of words.
- The phrase: "But that the world may know that I love the Father" means: 'This is why "Jesus" is going out to be crucified'.
 - The phrase: "and as the Father gave me commandment, even so I do" means: 'He is doing what God the Father commanded no matter how much he must suffer in the flesh'.
36. C14-S36: "Jesus" says it is time to act. Our sentence says: "Arise, let us go hence".

Chapter 15 Summary:

Chapter Theme: Last Supper: Jesus Explains Abiding Love.

The theme of this chapter is "abiding love". It gives promises to all saved who truly "abide" in the "love" of "Jesus Christ". Such saved people prove so by letting Him cause them to "love" the brethren and understand, and react properly, to the persecution from "the world". This requires the saved to mature spiritually. Therefore, people who claim to be saved, but do not manifest spiritual maturity, are not "abiding in love", as "Jesus" commands the saved to do in this chapter. Such people can not '*claim*' the promises of this chapter.

It is said that hate is love twisted by rejection. The end of our chapter speaks about the judgment of "the world" because they rejected and hated "Jesus Christ" and God the Father. People reading the end of this chapter, without considering the context of the rest of the chapter, might miss this truth. So, even though it speaks about persecution, hate and rejection, the end of the chapter is still speaking about "abiding love" and the reaction to it.

[John 15:1-27](#) tells us that "Jesus" said: "I am the true vine, and my Father is the husbandman" and tells us our responsibilities.

In [John 15:3](#) "Jesus" promised "Now ye are clean through the word which I have spoken unto you". However, this promise has limits as to whom can claim it. Please see the note for this sentence, within the Book Study on the gospel of John, to find those limits

In [John 15:5](#) "Jesus" promised that saved people would "bringeth forth much fruit" if they "abideth in me (Jesus)".

In [John 15:6](#) "Jesus" promised that saved people would not "bringeth forth much fruit" would be "cast forth as a branch, and is withered...and they are burned".

In [John 15:7-8](#) "Jesus" promised that saved people who personally "abide in me, and my words abide in you" would get their prayers answered because their life caused God the Father to be "glorified".

In [John 14:13-15](#); [John 15:7](#) and [John 15:16-17](#) and [John 16:23-24](#) we read promises of answered prayer along with some requirements that must be met in order to receive the answer to prayers. Please see the note for [Luke 11:9](#) to see an overview of the requirements which are associated with these promises. We will not receive the promise if we do not fulfill God's requirements for receiving the promise.

In [John 15:10](#) "Jesus" promised that saved people who personally "keep my commandments" "shall abide in my love".

In [John 15:11](#) "Jesus" promised that saved people who personally fulfilled the requirements of that chapter would have "full joy".

In [John 15:14](#) "Jesus" promised that saved people who personally fulfilled the requirements of that chapter would be considered to be the "friend" of "Jesus".

In [John 15:15](#) "Jesus" promised He would reveal things to His "friends".

In [John 14:16-18](#) "Jesus" promises the "Comforter". The same promise is found in [John 14:26](#); [John 15:26-27](#) and [John 16:7](#). Those references also tell us that He is "the Spirit of truth".

In [John 15:16](#) "Jesus" promised that our "fruit should remain" and that people who produced "fruit that remains" had the promise that: "whatsoever ye shall ask of the Father in my name, he may give it you".

In [John 15:18-19](#) "Jesus" promised that the saved people who received the promises of this chapter would be "hated by the world".

[Matthew 10:17-23](#) and [John 15:20](#) present the prophecy by "Jesus" that true preachers of God's word would be persecuted.

In [John 15:20](#) "Jesus" promised that the saved people who received the promises of this chapter would be "persecuted by the world" but believed by saved people who truly believed "Jesus".

In [John 15:25](#) we are told that "Jesus" fulfilled a prophecy found in [Psalms 7:4](#); [Psalms 35:19](#); [Psalms 69:4](#) and [Psalms 109:3](#). Those prophesied that judgment would come on "They hated me without a cause".

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. **C15-S1:** Identify God's role in the symbolic relationship that will be described. Please see the [Table of Parables in the New Testament](#) for references to other parables given by "Jesus".
 - a. The phrase: "I am the true vine" means: "Jesus" is using a vine to illustrate that He is the source of spiritual nutrition'. Please see the [Table of Parables in the New Testament](#) for links to other parables.
 - b. The phrase: "and my Father is the husbandman" means: 'The "husbandman" is the farmer who takes care of the vine and helps it to produce fruit'. This parable teaches how God makes His church spiritually fruitful.
2. **C15-S2:** What God the Father does with the saved.
 - a. The phrase: "Every branch in me that beareth not fruit he taketh away" means: 'The spiritually unfruitful saved people can die an early death'.
 - b. The phrase: "and every branch that beareth fruit, he purgeth it" means: 'God cuts away the things of this Earth that hinder the fruitful saved person from producing more spiritual fruit'.
 - c. The phrase: "that it may bring forth more fruit" means: 'God does this so that the fruitful saved person can produce more spiritual fruit'.
3. **C15-S3:** God's word makes us "clean".
 - a. The word "Now" means: 'After you understand what was said prior'. "Jesus Christ" spiritually cleanses us in order to make us more fruitful spiritually speaking.
 - b. The phrase: "ye are clean through the word which I have spoken unto you" means: "Jesus" uses the "word of God", as properly interpreted by God's "Holy Spirit", to clean us spiritually'.
4. **C15-S4:** Command to "abide". Our sentence says: "Abide in me, and I in you" The word "abide" means: 'to dwell, rest, continue, stand firm, or be stationary for anytime indefinitely'. We are commanded to not be in and out, up and down, but to remain continually in our relationship with "Jesus Christ" so that He can deal with the problems which come up in our life.
5. **C15-S5:** We must "abide" in order to produce fruit.
 - a. The phrase: "As the branch cannot bear fruit of itself". The word "as" means: 'in a similar fashion'. Therefore, our phrase means: "Jesus" is giving us a physical illustration of how spiritual nutrition is obtained'.
 - b. The phrase: "except it abide in the vine" means: 'The only way that a branch receives the nutrition it needs for life is through the vine'.
 - c. The phrase: "no more can ye, except ye abide in me" means: 'Likewise, The only way that the saved receive the spiritual nutrition, that they need to live spiritually, is through "Jesus"'
6. **C15-S6:** "Jesus" explains the parable and declares the spiritual relationship.
 - a. The phrase: "I am the vine" means: "Jesus" is the only source of spiritual nutrition'. The word "the" means: 'there is only one and here it is'.
 - b. The phrase: "ye are the branches" means: 'Each and every saved person is an extension of "Jesus"'
 - c. The phrase: "He that abideth in me, and I in him" means: 'Each and every one of us personally must "abide" in "Jesus" with the definition of the word "abide" provided above'.
 - d. The phrase: "the same bringeth forth much fruit" means: 'This is a promise that we will be spiritually fruitful if we truly "abide" in "Jesus"'
 - e. The phrase: "for without me ye can do nothing" means: 'Here's why'.
7. **C15-S7:** Realize the results of failure.
 - a. The phrase: "If a man abide not in me" means: 'This is why the saved person is declared to be *'backslidden'*'.
 - b. The phrase: "he is cast forth as a branch" means: "Jesus Christ" stops having anything to do with him'. He stops receiving blessings and directions in life from "Jesus"'.
 - c. The phrase: "and is withered" means: 'He becomes sickly, spiritually speaking'.
 - d. The phrase: "and men gather them, and cast them into the fire" means: 'Devil motivated men are allowed to destroy them and spiritual men allow it so that they do not lead others into their error'.
 - e. The phrase: "and they are burned" means: 'God makes sure that they suffer, and possibly are destroyed, in this physical reality'. Remember that this parable is set in the physical reality. This is not talking about spiritual burning such as being put into Hell.
8. **C15-S8:** Realize the results of success.
 - a. The phrase: "If ye abide in me" means: 'This is the first requirement'.
 - b. The phrase: "and my words abide in you" means: 'This is the second requirement'. Many people *'claim'* that they fulfill the first requirement even while they fail to fulfill the second

- requirement. Such people are deceived and do not receive the promise found in the remainder of this sentence.
- c. The phrase: "ye shall ask what ye will" means: 'Each and every one of you personally will ask God for what you want'. What is not directly stated, but is true if the prior requirements are fulfilled, is that this saved person will be asking for things which will allow him to be more fruitful in the work of God.
 - d. The phrase: "and it shall be done unto you" means: "Jesus Christ" will fulfill our requests which will make us to be more fruitful in the work of God'.
9. **C15-S9**: What God gets out of the relationship.
- a. The phrase: "Herein is my Father glorified" means: 'God the Father is glorified when the rest of this sentence is true in our personal life'.
 - b. The phrase: "that ye bear much fruit" means: 'God is glorified when each and every one of us personally "bear much (spiritual) fruit"'.
 - c. The phrase: "so shall ye be my disciples" means: 'This is how each and every one of us personally become true disciples of "Jesus Christ"'.
10. **C15-S10**: Love is part of the relationship.
- a. The phrase: "As the Father hath loved me" means: 'In the same way as God the Father has shown His love to "Jesus"'.
 - b. The phrase: "so have I loved you" means: "Jesus" has also shown His love to us in the same way'.
 - c. The phrase: "continue ye in my love" means: 'We are commanded to continue to abide in His love'. If this were not optional then He would not command it. Saved people become '*backslidden*' because they disobey this command.
11. **C15-S11**: How to have "abiding love".
- a. The phrase: "If ye keep my commandments" means: 'This is the conditional requirement'.
 - b. The phrase: "ye shall abide in my love" means: 'Each and every one of you personally absolutely will "abide" in the love of "Jesus Christ"'.
 - c. The phrase: "even as I have kept my Father's commandments" means: 'Our keeping His commandments is as important as it was for Him to keep the commandments of God the Father'. The obedience of "Jesus" produced our salvation and sanctification. Our obedience is used by God to provide for the salvation and sanctification of other people.
 - d. The phrase: "and abide in his love" means: "Jesus" did "abide" in the love of God the Father in spite of God commanding Him to suffer and die for our salvation and sanctification'. Likewise, we are commanded to "abide" in the love of "Jesus Christ" in spite of any suffering or death which he commands for us.
12. **C15-S12**: How to have "full joy".
- a. The phrase: "These things have I spoken unto you" means: "Jesus" gave us "the word of God" so that we can have the results described in the remainder of this sentence'. Please see the note for C16-S25, below, for links to every place where this phrase is reported.
 - b. The phrase: "that my joy might remain in you" means: 'This is the desired result. It is not enough that we have "joy" but that it "remain" in us'.
 - c. The phrase: "and that your joy might be full" means: 'It is not enough that we have "joy" but "Jesus" wants us to have "full joy"'.
13. **C15-S13**: Demonstrated "love" is commanded.
- a. The phrase: "This is my commandment" means: 'In context, "Jesus" is giving this "commandment" so that we can have full and remaining "joy"'.
 - b. The phrase: "That ye love one another" means: 'This is what we are to do so that we can have full and remaining "joy"'.
 - c. The phrase: "as I have loved you" means: 'This is the measure which we are to strive to meet if we want to have full and remaining "joy"'.
14. **C15-S14**: The definition of greatest "love".
- a. The phrase: "Greater love hath no man than this" means: 'We can not demonstrate a greater love than "Jesus" demonstrated'. Martyrs demonstrate a similar love but the spiritual results of their sacrifice is less than the spiritual results of "Jesus" giving His physical life for our salvation and sanctification.
 - b. The phrase: "that a man lay down his life for his friends" means: 'This is the demonstrated level of love given by "Jesus"'.

15. **C15-S15:** Requirement to be a "friend" of "Jesus".
- The phrase: "Ye are my friends" means: 'Each and every one of you personally have this result if you fulfill the next phrase'.
 - The phrase: "if ye do whatsoever I command you" means: 'This is the requirement'.
16. **C15-S16:** The changed relationship between "Jesus" and the saved.
- The word "Henceforth" means: 'from this time forward'.
 - The phrase: "I call you not servants" means: "'Jesus" is saying what relationship they do not have'.
 - The phrase: "for the servant knoweth not what his lord doeth" means: 'Here's why'.
 - The phrase: "but I have called you friends" means: "'Jesus" is saying what relationship they do have'.
 - The phrase: "for all things that I have heard of my Father I have made known unto you" means: 'Here's why'.
17. **C15-S17:** The "ordination" of the saved.
- The phrase: "Ye have not chosen me" means: 'None of you personally chose "Jesus"'. This is one of the lies from Satan. He has preachers claiming that someone can choose to be saved at any time, even on their death bed. The truth of "the word of God" is that everyone is promised one chance to be saved but no one is promised more than one. It is by God's mercy that we get more than one chance and we can not demand mercy. **Isaiah 53:1** and **2Corinthians 6:2** say: "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)". People who ignore the warning that "behold, now is the accepted time; behold, now is the day of salvation", and claim that they will accept another day are not promised another day to be saved.
 - The phrase: "but I have chosen you" means: 'God chooses who to offer salvation and sanctification to. God chooses who receives certain spiritual gifts and, as the rest of our sentence says, whom He will "ordain"'.
 - The phrase: "and ordained you". The word "ordained" means: 'Properly, to set; to establish in a particular office or order; hence, to invest with a ministerial function or sacerdotal power'. God chooses whom receives spiritual power to do His work.
 - The phrase: "that ye should go and bring forth fruit" means: 'This is why God chooses and ordains certain people'.
 - The phrase: "and that your fruit should remain" means: 'Too many people are counting professions when the people who make the profession are never seen again'.
 - The phrase: "that whatsoever ye shall ask of the Father in my name" means: 'This is why we should desire fruit which remains'.
 - The phrase: "he may give it you" means: 'God rewards those people who work in His kingdom but does not promise rewards to lazy people'.
18. **C15-S18:** Why "Jesus" gave these commands.
- The phrase: "These things I command you" means: 'What has been said by "Jesus", in all of the chapters telling us what He said at His *Last Supper*, are commands'.
 - The phrase: "that ye love one another" means: 'This is the desired result'.
19. **C15-S19:** The world does the opposite of "love".
- The phrase: "If the world hate you" means: 'This is the conditional requirement for the next phrase to be applied'.
 - The phrase: "ye know that it hated me before it hated you" means: 'The disciples whom "Jesus" was talking to had each devoted their life to serve Him. They all were known to be His disciples. This sentence assumes that the world hates a disciple for being like "Jesus" and not for some other reason. That relationship must be applied for this sentence and for all of the sentences in the rest of this chapter'.
20. **C15-S20:** The reaction of "the world".
- The phrase: "If ye were of the world, the world would love his own" means: 'This is the result of people who are truly "of the world", regardless of what they claim'.
 - The phrase: "but because ye are not of the world, but I have chosen you out of the world" means: 'Pay attention to the phrase "out of the world". You can not be using the reasoning "of the world" and be "out of the world". Since our phrases identify people whom "Jesus" "has chosen out of the world", They must believe what "Jesus" says even when it makes no sense according to the

reasoning of the world. Acting on that type of belief is called "living by faith". Therefore, the true test is if you can show where "the word of God" is the basis of your belief and action or is it based upon your own reasoning?'

- c. The phrase: "therefore the world hateth you" means: 'The world hates people who say that "the word of God" is always right even though they can not explain it to the satisfaction of worldly reasoning'.
21. **C15-S21:** Warning to help us in time of persecution.
 - a. The phrase: "Remember the word that I said unto you" means: 'This is a reference to [John 13:16](#)'.
 - b. The phrase: "The servant is not greater than his lord" means: "'Jesus" said this right after He had washed their feet and taught them to be humble enough that God can demand that they do any service for His people'. Now, in this context, "Jesus" is telling them, and us, that the world will not treat them any better than the world treated Him. We are to be willing for the world to make us suffer and to even die, if that is what is required in order to remain a true servant to "Jesus Christ" and to show His character and His doctrine to the world.
 22. **C15-S22:** Expect to be treated like "Jesus". As written for an earlier sentence in this chapter, the sentences in this part of the chapter only apply to saved people who truly have a relationship with "Jesus" which causes the lost world to identify them with "Jesus".
 - a. The phrase: "If they have persecuted me, they will also persecute you" means: 'This is true for true disciples but will not be true for people who claim to be saved while they live worldly'.
 - b. The phrase: "if they have kept my saying, they will keep yours also" means: 'This is true for true disciples who keep and obey the commandments of "Jesus". But, this phrase is contrasted with the first Step of this sentence'.
 23. **C15-S23:** Why the world persecutes the true "Christians".
 - a. The phrase: "But all these things will they do unto you for my name's sake" means: 'As written previously, this phrase is true only if our life truly displays the character and doctrine of "Jesus"'.
b. The phrase: "because they know not him that sent me" means: 'Here's why. The religious people claim to know God the Father but our sentence says that they do not. If they truly knew God the Father they would act like Him. However, according to [John 8:44](#), their actions proved that their true spiritual father was the devil'.
 24. **C15-S24:** The results of "Jesus" coming.
 - a. The phrase: "If I had not come and spoken unto them" means: 'This is the conditional requirement which makes the next phrase impossible. They could have claimed the next phrase if "Jesus" had not done what He did and that our current phrase says that He did'.
 - b. The phrase: "they had not had sin" means: 'They would not have been condemned for deliberate sin if "Jesus" had not done the prior phrase'.
 - c. The phrase: "but now they have no cloke for their sin" means: 'Now the religious people can not hide their sin. They can not claim ignorance since "Jesus" came and told them the truth and provided undisputable proof, in the form of miracles, that He spoke for God the Father'.
 25. **C15-S25:** The "precept" that applies here. This is the first application of the precept found in this sentence and it is evidence that God will use when He judges the religious leaders. Our sentence says: "He that hateth me hateth my Father also". The precept is: 'God counts how you treat His messenger as how you treat Him. If you honor His messenger, then God counts that as honoring Him. If you mistreat and hate His messenger, then God counts that as mistreating and hating Him'.
 26. **C15-S26:** The judgment from evidence. This is a second application of the prior precept and further evidence that God will use when He judges the religious leaders. Please see the Doctrinal Study called [Jesus Used the Power of the Holy Ghost](#) related to this sentence.
 - a. The phrase: "If I had not done among them the works which none other man did" means: "'Jesus" did miracles in number and type that no other man ever came close to matching. The precept here is that when someone does things which bring glory to God and which no other man can match and he tells you that it is not him but God working through him, then, if you reject the message and the evidence, God counts that as rejecting Him'.
 - b. The phrase: "they had not had sin" means: 'They would not have been condemned for deliberate sin if "Jesus" had not done the prior phrase'.
 - c. The phrase: "but now have they both seen and hated both me and my Father" means: 'The religious leaders saw the evidence that could only come from God's power and they rejected it in favor

of the lie which they preached. That is what "Jesus" calls evidence of hate. And, since their hate was directed at the evidence from God, God counts it as hatred of Him'.

27. [C15-S27](#): The condemnation from scripture.
- a. The phrase: "But this cometh to pass, that the word might be fulfilled that is written in their law" means: 'the religious people who hated "Jesus" fulfilled a prophesy found in [Psalms 7:4](#); [Psalms 35:19](#); [Psalms 69:4](#) and [Psalms 109:3](#)'.
 - b. The phrase: "They hated me without a cause" means: 'This is the prophesy which was fulfilled'.
28. [C15-S28](#): The enduring testimony left by "Jesus". In [John 14:16-17](#); [John 14:26](#); [John 15:26-27](#) and [John 16:7](#), "Jesus" promises the "Comforter". Those references also tell us that He is "the Spirit of truth".
- a. The word "But", which starts this sentence, is continuing the subject of judgment for how we act towards "Jesus" while changing direction from those religious people who receive punishment to those saved disciples who are blessed.
 - b. The phrase: "But when the Comforter is come" means: 'This is a prophesied future event which was also a promise to the disciples'.
 - c. The phrase: "whom I will send unto you from the Father" means: "'Jesus" had God the Father send Him after "Jesus" returned to Heaven'.
 - d. The phrase: "even the Spirit of truth" is found in [John 14:17](#); [John 15:26](#); [John 16:13](#) and [1John 4:6](#). Please see the Detailed Notes for each of those references in order to see the doctrine of this phrase.
 - e. The phrase: "which proceedeth from the Father" means: 'God the Father is the source of all truth'.
 - f. The phrase: "he shall testify of me" means: 'God's "Holy Spirit" will "testify of Jesus Christ" to all truly saved people'.
 - g. The phrase: "And ye also shall bear witness" means: 'Each and every one of the eleven disciples absolutely positively will "bear witness" of "Jesus"'.
 - h. The phrase: "because ye have been with me from the beginning" means: 'Here's why'.
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Chapter 16 Summary:

Chapter Theme: Last Supper: Jesus Explains our need for the Holy Spirit.

Please see the Doctrinal Study called [Significant Gospel Events](#) for links to prophecies found in the Gospels.

This chapter warns of future persecution but also tells about the work of the Holy Spirit and His help in times of need.

In this chapter we see "Jesus" prophesy a couple of failures by His disciples. We also see Him say that he is not upset by their failures because He relied upon God the Father. He also promises God's Holy "Spirit" to indwell believers. Just as he relied upon God the Father, the saved are to rely upon God's Holy "Spirit". What is acceptable without the help of God's Holy "Spirit" is not acceptable after people receive the indwelling.

In addition, to the prophecies, "Jesus" tells of changes that will come in the '*Church age*'. Therefore, a lot of this chapter is telling us about changes that God will bring in as a result of the death and resurrection of "Jesus". Please see the Section on [Prophecies](#), found in the Study called [Significant Gospel Events](#) for links to prophecies found in the Gospels.

In general, [John 16](#) has prophecies of "tribulation and sorrow" for all believers during the '*Church Age*'. Mixed in with those prophecies are promises of hope for help and comfort. These include:

- In [John 16:4](#) He said that they would remember His prophecy.
- In [John 16:7](#) He said that he would send the Comforter, which is God's Holy Spirit.
- In [John 16:7-11](#) He said that God's Holy Spirit would "reprove the world", which means that God's Holy Spirit would fight for them.
- In [John 16:13](#) we read that "the Spirit of truth...will guide you into all truth". That means that they will have comfort from the assurance of being in God's truth.
- In [John 16:15](#) we are told that God's Holy Spirit will show the things of God the Father to people who are serving God in spite of persecution. This means that those people (not all saved) will see the promise of future reward which is given in proportion to the amount of sacrifice made for the service of God while we are in this flesh.
- In [John 16:20](#) we read: "your sorrow shall be turned into joy" and [John 16:22](#) says: "your heart shall rejoice, and your joy no man taketh from you". While the interpretation of these two promises apply to the disciples who saw the risen savior, we can also expect some application to us because of [John 20:29](#).
- In [John 16:23-24](#) we have a promise of answered prayer "that your joy may be full".
- In [John 16:33](#) we read "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

[John 16:1-16](#) tells us about the "Comforter" and why the saved need Him.

In [John 16:2](#) "Jesus" prophesied that the disciples would be rejected and killed by people who thought themselves to be the "children of God".

In [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#); [Matthew 9:15](#); [Luke 5:35](#) and [Luke 13:35](#), we have a prophecy which is similar to what we find in [Luke 17:22](#). Please see the [Prophecies](#) Section in the [Significant Gospel Events](#) Study for references to other Gospel prophecies.

In [Joel 2:28-32](#); we are told that God gave us "better promises". In [John 16:7](#); "Jesus" tells us that this will happen right after he "goes away". In [Acts 2:14-21](#); at Pentecost, Peter says that these prophecies were fulfilled with the coming of the Holy Ghost.

In [John 16:8-15](#) "Jesus" prophesied the ministry of the Holy Ghost.

In [John 14:16-18](#) "Jesus" promises the "Comforter". The same promise is found in [John 14:26](#); [John 15:26-27](#) and [John 16:7](#). Those references also tell us that He is "the Spirit of truth".

In [John 16:16](#) "Jesus" told His disciples "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." His death fulfilled the first part of this prophecy ("A little while, and ye shall not see me"). (Please see the section called [Harmony](#) for those references.) [John 20:19](#) fulfills the second part of

this prophecy (“and again, a little while, and ye shall see me, because I go to the Father”). The Chapter Summary notes for Chapters 20 within the [Book Study on the Gospel of John](#) show the sequence of events which proves that “Jesus” had already “gone to the Father”.

[John 16:17-33](#) tells us that true witness in this world will have sorrow but also have help.

In [John 6:62](#); [John 12:24](#); [John 16:20](#) and [John 16:22-23](#) and [John 16:16](#), “Jesus” prophesied the future results of His death, resurrection and ascension.

In [John 16:20](#) “Jesus” prophesied of future “tribulation” and the solution to it.

In [John 14:13-15](#); [John 15:7](#) and [John 15:16-17](#) and [John 16:23-24](#) we read promises of answered prayer along with some requirements that must be met in order to receive the answer to prayers. Please see the note for [Luke 11:9](#) to see an overview of the requirements which are associated with these promises. We will not receive the promise if we do not fulfill God's requirements for receiving the promise.

In [John 16:23-27](#) “Jesus” promises that we can ask God the Father in His name after His ascension. However, many people ‘*claim*’ this promise without considering the context. It was given after the disciples had such a spiritually maturing experience that “no man taketh from you”. (Please see the note in the Book Study on the gospel of John for the true meaning of this phrase.) In addition, this promise is given “that your joy may be full”. As also explained in the note in the Book Study on the gospel of John, “joy” is from a spiritual perspective of ‘*bad*’ circumstances. This promise can not be used to claim the lusts of the flesh, pride, not any of the many other false applications which many people claim it can be applied to.

In [John 16:25](#) “Jesus” promised that He would “shew you plainly of the Father”. This occurs after the promise of the indwelling Holy Spirit and after the promise of “ask, and ye shall receive”. The requirements to receive the prior promise also hold true for this promise which basically says that God will reveal clearly the things of God to those spiritually mature people who fulfill His requirements.

[Matthew 26:33-35](#); [Mark 14:29-31](#); [Luke 22:31-34](#); [John 13:37-38](#) and [John 16:32](#) present the prophecy by “Jesus” that Peter, and the rest, would deny knowing Jesus or otherwise be offended and scatter. [Matthew 26:56](#) and [Mark 14:50](#) say “Then all the disciples forsook him, and fled”. In addition, Peter's denial is in [Matthew 26:69-75](#); [Mark 14:66-72](#); [Luke 22:56-62](#) and [John 18:17, 25-27](#).

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C16-S1](#): “Jesus” explains why He told them the things which He said.
 - a. The phrase: “These things have I spoken unto you” means: “‘Jesus’ is referring to what He has said at the ‘*Last Supper*’ and what He said in private to the eleven disciples. These things were said after Judas left to betray Him. This shows that there are some things reserved for the saved and serving only. “Jesus” excluded the lost and excluded those who believed on Him but were not serving Him’.
 - b. The phrase: “that ye should not be offended” means: ‘His words were given to help us avoid being offended by the things which will happen to us in this world’. When circumstances of life offend us, we are instructed to seek comfort in scripture and the knowledge that God allowed whatever happened so that we will receive good and He will receive glory from our life.
2. [C16-S2](#): “Jesus” explains why they will feel offended.
 - a. The phrase: “They shall put you out of the synagogues” means: ‘This also applies to being excommunicated from a church’.
 - b. The phrase: “yea, the time cometh” means: ‘This is a prophecy’.
 - c. The phrase: “that whosoever killeth you will think that he doeth God service” means: ‘Our next sentence says why they do this’. The books of Christian History tell the fulfillment of this prophecy.
3. [C16-S3](#): “Jesus” explains why people will do this.
 - a. Our sentence starts with the word “And”, which means it is adding another thought to what was said in the prior sentence. Our sentence adds why people will do what the prior sentence says that they will do.
 - b. The phrase: “And these things will they do unto you” means: ‘He is not speaking about people who claim to serve other gods. “Jesus” is identifying those people who claim to serve the God of the Bible’.
 - c. The phrase: “because they have not known the Father” means: ‘They have not learned the true character of God the Father. [1John 4](#): says: “He that loveth not knoweth not God; for God is love.”. [1John 4:16](#) says: “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”. The people that “Jesus” is identifying

are not displaying the love of God the Father. We are to study "the word of God" to learn the character of God. We do not study in order to argue doctrine. That results in people refusing to be "rightly dividing the word of truth". If all were doing that then there would be no arguing.'

- d. The phrase: "nor me" means: 'Such religious people are not truly saved'. [Matthew 7:23](#) says: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Luke 13:27](#) tells us the same thing.
4. [C16-S4](#): "Jesus" reminds them why He explained things. "Jesus" said these things to prove that He was a prophet and the messenger from God.
 - a. Our sentence starts with the word "But". It is still talking about how people will treat you because of your religious beliefs. However, where the prior sentence spoke of mistreatment, this sentence tells us that "Jesus" gives the truth.
 - b. The phrase: "But these things have I told you" means: "'Jesus" is identifying the prophecies which he spoke'. Please see the note for C16-S25, below, for links to every place where this phrase is reported.
 - c. The phrase: "that when the time shall come" means: 'This is identifying when the prophecy is fulfilled'. Please see the section on [Prophecies Fulfilled](#), found in the Study called [Significant Gospel Events](#) for links to other prophecies which were fulfilled in Gospel times.
 - d. The phrase: "ye may remember that I told you of them" means: 'The main purpose of prophecy is to prove that the God of the Bible is the most powerful being that exists. This truth is proven by all of the fulfilled prophecies where God challenged all devils and all men to try and prevent Him from fulfilling His prophecy. He then gives them plenty of time to try and stop Him before He does exactly as prophesied. The world wants to look at unfulfilled prophecy so that they can try to stop God. Our sentence tells us that "Jesus" said to look at fulfilled prophecy and put our trust in Him and in God the Father because of the fulfilled prophecies'.
5. [C16-S5](#): "Jesus" says why He waited to tell them.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" is adding why He is changing what He tells His disciples.
 - b. The phrase: "And these things I said not unto you at the beginning" means: 'The things said at the *Last Supper* are different from what "Jesus" told them earlier in His ministry'.
 - c. The phrase: "because I was with you" means: 'He was teaching them things that could see and understand that way'.
6. [C16-S6](#): "Jesus" says He will return to God the Father.
 - a. The word "But" means: 'He is continuing the same subject as the prior sentence while changing directions'. "Jesus" is still describing the type of things that he tells them but now saying why He switched to prophecy where in His earlier ministry He did not use prophecy as much.
 - b. The phrase: "But now I go my way to him that sent me" means: "'Jesus" is returning to Heaven very soon'.
 - c. The phrase: "and none of you asketh me, Whither goest thou?" means: 'They did not ask because they were in denial of the prophecies which He had given them'.
7. [C16-S7](#): Their reaction to what "Jesus" said.
 - a. The word "But" means: 'He is continuing the same subject as the prior sentence while changing directions'. "Jesus" is still describing prophecy but now is describing their reaction to prophecy just given.
 - b. The phrase: "But because I have said these things unto you" means: "'Jesus" gave prophecy'.
 - c. The phrase: "sorrow hath filled your heart" means: 'This is their reaction to the specific prophecy given'.
8. [C16-S8](#): Why it is better for them if He leaves.
 - a. The "Nevertheless" means: 'Not the less; notwithstanding; that is, in opposition to any thing, or without regarding it'. It does not matter how they react to His prophecy, He is giving it for their good.
 - b. The phrase: "I tell you the truth" means: 'What follows is truth even if you don't believe it'.
 - c. The phrase: "It is expedient for you that I go away" means: 'This is the best thing for you'. I've heard preachers deny the truth of this sentence and claim that they wished they liked during the ministry of "Jesus". First of all, they were not Jews and would have been rejected by the Jews and not accepted by "Jesus". Next, they would not have had the indwelling "Holy

Spirit” to help them to understand spiritual things. I could go on but those two reasons alone should be sufficient for any Gentile to not wish such a thing.

- d. The phrase: “for if I go not away, the Comforter will not come unto you” means: ‘This is very clear on the surface and our current relationship with God is dependent upon God’s indwelling “Holy Spirit”’.
 - e. The phrase: “but if I depart, I will send him unto you” means: “Jesus” is Who had God the Father send God’s indwelling “Holy Spirit”’.
9. **C16-S9**: What God’s Holy “Spirit” will do.
- a. Our sentence starts with the word “And”, which means it is adding another thought to what was said in the prior sentence. Here, “Jesus” is adding the ministry of God’s “Holy Spirit”.
 - b. The phrase: “And when he is come” means: ‘This is when this prophecy will be fulfilled’. Please see the [Prophecies](#) Section in the [Significant Gospel Events](#) Study for references to other prophecies in this chapter and in all chapters of the Gospel accounts.
 - c. The phrase: “he will reprove the world”. The word “reprove” means: ‘To blame; to censure; to prove again that deeds are wrong’. Our sentence tells us that he will tell the world that their doctrines, in these three areas, are wrong. And, if we accept the doctrine of the world in these three areas, we not only are wrong but we are sinning because “Jesus” told us this. (See the notes for [C9-S50](#) and [C15-S24](#)).
 - d. The phrase: “of sin” means: ‘He will tell them they tell lies about what true sin is’. [1John 3:4](#) says: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law”. Many people, including many so-called Christians, define this word the wrong way.
 - e. The phrase: “and of righteousness”. The word “righteousness” is defined as: ‘doing the right thing, the right way, at the right time and for the right reason’. If any of those are wrong then the person is not “righteous”. Most people use a wrong definition for this word also.
 - f. The phrase: “and of judgment” means: “The word of God” tells us to “judge righteous judgment”, which is God’s way of judgment ([John 7:24](#); [Romans 2:5](#); [2Thessalonians 1:5](#)). . . .
 - g. The phrase: “Of sin, because they believe not on me” means: ‘Here’s why God’s “Holy Spirit” will reprove the world, and us, of sin’.
 - h. The phrase: “Of righteousness, because I go to my Father, and ye see me no more” means: ‘Here’s why God’s “Holy Spirit” will reprove the world, and us, of righteousness’. “Jesus” fulfilled prophecy and proved what “righteousness” really is.
 - i. The phrase: “Of judgment, because the prince of this world is judged” means: ‘Here’s why God’s “Holy Spirit” will reprove the world, and us, of judgment’. Since “the prince of this world (Satan) is judged”, all who follow him will share in his judgment.
10. **C16-S10**: Why some things can not be revealed until later.
- a. The phrase: “I have yet many things to say unto you” means: ‘God only reveals truth to us when we are spiritually mature enough to handle it’.
 - b. The phrase: “but ye cannot bear them now” means: ‘These things were revealed later and we have some of them in the Epistles’.
11. **C16-S11**: The job of What God’s Holy “Spirit”.
- a. The word “Howbeit” is defined as: ‘adv. how, be, and it. Be it as it may; nevertheless; notwithstanding; yet; but; however’.
 - b. The phrase: “Howbeit, when he, the Spirit of truth, is come” means: ‘It does not matter what he does with the world, this is what He will do with you’.
 - c. The phrase: “he will guide you into all truth” means: ‘Truth only comes from “the word of God” as interpreted by God’s “Holy Spirit”’. Please see the Word Study on [Truth](#) for a note on every place where “the word of God” uses this word and for the true Biblical definition which is not written in any man written dictionary.
 - d. The phrase: “for he shall not speak of himself” means: ‘Just like “Jesus” was the messenger of God the Father, so is God’s “Holy Spirit” the messenger of our “Lord Jesus Christ”’.
 - e. The phrase: “but whatsoever he shall hear” means: ‘He only gives messages from our “Lord Jesus Christ”’.
 - f. The phrase: “that shall he speak” means: ‘He delivers every message that He is given to deliver’.
 - g. The phrase: “and he will shew you things to come” means: ‘He will show the saved everything that our “Lord Jesus Christ” tells Him to show us. This includes any prophecy that our “Lord Jesus Christ” wants us to understand’.

12. **C16-S12:** The purpose that God's Holy "Spirit" has.
 - a. The phrase: "He shall glorify me" means: 'God's Holy "Spirit" will not glorify Himself in spite of what some religions say'.
 - b. The phrase: "for he shall receive of mine" means: 'His job is to be the messenger of our "Lord Jesus Christ".'
 - c. The phrase: "and shall shew it unto you" means: "'He shall receive" what our "Lord Jesus Christ" gives to Him and He will deliver those things to us'.
13. **C16-S13:** The source of spiritual gifts.
 - a. The phrase: "All things that the Father hath are mine" means: 'These religions which claim to be based on the Bible and also claim to bypass "Jesus" are lying'.
 - b. The phrase: "therefore said I" means: 'This is why "Jesus" said what He did in the prior sentence'.
 - c. The phrase: "that he shall take of mine" means: 'God's "Holy Spirit" will take what our "Lord Jesus Christ" gives to Him'.
 - d. The phrase: "and shall shew it unto you" means: 'He will deliver it to the correct person'. Our sentence uses the word "shew" because the main thing that he gives to us in knowledge and understanding found in "the word of God".
14. **C16-S14:** What will happen in the near future.
 - a. The phrase: "A little while" means: "'Jesus" will be crucified and buried within less than 24 hours'.
 - b. The phrase: "and ye shall not see me" means: 'He will be buried'.
 - c. The phrase: "and again, a little while" means: 'After three days He will rise'.
 - d. The phrase: "and ye shall see me" means: 'Each and every one of the eleven personally will see the resurrected "Jesus"'
 - e. The phrase: "because I go to the Father" means: 'He will return to Heaven after finishing His spiritual work'.
15. **C16-S15:** Our sentence tells us that the disciples were confused because they tried to understand prophecy by discussing it among themselves using their own natural reasoning. They could not understand the prophecy that way. The same is true for people today.
 - a. The phrase: "Then said some of his disciples among themselves" means: ". . . ."
 - b. The phrase: "What is this that he saith unto us" means: 'They tried to use their own natural reasoning to understand the prophecy that "Jesus" told them'.
 - c. The phrase: "A little while" means: 'This means that they were trying to understand unfulfilled prophecy'.
 - d. The phrase: "and ye shall not see me" means: 'This prophecy was about His burial, which followed His death. They had trouble understanding the truth because they were rejecting the truth'. Many people of today have wrong interpretations of different doctrines because they refuse to accept the truth. Then, when what they want to believe is in conflict with what "the word of God" literally says, they call it a '*Problem Verse*' and blame God's perfect word for the problem while denying that it is their own rejection of truth which causes the problem.
 - e. The phrase: "and again, a little while" means: 'This was a second unfulfilled prophecy. This second prophecy was about His resurrection. Again, they had trouble with this prophecy because they rejected the prophecy of His suffering and death'.
 - f. The phrase: "and ye shall see me" means: 'Each and every one of the eleven disciples would personally see the resurrected "Jesus"'
 - g. The phrase: "and, Because I go to the Father?" means: 'This is why "Jesus" gave these prophecies. However, like the prophecies of His suffering and death, they rejected the prophecies of His leaving them to return to Heaven'.
16. **C16-S16:** Some are confused about the time factor. Our sentence says: "They said therefore, What is this that he saith, A little while?" means: "'Jesus" was giving a future prophecy and they could not understand with their own natural reasoning'.
17. **C16-S17:** Our sentence says: "we cannot tell what he saith". This was because they were trying to understand unfulfilled prophecy using their own natural reasoning while also denying the truth.
18. **C16-S18:** "Jesus" called them on asking each other.
 - a. The phrase: "Now Jesus knew that they were desirous to ask him" means: 'He understood that they wanted to understand the prophecy while also holding unto their denial of truth'.
 - b. The phrase: "and said unto them" means: "'Jesus" said this as a question so that they would think about what they did. They talked among themselves rather than asking Him, even though they knew

- that he knew the truth. they went to the wrong source for answers because they refused to accept all of the truth'.
- c. The phrase: "Do ye inquire among yourselves of that I said" means: "'Jesus" identified their seeking answers from the wrong source'.
 - d. The phrase: "A little while, and ye shall not see me" means: 'This was the prophecy of His suffering and death which they rejected'. Please see the [Prophecies](#) Section in the [Significant Gospel Events](#) Study for other prophecies of His suffering and death.
 - e. The phrase: "and again, a little while, and ye shall see me?" means: 'This was a prophecy of His resurrection which they also rejected because they refused to believe that He would suffer and die for our sins'. Again, there are many references to the 'Resurrection from the Dead' in the reference work just identified for the prior phrase.
19. [C16-S19](#): "Jesus" predicts the reaction to His death.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "That ye shall weep and lament" means: 'Each and every one of you personally absolutely, positively will "weep and lament"'. I've had several preachers deny this phrase because they claim that there are 'no tears in heaven' and that all "weeping and lamenting" only happens in Hell. This will happen when "Jesus" suffers and dies.
 - c. The phrase: "but the world shall rejoice" means: 'The world will believe the lie of Satan that they have won the spiritual war with God and forced God to accept that things have to go their way'. This will happen when "Jesus" suffers and dies.
 - d. The phrase: "and ye shall be sorrowful" means: 'This will be their emotional reaction to the suffering and death of "Jesus"'.
 - e. The phrase: "but your sorrow shall be turned into joy" means: 'This will happen with His resurrection'.
20. [C16-S20](#): "Jesus" provides an analogy.
- a. The phrase: "A woman when she is in travail hath sorrow" means: 'This is speaking about the experience of Labour in birth'.
 - b. The phrase: "because her hour is come" means: 'This is because of the physical pain and suffering'.
 - c. The phrase: "but as soon as she is delivered of the child" means: 'As soon as the child is out of the mother'.
 - d. The phrase: "she remembereth no more the anguish" means: 'She forgets all of the suffering and pain'.
 - e. The phrase: "for joy that a man is born into the world" means: 'This is why'.
21. [C16-S21](#): The application of the analogy.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In our sentence, "Jesus" is adding the application of the analogy of the prior sentence.
 - b. The phrase: "And ye now therefore have sorrow" means: 'This was how they were feelings because of the prophecies which they did not want to accept'.
 - c. The phrase: "but I will see you again" means: 'This is another prophecy of the resurrection'.
 - d. The phrase: "and your heart shall rejoice" means: 'This will be their future emotional response to the resurrection'.
 - e. The phrase: "and your joy no man taketh from you" means: 'This will be their ongoing emotional response to the resurrection'.
22. [C16-S22](#): First result of their future sorrow and joy. Our sentence says: "And in that day ye shall ask me nothing". 'They will be so full of wonder, joy and fear that they won't be able to say anything'. They would have wonder and joy at His resurrection and with the hope for their own promised resurrection. They would have fear that their own personal rejection of the prophecies from "Jesus" would cause them to lose their promise. God does not ace that way and, when they realized it, that truth would increase their honor of God for His mercy.
23. [C16-S23](#): Second result of their future sorrow and joy.
- a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.

- b. The phrase: "Whatsoever ye shall ask the Father in my name, he will give it you" means: 'This is a promise of answered prayer in the future'. This promise was given to the eleven in a private meeting where most of the followers were excluded. This promise was given because they devoted their life to His service.
24. **C16-S24:** Ask in the name of "Jesus".
- The phrase: "Hitherto have ye asked nothing in my name" means: 'In the past and up until that time, none of them had personally prayed to God the Father in the power and authority of "Jesus"'.
 - The phrase: "ask, and ye shall receive" means: 'Start doing it and believe that God will answer'.
 - The phrase: "that your joy may be full" means: 'This is the expected result'.
25. **C16-S25:** Teaching by "Jesus".
- The phrase: "These things have I spoken unto you" means: "'Jesus" is referring to what He has said at the 'Last Supper' and what He said in private to the eleven disciples'. These things were said after Judas left to betray Him. This shows that there are some things reserved for the saved and serving only. "Jesus" excluded the lost and excluded those who believed on Him but were not serving Him. We find this exact phrase in:
 - John 14:25** where "Jesus" said that He was telling them "these things" before His return to Heaven. He was saying "these things" while He spoke as a literal physical man and not as "Lord Jesus", after He took back His own power and authority as God.
 - John 15:11** where "Jesus" said that His words were to give us "joy" which was full and which remained.
 - John 16:1** where "Jesus" said that His words were given to help us avoid being offended by the things which will happen to us in this world.
 - Our current sentence where "Jesus" said that His words were in proverbs before but in the future He will speak more plainly. That is, what he said to us through His ministers and in the epistles will be plainer and easier to understand
 - The phrase: "have I spoken unto you in proverbs" means: 'This is how "Jesus" taught when there were many people around and some of them were carnal and some were lost and some were religious leaders who were actively looking to dispute with "Jesus"'. People believe, and quote, that a "proverb" is 'a physical story which is used to teach a spiritual truth'. And it is. But that description leaves out part of the true description and lets people believe doctrinal error. The missing part of the description is: "'Jesus" taught in parables so that only the spiritually mature would receive the truth and the carnal and lost would be led into doctrinal error'. The spiritually mature would receive the truth because they received it spiritually from God. The carnal and lost would be led into doctrinal error because they used natural reasoning to try to figure out what the proverb meant. Thus, we need to be careful what we believe that a proverb says because there are wrong interpretations of each proverb that are published by the carnal and lost.
 - The phrase: "but the time cometh" means: 'This is a prophecy of the future'.
 - The phrase: "when I shall no more speak unto you in proverbs" means: "'Jesus" speaks to the spiritually mature in private through God's "Holy Spirit" as they pray and truly seek the truth found in "the word of God"'.
 - The phrase: "but I shall shew you plainly of the Father" means: 'The main thing that "the word of God" teaches is the character of God'. "The word of God" warns us that people will preach another god and another Jesus and another Christ and another Lord. The only way to separate truth from error is to know the true character of our God.
26. **C16-S26:** A new way to pray.
- The phrase: "At that day ye shall ask in my name" means: 'This is a prophecy and promise of what true disciples will do in the future'.
 - The phrase: "and I say not unto you, that I will pray the Father for you" means: 'We will not need Mary, saints, priests not even "Jesus" to pray for us because of the rest of this sentence'.
 - The phrase: "For the Father himself loveth you" means: 'This is why we do not need someone else to pray for us'.
 - The phrase: "because ye have loved me" means: 'Here's why'.
 - The phrase: "and have believed that I came out from God" means: 'Here's the second reason why'.

27. **C16-S27:** The summary of the physical life of "Jesus".
- The phrase: "I came forth from the Father" means: 'God the Father sent "the Son of God" from Himself to deliver the message of salvation from God the Father and to pay the price for our true salvation'.
 - The phrase: "and am come into the world" means: "'The Son of God" came here to do the work that God the Father gave Him to do'.
 - The phrase: "again" means: "'Jesus" has given this prophecy before several times'.
 - The phrase: "I leave the world" means: "'Jesus" will return to Heaven'.
 - The phrase: "and go to the Father" means: 'That is where God the Father is at'.
28. **C16-S28:** The reaction by the disciples.
- The phrase: "His disciples said unto him" means: 'This is who spoke and whom they spoke to'.
 - The word "Lo" means: 'exclaim. Look; see; behold; observe. This word is used to excite particular attention in a hearer to some object of sight, or subject of discourse'.
 - The phrase: "now speakest thou plainly, and speakest no proverb" means: 'They claimed to understand the prior several sentences but were still in denial of the truth'. We can deny even the most clearly stated truth if we wish to. However, our denial does not change the truth and it only proves that we are insisting on acting as a fool.
29. **C16-S29:** The results from faith.
- The phrase: "Now are we sure that thou knowest all things" means: 'Only God knows all things. Men can reveal spiritual mysteries only if God first reveals the mysteries to the man'.
 - The phrase: "and needest not that any man should ask thee" means: 'Asking was, and is, a way of teaching. In this phrase, they were saying that no man needed to teach "Jesus" anything'. (Yes, there are people who will disagree with what I just wrote but they do not have a better explanation. They just want to tear down the authority of someone else without providing a better answer.)
 - The phrase: "by this we believe that thou camest forth from God" means: 'They said that they "believe that thou camest forth from God" because "Jesus" gave answers which could only have come from God'.
30. **C16-S30:** Question based upon prior profession. Our sentence says: "Jesus answered them, Do ye now believe?". It means: 'Do you really?. "Jesus" truly doubted their claim and we see this by His giving them another prophecy, in the next sentence, which they each rejected'.
31. **C16-S31:** "Jesus" prophesies the scattering of the disciples.
- The word "Behold" means: 'Pay close attention'.
 - The phrase: "the hour cometh" means: 'This future time continues to get closer'.
 - The phrase: "yea" means: 'A stronger form of the word "yes"'. This word is not 'Old English' as perverts of the true "word of God" claim.
 - The phrase: "is now come" means: 'The time is so close that "Jesus" can say "now". And, the fact is that they had already done this in their minds because they denied prophecy, which they did not want to believe. And, they replaced truth with their own thoughts in their minds'.
 - The phrase: "that ye shall be scattered, every man to his own" means: 'People preach about Peter but he was not the only disciple who abandoned, and denied, "Jesus"'.
 - The phrase: "and shall leave me alone" means: 'This is what He prophesied that they would do'.
 - The phrase: "and yet I am not alone" means: 'Here is the exception to what people thought was the result'.
 - The phrase: "because the Father is with me" means: 'People discount the presence of God the Father because they can not see Him'.
32. **C16-S32:** Where we are to put our trust.
- The phrase: "These things I have spoken unto you" means: "'Jesus" prophesied unpleasant truth because the time will come when they can no longer deny it'.
 - The phrase: "that in me ye might have peace" means: 'He did this so that they will turn to Him, and their personal relationship with Him, in order to receive the true "peace of God"'.
33. **C16-S33:** Prophecy of future "tribulation" and the solution to it.
- The phrase: "In the world ye shall have tribulation" means: 'This absolutely, positively will happen to true believers in this world which rejects God and the truth'.
 - The phrase: "but be of good cheer" means: 'Here is how we are commanded to react'.

- c. The phrase: "I have overcome the world" means: "Jesus" will help us to react this way if we turn to Him in the time of trouble'.
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Chapter 17 Summary:

Chapter Theme: Last Supper: The Lord's prayer for His disciples.

This chapter has the true 'Lord's prayer for His disciples'. Probably the most important part of this prayer, for the saved of today, is [17:20-21](#) which tells us "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us". Not only does this sentence include the saved of today in this prayer, but it makes it clear that the saved of today are included "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us". If the saved of today are not "one; as thou, Father, art in me, and I in thee", and have the same doctrine and practices as the early church ("that they also may be one in us"), then the saved of today are not fulfilling the purpose that "Jesus Christ" had in saving them.

If the reader looks at the sentence summaries they should see a pattern in this prayer. First, "Jesus" prays for His disciples who will become His Apostles. Second He limits His prayers to the saved and deliberately excludes the lost from this prayer. Next He prays that the ministry be turned over to these disciples. Next He recognizes the steps following His handing over the ministry. Then "Jesus" prays for their future needs in order to do the ministry. After these items have been prayed for "Jesus" prays for future believers who will take over the ministry.

Please notice that this entire prayer is centered on the ministry and the spiritual needs to advance the ministry. Even though "Jesus" is going to the cross, He does not pray about that in public but waits until He is praying in private. The example is that public prayer should be for spiritual needs and should be centered on the ministry while personal needs are dealt with in private prayer. We not only see this truth in this chapter but an examination of Paul's recorded prayers will reveal the same pattern.

[John 17:1-26](#) is the true Lord's prayer.

In [John 17:12](#) and [John 18:8-9](#) we are told that "Jesus" fulfilled a prophecy that "those that thou gavest me I have kept, and none of them is lost, but the son of perdition". No commentator, that I found, could say exactly which scripture this fulfilled. The best that I could find was [Deuteronomy 33:3](#) or [Ezekiel 34](#). However, in addition to those verses, there are 25 places in the Old Testament which use the words "Lord" and "preserve" and promises that the "Lord" will "preserve" those people who dedicate their life to His service. Please see the note for [John 17:12](#) for those references.

[John 17:12](#) gives a prophecy from "Jesus" that "thou gavest me I have kept, and none of them is lost, but the son of perdition". It is fulfilled in the Third Equivalent Section of [John 18 8-9](#).

In [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#); [Matthew 9:15](#); [Luke 5:35](#) and [Luke 13:35](#), we have a prophecy which is similar to what we find in [Luke 17:22](#). Please see the [Prophecies](#) Section in the [Significant Gospel Events](#) Study for other references to Gospel prophecies.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C17-S1](#): Prayer for future glory based upon prior power.
 - a. The phrase: "These words spake Jesus" means: 'This is the start of the prayer which fills this chapter. This is the true 'Lord's Prayer'. It is what He prayed for His disciples, including us'.
 - b. The phrase: "and lifted up his eyes to heaven, and said" means: "'Jesus" did this action as a visual sign, to His disciples, of Whom He was praying to'.
 - c. The phrase: "Father" means: 'Here He verbally addressed Whom He was praying to'. The Jews had fits because He called God the Father His Father.
 - d. The phrase: "the hour is come" means: "'Jesus" recognizes that it is time for His sacrifice'.
 - e. The phrase: "glorify thy Son" means: 'God the Father will do this with His resurrection but He must first suffer and die to prove that the worst which devils and men do can not match His proven power'.
 - f. The phrase: "that thy Son also may glorify thee" means: "'Jesus" does this by causing the truly saved to change their character to be more like God the Father. Since God the Father provides the power, He gets the glory'.

- g. The phrase: "As thou hast given him power over all flesh" means: 'God the Father gave "Jesus" "power over all flesh". He uses that "power" to help His followers to overcome the temptations of the flesh'.
 - h. The phrase: "that he should give eternal life to as many as thou hast given him" means: 'Here is the desired end result. It is not enough for us to go to Heaven because we will be miserable if our personal character is not changed to enjoy the things of Heaven and to not miss the sinful things of the flesh'. God gives us an ongoing personal relationship with Him, as explained for the next sentence.
2. **C17-S2:** Add the true reason for giving "life eternal".
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds an explanation to the prior phrase.
 - b. The phrase: "And this is life eternal" means: 'As a man is given to his wife for an ongoing personal relationship, and as the wife is given to her husband, so is God given to the truly saved for an ongoing personal relationship'. (Please see the note for [Ephesians 5:32](#).) What we are given for ourselves is "everlasting life" because our spiritual life has a starting point. Only God has "eternal life" because "eternal" has no start. Thus, we are given "eternal life" in that we are given the relationship which has just been explained.
 - c. The phrase: "that they might know thee the only true God" means: 'We are given this relationship for the reason stated in this phrase'.
 - d. The phrase: "and Jesus Christ, whom thou hast sent" means: 'This is the second reason'.
 3. **C17-S3:** The work that "Jesus" did.
 - a. The phrase: "I have glorified thee on the earth" means: '"Jesus" taught people what God the Father was truly like. This is opposed to the teaching of religion'.
 - b. The phrase: "I have finished the work which thou gavest me to do" means: 'At this point He had not yet died for our sins but He had taught His disciples and would work through them to teach the church'.
 4. **C17-S4:** The reward that "Jesus" expects.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" adds what God the Father will do.
 - b. The phrase: "And now, O Father" means: 'He is praying to God the Father after acknowledging that He did His part'. . . .
 - c. The phrase: "glorify thou me with thine own self with the glory which I had with thee before the world was" means: '"Jesus" is praying, for the benefit on the listening disciples, what God will do as a reward to Him'.
 5. **C17-S5:** What "Jesus" did with the people that God the Father gave to Him.
 - a. The phrase: "I have manifested thy name unto the men which thou gavest me out of the world" means: '"Jesus" revealed God's power and authority in every possible way to His disciples'.
 - b. The phrase: "thine they were, and thou gavest them me" means: 'God the Father chose them and told "Jesus" who to pick as disciples'.
 - c. The phrase: "and they have kept thy word" means: 'The eleven did what God the Father commanded'.
 6. **C17-S6:** The results in the lives of the disciples. Our sentence says: "Now they have known that all things whatsoever thou hast given me are of thee" means: 'The disciples knew that everything which "Jesus" gave to them had originated with God the Father'.
 7. **C17-S7:** Why the disciples had changed lives.
 - a. The phrase: "For I have given unto them the words which thou gavest me" means: '"Jesus" preached and taught what God the Father told Him to do. He did not preach His own opinion nor His own message'.
 - b. The phrase: "and they have received them" means: 'The eleven disciples accepted, believed and acted on the message from God the Father'.
 - c. The phrase: "and have known surely that I came out from thee" means: 'They had no doubt that "Jesus" came from God the Father'.
 - d. The phrase: "and they have believed that thou didst send me" means: 'They had no doubt that the message which "Jesus" delivered came from God the Father'.
 8. **C17-S8:** "Jesus" only prays for the saved.
 - a. The phrase: "I pray for them" means: '"Jesus" prayed for the eleven disciples'.

- b. The phrase: "I pray not for the world" means: "Jesus" made a point that He did not pray for everyone in general and deliberately refused to pray for those who rejected the message from God the Father'.
 - c. The phrase: "but for them which thou hast given me" means: "Jesus" is still naming people in His prayer but making the distinction between whom He prayed for and whom He deliberately excluded from His prayer'
 - d. The phrase: "for they are thine" means: 'Here's why'.
9. **C17-S9:** Joint ownership of the saved.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Here, "Jesus" is adding the spiritual relationship between God and the people who He prayed for.
 - b. The phrase: "And all mine are thine" means: 'Anyone who truly belongs to "Jesus" also belongs to God the Father'.
 - c. The phrase: "and thine are mine" means: 'Anyone who truly belongs to God the Father also belongs to "Jesus"'. .
 - d. The phrase: "and I am glorified in them" means: 'Anyone who is truly saved will glorify "Jesus" with their life'.
10. **C17-S10:** Turnover of who is the tool of God
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And now I am no more in the world" means: 'God does not count time like we count time. This will not happen for several days. However, since there is no stopping what will happen, "Jesus", and God the Father, count the events as done'.
 - c. The phrase: "but these are in the world" means: 'While "Jesus" is returning to Heaven, He is leaving the eleven "in the world"'. .
 - d. The phrase: "and I come to thee" means: "Jesus" is returning to God the Father'.
11. **C17-S11:** Prayer for protection by God the Father.
- a. The phrase: "Holy Father" means: 'This is Whom "Jesus" is directing His prayer to and a major character trait of God the Father. The eleven, and all true Christians, will also need to be "holy" in order to be "one" with God the Father and with "Jesus"'. .
 - b. The phrase: "keep through thine own name those whom thou hast given me" means: 'This is what "Jesus" prays for the saved people who remain "holy". He does not pray for protection of people who claim to be saved but refuse to remain "holy"'. .
 - c. The phrase: "that they may be one, as we are" means: "Jesus" prays for the people of this sentence to be completely united with God the Father in character, purpose and other things'.
12. **C17-S12:** Protection of saved. by "Jesus".
- a. The phrase: "While I was with them in the world" means: "Jesus" is still there, at the moment, but He will soon be arrested and no longer be staying with the disciples and protecting them. As already mentioned in this chapter, God's measurement of time is different than ours. Therefore, "Jesus" prays this phrase because he counts all that can not be stopped as already done'.
 - b. The phrase: "I kept them in thy name" means: "Jesus" kept the eleven by the power and authority of God the Father'.
 - c. The phrase: "those that thou gavest me I have kept" means: 'God the Father personally gave the eleven to "Jesus" and He kept them'.
 - d. The phrase: "and none of them is lost" means: 'None of the eleven left and none went to Hell'.
 - e. The phrase: "but the son of perdition" means: 'Judas Iscariot was the only exception'. This identifier is also found in [2Thessalonians 2:3](#).
 - f. The phrase: "that the scripture might be fulfilled" means: 'Please see the Detailed Note about this phrase'.
13. **C17-S13:** Immediate plans by "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" is adding what He will do to what He has done.
 - b. The phrase: "And now come I to thee" means: 'Again, "Jesus" uses God's sense of time and states what He will do while ignoring any time interval because what He says can not be stopped'.
 - c. The phrase: "and these things I speak in the world" means: "Jesus" said these things while He was here and acting as a literal physical man'.

- d. The phrase: "that they might have my joy fulfilled in themselves" means: 'Here's the desired result which the eleven will have in the future'.
14. **C17-S14**: A changed life due to the word of God.
- The phrase: "I have given them thy word" means: "'Jesus" gave the eleven the word which came from God the Father personally'.
 - The phrase: "and the world hath hated them" means: 'The world reacted this way to their changed life'.
 - The phrase: "because they are not of the world" means: 'Here's why'.
 - The phrase: "even as I am not of the world" means: 'Here is the example that they personally followed'.
15. **C17-S15**: Prayer for future protection.
- The phrase: "I pray not that thou shouldest take them out of the world" means: "'Jesus" did not pray for this because His followers have a job in this world'.
 - The phrase: "but that thou shouldest keep them from the evil" means: 'He prayed that God the Father would keep their character like God's character and not let them turn to be like Satan'.
16. **C17-S16**: Recognition of saved having the character of "Jesus". Our sentence says: "They are not of the world, even as I am not of the world" means: 'The truly saved do not belong to this world just like "Jesus" did not belong to this world'.
17. **C17-S17**: Prayer for future sanctification. Our sentence says: "Sanctify them through thy truth: thy word is truth" means: "'Jesus" prayed that God would use "the word of God" to set the truly saved aside from this world and set to be used in His work'.
18. **C17-S18**: Passing on the job.
- The phrase: "As thou hast sent me into the world" means: 'In the exact same way as God the Father sent "Jesus" into the world in order to save and sanctify people'.
 - The phrase: "even so have I also sent them into the world" means: 'with equal importance "Jesus" has sent His true disciples into the world so that He can use them to save and sanctify people'. The word "even" means: 'having equal weight. when the two sides of a balancing scale are even, the two sides have equal weight'.
19. **C17-S19**: "Jesus" is the example of sanctification.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how "Jesus" made Himself our example.
 - The phrase: "And for their sakes I sanctify myself" means: "'Jesus" did this for the sake of all true disciples'.
 - The phrase: "that they also might be sanctified through the truth" means: 'We are to follow His example in order to achieve this result'.
20. **C17-S20**: Prayer for future believers.
- The phrase: "Neither pray I for these alone" means: 'Now "Jesus" includes future believers in His prayer'.
 - The phrase: "but for them also which shall believe on me through their word" means: 'We are included when we believe on the person of "Jesus" through the "word of God" which was passed to us from these eleven or those that they taught or Paul, who was personally taught by "Jesus"'.
 - The phrase: "That they all may be one" means: 'We are to all be singular in our doctrine and our character and our ministry which are to all be centered on doing and being what God desires'.
 - The phrase: "as thou, Father, art in me, and I in thee" means: 'Our unity is to be the same as the unity of "Jesus" and God the Father'.
 - The phrase: "that they also may be one in us" means: 'Our unity with God's church affects our unity with God'.
 - The phrase: "that the world may believe that thou hast sent me" means: 'Our unity is required for us to do the work of God'.
21. **C17-S21**: "Jesus" prays for ongoing unity.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what God gives the saved who devote their life to service like the eleven did.
 - The phrase: "And the glory which thou gavest me I have given them" means: 'The eleven received glory because of their devotion'.
 - The phrase: "that they may be one, even as we are one" means: 'This is the desired result'.

- d. The phrase: "I in them, and thou in me" means: 'This is the ongoing personal relationship which produces the results in the rest of the sentence'.
 - e. The phrase: "that they may be made perfect in one" means: 'This speaks of spiritual maturity'.
 - f. The phrase: "and that the world may know that thou hast sent me" means: 'We are to be witnesses for "Jesus" and for the fact that He represents God the Father'.
 - g. The phrase: "and hast loved them, as thou hast loved me" means: 'We are to be witnesses of God's love'.
22. **C17-S22:** The eternal future of future believers.
- a. The phrase: "Father" means: 'This is Whom this prayer request is directed to'.
 - b. The phrase: "I will that they also, whom thou hast given me" means: 'This is whom "Jesus" is praying for'.
 - c. The phrase: "be with me where I am" means: 'This is a prayer that the saved go to Heaven'.
 - d. The phrase: "that they may behold my glory, which thou hast given me" means: 'This is a prayer for what the saved will see in Heaven'.
 - e. The phrase: "for thou lovedst me before the foundation of the world" means: 'This is why'.
23. **C17-S23:** Righteousness shows knowledge of God.
- a. The phrase: "O righteous Father" means: '"Jesus" is recognizing the results of spiritual relationship. This is part of His prayer and should be part of our prayers'.
 - b. The phrase: "the world hath not known thee" means: 'This is truth and the reason why the world rejects the truth about God'.
 - c. The phrase: "but I have known thee" means: 'This is why God the Father worked through "Jesus"'.
 - d. The phrase: "and these have known that thou hast sent me" means: 'This is the result of God the Father working through "Jesus"'.
24. **C17-S24:** The results of the righteousness of God.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the results of the relationship described in the prior sentence.
 - b. The phrase: "And I have declared unto them thy name" means: '"Jesus" told His disciples the power and authority that God the Father has'.
 - c. The phrase: "and will declare it" means: '"Jesus" does the same today for true saved disciples'.
 - d. The phrase: "that the love wherewith thou hast loved me may be in them" means: 'He does this so that we can receive the love of God the Father'.
 - e. The phrase: "and I in them" means: 'He also does this so that we can have a proper relationship with Him'.
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Chapter 18 Summary:

Chapter Theme: The Betrayal of Jesus.

This chapter has the betrayal of "Jesus" by Judas Iscariot, the denial by Peter and the rejection by the Jewish people.

Please see the [Table of Miracles in the Gospels](#) and several Sections within the [Significant Gospel Events](#) for links to similar Bible references. In addition, please see the [Sequence of the Betrayal of Jesus](#) and the [Sequence of the Crucifixion of Jesus](#) Sections within the [Gospel Time Sequence](#) Study for references to this chapter and for links to related reports within the Bible. Please also see the note for the [Sequence of the Betrayal of Jesus](#) found in the Study called Significant Gospel Events to find links to where the other Gospels report parallel accounts of this chapter.

Our chapter quickly moves from "Jesus" dealing with His disciples to His betrayal without going into the details of what happens in between like the other Gospels report. However, our chapter does report some aspects of His betrayal which the other Gospels also report while also reporting some aspects of His betrayal which the other Gospels do not report. Therefore, the details of this chapter are important to the Bible student who wishes to know the details.

The significant message of this chapter is that "Jesus" was betrayed by "the son of perdition", the Jewish Rulers, the servants of the Jewish Rulers, and the Jewish people in general. In addition, He was denied by Peter, abandoned by the other disciples and the Roman government went along with a '*murder by abuse of the law*'. Thus, all people of the world are represented and no group can honestly point their finger at another group while declaring their own group innocent.

The events of this chapter have parallel accounts in the other Gospels but the details vary between the various Gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events. Please see the section called the [Sequence of the Betrayal of Jesus](#), found in the Study called [Significant Gospel Events](#) to find links to these events within the Gospels.

[Matthew 26:47](#); [Mark 14:43](#); [Luke 22:47](#) and [John 18:3](#) report the fulfillment of the prophecy found in [Matthew 26:46](#) and [Mark 14:42](#) about the arrival of Judas Iscariot and the mob to arrest "Jesus".

The phrase "I am he", meaning that "Jesus" was the promised "Messiahs" or "Christ" is found in [John 8:24](#), [John 8:28](#); [John 13:19](#); [John 18:5](#), [John 18:6](#), [John 18:8](#).

In [John 17:12](#) and [John 18:8-9](#) we are told that "Jesus" fulfilled a prophesy that "those that thou gavest me I have kept, and none of them is lost, but the son of perdition". No commentator, that I found, could say exactly which scripture this fulfilled. The best that I could find was [Deuteronomy 33:3](#) or [Ezekiel 34](#). However, in addition to those verses, there are 25 places in the Old Testament which use the words "Lord" and "preserve" and promises that the "Lord" will "preserve" those people who dedicate their life to His service. Please see the note for [John 17:12](#) for those references.

In [John 18:8-9](#) we are told that "Jesus" commands His arrestors ("Jesus answered...let these go their way") in order to fulfill prophecy.

In [John 18:10-11](#); [Matthew 26:51-54](#); [Mark 14:47-49](#) and [Luke 22:50-51](#), "Jesus" Heals the ear of Malchus.

[John 18:10](#) tells us that the servant, whose ear was cut off, was named "Malchus". Please see the note in the Book Study on the Gospel of John for comments from commentators about this event.

[John 18:12-24](#) tells us that "Jesus" is taken before Annas the high priest.

[John 18:15](#) tells us that John followed "Jesus" just like Peter did.

[John 18:15-18](#) and [John 18:25-27](#) give us details about the stumbling of Peter which are not in the other Gospels. In addition, [John 18:15-18](#) also tells us that John followed with Peter and that John was the person who got Peter into the high priest's house.

[Matthew 26:33-35](#); [Mark 14:29-31](#); [Luke 22:31-34](#); [John 13:37-38](#) and [John 16:32](#) present the prophecy by "Jesus" that Peter, and the rest, would deny knowing Jesus or otherwise be offended and scatter. [Matthew 26:56](#) and [Mark 14:50](#) say "Then all the disciples forsook him, and fled". In addition, Peter's denial is in [Matthew 26:69-75](#); [Mark 14:66-72](#); [Luke 22:56-62](#) and [John 18:17, 25-27](#).

[John 18:19-23](#) has questioning of "Jesus" which was done by the high priest and which is only recorded in John. This questioning was done either was before or after the seeking of false witnesses recorded in [Matthew 26:59-61](#) and in [Mark 14:55-59](#).

Only [John 18:22](#) reports that: "one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" This action by the guard is in response to the question of [John 18:19](#) and the answer of [John 18:20-21](#). We see a similar action by others in [Matthew 26:67-68](#); [Mark 14:65](#) and [Luke 22:63-64](#); however that was different men and at a different time. Please see the Detailed Chapter note about the prophecies that this fulfills.

[John 18:25-26](#) tells us about Peter's third denial. What is unique to John's Gospel is the identification of the person who asked the third time.

We find the fulfillment of "Jesus" prophesying that Peter would deny knowing Jesus in [Matthew 26:74-75](#) and [Mark 14:68-72](#) and [Luke 22:60-61](#) and [John 18:27](#).

[John 18:29-39](#) "Jesus" was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. Pilate asks for a specific charge against "Jesus". We also have the discussion between Pilate and the Jewish religious leaders which is not reported elsewhere.

In [John 18:31-32](#) we are told that the Jews demanded death by crucifixion to fulfill the prophecy by "Jesus" that he would die this way.

[John 2:19](#); [John 2:22](#); [John 3:14](#); [John 8:28](#); [John 10:11-19](#) [John 12:32-33](#) and [John 18:32](#) all tell us about the betrayal, persecution, death and resurrection of "Jesus". Please see the Detailed Chapter Note for more Bible references to this doctrine.

The trial of "Jesus" by Pilate and Herod found in [Matthew 27:1-34](#); [Mark 15:1-20](#); [Luke 23:1-26](#) and [John 18:28-19:16](#). This trial fulfills [Psalms 2](#), especially [Psalms 2:2](#).

Only in [John 18:34](#) do we read that Pilate asked "Jesus" if He was a (lower-case) "king", which meant 'a human king on this Earth'.

Only in [John 18:34](#) do we read that "Jesus" asked Pilate if he believed that "Jesus" was the "King of the Jews". In the other Gospels we only read that "Jesus" repeated his answer back to him.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C18-S1](#): "Jesus" is done with the private ministry to the disciples.
 - a. The phrase: "When Jesus had spoken these words" means: "'Jesus" finished His sayings which were for serving disciples only and now went to be betrayed'.
 - b. The phrase: "he went forth with his disciples over the brook Cedron" means: 'This is where He went and who went with Him'.
 - c. The phrase: "where was a garden, into the which he entered" means: 'This is the exact place where He prayed while waiting for Judas and the mob'.
 - d. The phrase: "and his disciples" means: 'They were with Him but did not know what would soon happen because they were in denial of the prophecies'.
2. [C18-S2](#): Judas knew where to find "Jesus".
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds why Judas knew where to find "Jesus".
 - b. The phrase: "And Judas also" means: 'Judas was included in the people who knew where to find "Jesus"'.
 - c. The phrase: "which betrayed him, knew the place" means: 'Judas used his knowledge to betray "Jesus"'.
 - d. The phrase: "for Jesus oftentimes resorted thither with his disciples" means: 'Here's why'.
3. [C18-S3](#): Judas came with a band to arrest "Jesus".
 - a. The phrase: "Judas then" means: 'After Judas assured the religious leaders that he knew where to find "Jesus"'.
 - b. The phrase: "having received a band of men and officers from the chief priests and Pharisees" means: 'Judas had a mob with him who supported the devil motivated religious leaders'.
 - c. The phrase: "cometh thither with lanterns and torches and weapons" means: 'This is how they came. They were prepared for a fight'.
4. [C18-S4](#): "Jesus" bold went to meet His arrestors.

- a. The phrase: "Jesus therefore" means: 'As a direct result of how they came, "Jesus" acted as described in this sentence'.
 - b. The phrase: "knowing all things that should come upon him" means: 'This is why He acted like He did'.
 - c. The phrase: "went forth, and said unto them" means: "'Jesus" met them and said the following question'.
 - d. The phrase: "Whom seek ye?" means: 'He knew the answer but they had to say it themselves to be guilty when judged by God'.
5. **C18-S5**: The arrestors answered "Jesus". Our sentence says: "They answered him, Jesus of Nazareth" means: 'They were looking for a literal physical man who came from the region regarded by the Jews as being low class'.
 6. **C18-S6**: "Jesus" identified Himself. Our sentence says: "Jesus saith unto them, I am he" means: "'Jesus" made it very clear that He was Whom they were looking for'.
 7. **C18-S7**: Judas identified himself with the arrestors.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that Judas was with the mob.
 - b. The phrase: "And Judas also, which betrayed him" means: 'This identifies Judas and what he did'.
 - c. The phrase: "stood with them" means: 'This tells us that he identified himself with the servants of Satan'.
 8. **C18-S8**: The miraculous power of "Jesus".
 - a. The phrase: "As soon then as he had said unto them" means: 'As a direct result of what "Jesus" said'.
 - b. The phrase: "I am he" means: "'Jesus" identified Himself as Whom they were looking for but He also caused this result as a warning that they would face the judgment from God for their actions'.
 - c. The phrase: "they went backward, and fell to the ground" means: 'This was the miraculous display of His power. He chose to accept God's will for Him. They did not force Him and He displayed the proof that it was His choice' Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus"..
 9. **C18-S9**: "Jesus" repeats His question after displaying Godly power. Therefore, they could not deny that they were warned when they each faced judgment by God. Our sentence says: "Then asked he them again, Whom seek ye?" means: 'This is their second chance to leave and not be involved in the work of Satan'.
 10. **C18-S10**: The foolish people repeat their answer. Our sentence says: "And they said, Jesus of Nazareth". It means: 'For the second time they identify that they were seeking a literal physical man who came from the region regarded by the Jews as being low class, in spite of the display of Godly power'.
 11. **C18-S11**: "Jesus" commands His arrestors in order to fulfill prophecy.
 - a. The phrase: "Jesus answered" means: 'He told them a second time only added to His answer in this sentence'. He is no longer giving a warning but is looking out for the welfare of His disciples.
 - b. The phrase: "I have told you that I am he" means: 'Here "Jesus" tells them that He is repeating His answer'.
 - c. The phrase: "if therefore ye seek me" means: 'This is the conditional basis for the rest of this sentence'.
 - d. The phrase: "let these go their way" means: 'They had no reason to arrest the disciples'.
 - e. The phrase: "That the saying might be fulfilled" means: 'Here's why "Jesus" said that'.
 - f. The phrase: "which he spake" means: 'This is a reference to [John 17:12](#)'.
 - g. The phrase: "Of them which thou gavest me have I lost none" means: 'This is the prophecy which He was fulfilling'.
 12. **C18-S12**: Peter tries to prevent the arrest.
 - a. The phrase: "Then Simon Peter having a sword drew it" means: 'Peter acted in the flesh the exact way that the mob expected and were prepared for. If "Jesus" had not acted like is reported, the disciples would have been hurt and possibly killed'. There are times when we think we are serving God and are actually serve the purpose of Satan. We need to be very careful about what we say and do while we are emotionally upset.
 - b. The phrase: "and smote the high priest's servant" means: 'Peter tried to cut off his head but the servant ducked'.
 - c. The phrase: "and cut off his right ear" means: 'That is all that Peter cut'.
 13. **C18-S13**: Identity of the one hurt. Our sentence says: "The servant's name was Malchus".

14. **C18-S14:** "Jesus" commands Peter to cease his efforts.
 - a. The phrase: "Then said Jesus unto Peter" means: "'Jesus" first stopped Peter from any more foolish acts'.
 - b. The phrase: "Put up thy sword into the sheath" means: 'This is a command to stand down and not fight what is happening'.
 - c. The phrase: "the cup which my Father hath given me" means: 'Here's why. God the Father was causing what was happening'.
 - d. The phrase: "shall I not drink it?" means: "'Jesus" accepted the plan of God no matter what it cost Him in the flesh'. He is our example for how to act in the flesh and God wants us to follow His example with the faith that God will reward us in Heaven with everlasting rewards.
15. **C18-S15:** "Jesus" was arrested and taken to Annas.
 - a. The phrase: "Then the band and the captain and officers of the Jews took Jesus" means: 'These phrases identify the different types of people in the mob that arrested "Jesus"'.
 - b. The phrase: "and bound him" means: 'Even though He went willingly, they acted like he would try to escape'.
 - c. The phrase: "And led him away to Annas first" means: 'Even though Annas was not supposed to be the highest authority, the religious Jews gave him that position because of politics'.
 - d. The phrase: "for he was father in law to Caiaphas" means: 'This was his relationship to the man who was supposed to be the true highest authority among Jews'.
 - e. The phrase: "which was the high priest that same year" means: 'This was the position of Caiaphas'.
16. **C18-S16:** Who Caiaphas was.
 - a. The phrase: "Now Caiaphas was he, which gave counsel to the Jews" means: 'The prior sentence told us his position and this sentence tells us what he did with that position'.
 - b. The phrase: "that it was expedient that one man should die for the people" means: 'Notice that, like many religious people, he encouraged the death of another even while he personally was not willing to die. Such is not the character of God since "God is love". Such is the character of Satan. His advice, and the willingness of the Jewish religious leaders to follow it, is evidence that "Jesus" spoke true when He said "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" ([John 8:44](#))'.
17. **C18-S17:** Peter and John were where "Jesus" was tried.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that two of the disciples followed "a far off". Please see the [Sequence of Gospel Events](#) for links to the different Gospel reports about events from this time forward. Those links are in a time sequence.
 - b. The phrase: "And Simon Peter followed Jesus, and so did another disciple" means: 'The phrase used here is how John identifies himself in his writings'.
 - c. The phrase: "that disciple was known unto the high priest" means: 'Where Peter and Andrew were common fishermen, John's parents were rich and owned several fishing boats. As such, they were considered higher society among Jews and the household of the high priest knew John from his family visits to the family of the high priest'.
 - d. The phrase: "and went in with Jesus into the palace of the high priest" means: 'John was let in while Peter was kept out due to the difference in their social standings'.
18. **C18-S18:** Peter couldn't get into the palace. Our sentence says: "But Peter stood at the door without". This was explained in the note for the prior sentence. Our sentence starts with the word "but", which means it is continuing the subject, from the prior sentence, of who was received while showing a contrast of the treatment of the two disciples.
19. **C18-S19:** John had Peter brought into the palace.
 - a. The phrase: "Then went out that other disciple, which was known unto the high priest" means: 'This identifies John'.
 - b. The phrase: "and spake unto her that kept the door" means: 'The servant could get into trouble, and possibly beat, if she upset common guests of her employer's household'.
 - c. The phrase: "and brought in Peter" means: 'John convinced the maid to let peter into the outer courtyard'.
20. **C18-S20:** Peter was recognized the first time.

- a. The phrase: "Then saith the damsel that kept the door unto Peter" means: 'She asked Peter because he was not a known visitor to the household. She did not ask John because she would be aware of each disciple's relative social standing'.
 - b. The phrase: "Art not thou also one of this man's disciples?" means: 'This is the question which led to peter's first denial'. Since it took John to get him through the door, he was probably worried about being thrown back out and figured a little lie could not hurt. That is how Satan gets us to sin. He makes us imagine that the consequences are far smaller than they actually are.
21. **C18-S21**: Peter's first denial. Our sentence says: "He saith, I am not".
22. **C18-S22**: Peter warmed himself by the world's fire.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the circumstances of the second denial. Please see the Book titled [SbS-Preacher Missionaries](#) for an explanation of Peter's denials and the consequences of them.
 - b. The phrase: "And the servants and officers stood there" means: 'This was the next group who had the same social standing as Peter'.
 - c. The phrase: "who had made a fire of coals" means: 'This is what they had done'.
 - d. The phrase: "for it was cold: and they warmed themselves" means: 'Here's why'.
 - e. The phrase: "and Peter stood with them, and warmed himself" means: 'Peter was also cold and would have felt accepted in that social group'.
23. **C18-S23**: Meanwhile, the trial of "Jesus" started.
- a. The phrase: "The high priest then asked Jesus of his disciples" means: 'He asked about the disciples hoping that he could use something about them to condemn "Jesus"'
 - b. The phrase: "and of his doctrine" means: 'This is what the religious leaders really objected to'.
24. **C18-S24**: "Jesus" answers their challenge.
- a. The phrase: "Jesus answered him" means: 'Notice that this answer is about the doctrine but nothing about His disciples. To the very end, "Jesus" protected His disciples'.
 - b. The phrase: "I spake openly to the world" means: 'This is how "Jesus" spake'.
 - c. The phrase: "I ever taught in the synagogue, and in the temple, whither the Jews always resort" means: 'This is where He taught the Jews. These were places where it was expected for Him to teach doctrine. These were also places controlled by the religious leaders. Therefore, they could get reports from their own people who supported their religious doctrine'.
 - d. The phrase: "and in secret have I said nothing" means: "'Jesus" did not hide any of His doctrine'. Yes, He spoke in parables, which led the lost and carnal into doctrinal error. However, He did not hide His doctrine.
25. **C18-S25**: "Jesus" gives His own challenge. Our sentence says: "Why askest thou me?" Here, "Jesus" [points out that they have their own preferred sources. Therefore, they did not need to hear Him say what His doctrine was. However, as "Jesus" knew, they were hoping to trip Him up and get Him to say something that they could use as an excuse to legally murder Him.
26. **C18-S26**: "Jesus" challenges them to use legal methods to verify truth.
- a. The phrase: "ask them which heard me" means: 'The testimony of two or more witnesses was to be determined to be true. However, they did not want truth and did not want to know what "Jesus" taught. They wanted Him to say something that they could use'. And, most people have a hard time not defending themselves. Here, "Jesus" shows us how to rightly deal with these types of people.
 - b. The phrase: "what I have said unto them" means: 'The others could say what "Jesus" had really said'.
 - c. The phrase: "behold, they know what I said" means: 'Pay close attention. "Jesus" was letting them know that they were wasting their time by trying to trip Him up'.
27. **C18-S27**: Illegal emotional response to a legal challenge.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the wrong reaction of an officer.
 - b. The phrase: "And when he had thus spoken" means: 'Our sentence is telling us the reaction to what "Jesus" just said'.
 - c. The phrase: "one of the officers which stood by struck Jesus with the palm of his hand" means: 'The officer, who should have known the law, assaulted "Jesus"'. The Jewish people, and all of

- God's people, were to be respectful of God's priests and of all others whom God put into a position of authority. However, "Jesus" was not being disrespectful. Yes, He was calling them on their attempt to trap Him in an error. But, it was the high priest who was doing wrong. And, we are not disrespectful simply because we object to an authority abusing their position and power. Yes, we can be disrespectful when we call them on such action. However, that depends on how we challenge their abuse. The challenge alone is not disrespectful and "Jesus" was not being disrespectful. He did not do wrong.
- d. The phrase: "saying, Answerest thou the high priest so?" means: 'This is what the officer said. He should have known the difference between disrespect and a challenge to abuse of office'.
28. **C18-S28**: "Jesus" demands justification for illegal action.
 - a. The phrase: "Jesus answered him" means: 'This is what "Jesus" said to the man who hit him. Some people abuse their position and such people tend to attract others who will support them in their abuse. That is what this man did and he was just as wrong as the high priest who abused his position'.
 - b. The phrase: "If I have spoken evil, bear witness of the evil" means: 'Give a testimony that will be accepted in court that what He ("Jesus") said was evil'.
 - c. The phrase: "but if well, why smitest thou me?" means: 'If you can't prove that his words were evil, then why did you do wrong and smite Him?'.
 29. **C18-S29**: Annas passes off "Jesus".
 - a. The phrase: "Now Annas had sent him bound unto Caiaphas the high priest" means: 'This was where most of the reported action happened'. "Jesus" was first taken to the house of Annas, but we are not told what happened there.
 30. **C18-S30**: Meanwhile, Peter was still at the world's fire. Our sentence says: "And Simon Peter stood and warmed himself". Our account switched to telling us what happened to "Jesus", while Peter was at the fire, but now it returns to the account of Peter.
 31. **C18-S31**: Peter questioned a second time.
 - a. The phrase: "They said therefore unto him" means: 'Peter was trying to hide but did something to make the others around him realize that he was not from their area. [Matthew 26:73](#) says: "And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee". So, all it took was for Peter to open his mouth and say only something little'.
 - b. The phrase: "Art not thou also one of his disciples?" means: 'This is a very simple and clear question'. Now, lots want to get on Peter's case. But, how many of us failed to be the witness that God wanted when we were in frightening circumstances.
 32. **C18-S32**: Peter's second denial. Our sentence says: "He denied it, and said, I am not".
 33. **C18-S33**: Peter is questioned the third time.
 - a. The phrase: "One of the servants of the high priest" means: 'This person was in the mob that arrested "Jesus"'.
 - b. The phrase: "being his kinsman whose ear Peter cut off, saith" means: 'He had a reason to remember Peter'.
 - c. The phrase: "Did not I see thee in the garden with him?" means: 'He, effectively, called Peter a liar'.
 34. **C18-S34**: Peter's third denial. Our sentence says: "" means: 'Peter then denied again: and immediately the cock crew'. Another Gospel reports that this was the second time that a "cock crew". Liars use that difference to try and claim that there are errors in "the word of God". And, yes, this says "immediately the cock crew", but nowhere does it say that '*the cock crew for the first time that night*'.
 35. **C18-S35**: Who went into Rome's "judgment hall".
 - a. The phrase: "Then led they Jesus from Caiaphas unto the hall of judgment" means: 'This was where "Jesus" was taken next'. Other Gospel accounts report other things happening at the house of the high priest. John's failure to report those events is not an error. We each have reported less than every little detail when we gave a report, at some time, and we were not lying.
 - b. The phrase: "and it was early" means: 'This was possibly before dawn'. Remember that the Jews counted the hours of the day, and the days of the year, differently than we do today.
 - c. The phrase: "and they themselves went not into the judgment hall" means: 'The Jewish religion put a big emphasis on physical things controlling spiritual things. This is applies in our next phrase'.

- d. The phrase: "lest they should be defiled" means: 'They believed that going into a physical place owned by a Gentile (the Roman Government) would make them spiritually defiled'.
 - e. The phrase: "but that they might eat the passover" means: 'They believed that God would curse them, and refuse to forgive their sins, if they broke a religious rule'.
36. **C18-S36:** Rome's governor asked about their presence.
- a. The phrase: "Pilate then went out unto them, and said" means: 'Pilate knew the beliefs of the Jews, even if he did not share them. Therefore, "Pilate then went out unto them"'.
 - b. The phrase: "What accusation bring ye against this man?" means: 'Pilate understood that the Jewish leaders would only come with a prisoner if they had a serious accusation, especially when they believe that they could not enter the judgment hall at that time'.
37. **C18-S37:** The non-answer from the Jews.
- a. The phrase: "They answered and said unto him" means: 'The Jewish religious leaders gave this answer to Pilate'.
 - b. The phrase: "If he were not a malefactor, we would not have delivered him up unto thee" means: 'Notice that they did not answer the question asked'. They were hoping that Pilate would just accept that He was a major criminal needing crucifixion ("a malefactor") without asking for details. They brought "Jesus" to Pilate because they were not allowed to put someone to Death. And, God made sure that judgment was set up this way so that no group of people could claim that all of the blame fell on another group of people. God made sure that all groups of people were represented in the crucifixion.
38. **C18-S38:** Pilate tries to avoid entanglement.
- a. The phrase: "Then said Pilate unto them" means: 'This was his answer'. . . .
 - b. The phrase: "Take ye him, and judge him according to your law" means: 'Pilate wanted nothing to do with the crucifixion, yet he could not avoid it'.
39. **C18-S39:** The death demand which fulfills prophecy.
- a. The phrase: "The Jews therefore said unto him" means: 'The Jewish religious leaders, and the others with them, answered Pilate'.
 - b. The phrase: "It is not lawful for us to put any man to death" means: 'This was Roman law and the Roman Government was very strict on it'.
 - c. The phrase: "That the saying of Jesus might be fulfilled, which he spake" means: "Jesus" prophesied this'.
 - d. The phrase: "signifying what death he should die" means: 'Not only did "Jesus" prophesy this but other prophets did also'. Please see the section on [Prophecies](#), found in the Study called [Significant Gospel Events](#) for links to other prophecies about the 'Suffering and Death of Jesus'.
40. **C18-S40:** Pilate questioned "Jesus" about rumors which he had heard.
- a. The phrase: "Then Pilate entered into the judgment hall again" means: 'Pilate returned to the place where he was acting in his official capacity'.
 - b. The phrase: "and called Jesus, and said unto him" means: 'Pilate questioned the accusations brought against "Jesus"'.
 - c. The phrase: "Art thou the King of the Jews?" means: 'Obviously, the Jews accused "Jesus" of claiming this in order to justify crucifying Him under Roman law. They claimed that "Jesus" was leading a rebellion against Rome. This is the way that Satan has men pervert the truth'.
41. **C18-S41:** "Jesus" questions Pilate about the basis of his question.
- a. The phrase: "Jesus answered him" means: "'Jesus" answered his question with a question. He was asking Pilate, for the official Heavenly record, if Pilate was personally making the accusation or if he was merely reporting the accusation from the Jews'.
 - b. The phrase: "Sayest thou this thing of thyself, or did others tell it thee of me?" means: 'Who truly made the accusation?'.
42. **C18-S42:** Pilate answers with a retort. Our sentence says: "Pilate answered, Am I a Jew?". This means that it should have been obvious that it was a Jewish accusation.
43. **C18-S43:** Pilate asks his next question.
- a. The phrase: "Thine own nation and the chief priests have delivered thee unto me" means: 'This is who accused "Jesus" and demanded His death'.

- b. The phrase: "what hast thou done?" means: 'In more than one place, even in this Gospel at the *'Last Supper'*, "Jesus" made it clear that the world and the ministers of Satan would hate the true people of God'.
44. **C18-S44:** "Jesus" answers an honest question.
- a. The phrase: "Jesus answered" means: "'Jesus" gave Pilate the truth'.
 - b. The phrase: "My kingdom is not of this world" means: 'His "kingdom" was, and is, spiritual'.
 - c. The phrase: "if my kingdom were of this world, then would my servants fight" means: 'This would be the result if the condition were fulfilled. And, when "Jesus Christ" returns to rule and reign this world, that will be true. However, it was not that time then but was the time for "Jesus" to sacrifice Himself to pay for our sins'.
 - d. The phrase: "that I should not be delivered to the Jews" means: 'The Jews were sinning but they were also accomplishing the purpose of God the Father. Therefore, God allowed them to do their sinful desire'. And, this is a warning to us. Just because God allows us to do something, that does not mean that we will not be punished for doing it if it is truly a sin. God allows men to sin because He gave them a free will and will not take the free will away. However, God also warns us of the punishment that He will bring if we willfully sin.
 - e. The phrase: "but now is my kingdom not from hence" means: 'The kingdom of "Jesus Christ" was / is not from this corrupt world but is from Heaven'.
45. **C18-S45:** Pilate asks a question to better understand the answer from "Jesus". Our sentence says: "Pilate therefore said unto him, Art thou a king then?". This means that Pilate really wanted to know the truth.
46. **C18-S46:** "Jesus" points out that Pilate knows the truth. Our sentence says: "Jesus answered, Thou sayest that I am a king." Ministers of Satan pervert the meaning of this answer and claim that "Jesus" really did not know the truth. However, many places in the Gospel accounts make it clear that He was not confused and actually understood much more than other men because He understood what was happening spiritually. No, this is a figure of speech that means: 'This truth is so well known that even you personally, a foreign representative of a foreign government knows it'.
47. **C18-S47:** "Jesus" explains His purpose.
- a. The phrase: "To this end was I born, and for this cause came I into the world" means: 'The "truth" is not what this world gives to us. Neither does the reasoning method of this world help us find the "truth". They, along with the doctrines of devils, lead us to lies. Everyone knows that the world is full of liars. Therefore, God had to send His "only begotten Son" to act differently and tell us differently from the lies of this world'.
 - b. The phrase: "that I should bear witness unto the truth" means: 'This is why God had to send His "only begotten Son" into this world'.
48. **C18-S48:** "Jesus" adds the test of true salvation. Our sentence says: "Every one that is of the truth heareth my voice" means: 'Since "Jesus" is **The Truth**, "very one that is of the truth" is saved and that is why they "hear his voice"'.
49. **C18-S49:** Pilate confesses his own ignorance. Our sentence says: "Pilate saith unto him, What is truth?". If Pilate had truly asked "Jesus", with a desire to know the truth, then "Jesus" would have told him. But Pilate did not really want his question answered.
50. **C18-S50:** Pilate declares "Jesus" not guilty.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what Pilate said to the Jews after he spoke to "Jesus".
 - b. The phrase: "And when he had said this" means: 'This is when Pilate addressed the Jews'.
 - c. The phrase: "he went out again unto the Jews, and saith unto them" means: 'Pilate tried to bypass the religious leaders and address the common Jews'.
 - d. The phrase: "I find in him no fault at all" means: 'This is what Pilate told them'.
51. **C18-S51:** Pilate offers the people a way to avoid the decision of their leaders.
- a. The phrase: "But ye have a custom" means: 'Pilate is still talking to the Jews and offering the common Jews a way to release "Jesus" without their actually rejecting the authority of the religious leaders'.
 - b. The phrase: "that I should release unto you one at the passover" means: 'This was their custom'.
 - c. The phrase: "will ye therefore that I release unto you the King of the Jews?" means: 'Pilate asks them to choose "Jesus"'.

52. [C18-S52](#): The people reject "Jesus". Our sentence says: "Then cried they all again, saying, Not this man, but Barabbas". They chose to follow their religious leaders into an error which brought a curse on their entire nation.
 53. [C18-S53](#): The people prefer "a robber". Our sentence says: "" means: 'Now Barabbas was a robber'.
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Chapter 19 Summary:

Chapter Theme: The Crucifixion.

This chapter tells us about the trial, by Pilate, and the crucifixion of "Jesus".

Please see the section on the [Sequence of the Crucifixion of Jesus](#), found in the Study called [Significant Gospel Events](#) to find links to where the other Gospels report parallel accounts of this chapter.

In this chapter we have many details, some of which are also in other Gospels and some of which are not in the other Gospels. In addition, the other Gospels have some details which are not here. This is not a conflict. Each Gospel writer had a reason for writing his Gospel and an intended audience. Each author choose details which would support his message and left out details which could interfere with a clear presentation of the basic message. Please see the section on the [Sequence of the Crucifixion of Jesus](#), found in the Study called [Significant Gospel Events](#) to find links to where the other Gospels report parallel accounts of this chapter.

This Gospel was written to Gentiles with the purpose of: "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name". Therefore, the details included within this Gospel all support that purpose.

[John 19:1-5](#) tells us about the Roman soldiers mocking and scourging "Jesus" between times when Pilate tried to release Him. This is different from what happens after Pilate condemns "Jesus" to be crucified.

In [Matthew 20:19](#), "Jesus" prophesized that He would be "scourged.". [Matthew 27:26](#); [Mark 15:15](#) and [John 19:1](#) report that this prophecy was fulfilled.

[John 19:7](#) tells us that, after Pilate told the crowd "Take ye him, and crucify him: for I find no fault in him" they replied with: "We have a law, and by our law he ought to die, because he made himself the Son of God" [John 19:8-9](#) then tells us that "When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou?" This led to a discussion between Pilate and "Jesus" that is only recorded in John's Gospel.

In [John 19:8-12](#) Pilate finally realized that "Jesus" was more than 'just a human man' but it was too late for his personal salvation.

In [John 19:15](#) the "chief priests answered, We have no king but Caesar". They deliberately used a lower-case "king" in response to the question from Pilate of "Shall I crucify your King?" Pilate used an upper-case "King", which was a difference which the religious rulers understood but deliberately perverted their answer.

[Luke 23:34](#); [Mark 15:24](#) and [John 19:23](#) tell us that the soldiers parted the clothes of "Jesus" among themselves as prophesied in [Psalms 22:18](#).

We are told that "Jesus" chose when to die - (see those notes for more references) in: [John 19:30](#); [Mark 15:37](#), [Mark 15:39](#) and [Luke 23:46](#). He prophesied that He would do this in: [John 10:15](#) and [John 10:17-18](#).

In [John 19:31-37](#) we are told about the Jewish religious leaders requesting that Pilate have the legs of the crucified broken so that they would die quicker and be taken off the crosses before the sabbath. This reference in John tells us that the legs of "Jesus" were not broken but that His side was pierced, in order to fulfill scripture. These sentences fulfill the prophecies of [Exodus 12:46](#); [Numbers 9:12](#); [Psalms 22:14](#); [Psalms 22:16-17](#); [Psalms 34:20](#) and [Zechariah 12:10](#).

[Matthew 26:54](#); [Matthew 26:56](#); [Mark 15:28](#); [Luke 21:22](#); [Luke 24:27](#); [Luke 24:32](#); [Luke 24:45-47](#); [John 2:22](#); [John 19:29](#); [John 19:24](#); [John 19:28](#); [John 19:36](#); [John 19:37](#); [Acts 3:18](#); [Acts 8:38](#); [Acts 13:27-33](#); [Acts 17:2-3](#); [Acts 18:27-28](#); [1Corinthians 15:3-4](#) and [1Peter 1:11](#) all tell us about the fulfillment of the prophecy that "Jesus Christ". would die.

The 'Eight Sayings from the Cross' are in the note for [John 19:26](#).

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C19-S1](#): Pilate tried to satisfy the Jews with a lesser punishment. This sentence and the next three sentences tell us how Pilate provided a lesser punishment but the religious leaders refused the lesser punishment and cried "Crucify him, crucify him." Our sentence says: "Then Pilate therefore took Jesus, and scourged him".
2. [C19-S2](#): The soldiers expressed their contempt for the religion of the Jews.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It adds what the soldiers did on their own.
 - b. The phrase: "And the soldiers platted a crown of thorns, and put it on his head" means: 'They made a mockery crown which was designed to torture'.
 - c. The phrase: "and they put on him a purple robe, And said, Hail, King of the Jews!" means: 'The put a robe with the color of royalty on "Jesus" and then mocked His true spiritual position'. They did not realize the difference between the spiritual and the physical.
3. **C19-S3**: The soldiers expressed their hatred for all Jews. Our sentence says: "and they smote him with their hands". Remember that these are professional soldiers who are paid to fight and hurt others and to kill. In addition, Judaea was considered to be a bad posting because of the attitudes of the Jews. Mainly the most vicious and trouble makers were sent there and they were now allowed to physically vent on someone who was considered to be a leader among the Jews.
 4. **C19-S4**: Pilate tries to get the Jews to accept the lesser punishment.
 - a. The phrase: "Pilate therefore went forth again, and saith unto them" means: 'Pilate then addressed the mob again'.
 - b. The phrase: "Behold, I bring him forth to you" means: 'He displayed what they had done to "Jesus" and hoped that the people would agree that He had been punished enough'.
 - c. The phrase: "that ye may know that I find no fault in him" means: 'Pilate tells them, again, that "Jesus" was not guilty of any crime'.
 5. **C19-S5**: Pilate demonstrates the punishment already given.
 - a. The phrase: "Then came Jesus forth" means: 'Pilate displayed "Jesus"'.
 - b. The phrase: "wearing the crown of thorns" means: 'He displayed the physical punishment'.
 - c. The phrase: "and the purple robe" means: 'He displayed the insult'.
 6. **C19-S6**: Pilate tells them to take a good look. Our sentence says: "And Pilate saith unto them, Behold the man!". It means: 'Take a close look at how we already punished Him and agree that He has been punished enough'. **Matthew 27:18** and **Mark 15:10** say: "For he (Pilate) knew that the chief priests had delivered him for envy". Pilate was trying to get the people to do right in spite of their leaders leading the entire nation into sin.
 7. **C19-S7**: The "chief priests" get the people to reject the lesser punishment.
 - a. The phrase: "When the chief priests therefore and officers saw him" means: 'This is what the workers for the religious leaders did'.
 - b. The phrase: "they cried out, saying" means: 'They drowned out any other voice'.
 - c. The phrase: "Crucify him, crucify him" means: 'This is what devils had them demand'.
 8. **C19-S8**: Pilate tries to avoid responsibility.
 - a. The phrase: "Pilate saith unto them" means: 'Pilate tried to avoid personal responsibility'. Like Pilate, many people try to avoid responsibility for their decisions. But, God does accept such lies.
 - b. The phrase: "Take ye him, and crucify him" means: 'Pilate told them to do what was not lawful for them to do under Roman law'.
 - c. The phrase: "for I find no fault in him" means: 'Here's why'. Pilate should have freed "Jesus", but he was concerned about losing his position in this world.
 9. **C19-S9**: The Jews give their religious reason for their demand.
 - a. The phrase: "The Jews answered him" means: 'This is the answer from the religious leaders, even if others spoke for them'.
 - b. The phrase: "We have a law" means: 'This is where Pilate should have told them that he was not there to enforce their law but was there to enforce Roman law'. And, the Roman Government even allowed them to have their own laws and to enforce them short of death.
 - c. The phrase: "and by our law he ought to die" means: 'They should have petitioned the Roman Government to allow that punishment, but they did not. Therefore, they made a law which they had no right to make. And, their law was an addition to God's law. '.
 - d. The phrase: "because he made himself the Son of God" means: ". . . .
 10. **C19-S10**: Pilate reacts to their claim.
 - a. The phrase: "When Pilate therefore heard that saying" means: 'The saying made him forget all of the points of law and become concerned about himself'.
 - b. The phrase: "he was the more afraid" means: 'This was his emotional reaction'.

- c. The phrase: "And went again into the judgment hall, and saith unto Jesus" means: 'He returned to where they were holding "Jesus"'.
 - d. The phrase: "Whence art thou?" means: 'Where are you personally from?'.
- 11. **C19-S11**: Pilate had already passed-up his chance for salvation. Our sentence says: "But Jesus gave him no answer." means: ". . . ."
- 12. **C19-S12**: Pilate found it incredible that "Jesus" refused to answer his prior question.
 - a. The phrase: "Then saith Pilate unto him" means: 'Pilate reacted to "Jesus" refusing to answer his question'. Pilate had enough power among men that others did not refuse to answer him.
 - b. The phrase: "Speakest thou not unto me?" means: 'Pilate finds the refusal to answer incredible. And, he adds the next sentence so that "Jesus" knows why he finds it incredible'.
- 13. **C19-S13**: Pilate gave the reason why "Jesus" should answer. Our sentence says: "knowest thou not that I have power to crucify thee, and have power to release thee?" This was his power in the physical world. **Matthew 10:28** says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell". With what he had been told, Pilate should have thought about this truth. However, he was so used to people thinking that his power was ultimate power. Therefore, he really did not consider this type of power.
- 14. **C19-S14**: There are degrees of power and of sin.
 - a. The phrase: "Jesus answered" means: "'Jesus" now told him the truth'.
 - b. The phrase: "Thou couldest have no power at all against me" means: 'Pilate personally could do nothing unless God allowed it. However, God allowing it did not mean that he was free from a judgment of sin'.
 - c. The phrase: "except it were given thee from above" means: ". . . ."
 - d. The phrase: "therefore he that delivered me unto thee hath the greater sin" means: 'The Jewish religious leaders would have greater pain in the "lake of fire"'.
 - e. The phrase: "whosoever maketh himself a king speaketh against Caesar" means: 'THIS is the message that they threatened to send to Rome'.
- 15. **C19-S15**: Why Pilate could not release "Jesus".
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It adds what Pilate tried to convince the Jews to do but they refused.
 - b. The phrase: "And from thenceforth Pilate sought to release him" means: 'This is what Pilate tried to do'.
 - c. The phrase: "but the Jews cried out, saying" means: 'This was the source of his opposition'.
 - d. The phrase: "If thou let this man go, thou art not Caesar's friend" means: 'They threatened his position in this life'. Like all people who die lost, he was more concerned about the things of this physical life than he was of eternity.
 - e. The phrase: "whosoever maketh himself a king speaketh against Caesar" means: 'THIS is the message that they threatened to send to Rome'.
- 16. **C19-S16**: Pilate submitted to save his position.
 - a. The phrase: "When Pilate therefore heard that saying" means: 'The saying, which threatened his place in this physical world, motivated Pilate to act in his official capacity'. Unfortunately, most people end up in Hell because they are not willing to lose something in this physical world in order to gain a greater place in eternity.
 - b. The phrase: "he brought Jesus forth" means: 'Pilate had "Jesus" brought out to hear His official sentence'.
 - c. The phrase: "and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha" means: 'Pilate sat in the official place to render official judgment. God made sure that no one could claim that the judgment of "Jesus" was illegal or improper'. Too many people blame the Jews for the death of "Jesus". And, yes, they were guilty but so were the Gentiles.
- 17. **C19-S17**: The importance of the decision.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the importance of the time of year when this happened. "Jesus" is our "Passover Lamb" and He had to be offered on passover.
 - b. The phrase: "And it was the preparation of the passover" means: 'This was the time of year'.
 - c. The phrase: "and about the sixth hour" means: 'This was the time of day. Their time to properly prepare was limited'.

- d. The phrase: "and he saith unto the Jews" means: 'Pilate made sure that the Jews knew the consequence of their demands'.
 - e. The phrase: "Behold your King!" means: 'By demanded that their God given King be crucified, they rejected the kingdom that God had promised. They rejected the possibility of participating in the 1,000 years reign of "Christ"'.
18. **C19-S18**: The fanatical decision. Our sentence says: "But they cried out, Away with him, away with him, crucify him". There was no question of the sentence which they demanded.
 19. **C19-S19**: Pilate reminds them of the spiritual significance. Our sentence says: "Pilate saith unto them, Shall I crucify your King?". This means: 'Do you testify before God that you reject your God given King, and the possibility of His kingdom?'.
 20. **C19-S20**: "The chief priests" give an answer based upon the physical. Our sentence says: "The chief priests answered, We have no king but Caesar" This answer means: 'They chose the physical over the spiritual and all of the people, who were there, supported their claim'.
 21. **C19-S21**: Pilate accepts their decision and officially renders the condemnation which they demanded. our sentence says: "Then delivered he him therefore unto them to be crucified".
 22. **C19-S22**: The Jews and the Romans acted on the decision. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the action which fulfilled the official judgment. Our sentence says: "And they took Jesus, and led him away".
 23. **C19-S23**: "Jesus" was crucified.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding details about His crucifixion.
 - b. The phrase: "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha" means: 'This is where He was crucified and how He arrived there'.
 - c. The phrase: "Where they crucified him" means: 'This was the type of death demanded. It is reported as the most painful way of dying ever imagined by men'.
 - d. The phrase: "and two others with him, on either side one, and Jesus in the midst" means: 'This fulfilled prophecy'. Please see the detailed Note for the references to prophecy.
 24. **C19-S24**: Pilate posted His crime on the cross. Our sentence says: "And Pilate wrote a title, and put it on the cross" means: 'Pilate wanted everyone to know what the Jews demanded'. Our second next sentence tells us how he did this.
 25. **C19-S25**: What was posted. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the details of the sign. Our sentence says: "And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS".
 26. **C19-S26**: Pilate made sure that everyone understood what he posted.
 - a. The phrase: "This title then read many of the Jews" means: 'Many Jews could not miss reading it'.
 - b. The phrase: "for the place where Jesus was crucified was nigh to the city" means: 'They passed that way entering or leaving the city and natural curiosity made them go see who was crucified and why'.
 - c. The phrase: "and it was written in Hebrew, and Greek, and Latin" means: 'These were the three main languages of that day which were used in that area'.
 27. **C19-S27**: "The chief priests" demanded a lie.
 - a. The phrase: "Then said the chief priests of the Jews to Pilate" means: 'This is who demanded the lie and who they demanded support their lie'.
 - b. The phrase: "Write not, The King of the Jews; but that he said, I am King of the Jews" means: 'This was the lie that they demanded'.
 28. **C19-S28**: Pilate refused. Our sentence says: "Pilate answered, What I have written I have written".
 29. **C19-S29**: The soldiers divided the spoils.
 - a. The phrase: "Then the soldiers, when they had crucified Jesus" means: 'This is who acted and when'.
 - b. The phrase: "took his garments, and made four parts" means: 'This was considered part of the pay for soldiers'.
 - c. The phrase: "to every soldier a part" means: 'Each soldier receive part of the garments of "Jesus"'. Cloth was hand woven, at that time, and had far more relative value at that time.

- d. The phrase: "and also his coat" means: 'The coat is mentioned separately because it was treated differently'.
 - e. The phrase: "now the coat was without seam, woven from the top throughout" means: 'This is why it was treated differently'.
30. **C19-S30**: How and why the spoils were divided.
- a. The phrase: "They said therefore among themselves" means: 'This was the agreement that the soldiers arrived at about His coat'.
 - b. The phrase: "Let us not rend it, but cast lots for it, whose it shall be" means: 'This was their reasoning'.
 - c. The phrase: "that the scripture might be fulfilled, which saith" means: 'This is the result which God made sure happened'.
 - d. The phrase: "They parted my raiment among them, and for my vesture they did cast lots" means: 'This verse was prophesized in [Psalms 22:18](#)'.
31. **C19-S31**: Who did the dividing. Our sentence says: "These things therefore the soldiers did". God used them to fulfill prophecy.
32. **C19-S32**: Who stayed to support "Jesus".
- a. The phrase: "Now there stood by the cross of Jesus his mother" means: 'No matter what a child may or may not have done, and no matter how old they are, they remain a child of the mother'.
 - b. The phrase: "and his mother's sister, Mary the wife of Cleophas" means: 'This was her relationship and position in life'.
 - c. The phrase: "and Mary Magdalene" means: 'She was the only person who believed the prophecies from "Jesus" about His suffering and death'.
33. **C19-S33**: "Jesus" tells Mary to stay with John. There is a famous preaching called: 'Seven Sayings From the Cross'. The problem is that there are actually eight. That preacher combined what "Jesus" said to his mother, and what "Jesus" said to John and claimed that they were one saying. He did this because "Jesus" said: "It is finished" ([John 19:30](#)) and he claimed that the symbolic number of completion is seven. Therefore, he perverted what "the word of God" actually says and tried to force it to fulfilled his belief. And, his error was in believing that symbolic meanings are the same all across "the word of God". However, symbolic meanings differ in different context and the context is what truly determines what the symbolic meaning is. That written, be careful of what you accept as a true Biblical meaning and verify everything which you are told before you accept it as true.
- a. The phrase: "When Jesus therefore saw his mother" means: 'This is a result of His being crucified and "lifted up"'.
 - b. The phrase: "and the disciple standing by, whom he loved" means: '"Jesus" also saw John there'.
 - c. The phrase: "he saith unto his mother" means: 'This is the first person that "Jesus" said something to, from the cross, as far as the reports provide'.
 - d. The phrase: "Woman, behold thy son!" means: 'This is what "Jesus" said'.
34. **C19-S34**: "Jesus" tells John to care for His mother.
- a. The phrase: "Then saith he to the disciple" means: 'This is the second person that "Jesus" said something to, from the cross, as far as the reports provide'.
 - b. The phrase: "Behold thy mother!" means: 'This is what "Jesus" said'.
35. **C19-S35**: They obey. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the results of the commandments from "Jesus" while He was on the cross. Our sentence says: "And from that hour that disciple took her unto his own".
36. **C19-S36**: "Jesus" expresses physical pains from loss of blood.
- a. The phrase: "After this" means: 'After dealing with his mother and John'.
 - b. The phrase: "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled" means: '"Jesus" made sure that He fulfilled all prophecy about Him'.
 - c. The phrase: "saith, I thirst" means: 'This was the next thing that He said'.
37. **C19-S37**: The reaction to what "Jesus" said.
- a. The phrase: "Now there was set a vessel full of vinegar" means: 'The only thing in the vessel was vinegar'.
 - b. The phrase: "and they filled a sponge with vinegar" means: 'This was how they got the drink to the mouth of "Jesus" while He was on the cross and, supposedly, above the reach of their arms'.

- c. The phrase: "and put it upon hyssop" means: 'This is what they used to reach the sponge to His mouth'.
 - d. The phrase: "and put it to his mouth" means: 'They gave the vinegar to Him to drink'.
 - e. [Matthew 27:34](#) says: "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink" That was a different time while "Jesus" was on the cross. Notice that Matthew reports that they offered "vinegar to drink mingled with gall". The "gall", reportedly, lessened the physical pain. "Jesus" refused that but accepted the drink that was only "vinegar".
38. [C19-S38](#): The last living action on the cross. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
- a. The phrase: "When Jesus therefore had received the vinegar" means: ". . . ."
 - b. The phrase: "he said, It is finished" means: 'This truth is denied by Mormons. They claim that "Jesus" failed to finish the job of providing our salvation and had to return to South America and create a physical family to finish the job of saving our soul and spirit. A few years ago they excommunicated two of the top scientific experts in the world because they devoted their professional life to use DNA to prove the Mormon doctrine. However, the undisputable scientific evidence was that the Mormon doctrine is a lie'.
 - c. The phrase: "and he bowed his head, and gave up the ghost" means: '"Jesus" died physically'.
39. [C19-S39](#): The religious concerns of the Jews.
- a. The phrase: "The Jews therefore, because it was the preparation" means: 'They had to finish their preparation for the holy day of passover'.
 - b. The phrase: "that the bodies should not remain upon the cross on the sabbath day" means: 'That would bring a curse upon the entire land'. [Deuteronomy 21:23](#) says: "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance".
 - c. The phrase: "for that sabbath day was an high day" means: 'Pay attention to this phrase'. A "high day" was a 'non-Saturday sabbath'. Please see the note of [Mark 2:28-LJC](#), about 'Good Friday'.
 - d. The phrase: "besought Pilate that their legs might be broken" means: 'They had to ask Pilate since the crucifixion was w punishment of the Roman Government'.
 - e. The phrase: "and that they might be taken away" means: 'The Jews wanted the bodies removed from the crosses so that God would not curse the entire land'.
40. [C19-S40](#): The soldiers did as requested.
- a. The phrase: "Then came the soldiers" means: 'After Pilate approver the request from the Jewish religious leaders'.
 - b. The phrase: "and brake the legs of the first, and of the other which was crucified with him" means: 'They broke the legs of the two who were crucified with "Jesus" so that they would die quicker and, as a result, could be removed from their crosses before the end of the day as Jews figured the day at that time'.
41. [C19-S41](#): They treated "Jesus" differently.
- a. The phrase: "But when they came to Jesus, and saw that he was dead already" means: 'They saw that their ordered result was already achieved'.
 - b. The phrase: "they brake not his legs" means: 'They did not have to do what would hurry death'.
 - c. The phrase: "But one of the soldiers with a spear pierced his side" means: 'They verified that appearances were in deed fact'.
 - d. The phrase: "and forthwith came there out blood and water" means: 'I am not a medical professional but have heard that this result only comes from a literal physical broken heart. Regardless if that claim is true or not, this was sufficient evidence to professional killers that "Jesus" was literally physically dead'.
42. [C19-S42](#): The basis of this Gospel.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
 - b. The phrase: "And he that saw it bare record" means: 'John was there to the end and was personally a witness to these events'.

- c. The phrase: "and his record is true: and he knoweth that he saith true" means: 'John knew that he wrote the truth and that he would answer to God personally if any part of his Gospel account was not true. The fact that God has preserved this account, while causing others to be lost, is evidence that God verifies the truth of this account'.
 - d. The phrase: "that ye might believe" means: 'This is why John wrote this sentence and the prior sentences. They eliminate any claim that "Jesus" never really died and He had to die before He could rise from the dead'. In addition, this sentence could be applied to this Gospel account.
43. [C19-S43](#): Why things were done as reported in this chapter.
- a. The phrase: "For these things were done" means: 'Here's why things were done as reported in this account'.
 - b. The phrase: "that the scripture should be fulfilled, A bone of him shall not be broken" means: 'These sentences fulfill the prophecies of [Exodus 12:46](#); [Numbers 9:12](#); [Psalms 22:14](#); [Psalms 22:16-17](#); [Psalms 34:20](#) and [Zechariah 12:10](#)'. Please see the [Prophecies](#) Section in the [Significant Gospel Events](#) Study for other prophecies of His suffering and death.
44. [C19-S44](#): Further fulfilled scripture. Our sentence starts with the word "And", which means it is adding another scriptural reference to the references given in the prior sentence. Our sentence says: "And again another scripture saith, They shall look on him whom they pierced". means: 'This particular sentence fulfill the prophecies of [Psalms 22:16-17](#) and [Zechariah 12:10](#)'.
45. [C19-S45](#): The permission to remove the body of "Jesus" from the cross.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It adds how the body of "Jesus" was cared for after His physical death. There were other things which happened between the prior sentence and this sentence, but John does not report them because he does not want a distraction from what he is reporting. Please see the [Sequence of Gospel Events](#) for links to the different Gospel reports about events which happened treated to the crucifixion and death of "Jesus".
 - b. The phrase: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews" means: 'We see here that he overcame his fear and it was probably shame'.
 - c. The phrase: "besought Pilate that he might take away the body of Jesus" means: 'There was no reason for Pilate to hold the body and the Jewish religious leaders threatened a riot if he left the bodies on the crosses'.
 - d. The phrase: "and Pilate gave him leave" means: 'Pilate just wanted to be done with the entire thing'. Unfortunately for him and every other person alive then and born since, the death and resurrection of "Jesus", and how we deal with that truth, are the most important events of all life.
46. [C19-S46](#): The action to remove the body of "Jesus" from the cross. Our sentence says: "He came therefore, and took the body of Jesus".
47. [C19-S47](#): Nicodemus also helped.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence.
 - b. The phrase: "And there came also Nicodemus" means: 'Nicodemus was a Pharisee whom, I believe, tried to work within the Jewish religious leaders to keep them from excesses such as crucifying "Jesus". With this action, Nicodemus clearly broke from the rest of the Jewish religious leaders'.
 - c. The phrase: "which at the first came to Jesus by night" means: 'This is a reference to [John 3](#)'.
 - d. The phrase: "and brought a mixture of myrrh and aloes, about an hundred pound weight" means: 'These spices were wrapped around a dead body to delay decay'.
48. [C19-S48](#): The preparation for burial. Our sentence says: "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".
49. [C19-S49](#): Where "Jesus" was buried.
- a. The word "Now" means: 'After you understand what was just said. Our chapter explained that, because of religious reasons, they had very little time to deal with His dead body'.
 - b. The phrase: "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre" means: 'God made sure that this sepulchre was available'.

- c. The phrase: "wherein was never man yet laid" means: 'God made sure that this sepulchre was in this condition so that there was no source of corruption to attack the body of Jesus while He was dead for three days and three nights'.
50. C19-S50: The grave was chosen for convenience. This sentence tells us the human reasons why men chose what God had prepared. Our sentence says: "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand".
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Chapter 20 Summary:

Chapter Theme: The Resurrection and Meeting Disciples.

This chapter tells us about the resurrection and the events immediately following it when the resurrected "Lord Jesus" presented Himself to His disciples. The Bible does not call Him "Lord Jesus" before the resurrection, even though different people called Him "Lord". He also did not act in that office, before the resurrection, other than to make promises about future judgment. In this chapter we see Him presenting Himself as "Lord", which He did not do before the resurrection.

To the best that I can find, the resurrected "Lord Jesus" only revealed Himself to the saved after the resurrection. Before His death and resurrection, He put up with insults and more from lost people because He was acting as the messenger for God the Father, After His resurrection, He was no longer in that role. In this chapter, He sends the saved to fulfill that role.

In this chapter, we see that He has returned to His role as "Lord" and is making a clear difference between the saved and the lost. After His resurrection, He only deals with the saved. He will judge the saved at the "judgment seat of Christ". The lost will face God the Father at the "great white throne" judgment and, there, they can expect no mercy from God the Father because they rejected His salvation.

This chapter deals with how the "Lord Jesus" dealt with the church when they were assembled together in the upper room. It shows how He deals with the church as a whole. The last chapter deals with Peter and others backsliding. It shows how the "Lord Jesus" deals with us individually, especially when the saved mess up and try to stop serving Him.

The events of the Resurrection of Jesus have parallel accounts in all of the Gospels but the details vary between the various Gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events. Please see the note for the [Sequence of the Resurrection of Jesus](#), found in the Study called [Significant Gospel Events](#) to find links to where the other Gospels report parallel accounts of this chapter.

Lazarus was in the grave four (4) days and "he stinketh". ([John 11:39](#)). He "saw corruption" but "Jesus" did not because "Jesus" was in the grave only "three days and three nights" ([Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [John 2:20](#) all tell us that "Jesus" would be in the grave "three days and three nights". We are told about this prophecy being fulfilled in [Matthew 28](#); [Mark 16](#); [Luke 24](#) and [John 20](#).

In [John 20:1-18](#); [Matthew 28:6](#); [Mark 16:6](#) and [Luke 24:6](#), "Jesus" rose from the dead.

[Matthew 28:9-10](#) tells us that "Jesus" met the other women and gave them a similar message as the angel gave to them at the "sepulchre". This appearance was after He dealt with Mary Magdalene. Please see the note for [John 20:17](#) for the explanation of this truth.

How "Jesus" dealt with Mary Magdalene in a personal way, as recorded in [John 20:10-18](#) are only found in that Gospel.

[John 20:24-25](#) tells us that Thomas refused to believe. Then [John 20:26](#) tells us "Jesus" returned "after eight days" and dealt with Thomas.

In [John 20:19](#); [John 20:26](#); [Mark 16:14](#) and [Luke 24:36](#), "Jesus" appears in closed room twice.

In [John 16:20](#) we read: "your sorrow shall be turned into joy" and [John 16:22](#) says: "your heart shall rejoice, and your joy no man taketh from you". While the interpretation of these two promises apply to the disciples who saw the risen savior, we can also expect some application to us because of [John 20:29](#).

Please see the Detail Note for [John 20:31](#) to see links where we are told that the "Son of God" is "Christ".

We see the exact phrase of: "the Christ" in [Matthew 16:16](#); [Matthew 16:20](#); [Matthew 26:63](#); [Mark 8:29](#); [Mark 14:61](#); [Luke 3:15](#); [Luke 9:20](#); [Luke 22:67](#); [John 1:20](#); [John 1:41](#); [John 3:28](#); [John 4:29](#); [John 4:42](#); [John 7:41](#); [John 10:24](#); [John 10:27](#); [John 20:31](#); [1John 2:22](#); [1John 5:1](#). One of the most common usages of this phrase is to associate "the Christ" with "the Son of God". Thus we see that a major part of the argument here was over the Deity of "Jesus". The main reason for that argument was that the rulers of the Jews were denying this truth because it threatened their personal power and position. Please see the section on [Prophecies Fulfilled](#), found in the Study called [Significant Gospel Events](#) for links to this truth including links to the Old Testament.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C20-S1](#): The women return to finish the preparations for burial.
 - a. The phrase: "The first day of the week cometh Mary Magdalene early" means: 'The movement of Mary Magdalene, and of the other women, and of Peter and of John; can be confusing'. Please see the section called the [Sequence of the Resurrection of Jesus](#), found in the Study called [Significant Gospel Events](#) to understand the time sequence of these events within the Gospels.
 - b. The phrase: "when it was yet dark, unto the sepulchre" means: 'This was the time of day when she first went'.
 - c. The phrase: "and seeth the stone taken away from the sepulchre" means: "'Jesus" had already risen from the dead'.
2. [C20-S2](#): Mary Magdalene runs to tell others about a problem.
 - a. The phrase: "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved" means: 'Mary Magdalene ran to Peter and John'.
 - b. The phrase: "and saith unto them" means: 'She told them what she believed, which was more than she saw'.
 - c. The phrase: "They have taken away the Lord out of the sepulchre" means: 'The body of "Jesus" was gone and she did not believe that He rose. Therefore, she believed that someone stole His body'.
 - d. The phrase: "and we know not where they have laid him" means: 'She did not know where He was'.
3. [C20-S3](#): Peter and John ran to verify the report. Our sentence says: "Peter therefore went forth, and that other disciple, and came to the sepulchre".
4. [C20-S4](#): Peter and John ran.
 - a. The phrase: "So they ran both together" means: 'They ran, not walked because of their emotional response'.
 - b. The phrase: "and the other disciple did outrun Peter" means: 'John ran faster'.
 - c. The phrase: "and came first to the sepulchre" means: 'John looked first'.
5. [C20-S5](#): John arrived.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what John saw.
 - b. The phrase: "And he stooping down, and looking in" means: 'This is how John looked'.
 - c. The phrase: "saw the linen clothes lying" means: 'This is what John saw'.
 - d. The phrase: "yet went he not in" means: 'This is what John did not do'.
6. [C20-S6](#): Peter arrived.
 - a. The phrase: "Then cometh Simon Peter following him" means: 'What happened next'.
 - b. The phrase: "and went into the sepulchre" means: 'What Peter did to verify what he actually saw'.
 - c. The phrase: "and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" means: 'What Peter actually saw'. The fact that "the napkin, that was about his head, (was) not lying with the linen clothes, but wrapped together in a place by itself", is important. People stealing a body would not take the time to do that. They would not take the time to unwrap the body. But even more so, they would not take the time to "wrap together" the head cloth and put it "in a place by itself" .
7. [C20-S7](#): John entered and believed.
 - a. The phrase: "Then went in also that other disciple" means: 'John overcame his fear and followed Peter into the sepulchre'.
 - b. The phrase: "which came first to the sepulchre" means: 'This phrase identifies John'.
 - c. The phrase: "and he saw, and believed" means: 'John understood the meaning of what he saw even though Peter and others did not understand. John "believed" the prophecies of resurrection because only a resurrected "Jesus" would leave the clothes like they found them. And, the evidence matched His character. The evidence was enough for those who believed while still allowing non-believers to conclude error'.
8. [C20-S8](#): John believed before knowing scripture.

- a. The phrase: "For as yet they knew not the scripture" means: 'John believed the prophecies that "Jesus" gave to them, even though he did not, at that time, know the matching prophecies in the Old Testament'. Please see the [Prophecies](#) Section in the [Significant Gospel Events](#) Study for prophecies of His Resurrection from the Dead including Old Testament references.
 - b. The phrase: "that he must rise again from the dead" means: 'This is the specific subject of prophecies which our sentence is speaking about'.
9. [C20-S9](#): The disciples left. Our sentence says: "Then the disciples went away again unto their own" means: 'This indicates that they did not return to the upper room until later in the day'.
10. [C20-S10](#): Mary Magdalene received a blessing for staying and weeping. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done in the Gospel accounts.
 - a. The phrase: "But Mary stood without at the sepulchre weeping" means: 'While Peter and John left, Mary stayed'. Apparently, they felt that they couldn't do anything. Mary also did not know what to do but she stayed and tried to figure out what to do.
 - b. The phrase: "and as she wept, she stooped down, and looked into the sepulchre" means: 'This is what she did to try and figure things out'.
 - c. The phrase: "And seeth two angels in white sitting, the one at the head, and the other at the feet" means: 'This is what she saw as a result of being diligent in trying to understand'. God rewards people who are diligent in seeking God ([Hebrews 11:6](#)) in ways that God does not reward the less diligent. Mary received a message of truth while Peter and John did not.
 - d. The phrase: "where the body of Jesus had lain" means: 'This was where they sat'. Religious men often claim some special spiritual reward associated with the physical place where something spiritual happened. That type of thinking is worldly and wrong. If it were true, then the angels would not have sat where they sat.
11. [C20-S11](#): The angels asked Mary a question after she sees them. Our sentence says: "And they say unto her, Woman, why weepest thou?" means: 'Their question is designed to make her think about the source of her emotions. Those emotions were due to a wrong assumption about what happened to "Jesus"'.
12. [C20-S12](#): Mary answers the question.
 - a. The phrase: "She saith unto them" means: 'Mary was so upset that she didn't even consider that she was talking to angels'.
 - b. The phrase: "Because they have taken away my Lord" means: 'This is what she believed'.
 - c. The phrase: "and I know not where they have laid him" means: 'She did not know what to do to correct what she believed was a wrong'.
13. [C20-S13](#): Mary saw "Jesus" but did not realize Who she saw.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what she did next. This shows that she did not consider whom she talked to or she would have asked them what really happened. As angels, they would know things which she did not know.
 - b. The phrase: "And when she had thus said, she turned herself back" means: 'She stopped considering them as a source of information and started to go elsewhere for answers'.
 - c. The phrase: "and saw Jesus standing, and knew not that it was Jesus" means: 'She only realized that a man was standing there but did not realize who the man was'. She was too upset to really pay attention to what was around her.
14. [C20-S14](#): "Jesus" asks the same question as the angels. Our sentence says: "Jesus saith unto her, Woman, why weepest thou?" means: "'Jesus" repeated the question to get her beyond an emotional response and to start thinking'.
15. [C20-S15](#): "Jesus" asks Mary another question. Our sentence says: "whom seekest thou?". This question required her to get past responding and actually think.
16. [C20-S16](#): Mary asks to receive the body of "Jesus".
 - a. The phrase: "She" means: 'This is the response from Mary'.
 - b. The phrase: "supposing him to be the gardener, saith unto him" means: 'This was her answer based upon a wrong assumption'. Many times people suffer needlessly because of a similar wrong assumption. We need to truly verify what we believe to be true.
 - c. The phrase: "Sir, if thou have borne him hence" means: 'Mary is still seeking the dead body of "Jesus"'.
 - d. The phrase: "tell me where thou hast laid him, and I will take him away" means: 'As people often do when reacting emotionally, she did not think how impossible her claim was. Very few women

can carry a well built man and "Jesus" would have been well built, physically, after years of carpenter work'.

17. [C20-S17](#): "Jesus" lets Mary know Whom she is talking to. Our sentence says: "Jesus saith unto her, Mary" means: 'His saying the name alone would not cause the reaction reported in the next sentence. The way that He said her name let her know whom she spoke to'.
18. [C20-S18](#): Mary recognizes "Jesus". Our sentence says: "She turned herself, and saith unto him, Rabboni; which is to say, Master".
19. [C20-S19](#): "Jesus" uses Mary as His messenger.
 - a. The phrase: "Jesus saith unto her" means: "'Jesus" gave her a message and a command which shows His love for all of His followers'.
 - b. The phrase: "Touch me not" means: 'This shows us the corruption that is in all of this world due to sin. "Jesus" rose from the grave uncorrupted, but even a touch would have corrupted Him. Even so, He risked it to show His love'.
 - c. The phrase: "for I am not yet ascended to my Father" means: 'Here's why "Jesus" commanded no touch. We are not told why the possibility of a touch corrupting Him existed at this time, but not after He went to heaven and returned to visit the disciples. However, instead of arguing about what can not be answered, we need to accept truth by faith and move on'.
 - d. The phrase: "but go to my brethren, and say unto them" means: "'Jesus" sent a message to His disciples and to His lost physical family'.
 - e. The phrase: "I ascend unto my Father, and your Father; and to my God, and your God" means: 'This is where "Jesus" was going to. Our phrases also tell us that we have the same type of relationship with God the Father as "Jesus" had. We are not as close as He was, but we have the same relationship because of Him'.
20. [C20-S20](#): Mary delivers the message along with the other women. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - a. The phrase: "Mary Magdalene came and told the disciples that she had seen the Lord" means: 'Mary testified of the resurrection of "Jesus"'
 - b. The phrase: "and that he had spoken these things unto her" means: 'Mary delivered the message as she was commanded to do'.
21. [C20-S21](#): "Jesus" appears in the upper room for the first time.
 - a. The phrase: "Then the same day at evening, being the first day of the week" means: 'This was Sunday evening'.
 - b. The phrase: "when the doors were shut where the disciples were assembled for fear of the Jews" means: 'This was the circumstances which the disciples were in'. We see "Jesus" do this again in [C20-S29](#).
 - c. The phrase: "came Jesus and stood in the midst" means: "'Jesus" suddenly appeared in the middle of a locked room'. This is a different type of miracle that He did before His crucifixion. As mentioned for other miracles, a miracle is a physical demonstration of the doctrine which it is in context of. This miracle proves the doctrine of resurrection. It also proves that resurrected people will have powers which they did not have before their resurrection. Please see the [Table Of Miracles in the Gospels](#) for links to all miracles found in the Gospels.
 - d. The phrase: "and saith unto them, Peace be unto you" means: "'Jesus" usually (always?) offers "peace" as the first thing offered when he appears in an upsetting situation'. This is why we need to turn to "Jesus" any time that circumstances make us upset.
22. [C20-S22](#): "Jesus" proved that He was real and that He was really physically risen.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that "Jesus" gave them physical evidence that He was really risen from the dead and with them and not some fake.
 - b. The phrase: "And when he had so said" means: 'After "Jesus" told them to have "peace"'
 - c. The phrase: "he shewed unto them his hands and his side" means: "'Jesus" proved that He was whom had been crucified'.
23. [C20-S23](#): The disciples were glad. Our sentence says: "Then were the disciples glad, when they saw the Lord". Before His death, He was just "Jesus", 'a literal human man'. After His resurrection, He was "Lord Jesus", 'God in human flesh' because He took back His power and authority while in Hell so that He could bind and rob Satan and all devils. He rose as "Lord Jesus", ([Luke 24:3](#)), and will never give up His power

and authority as God again. This sentence used the title of "Lord" in recognition of His power and authority as God and that power was demonstrated by His miracle of suddenly appearing in a closed and locked room.

24. **C20-S24:** "Jesus" greets the people assembled.
- The phrase: "Then said Jesus to them again" means: 'After they had calmed down realized that they were seeing the resurrected "Jesus" and not a ghost'.
 - The phrase: "Peace be unto you" means: 'Now they were calm enough to think about what He said and truly understand what the message actually entailed'.
 - The phrase: "as my Father hath sent me" means: 'In just the same way and importance as God the Father had in sending "Jesus" for our own salvation and sanctification'.
 - The phrase: "even so send I you" means: 'Our being sent out to give the Gospel is just as important as it was for God to send "Jesus" for our own salvation and sanctification'. The word "even" means: 'Having the same weight. When the sides of a balancing scale are even, the two sides have the same weight in them'.
25. **C20-S25:** "Jesus" enabled them to do the job.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" adds their new position as apostles. Apostles are given the authority to be ambassadors for Heaven. The liars who are alive today and claim to be apostles today truly represent the kingdom of Satan.
 - The phrase: "And when he had said this" means: 'After "Jesus" calmed them down again'.
 - The phrase: "he breathed on them" means: 'This is what He did'.
 - The phrase: "and saith unto them" means: 'This is what He said was the meaning of His action'.
 - The phrase: "Receive ye the Holy Ghost" means: 'This is the source of spiritual power that works in the physical reality'.
 - The phrase: "Whose soever sins ye remit" means: 'Whose soever sins any of you personally declare to be forgiven'.
 - The phrase: "they are remitted unto them" means: 'God will wipe out the record of their sins in Heaven'.
 - The phrase: "and whose soever sins ye retain" means: 'Whose soever sins any of you personally declare to be not forgiven'.
 - The phrase: "they are retained" means: 'God assures that they remain on the criminal law books of Heaven'.
26. **C20-S26:** Identify a problem that needs correcting.
- The phrase: "But Thomas, one of the twelve, called Didymus" means: 'This identifies one of the eleven disciples who were made apostles'.
 - The phrase: "was not with them when Jesus came" means: 'He did not get his position as apostle until later because he "was not with them when Jesus came"'.
27. **C20-S27:** The call to believe.
- The phrase: "The other disciples therefore said unto him" means: 'This is what the other ten reported when they saw him'.
 - The phrase: "We have seen the Lord" means: 'Just as in **C20-S23**, the use the title of "Lord" for God in human flesh'.
28. **C20-S28:** The failure to believe.
- The phrase: "But he said unto them" means: 'He specified the evidence which he required before he believed'. It is right and good to verify but we need to accept valid evidence even if it is not the exact evidence that we want.
 - The phrase: "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" means: 'This is the exact evidence that he demanded'.
 - The phrase: "I will not believe" means: 'This was his stand until he received the evidence which he demanded'.
29. **C20-S29:** Correction must be done correctly.
- The phrase: "And after eight days again his disciples were within" means: 'It was at least Tuesday of the next week but could have been later'.
 - The phrase: "and Thomas with them" means: 'This time, "Jesus" made sure that "Thomas (was) with them"'.

- c. The phrase: "then came Jesus, the doors being shut" means: 'He, again, appeared in a shut and locked room'. We saw "Jesus" do this first in [C20-S20](#). Please see the [Table Of Miracles in the Gospels](#) for links to all miracles found in the Gospels.
 - d. The phrase: "and stood in the midst, and said" means: "'Jesus" addressed all of them because He "stood in the midst"'.
e. The phrase: "Peace be unto you" means: 'Again, be calm'.
30. [C20-S30](#): Correct the problem. This is one of many places in the Bible where we see that God believes in: *'Put Up Or Shut UP'*.
- a. The phrase: "Then saith he to Thomas" means: 'Thomas, here is your demanded proof'.
 - b. The phrase: "reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" means: 'Go ahead and verify the evidence that you demanded'.
 - c. The phrase: "and be not faithless" means: 'Do not refuse to believe what you can not understand with natural reasoning, if Godly men give you a message from God'.
 - d. The phrase: "but believing" means: 'Accept as truth spiritual messages sent from God'.
31. [C20-S31](#): Receive acknowledgement of correction.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from Thomas.
 - b. The phrase: "And Thomas answered and said unto him" means: 'He responded to the provided proof'.
 - c. The phrase: "My Lord and my God" means: 'He would obey and believe anything demanded by "Jesus"'
32. [C20-S32](#): Instruct in how to avoid the problem in the future.
- a. The phrase: "Jesus saith unto him" means: "'Jesus" said this to Thomas but meant it to all believers'.
 - b. The phrase: "Thomas, because thou hast seen me, thou hast believed" means: 'You personally only believed because you personally saw evidence in the physical reality'.
 - c. The phrase: "blessed are they that have not seen, and yet have believed" means: 'God blesses saved people more when they believe spiritual messages from God which have not been proven by our physical senses'.
33. [C20-S33](#): Provide future application of lesson in belief. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. John is adding to the evidence of the resurrection why he wrote this Gospel account.
 - b. The phrase: "And many other signs truly did Jesus in the presence of his disciples" means: 'There were eye witnesses who testified of far more than John wrote in this Gospel account'. John did not try to provide an all-inclusive account.
 - c. The phrase: "which are not written in this book" means: 'There was far more evidence that what John presented here'. For him to try and present more would take a lot more space. And, anyone who refuses to believe, in spite of the evidence presented, would be like the Pharisees and refuse to believe no matter what type of evidence was presented and no matter how much was presented.
 - d. The phrase: "But these are written" means: 'Like God did with "the word of God", John put his Gospel account into writing so that his Gospel account could be preserved as he wrote it and so that we could verify what people claim that he wrote'.
 - e. The phrase: "that ye might believe that Jesus is the Christ" means: 'This is the main purpose of John's Gospel account'.
 - f. The phrase: "the Son of God" means: 'This is the main identifier of God's "Christ"'
 - g. The phrase: "and that believing ye might have life through his name" means: 'This is the main thing that God's "Christ" provides for men'.
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Chapter 21 Summary:

Chapter Theme: The Restoration of Backslidden.

This chapter has the restoration of Peter and the other disciples who felt that they had failed "Jesus" so much that they returned to their prior profession. When they "went fishing", they "caught nothing". Then "Jesus" proved that He could provide for them and commanded them to "follow me" regardless of circumstances. "Jesus" also dealt with Peter's failure which was motivating him to feel inadequate and want to quit. When Peter tried to turn the conversation to others, "Jesus" refused to allow the change. He stayed with Pete until everything was dealt with.

In the almost last thing dealt with in this chapter, John corrects an error believed by many saved people.

The last thing which John deals with is the fact that God will use this Gospel to judge people because it is "truth".

The events of this chapter have no parallel accounts in the other Gospels. This account is unique to this Gospels.

[John 21](#) is a fulfillment of the prophecy found in [Matthew 26:32](#) and [Mark 14:28](#).

[John 21:18](#): "Jesus" prophesied the type of death that Peter would experience. This was fulfilled before John wrote his Gospel because John gives us the true interpretation of the prophecy.

John ends his Gospel with "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." ([John 21:25](#)). Therefore, even the record, found in all of the Gospel accounts, is incomplete as there are miracles, done by "Jesus" which were not put into a written record.

Below is a summary of each sentence within this chapter with a link to the note providing the detailed analysis and contextual considerations of each sentence. These sentence summaries also show the basis for the chapter summary provided above.

1. [C21-S1](#): Where this account took place.
 - a. The phrase: "After these things Jesus shewed himself again to the disciples at the sea of Tiberias" means: 'What "Jesus" did and when and where'.
 - b. The phrase: "and on this wise shewed he himself" means: 'Following are the details of what He did'.
2. [C21-S2](#): The disciples who were there.
 - a. The phrase: "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" means: 'This identifies seven of the eleven disciples. That is over half. We do not live to ourselves nor do we die to ourselves. What we do, especially when we backslide, we affect others'.
3. [C21-S3](#): Peter made his announcement.
 - a. The phrase: "Simon Peter saith unto them, I go a fishing" means: 'Peter announced his intention to return to his profession which he had before he was called to be a disciple'.
4. [C21-S4](#): The other disciples said that they would join him. Our sentence says: "They say unto him, We also go with thee" means: 'They were following Peter personally'. Sometimes people will follow us because of a personal relationship when they would not follow otherwise.
5. [C21-S5](#): The results of their decision.
 - a. The phrase: "They went forth, and entered into a ship immediately" means: 'They acted without hesitation'.
 - b. The phrase: "and that night they caught nothing" means: 'As we see in the rest of this chapter, this was God controlling things in order to teach them a lesson'.
6. [C21-S6](#): "Jesus" came to restore them.
 - a. The phrase: "But when the morning was now come" means: 'The word "but" continues the subject of activity, from the prior sentence, while changing who is acting and when'.
 - b. The phrase: "Jesus stood on the shore" means: 'This is the Who of this sentence'.
 - c. The phrase: "but the disciples knew not that it was Jesus" means: 'This is describing their lack of understanding'.
7. [C21-S7](#): "Jesus" got their attention.
 - a. The phrase: "Then Jesus saith unto them" means: '"Jesus" spoke to get their attention'.

- b. The phrase: "Children, have ye any meat?" means: 'This was what they had tried to do all night and had no success'.
8. **C21-S8**: They bluntly answered His question. Our sentence says: "They answered him, No" means: 'No professional wants to admit failure in his profession after much effort'. Without a doubt, Peter and the others felt that they were professional fishermen, yet they failed at fishing.
9. **C21-S9**: "Jesus" gave them instructions. Please see the [Table Of Miracles in the Gospels](#) for references to other miracles done by "Jesus".
 - a. The phrase: "And he said unto them" means: "'Jesus" said this to the disappointed and embarrassed men'.
 - b. The phrase: "Cast the net on the right side of the ship" means: 'He told them which physical side to cast it on but He was also telling them to look in the correct place'. The saved can not do things right while they try to act without the guidance from "Jesus".
 - c. The phrase: "and ye shall find" means: 'Here is the promise for obeying "Jesus", even when it makes no sense to our flesh'.
 - d. "Jesus" also set up this situation, as God, and said what he said in this sentence, to remind them of their call to discipleship. They had made a lifetime commitment and now, with their current actions, they had left that commitment. Our second sentence uses the word "therefore" to let us know that John realized why "Jesus" said what He did in this sentence. John realized what they had done wrong.
10. **C21-S10**: They did as instructed and received unexpected results.
 - a. The phrase: "They cast therefore" means: 'They did as instructed'. . . .
 - b. The phrase: "and now they were not able to draw it for the multitude of fishes" means: 'This was the result'. God delights in doing the unexpected when His children obey, especially when the results bring them closer to God.
11. **C21-S11**: John realized who spoke to them.
 - a. The phrase: "Therefore that disciple whom Jesus loved saith unto Peter" means: 'John said this to Peter'.
 - b. The phrase: "It is the Lord" means: 'This title is recognition that He has taken back His power and authority as God'.
12. **C21-S12**: Peter reacted to the announcement.
 - a. The phrase: "Now when Simon Peter heard that it was the Lord" means: ". . . .
 - b. The phrase: "he girt his fisher's coat unto him" means: 'This is a separate garment from what was around his privates'. Religious people take what God told His priests to do and tell women to fulfill that requirement while they refuse to obey even while they claim to be the representatives of God. God told His priests to be covered from neck to knees and told His preachers to be an example. ([1Timothy 4:12](#)). Religious hypocrites lay rules on their followers which they personally are not willing to follow.
 - c. The phrase: "(for he was naked)" means: 'God says that he was naked even though his privates were covered. Our sentence literally says that he was not wearing his coat, his chest was not covered, and that is what made him "naked"'.
 - d. The phrase: "and did cast himself into the sea" means: 'Peter went to "Jesus" without waiting for the others'.
13. **C21-S13**: The others also came to the shore.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what the other disciples did at the same time.
 - b. The phrase: "And the other disciples came in a little ship" means: 'They left the larger fishing ship in deeper water'. They would have dropped an anchor to keep it in place.
 - c. The phrase: "(for they were not far from land, but as it were two hundred cubits)" means: 'This is why they came like they did in the little ship'.
 - d. The phrase: "dragging the net with fishes" means: 'They brought the provision with them'. When we report to God, we are to bring the record of what God provided for us and through us.
14. **C21-S14**: They saw what "Jesus" had prepared for them.
 - a. The phrase: "As soon then as they were come to land" means: 'This is when they saw the provision'. We usually do not see God's provision until after we obey God.

- b. The phrase: "they saw a fire of coals there" means: 'This is how "Jesus" provided'. Again, we usually do not understand how God can keep His promise and provide for our needs until after we submit and obey, by faith, the commands which we can not understand in our natural reasoning. They were to wait, but did not wait. They, and we, must learn that God can provide even while we are just waiting.
 - c. The phrase: "and fish laid thereon, and bread" means: 'This was their basic needs being met'. No, it was not fancy but it fulfilled the promise of God.
15. **C21-S15**: "Jesus" gave them further instructions.
- a. The phrase: "Jesus saith unto them" means: 'He was speaking as a literal physical man but was also letting them know that God recognized their efforts'.
 - b. The phrase: "Bring of the fish which ye have now caught" means: 'We are not told if those fish were cooked up then or not. However, we do see that God recognizes our efforts whether those efforts are required of not for the final result'.
16. **C21-S16**: The reaction to a further command from "Jesus".
- a. The phrase: "Simon Peter went up, and drew the net to land full of great fishes" means: 'He had swam to shore to verify the proclamation by John but did not approach "Jesus" because of his shame at how he and denied "Jesus" and how he had led others away from waiting like they were supposed to do'.
 - b. The phrase: "and hundred and fifty and three" means: 'This is how many fish were in the net'.
 - c. The phrase: "and for all there were so many, yet was not the net broken" means: 'If the net was threatened to be broken, then we can believe that all of the fish were large'.
 - d. Please note that someone counted the number of fish even though John does not report it being done. There is a foolish attitude taken by Bible deniers who claim that if some action was not reported then it could not have been done. Then when they read a subsequent action, they claim that the "word of God" has errors because the subsequent action could not have been done without the first action. Instead of admitting that their first claim was in error, they claim that their opinion is more correct than the written "word of God".
17. **C21-S17**: "Jesus" invites them to partake of His provision. Our sentence says: "Jesus saith unto them, Come and dine". There are messages and at least one song which provide applications of this simple sentence.
18. **C21-S18**: The disciples were afraid to ask any questions. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the disciples because they recognized the resurrected "Lord Jesus". Our sentence says: "And none of the disciples durst ask him, Who art thou?".
19. **C21-S19**: Why they were careful. Our sentence says: "knowing that it was the Lord" means: 'They knew that He was now acting as God in human flesh and that nothing that He said or did could be challenger or questioned'.
20. **C21-S20**: "Jesus" reminded them of His feeding the multitudes, twice, and of the '*Last Supper*'.
 a. The phrase: "Jesus then cometh, and taketh bread, and giveth them, and fish likewise" means: 'This is to remind them of His promise to provide for them. They did not need to go fishing. In addition, He is reminding them of the prophecies which He made, at the '*Last Supper*', and which they did not believe'. Those prophecies were of His suffering and death to pay for our sins. As Paul wrote, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" ([1Corinthians 6:20](#)). and again, "Ye are bought with a price; be not ye the servants of men." ([1Corinthians 7:23](#)). Therefore, with this meal, "Jesus" is reminding them that they belong to Him and they are to not return to the world but are to serve Him, including waiting when He says to wait.
21. **C21-S21**: The place in the sequences of the appearances of the resurrected "Lord Jesus".
 a. The phrase: "This is now the third time that Jesus shewed himself to his disciples" Please see the [Appearances of Jesus Christ After the Resurrection](#) for links to where the various Gospel accounts deal with this subject.
 b. The phrase: "after that he was risen from the dead" means: 'This limits the time being written about and also lets us know that it is after He took back His own power and authority as God. Before His death, "Jesus" only did and said what God the Father commanded. Now, He is dealing with the disciples using His own power and authority. In this chapter, "Jesus" reveals His own character and His own love for the saved and what He commands His disciples to do'.
22. **C21-S22**: "Jesus" questions Peter for the first time.

- a. The phrase: "So when they had dined" means: 'This is after they had taken His provision'.
 - b. The phrase: "Jesus saith to Simon Peter" means: "'Jesus" talked to Simon Peter but made sure that the others were listening and understood that they were included in what He said'.
 - c. The phrase: "Simon, son of Jonas" means: 'This is the name used when he was acting in the flesh. His physical father was named "Jona" (different name). "Jesus" was making the point that Simon Peter, and the other disciples, were acting in the character of the prophet who ran away from the ministry that God gave him. God blessed final obedience. However, the last that we read, he was pouting under a gourd plant'.
 - d. The phrase: "lovest thou me more than these?" means: 'Our sentence is still speaking about the provision by "Jesus", which was the meal'. Lots of people want to argue that the word "these" refers to lots of different things. But, any application which is not the provision by "Jesus" is taking the word out of context and using the method of Satan to pervert the "word of God". That written, when "Jesus" asks a very similar question two more times, He left out the phrase: "more than these". Therefore, there is a valid argument that "Jesus" was no longer referring to His provision.
23. **C21-S23**: Peter answers "Jesus". Our sentence says: "He saith unto him, Yea, Lord; thou knowest that I love thee". Later we are told that "Peter was grieved". However, while Peter claimed to "love Jesus", his actions did not back his mouth. And, yes, we can talk about the three times of denial, but this time is directly following Peter leading over half of the disciples back into the world. Therefore, this was not just about the three times of denial but also dealt with a deeper problem. Peter felt inadequate to serve. And, while that was true, his feelings did not determine if God commanded him to serve or not. Nor did his failure end his service. And, the same is true for all of us. In addition, none of us lives nor dies alone. We influence others, just like this chapter told us that Peter did. In addition, all of the others also ran and also felt inadequate. Therefore, this chapter is not just about Peter but is about the restoration to service of all of the disciples. And, God will do the same for us when we mess up, no matter how bad we mess up. Yes, there are certain sins which come with permanent consequences. And, while God may not be able to restore us to the same position and job as before, He can still restore us to His service.
24. **C21-S24**: "Jesus" instructs Peter. Our sentence says: "He saith unto him, Feed my lambs". means: 'Provide spiritual food to the spiritual babies'. The next two times "Jesus" says: "Feed my sheep". A pastor should spend twice as much time giving spiritual nutrition to spiritual adults as he does feeding spiritual babies. Unfortunately, most churches appear to be spiritual nurseries. And, it appears as if the pastors keep God's people that way rather than having to answer questions from spiritual teens or spiritual adults.
25. **C21-S25**: "Jesus" questions Peter for the second time. Our sentence says: "He saith to him again the second time, Simon, son of Jonas, lovest thou me?" The notes for sentences before and after this sentence give the relevant doctrine. One of the most important things to do, when reading or studying "the word of God", is to pay attention to context.
26. **C21-S26**: Peter answers "Jesus". Our sentence says: "He saith unto him, Yea, Lord; thou knowest that I love thee".
27. **C21-S27**: "Jesus" instructs Peter. Our sentence says: "He saith unto him, Feed my sheep." means: "."
28. **C21-S28**: "Jesus" questions Peter for the third time.
- a. The phrase: "He saith unto him the third time" means: "'Jesus" said this same thing three times. Most people who accept what the Bible truly says accept that this number is directly related to the number of times that Peter denied "Jesus"'.
 - i. In **John 18:17**, we read: "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." Thus he denied being a disciple and many others have done the same.
 - ii. In **John 18:25**, we read: "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" . . .
 - iii. In **John 18:26-27**, we read: "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew".
 - b. The phrase: "Simon, son of Jonas, lovest thou me?" means: 'The doctrine of this question was explained above'. We should expect similar treatment at the "judgment seat of Christ" if we refuse to serve no matter what the circumstances are. In this chapter, we see the character of

- our "Lord Jesus Christ". There are a lot of liars who claim that he will act with a different character, at that judgment, than He displays in this chapter and throughout "the word of God".
29. **C21-S29**: Peter gets upset with the repeated question. Our sentence says: "Peter was grieved because he said unto him the third time, Lovest thou me?" As explained in the prior note, a lot of saved people will be shocked to receive the same type of treatment at the "judgment seat of Christ".
 30. **C21-S30**: Peter answers "Jesus".
 - a. The phrase: "And he said unto him" means: 'This was Peter's answer in spite of being grieved'.
 - b. The phrase: "Lord, thou knowest all things" means: 'He recognized that he was speaking to God in human flesh and that he could not lie nor even give a partially true answer'.
 - c. The phrase: "thou knowest that I love thee" means: 'I believe that part of this was to get rid of how Peter's guilt was interfering with his service and part of it was to help Peter to always remember, especially when he was tempted to sin, again, in a similar manner'.
 31. **C21-S31**: "Jesus" instructs Peter. Our sentence says: "Jesus saith unto him, Feed my sheep". The doctrine of this sentence was dealt with in prior notes for this chapter.
 32. **C21-S32**: "Jesus" prophesies Peter's future.
 - a. The phrase: "Verily, verily, I say unto you" means: 'This has been verified twice and will be used when God judges these people and others who act like them'.
 - b. The phrase: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst" means: 'This was your past'.
 - c. The phrase: "but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not" means: 'This is your future. Regardless of this truth, do not fail again'.
 33. **C21-S33**: The interpretation of the prophecy. Our sentence says: "This spake he, signifying by what death he should glorify God" means: 'The proper death of a saint of God, especially a martyr death, brings glory to God because it proves that God has changed them enough to stay true no matter what circumstances they experience'.
 34. **C21-S34**: Command to follow regardless of circumstances.
 - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a commandment to the prophecy of the second prior sentence.
 - b. The phrase: "And when he had spoken this" means: "'Jesus" had just told Peter that he would die a martyr death. "Jesus" follows that revelation with a command to follow no matter where it leads'. Yes, Peter would have a martyr death, but it would not be as painful as the death which "Jesus" accepted for our salvation. So, yes, "following Jesus" might require as much from us.
 - c. The phrase: "he saith unto him, Follow me" means: 'This command is a reminder of the commitment that Peter, and the others made when they became disciples'. They made a life-time commitment and their life is not over. Regardless of how we feel, God is not allowing the truly saved to quit short of death.
 35. **C21-S35**: Peter tried to change the conversation away from himself and towards another. Please see the Detailed Note for links to many Bible references, including in the Old Testament, which deal with the betrayal of "Jesus".
 - a. The phrase: "Then Peter, turning about, seeth the disciple whom Jesus loved following" means: 'Peter is desperate to change the subject of the conversation. Seeing John gives Peter inspiration for a change of subject'.
 - b. The phrase: "which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?" means: 'Peter had signed John, at the 'Last Supper', to ask about the prophecy of the betrayal of "Jesus"'. In our next sentence, Peter asks for a prophecy about someone else besides himself. This was to distract from the unpleasant prophecy which "Jesus" had just given about Peter.
 36. **C21-S36**: Peter tried to change the conversation to another disciple. Our sentence says: "Peter seeing him saith to Jesus, Lord, and what shall this man do?" The answer, in the next two sentences, makes it clear that Peter had no right to ask what he did. What God chooses to do with someone else has nothing to do with our personal command to "follow Jesus". Therefore, we should not worry about such things and, instead, concentrate on our own life of obedience.

37. [C21-S37](#): "Jesus" refused to change away from Peter. Our sentence says: "Jesus saith unto him, If I will that he tarry till I come, what is that to thee?" means: 'Basically, no matter what "Jesus" decides to do with another of His disciples, it is not our business'. We need to mind our own business and let God deal with others unless God makes us responsible for the other like a parent is responsible for the behavior of their child.
38. [C21-S38](#): "Jesus" repeats His command. Our sentence says: "follow thou me" means: 'This is a clear, simple and plain command with nothing added for us to use as an excuse for disobedience'.
39. [C21-S39](#): Misunderstanding of doctrine based upon carelessness.
- The phrase: "Then went this saying abroad among the brethren, that that disciple should not die" means: 'Saved people perverted what was actually said'. That is why we need to be careful about history and other sources of information which are maintained by men. Many people claim that John never experienced a martyr death even though history tells us that he was boiled alive in oil and [Revelation 1:9](#) says that John "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ". People were sent there to be literally worked and starved to death. So, we can't say that John never experienced a martyr death, and was resurrected.
 - The phrase: "yet Jesus said not unto him, He shall not die" means: 'All of these things are due to people accepting as fact things which they did not, or could not, verify'.
 - The phrase: "but, If I will that he tarry till I come, what is that to thee?" means: 'This is the true message from "Jesus" and it really was: 'Don't stick your nose in business that belongs only to God'.
40. [C21-S40](#): John's Gospel can be used by God to judge people. Our sentence says: "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" means: 'John wrote this Gospel account and others testified that his account was true'.
41. [C21-S41](#): John did not write everything that "Jesus" did.
- The phrase: "And there are also many other things which Jesus did" means: 'John did not write every little thing'.
 - The phrase: "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" means: 'It would be impossible to write every little thing'.
42. [C21-S42](#): Our sentence says: "Amen". This means: 'It is doubling the last sentence for legal purposes'. The "Amen" is always used to double what was written prior to it and to provide the legal requirement of "two or three witnesses" ([John 8:17](#); [2Corinthians 13:1](#); [Colossians C3S13](#)) for any doctrine which all believers are to accept.

God in the Gospel of John

Declare God	
Son	1:18
God did	
loved the world	3:16
sent His Son	3:17 ; 3:34
giveth the Spirit	3:34
sealed the Son	6:27
God glorified the Son of man	13:32
from God:	
honor	5:44
Jesus	3:2 ; 16:27 ; 16:30
John the Baptist was sent	1:6
Jesus came from God	7:28-29
as reported in God	
men wrought	3:21
God is glorified in the Son of man	13:31
Is / Was God	
Word	1:1
a Spirit	4:24
Equal to Jesus	5:18 ; 10:33
Father	8:41 , 8:42
Father of Jesus	5:18
true	3:33 ; 17:3
man-God:	
believe as reported in God and Jesus	14:1
doeth God service	16:2
evidence that a man is / is not of God	8:47 ; 9:16 ; 9:33
God spake to men	9:29
God will give	11:22
men ask of God	11:22
men give God praise	9:24
men are to glorify God	21:9
men have relationship with God	8:54 ; 20:17 ; 20:28

no man has seen God	1:18
of God:	
angels	1:51
bread	6:33
children	11:52
doctrine	7:17
gift	4:10
glory	11:4 ; 11:40
heard	8:40
kingdom of God	3:3 ; 3:5
Lamb	1:29 ; 1:36
love	5:42
praise	12:43
saved are born of God	1:13
Son of God	1:34 ; 1:49 ; 3:18 ; 5:25 ; 6:46 ; 6:69 ; 9:35 ; 10:36 ; 11:4 ; 11:27 ; 19:7 ; 20:31
sons (plural, us)	1:12
taught	6:45
words	3:34 ; 10:35
works	6:28 ; 6:9 ; 9:3
wrath	3:36
With God	
Jesus	3:2
Son of God	1:3
Word	1:1
Jesus came from God and went to God	13:3
God is called Father (capitalized)	122 times in 103 verses

Questions and Answers

Please use the summary of the book, summaries of each chapter, summaries of each sentence and the special sections on word definitions within this Gospel to teach this book. Then use the following Questions and Answers to verify the student's understanding.

Gospel Overview

1. What is the theme of this Gospel?
 - a. Jesus is the Son of God
2. What did John say was his purpose in writing this Gospel?
 - a. [John 21:31](#) which says: "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."
3. Who is the intended audience of this Gospel and what is the message to each group?
 - a. This Gospel is written to the lost so that they might get saved.
 - b. This Gospel is written to the saved so that they might increase their belief and, thereby, receive the 'more abundant life' which Jesus gives as people mature spiritually.
4. What is the most important thing to do, before reading this Gospel, to get the most out of it?
 - a. Pray for God to use His Holy Spirit to reveal spiritual truth to you through His word.
5. Who gave Jesus the most trouble in His Earthly ministry?
 - a. His own people, the Jews, and especially the religious leaders.
6. What were their main motivations for fighting Him?
 - a. The world, the devil and their flesh. The world provided their culture and the religious beliefs, many of which were wrong. Even when shown that their religious traditions went against the literal interpretation of scripture. Their flesh caused them to worry about losing their place in this world if the people followed Jesus instead of following them. Devils used these two motivations to lead people into doctrinal error, to try and get people to lie, to conspire with themselves and with Judas Iscariot to crucify Jesus and more.
7. Why could the religious leaders not understand the truth which Jesus gave to them?
 - a. They were trying to understand spiritual matters from the perspective of the physical.
8. What is a major part of this Gospel which is not found in any of the other Gospels?
 - a. The teaching of Jesus to His disciples at the 'Last Supper'.
9. What is in the last chapter that is not in the other Gospel and what is the theme of that chapter?
 - a. Chapter 21 deals with disciples, who would become apostles, leaving the ministry and returning to jobs they had in the world. A lot of it tells us about Jesus dealing with Peter, but He also dealt, indirectly, with the others who were with Peter.
10. What is the doctrinal error mentioned at the end of Chapter 21 and why is it mentioned?
 - a. The doctrinal error is that people thought that Jesus said that John would not die before the return of Jesus. It is there to show us that we need to be careful to verify anything which we hear is in the Bible and be very precise in our interpretation of what we read or we can be led into doctrinal error.

Chapter 1

1. What is the theme of this chapter?
 - a. The introduction of Jesus as God's main messenger.
2. What do the first five (5) sentences of this Gospel tell us about Jesus?
 - a. His Divinity.
3. Why was John the Baptist important?
 - a. He was the fore-runner of Jesus who fulfilled prophecy and introduced Jesus to the nation.
4. Where can we learn more about John the Baptist?
 - a. He is mentioned in all of the Gospels. There is a separate Study on the web site which gives all of the references with each Gospel and also puts all references from all Gospels into sequential order.
5. What is the first of the main testimonies from John the Baptist, found in this chapter, and what is the spiritual doctrine of that truth?
 - a. John 1:6-7 says "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." The word "Light" appears 7 times in this chapter and 25 times in this Gospel. The main message is that Jesus makes us understand spiritual truth by shining God's "Light" on everything.
6. What is the main goal of God giving us this "Light"?
 - a. The verses following the declaration about "Light" tells us "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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13). Not only does God's "Light" provide the truth that we need for our initial salvation but God's "Light" also provides the truth which we need to spiritually mature and receive the character of God, which will make us "sons of God".
7. What did the religious leaders think about John the Baptist and what was his answer?
 - a. They wanted to know if he was "the Christ", or "that prophet" or some other prophet reincarnated. John said "no" but added "I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose".
8. What is probably the main testimony from John the Baptist, found in this chapter, and what is the spiritual doctrine of that truth?
 - a. In John 1:32-33 we read that John the Baptist testified "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost". This was the sign that God the Father told John to look for in order to identify God's "Christ".
9. What was the result from this testimony of John the Baptist?
 - a. Several of his disciples left him to follow Jesus. When John the Baptist was asked how he felt about this he replied "He must increase, but I *must* decrease" in John 3:30.
10. What is the conclusion of this chapter?
 - a. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" John 1:36.

Chapter 2

1. What is the theme of this chapter?
 - a. Start of the Public Ministry of Jesus
2. What is the main thing which this chapter provides?
 - a. John provides the outer limits of what he will cover within the rest of his gospel.
3. What does our chapter start with?
 - a. The account of the first miracle.
4. What was the result of this miracle?
 - a. It “[manifested forth his glory; and his disciples believed on him](#)”.
5. What contextual considerations need to be included in order to determine the true doctrine of this miracle?
 - a. The doctrine must introduce Jesus as the “[Son of God](#)”.
 - b. The doctrine must: “[manifested forth his glory](#)”.
 - c. The doctrine must cause “[his disciples believed on him](#)”. This means that it must also cause people today to “[believed on him](#)”.
 - d. The doctrine must match the doctrine and practices of Biblical marriage including the “[marriage feast of the Lamb](#)”.
 - e. The doctrine must match the symbolic usage of “[water](#)” and of “[wine](#)” as they are symbolically used in the New Testament and especially in the Gospels.
6. Explain how neither grape juice nor alcoholic wine provide all of the doctrinal requirements but how the “[fruit of the vine](#)”, which will be served in heaven at “[marriage feast of the Lamb](#)”, will fulfill all of the doctrinal requirements.
 - a.
7. What is the second account found in this chapter?
 - a. The first time that Jesus went to Jerusalem for a Passover during His Earthly ministry.
8. What significant thing did He do according to this account?
 - a. He drove out the money changers and those who sold animals for sacrifice.
9. How did Jesus answer when the Jews challenged Him for His actions?
 - a. He said: “[Destroy this temple, and in three days I will raise it up](#)”.
10. What was the result of this account?
 - a. “[Many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.](#)”

Chapter 3

1. What is the theme of this chapter?
 - a. True Salvation is Spiritual in Nature
2. Who are the two main characters which our chapter tells us that interacted with Jesus?
 - a. Nicodemus
 - b. John the Baptist
3. Who was Nicodemus?
 - a. “a ruler of the Jews”: a political and religious leader who taught and specified doctrine which people were to believe.
4. What was his spiritual condition at this time?
 - a. He was lost.
5. How do we know that his spiritual condition changed?
 - a. In John 19:39 we read that He helped put the body of Jesus in the sepulcher even though it could cost him everything in this world to be identified as a disciple of Jesus.
6. Who was John the Baptist?
 - a. The forerunner of Jesus, the last Old Testament prophet, the prophet who came in the spirit of Elias but was not him. He was the messenger that God the Father used to identify Jesus as God’s “Christ” and the “Son of God”.
7. How did John the Baptist identify God’s “Christ” and the “Son of God”?
 - a. He saw the Holy Spirit descend upon Him in the form of a dove.
8. Why is John the Baptist called “the Baptist”?
 - a. Because he baptized people in the Jordan river by dunking them under the water.
9. Who was the main person that he baptized?
 - a. Jesus
10. What was the symbolic and spiritual significance of his baptism and of all who baptize in the same manner?
 - a. The people were publicly declaring their repentance from sin and agreement to walk in a holy and righteous life which demonstrated a personal relationship with God.

Chapter 4

1. What is the theme of this chapter?
 - a. True Biblical Salvation Results in a Changed Life
2. Where does the main account of this chapter take place?
 - a. Samaria.
3. Why did the Jews go out of their way to avoid going through Samaria?
 - a. Because the Samaritans were half Jew and half other people and they had a different religion. The Jews based their belief for eternal salvation on physical things like “blood” and the fact that they were the physical descendants of Abraham. The Samaritans did not have “pure blood”. Therefore, according to the Jewish religious beliefs, they could not be saved.
4. What verse in the Gospel of John, which came earlier, tells us that their belief was doctrinal error?
 - a. John 1:12-13.
5. Where did Jesus meet this woman?
 - a. At the well when most people stayed inside.
6. What was her reaction to her encounter with Jesus?
 - a. “The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:28-29).
7. What was the reaction of the town people to her testimony?
 - a. “And many of the Samaritans of that city believed on him for the saying of the woman and they besought him that he would tarry with them And many more believed because of his own word And said Now we believe and know that this is indeed the Christ, the Saviour of the world.” (John 4:39-42).
8. What happened after Jesus left Samaria?
 - a. Jesus returned to Cana of Galilee where he did His second miracle but refused to do it until the requester expressed true faith.
9. What is the important announcement of this chapter?
 - a. Jesus announced the start of the ‘Church Age’ when He said: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 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. God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:21-24).
10. What is the short outline of this chapter given in the detail book and web site?
 - a. 4:2 through 4:26 which tell us how Jesus led this woman to salvation.
 - b. 4:21 through 4:24 which tell us how God wants the church to worship Him.
 - c. 4:31 through 4:38 which tell us the provision and reward for serving God.
 - d. 4:47 through 4:54 which tell us the failure of religious ways and the triumph of faith.

Chapter 5

1. What is the theme of this chapter?
 - a. True Salvation is More Important than Anything in this Life
2. What did Jesus do to upset the religious leaders?
 - a. He healed a man on the "sabbath day" and told him "Rise, take up thy bed, and walk."
3. What was the basis of the dispute?
 - a. "The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed." (John 5:10).
 - b. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day." (John 5:16).
 - c. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." (John 5:18).
4. Why did Jesus not obey their religious rules and even told them that their rules were doctrinal error?
 - a. Because three (3) places in the Bible we are told to not add to God's word no take away from it. Their rules, which were based upon traditions and the teaching and preaching of their elders, added to what is written in God's word. In addition, they excused sins of the heart so long as outward religious forms were kept.
5. Why is this important today?
 - a. Because virtually every organized religion of today does the same thing, including those who claim to be 'good Godly fundamental Bible believing Baptists'. Every one that I have ever spoken to received their doctrine from their traditions, their school and / or their favorite commentators. Most non-preachers can not defend their beliefs from the Bible and very few preachers will allow the Bible to correct a deeply held belief.
6. What is the majority of this chapter telling us?
 - a. The answer that Jesus gave to the religious when they wanted to kill Him for breaking their religious rules which went against what the Bible actually said.
7. What, basically, was the first argument that Jesus gave to these religious Jews?
 - a. He did what God the Father told Him to do and what God the Father showed them to do. Therefore, if they had a problem with what He did, they could take it up with God the Father. Since they believed that God the Father provided their salvation and everything that they received, they were not going to argue with God the Father.
8. What was His next argument?
 - a. He provided resurrection and eternal life. If they rejected Him then they were rejecting their own hope of salvation.
9. What witnesses did He then give to support His claims?
 - a. John the Baptist
 - b. The works (miracles) that He did
 - c. Moses and the scriptures
10. What did He tell them would happen to them if they refused to come to Him?
 - a. They would believe a lie and be eternally condemned.

Chapter 6

1. What is the theme of this chapter?
 - a. True Salvation Requires our Participation
2. What is the first miracle found in this chapter?
 - a. Jesus feeding 5, 000 men plus women and children.
3. How did the people react?
 - a. The people said “This is of a truth that prophet that should come into the world” (John 6:14) and tried to take Him by force to make Him fulfill the role that they believed Christ would have (John 6:14). That is, they tried to make the Son of God do what their religion dictated instead of submitting to the will of the Son of God.
4. How did Jesus respond to their reaction?
 - a. “he departed again into a mountain himself alone” (John 6:14).
5. What were the next two miracles found in this chapter and how are they related?
 - a. Jesus walking on the water and taking them to shore immediately as soon as He entered the boat. (John 6:16-21).
6. When the people caught up with Jesus the next day, why did He reject them and their claims to want to follow Him?
 - a. “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. 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.” (John 6:26-27). They had the wrong motive in that they sought physical things instead of spiritual rewards.
7. What was their reaction to being told to work for God’s kingdom?
 - a. They claimed that God fed their fathers in the wilderness while they did nothing for God. Therefore, they expected Jesus to set up a heavenly welfare system.
8. What was the main spiritual task the Jesus kept telling them to do?
 - a. Believe on Jesus because God the Father sent Him and because He offered “everlasting life”.
9. What did Jesus tell them they had to do, which was a spiritual analogy, and which offended them?
 - a. “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:53).
10. What was the true meaning of His spiritual analogy?
 - a. Bread is food and food gets turned into the cells of our body. He meant that we must let His example of how to live in this physical world become the basis (controlling part) of our physical lived.
 - b. What we drink becomes the basis of our blood and the sustainer of our life. The Bible tells us that life is in the blood and Jesus was offering spiritual life. He was saying that we must let the spiritual life, which he provides, be the sustainer and source of all of our life.
 - c. When he said “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you”, He was telling us that people who do not let Him change their life this way are not saved no matter what religious thing they do, even including saying the ‘sinner’s prayer’.

Chapter 7

1. What is the theme of this chapter?
 - a. The Difference Between Spirit Led Religion and Fleshly Religion
2. Who are the three groups of people who rejected Jesus in this chapter and why did each reject?
 - a. His physical family rejected because ‘familiarity breeds contempt’. (John 7:3-5)
 - b. The Jews rejected Him because he did not keep their traditional religious rules. (John 7:12, 20, 30)
 - c. The Jewish rulers rejected Him because He threatened their worldly position. (John 7:32, 47-53)
3. What reason did Jesus give to His family for why the world hated Him?
 - a. “The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.” (John 7:7).
4. What was the main defense of Jesus when challenged about His doctrine?
 - a. “My doctrine is not mine, but his that sent me” (John 7:16).
5. What is the main precept of this chapter and how does it apply to the arguments about doctrine?
 - a. “Judge not according to the appearance, but judge righteous judgment” (John 7:24). The outward show of religion is “appearance”, which we are to not use. The inward change, that caused by a personal relationship with God and that comes out, is “righteousness” (“doing the right thing at the right time with the right attitude and the right way”). We are to look at (“judge”) inward attitudes, inward motivations and outward actions based upon inward traits instead of complying with religious rules.
6. What is the main promise of this chapter?
 - a. “If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)” (John 7:37-39).
7. Why did some believe on Him thinking that he was the promised “Christ”?
 - a. Because of His miracles (John 7:31).
 - b. Because of His sayings (John 7:40).
8. Why did the officers sent from the chief priests and Pharisees not arrest Jesus?
 - a. “The officers answered, Never man spake like this man.” (John 7:46).
9. What religious reason did the regular people and the pharisees give for rejecting Jesus?
 - a. They thought that He came from Galilee and not Bethlehem. As religion often leads people to do, they judged upon incomplete, and wrong, information without first actually verifying that knowledge.
10. Why could the people not understand the spiritual truths which Jesus gave them in this chapter?
 - a. “the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1Corinthians 2:14) . They were using “natural” reasoning instead is Spirit led reasoning. That is why we have the main precept of this chapter which is: “Judge not according to the appearance, but judge righteous judgment” (John 7:24).

Chapter 8

1. What is the theme of this chapter?
 - a. The Conflict Between Spirit Led Religion and Fleshly Religion
2. How did the scribes and Pharisees try to trap Jesus?
 - a. They brought Him a woman whom they claimed was caught in adultery.
3. Why was the woman actually not guilty of adultery?
 - a. The true Biblical definition of adultery is "a spiritual sin of violating a covenant agreement made by a vow before God".
4. What was her actual sin?
 - a. Fornication. All sexual sin is fornication but fornication is not limited to sexual sin. It is "any violation of a sanctified relationship which includes a child of God worshiping any being other than God".
5. What did Jesus tell His audience after disposing of this matter and how is His answer related to the interruption of His teaching by the scribes and Pharisees?
 - a. 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" (John 8:12). Light allows us to see and understand things. In the statement from Jesus, "darkness" represents leading from the world, our flesh and devils. Jesus was telling everyone that the only way to truly see and understand any and all truth was to "followeth me" ("have a life-style of following Jesus"). The scribes and Pharisees wrongly accused this woman because they used religious rules and religious definitions for Biblical words instead of using God's true Biblical rules and definitions. We do not get God's truth by studying religious traditions and the Bible under the leadership of men but by studying God's word using God's Holy Spirit and doing it so that we can "followeth Jesus" ("have a life-style of doing things the same way as Jesus did them").
6. What follow-up message did Jesus give to those Jews which believed on him?
 - a. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32). Here we have a basic part of the definition of "disciple". They not only must have a disciplined life (pray and study God's word daily and accept discipline when failing) but they must "continue in my word" ("have God's word control all of the aspects of life").
7. How did Jesus say that we get free from the control of sin and how is His statement applied in people's lives?
 - a. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36). It takes time to "make" something. He did not say 'set free' but said "make you". This requires an ongoing personal relationship with Him and not just doing a one-time religious act.
8. How did Jesus say that we can tell the difference between some who truly follow Jesus and a religious liar?
 - a. "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39), "If God were your Father, ye would love me (obey His commandments): for I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42). "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44). We are to look at how people actually live and determine if their life is controlled by a devil or by God's Holy Spirit.
9. What is the last thing that this chapter reports Jesus saying and why is it doctrinally important?
 - a. "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58). Here Jesus was claiming to be God and the "I am" who spoke to Abraham. This disproves the claims of all religions who deny the deity of Jesus.
10. How did the Jews react to His statement and why is it doctrinally important?

- a. "Then took they up stones to cast at him." (John 8:59). This was the prescribed death for a blasphemer and they understood what Jesus was saying, which is why they thought that He was a blasphemer. This disproves all claims that Jesus never claimed to be God and shows the foolishness of religions who claim to know more about Jewish doctrine than the Jews who lived in the day of Jesus because they want to claim that the Jews never understood that Jesus claimed to be 'God in human flesh'.

Chapter 9

1. What is the theme of this chapter?
 - a. True Salvation Requires Being Willing to Suffer
2. What was the doctrinal error which the disciples believed and that Jesus corrected in this chapter?
 - a. That any suffering in this world must be due to someone sinning. This is the basis of the gospel from devils called 'Health and Welfare'. It claims that everyone who is right with God is blessed and healthy and wealthy and happy while anyone who is suffering is, obviously, being cursed by God for sin.
3. What did Jesus say was the true cause for this man suffering?
 - a. "that the works of God should be made manifest in him" (John 9:3). When we suffer for the kingdom of God, and do so with the right attitude, God promises us eternal blessings for doing so.
4. What did Jesus do to "manifest the works of God"?
 - a. He healed the blind man on the sabbath.
5. What was the reaction by the Jews?
 - a. "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them." (John 9:6).
6. What did the Pharisees eventually do to the blind man?
 - a. "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." (John 9:34).
7. What was the basis of their claim and how do we know that they were wrong?
 - a. Since they claimed "Thou wast altogether born in sins", their doctrine was based upon the doctrinal error which this whole chapter is about and which Jesus explained was error at the start of this chapter.
8. How did Jesus react to the man who refused to bow to religious error even though they cast him out of the Temple?
 - a. Jesus saved him (John 9:35-39).
9. How did Jesus react to the Pharisees who threw the man out of the Temple based upon doctrinal error?
 - a. He condemned them and said that they would never be saved because "your sin remaineth" (John 9:41).
10. What was their sin that Jesus said that it was so bad that it would never be forgiven?
 - a. "If ye were blind, ye should have no sin: but now ye say, We see" (John 9:41). They refused to allow the Word of God to correct their doctrinal error and claimed that they knew true doctrine ("ye say, We see") and had confessed that they knowingly and deliberately chose doctrinal error over the truth of God's word.

Chapter 10

1. What is the theme of this chapter?
 - a. The Good Shepherd
2. What is an alternate theme for the chapter?
 - a. A true relationship with Jesus Christ
3. What does our chapter tell us is the difference between the “good shepherd” and “an hireling”?
 - a. “the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.” (10:11-12).
4. What is the critical doctrine, within this chapter about sheep?
 - a. We separate true sheep from false by the doctrinal statements: “My sheep hear my voice, and I know them, and they follow me” (10:27) and “But ye believe not, because ye are not of my sheep, as I said unto you” (10:26).
5. What is the application of this doctrinal truth given in the chapter summary?
 - a. ‘True believers hear (listen and obey) the true words of Jesus, which come from what is literally written in the Bible, even when it goes against what they believed before hearing the words of Jesus. However, false professors stick with their prior religious beliefs. This difference is a life-style difference and not short-term difference because liars can act right for a short term and true believers can continue in sin for a short-term. However, time will tell the true difference’
6. What does our chapter tell us are the elements of a true relationship between God and His people?
 - a. way: in 10:1 through 10:2
 - b. voice: in 10:4 through 10:5
 - c. preacher: in 10:7 through 10:8
 - d. protection: in 10:11 through 10:13
 - e. way to judge: in 10:19 through 10:21
 - f. witness: in 10:21 through 10:22
 - g. sheep: in 10:26 through 10:29
 - h. belief: in 10:34 through 10:38
7. What type of relationship does our chapter describe and what is the true result of that relationship?
 - a. It is ‘an ongoing personal relationship which causes the saved person to mature spiritually’.
8. What is the main doctrinal statement, within this chapter, which is the basis of the prior answer?
 - a. John 10:10 says: “I (Jesus Christ) am come that they might have life, and that they might have it more abundantly”. The phrase “have it more abundantly” is added (“and”) to the phrase “that they might have life”. Thus, “the life...more abundantly” is added (“and”) after receiving initial salvation (“that they might have life”).
9. What is the main doctrinal error which many believe but which our chapter disproves?
 - a. That all saved people receive everything at our initial profession and that there is nothing to gain by maintaining an ongoing personal relationship, not by quitting our sinful lifestyle, nor by spiritually maturing, nor by suffering in order to serve the kingdom of God. All of these things which this false doctrine deny are the results of “the life...more abundantly”.
10. What evidence did Jesus provide that He was the true messenger from God and what similar evidence should we look for in the life of anyone who claims to be a messenger from God?
 - a. “If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.” (10:38). We are to look for the

evidence of God's power in the life and ministry of the person because that is the true evidence of approval from God.

Chapter 11

1. What is the theme of this chapter?
 - a. The Raising of Lazarus from the dead.
2. In the Chapter Summary it was shown that the prior chapter told us the difference between the true “sheep” of Jesus and the false “sheep”. They are lost religious people who claim salvation based upon their religious activities and religious position. In the prior chapter Jesus said that He would give His life for the “sheep”. Of course, He had to die before He could rise. In this chapter Jesus says that He is the resurrection, but Mary is the only person who understands. In our next chapter we read about her anointing Him for His death. After that this gospel goes into the 'Last Supper' and then the crucifixion. So, what is the doctrinal truth that we see in the order of these chapters?
 - a. First, in these chapters, we see Jesus trying to separate His people from others and prepare them for upcoming events. An important doctrine of the Bible, which many people deny because they believe the doctrine of devils, is that God makes a difference between His people and the lost. That difference literally extends to the difference between being in Heaven for eternity or being in the “lake of fire” for eternity.
 - b. Secondly, we see the importance of paying attention to context and the order that God presents things in. I have never heard anyone point out this sequence which supports this important doctrine and it is pointed out here only with the consideration of context and the order in which God had John present this Gospel.
3. Why did Jesus deliberately stay where he was until Lazarus had been dead and buried for 4 days?
 - a. “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” (John 11:4). For the glory of God.
 - b. “And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.” (John 11:15). This miracle was to make sure that they believed.
 - c. “Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days” (John 11:39). To remove any doubt that Lazarus was really dead.
 - d. “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:26-27). To prepare His disciples for the lesson He was going to teach about death and resurrection. Unfortunately, according to the next chapter, Mary was the only disciple to understand.
 - e. We see in the reactions of all of the disciples, through the remainder of this Gospel, that even God’s children will miss plainly spoken spiritual truth if they are not willing to believe that truth when it goes against all of their prior religious training. This is a warning to God’s people today to be careful to put God’s word above all else when it comes to belief (John 3:12; 5:47).
4. What did Jesus say when He decided to go to the house of Lazarus and what did He clarify that to mean?
 - a. “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep” (11:11), “Lazarus is dead” (11:14). This shows us that physical death is called “sleep” for the child of God because they are still spiritually alive.
5. What is the difference in attitude between Martha and Mary when they say “Lord, if thou hadst been here, my brother had not died”? What is the evidence of this difference in attitude?
 - a. “Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house” (11:20). Martha went and confronted Jesus while Mary waited to be called.
 - b. “Then when Mary was come where Jesus was, and saw him, she fell down at his feet” (11:32). Mary was in a position of worship and begging while Martha stood and demanded an answer.
6. What was Martha’s objection to the commandment “Take ye away the stone” and what does this prove?

- a. "Lord, by this time he stinketh: for he hath been *dead* four days" (11:39). This proves that Lazarus was truly physically dead and that corruption of death had touched his body. Jesus was in the grave for only 3 days and no corruption touched His body.
7. What was the answer to Martha from Jesus?
 - a. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (11:40).
8. What was the reaction of the Jews who were there?
 - a. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done." (11:45-46).
9. What was the reaction of the chief priests and the Pharisees?
 - a. "from that day forth they took counsel together for to put him to death." (11:53).
 - b. "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" (11:57).
10. What was the reaction by Jesus?
 - a. "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." (11:54). He only did this until it was time for the 'Last Supper', His betrayal, crucifixion, death and resurrection. Here we see that we are to wait on God's time before we do something but we should continue in the ministry that God gave us until God's time to do something else.

Chapter 12

1. What is the theme of this chapter?
 - a. Jesus is Glorified Before His Death
2. How was Jesus glorified?
 - a. First, Mary anoints Him for His burial with an ointment normally reserved for the very rich.
 - b. Then The people prepared branches of palm trees and honored Him as He entered Jerusalem.
 - c. Then God the Father acknowledged Him from Heaven.
3. What was the result of these actions?
 - a. In each of the three accounts we see Him rejected. In the first account, Judas Iscariot rejected Him and this was the incident which drove him to seek an agreement with the Jewish leaders.
 - b. In the second account, The Pharisees expressed how He threatened their position and power.
 - c. In the third account the people rejected Him, as Isaiah prophesied and our chapter explains.
 - d. In addition, some believed but refused to confess their belief because of the fear of men.
4. What was the reaction to Mary glorifying Jesus?
 - a. The disciples thought she was wrong.
 - b. Judas Iscariot openly criticized her.
 - c. According to another Gospel, their host criticized Jesus, in his mind, for allowing Mary to touch Him.
 - d. Jesus told them all **“Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.”** (12:7-8).
5. Besides Mary, who truly supported Jesus at this time?
 - a. Her brother Lazarus who was raised from the grave and openly testified of such.
6. What was the reaction from Jesus to the group who believed but refused to publicly express it?
 - a. In 12:44-50 He said that **“whosoever believeth on me should not abide in darkness”** and much more which very strongly suggests, but does not doctrinally say, that these people were still lost because their belief did not result in a changed life.
7. What is the importance of the invitation to salvation given in this chapter?
 - a. It is the last public invitation reported by John. After this John goes into the “Last Supper” and from this point on Jesus only spoke to the lost as required for His trial and crucifixion. While Jesus did give Pilate a chance to get saved, it was not as clear as all prior invitations. In addition, the thief on the cross was saved but he initiated all contact, not Jesus.
8. Why is this doctrinally important?
 - a. At this point, people who rejected Him would do so no matter what evidence and motivation God provided. Further, we see here that people believed Him, but who also refused to act upon that belief and were apparently rejected by God. The application is that most people who wait until later to get saved probably will not do so and the more that they delay the less chance they have of being saved.
9. What was the statement from Jesus which caused to people confusion because it disagreed with their religious traditions?
 - a. **“And I, if I be lifted up from the earth, will draw all men unto me.”** (12:32). **“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?”** (12:34). Their traditional religion knew nothing about the betrayal, suffering, crucifixion death and resurrection of Christ.
10. What is the main warning that Jesus gives at the end (12:44-50) of this chapter?
 - a. People who refuse Jesus or His words and those who **“abide in darkness”** will face judgment by God the Father **“in the last day”** (at the great white throne judgment). Most, if not all, of these people will go to the **“lake of fire”** for eternity.

Chapter 13

1. What is the theme of this chapter?
 - a. Last Supper: The Betrayal by Judas
2. What did Jesus do when He knew that the devil had entered Judas?
 - a. He ignored that and concentrated on giving lessons to the disciples at the Last Supper.
3. How did Jesus teach this lesson?
 - a. He first demonstrated what they were to do and then explained the doctrine. A demonstration helps understanding quite a lot.
4. In this chapter, what did Jesus say would make us happy?
 - a. If we know and do things which humble ourselves (13:17).
5. Why did Jesus include Judas in the 'Last Supper' and in the foot washing?
 - a. "that the scripture may be fulfilled" (13:18). We should always try to obey the Bible and fulfill scripture like Jesus did.
6. After fulfilling scripture, how did Jesus treat Judas while knowing that Judas would betray Him?
 - a. He told Judas "That thou doest, do quickly". He did not fight against the plan of God even when He knew how He would suffer in the flesh.
7. What did Jesus do after Judas left?
 - a. He gave personal instruction to the disciples who were loyal and who would be the core of His church going forward.
8. What was the main thing which Jesus commanded this core group to do?
 - a. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (13:34-35).
9. What reason did Jesus give for this "new commandment"?
 - a. "Whither I go, ye cannot come" (13:33). He was returning to Heaven and this was a commandment that He wanted them to obey in place of His physical presence. He wanted His disciples to represent Him to others, especially to His church.
10. What was the reaction from Jesus when Peter objected to His going away without them?
 - a. Jesus prophesied the denial by Peter.

Chapter 14

1. What is the theme of this chapter?
 - a. Last Supper: Jesus Gives Conditional Promises
2. What are the two primary requirements for receiving the promises of this chapter?
 - a. “*love Jesus*”
 - b. “*keep His commandments*”
3. What is the reaction of most people when they don't receive the promises of this chapter?
 - a. They blame God for not keeping His promises instead of looking at their own failure to meet God's requirements.
 - b. They are filled with pride at ‘*making it without God's help*’ and Have God resist them ([James 4:6](#); [1Peter 5:5](#)).
4. What is the doctrinal significance of these promises being made before the death of Jesus?
 - a. They were made while He was still living as ‘*just a human man*’ and before He took back His power to become “*Lord Jesus*” after His resurrection.
 - b. Because of this, these are not legally based promises (from our “*Lord*”) but are based upon our following the example of “*Jesus*” for how to live in the flesh using the power of God's Holy Ghost.
 - c. They require us to demonstrate true Biblical “*faith*” by following the example of “*Jesus*”.
5. Where are all of these, and other promises made in the Gospels, listed so that they are easily found?
 - a. In the section called [Promises](#), found in the Study called [Significant Gospel Events \(at ljc1611kiv.com\)](#).
6. What is the main doctrinal error believed about the first promise of this chapter?
 - a. While there are “*many mansions*”, we are only promised a “*place*”.
7. Besides the requirements already mentioned, where else do we find restrictions upon receiving this promise?
 - a. In the parables of the “*pounds*” (Luke 19) and the “*talents*” (Matthew 25). The ones who returned a profit were made rulers of cities in proportion to the amount of profit which God received. The two examples of people who returned no profit to God lost the single (“*pound*” / “*talent*”) that they had and were eternal paupers with no rule over anyone and no mansion.
8. What does our chapter tell us is required to receive this reward?
 - a. 14:6 tells us “*And*” (added to the promise) “*whither I go ye know, and the way ye know*”. 14:6 says “*I am the way, the truth, and the life: no man cometh unto the Father, but by me*”. We must have an ongoing personal relationship with Jesus and follow in His steps if we wish to receive the promises which these references are added to.
9. Where does this chapter tell us that the requirement of “*love Jesus*” is?
 - a. 14:15 says: “*If ye love me, keep my commandments*”. This is part of the basis for the answer to the second question.
10. What is probably the most important promise of this chapter and what results will come from this promise?
 - a. 14:26 says: “*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.*” 16:8 adds “*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment*”. Most religions which claim a special ministry from God's Holy Spirit deny that He will “*reprove*” these things and instead claim that He allows and approves of them. With such doctrine they prove that their true spiritual guidance comes from a devil.

Chapter 15

1. What is the theme of this chapter?
 - a. Last Supper: Jesus Explains Abiding Love
2. What is the main requirement for receiving the promises of this chapter?
 - a. 15:4 says: “Abide in me”. In addition, 15:2 says: “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”. The phrase “he taketh away” means that God will kill or at least remove from the fellowship of a true church. The word “purgeth” means that God takes away anything which interferes with the “branch that beareth fruit”. Further, 15:5 says: “He that abideth in me, and I in him, the same bringeth forth much fruit”. Thus, we see the direct link from “abiding in me (Jesus)” to “bringeth forth much fruit” (‘life-style fruit bearing’). Finally, 15:8 says “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples”. Therefore, our personally (“ye”) “bearing much fruit” allows God the Father to be “glorified” and makes us personally (“ye”) “disciples” of Jesus, which lets us receive many promises which are limited to those people who meet these two specific requirements.
3. What is the main requirement for us to “abide in me (Jesus)” and receive these promises?
 - a. 15:10 says “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.” Therefore, the primary requirement is to personally (“ye”) “keep my commandments”.
4. What is the primary promise to those who “keep his commandments” and “abide in his love”?
 - a. 15:11 says: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full”.
5. What is the next great promise and what are some of the results of that promise?
 - a. 15:14-15 says: “Ye are my friends, if ye do whatsoever I command you. 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.” With this we have:
 - Abraham was “a friend of God”. We can expect to be treated like Abraham.
 - We are promised to know “all things that I have heard of my Father”: God’s knowledge, understanding, wisdom and more so long as we can receive it and handle it Godly.
6. What is the requirement, given in the same verse / sentence, for us to receive the promise of: “whatsoever ye shall ask of the Father in my name, he may give it you”?
 - a. “I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain”. If we do not have “remaining fruit” then we can not ‘claim’ this promise.
7. What does Jesus promise will be the response from the world to those who truly have “remaining fruit”?
 - a. 15:20 says: “If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also”.
8. What reason does Jesus give for this behavior?
 - a. 15:18-19 says: “If the world hate you, ye know that it hated me before it hated you. 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.”.
9. The last promise of this chapter is that Jesus will send “the Comforter”. What does our chapter tell us is the reason for this promise and what is the main significance of this reason?
 - a. 15:26 says: “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”.

- First, He will “testify” of the “truth”, since He is “the Spirit of truth”.
- Since God’s word is “the truth” (John 17:17), he will agree completely, and support, with the word of God. Anything which does not match the word of God, or is not based upon the word of God, is from the world, our flesh or a devil (1John 4).
- Next, the phrase “he shall testify of me (Jesus)” means that people who claim to have God’s Holy Spirit but who do not “testify of me (Jesus)” are lost liars or are quenching and frustrating God’s Holy spirit.

10. What is the doctrinal meaning of the last verse in this chapter?

- a. First, it starts with the word “and”, which adds it to the prior verse. In addition, since both verses form a single sentence, they must be considered together in order to avoid doctrinal error.
- b. Next, all of the considerations of the prior answer apply here, based upon the prior point.
- c. Next, our verse says (“ye”), which makes it a personal command which the saved will be judged for how well they obey it.
- d. Next, our verse says (“also”), which means that this command is done with God’s Holy Spirit.
- e. Next, our verse says (“shall”), which makes it non-optional. Disobedience brings punishments which were named at the start of the chapter (15:2).
- f. Next, our verse says (“bear witness”), which means that we must do the ‘Great Commission’.
- g. Next, our verse says (“because ye have been with me from the beginning”). Jesus Christ has been with each saved person personally (“ye”) “from the beginning” of their personal salvation. He has been faithful to us in spite of our sinful lives and no matter what circumstances we face. We are to “bear witness” of all that He has done for us personally through all of that time and all of those circumstances.

Chapter 16

1. What is the theme of this chapter?
 - a. Last Supper: Jesus Explains our need for the Holy Spirit
2. What is the main prophecy about future believers that is found in this chapter?
 - a. 16:1-2 says “These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” 16:20 says “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.” 16:32 says “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.” In all of these prophecies we see fear and persecution for the believers.
3. What particular prophecies give the future failures of the eleven disciples who were with Him then?
 - a. 16:20 says “ye shall weep and lament...and ye shall be sorrowful” because they refused to believe His prophecies of His own death and resurrection. If they had believed then the death would not have caused as much “sorrow”. While they would have some “sorrow”, they would not have “wept and lamented”.
 - b. 16:32 says “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone”. People like to concentrate on Peter’s denial but all except John “scattered”.
 - c. In both of these prophecies we see their failures. However, we can also see these failures in believers of today even though we have a completed Bible and the indwelling Holy Spirit which they did not have.
4. What hope for help and comfort did Jesus give with these prophecies?
 - a. In 16:4 He said that they would remember His prophecy.
 - b. In 16:7 He said that he would send the Comforter, which is God’s Holy Spirit.
 - c. In 16:7-11 He said that God’s Holy Spirit would “reprove the world”, which means that God’s Holy Spirit would fight for them.
 - d. In 16:13 we read that “the Spirit of truth...will guide you into all truth”. That means that they will have comfort from the assurance of being in God’s truth.
 - e. In 16:15 we are told that God’s Holy Spirit will show the things of God the Father to people who are serving God in spite of persecution. This means that those people (not all saved) will see the promise of future reward which is given in proportion to the amount of sacrifice made for the service of God while we are in this flesh.
 - f. In 16:20 we read: “your sorrow shall be turned into joy” and 16:22 says: “your heart shall rejoice, and your joy no man taketh from you”. While the interpretation of these two promises apply to the disciples who saw the risen savior, we can also expect some application to us because of 20:29.
 - g. In 16:23-24 we have a promise of answered prayer “that your joy may be full”.
 - h. In 16:33 we read “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.”
5. Where can these promises and prophecies be easily found listed for our reference?
 - a. In the Study called [Significant Gospel Events \(at ljc1611kjv.com\)](http://ljc1611kjv.com).
6. What are the requirements for us to receive these promises today and how can we know that these requirements apply to the promises of this chapter?
 - a. This chapter is a continuation of the statements by Jesus to these disciples which is found in the prior chapter. Therefore, because of context, the requirements of the prior chapter still apply. In particular, the requirement to “abide” in Jesus Christ and His word, and the requirement to “do His commandments” very

definitely apply. Failure to meet these requirements is probably the main reason for saved people not receiving these promises today.

7. What is meant by the phrase “ask the Father in my name” found in 16:23?
 - a. This is not just a phrase that we tack onto our prayers. The true Biblical meaning of this phrase is ‘in the power and authority of His name’. We can use His power and authority only because He gave it and only when we, in our heart, recognize the sacrifice and service that He gave to God the Father in order to receive His power and authority. Hebrews 12:2 tells us: “Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” When we fail to recognize this truth, in our heart, we fail to meet the requirement to use the phrase “ask the Father in my name”.
8. How does the statement in 16:28 apply to us today?
 - a. 1John 2:1 tells us that, since Jesus returned to God the Father, He is our advocate.
9. Why did Jesus make these prophecies and promises?
 - a. “These things I have spoken unto you, that in me ye might have peace” (16:33). Most people do not have the true Biblical “peace of God” nor do they have the true Biblical “peace with God” because they do not do their part to maintain the ongoing personal relationship which is meant by “in me”.
10. How does our chapter tell us that we can have “good cheer”?
 - a. This also is “in me”, which means that we must do our part to maintain the ongoing personal relationship. If we walk away from our relationship then He can not “overcome the world” for the problems and circumstances of our life.

Chapter 17

1. What is the theme of this chapter?
 - a. Last Supper: The Lord's prayer for His disciples
2. How is this prayer different from what is commonly called 'the Lord's prayer'?
 - a. That prayer was truly and example prayer of how we are to pray. It was not a prayer by our Lord for His disciples like this chapter is.
3. How do we know that this prayer is applied to us of today?
 - a. In 17:20-21 we read: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us".
4. What is the main result that Jesus prayed for?
 - a. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (17:21). This is a prayer for unity which rarely exists today.
5. What is the pattern in this prayer as seen by looking at the context of the chapter?
 - a. First, Jesus acknowledges the ministry and promise that God the Father gave to Him and the fact that He fulfilled that ministry. Based upon His fulfilling the ministry, he asks God the Father to provide His promise to God the Son.
 - b. Second, Jesus prays for His disciples who will become His Apostles. He declares that He has given them the message and ministry from God the Father and prays for them while deliberately excluding the lost from this prayer.
 - c. Next, He prays that the ministry be turned over to these disciples because He is leaving but they will remain.
 - d. Next, He recognizes the steps following His handing over the ministry.
 - e. Next, Jesus prays for their future needs in order to do the ministry.
 - f. Last, Jesus prays for future believers who will take over the ministry.
6. What is the central emphasis of this prayer?
 - a. This entire prayer is centered on the ministry and the spiritual needs to advance the ministry. Even though Jesus is going to the cross, He does not pray about that in public but waits until He is praying in private. The example is that public prayer should be for spiritual needs and should be centered on the ministry while personal needs are dealt with in private prayer. We not only see this truth in this chapter but an examination of Paul's recorded prayers will reveal the same pattern.
7. How does Jesus pray for God the Father to provide for the disciples so that they can do the ministry that will be given to them?
 - a. First, He recognizes that He has prepared them for the ministry by "manifesting thy name unto them". (17:6).
 - b. Next, He recognizes that "they have kept thy word". (17:6).
 - c. Next He prays that "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" (17:8). That is, they have received and accepted all that was required in order for them to take over the ministry.
 - d. Next, He makes a distinction between them and "the world" and He excludes "the world" from this prayer (17:9).
 - e. Next, He recognizes that they have responded properly and that "I am glorified in them" (17:10).
 - f. Now, He prays that they will have unity (17:11).
 - g. Next, He prays that they will have His joy (17:13).

- h. Next, He recognizes that “they are not of the world, even as I am not of the world”. Because of this, Jesus prays for their protection and sanctification. (17:15-17).
8. How does Jesus include the believers of today?
- a. 17:20 says: “Neither pray I for these alone, but for them also which shall believe on me through their word”
 - b. 17:21-23 adds in a prayer for our unity so that the world will believe our message.
9. What is the last thing that Jesus prays for future believers?
- a. That they will be in Heaven and “that they may behold my glory, which thou hast given me”. (17:24).
10. How does Jesus end this prayer?
- a. “O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” (17:25-26). Here Jesus first recognizes what God the Father requires “that the love wherewith thou hast loved me may be in them, and I in them”. Then He acknowledges that he has fulfilled God the Father’s requirement. Then He requests, not demands, that God the Father fulfill His promise.

Chapter 18

1. What is the theme of this chapter?
 - a. The Betrayal of Jesus
2. When and where does this occur?
 - a. In the garden after the 'Last Supper'.
3. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a. In the Study called Significant Gospel Events (at ljc1611kiv.com).
4. Who betrays Jesus, what other title does the Bible give him and where can that title be found?
 - a. Judas Iscariot is also called "the son of perdition" and he is identified in 2Thessalonians 2:3 and in Revelation 17 where he is also called "the beast".
5. What is the common name for him which comes from doctrinal error and why is he given this wrong name?
 - a. Most people wrongly call him 'the antichrist'. He was given this name by true "antichrists" (1John 2:18,22; 1John 4:3; 2John 1:7) to distract believers from them and from the doctrinal error which they introduce into God's true church. The Bible warns us that there are many and that they are in the world today trying to turn God's people away from their ongoing personal relationship with Christ which will mature them spiritually and make them effective to God's kingdom.
6. Who all were involved in this betrayal, according to our chapter?
 - a. "the son of perdition"
 - b. the Jewish Rulers
 - c. the servants of the Jewish Rulers
 - d. and the Jewish people in general
7. What other, similar, act is reported in this chapter?
 - a. He was denied by Peter
 - b. abandoned by the other disciples
 - c. the Roman government went along with a '*murder by abuse of the law*'
8. What is the application of this truth about the people involved?
 - a. All people of the world are represented and no group can honestly point their finger at another group while declaring their own group innocent.
9. What answer did Jesus give Pilate when Pilate asked "what hast thou done"? What question was Jesus really answering?
 - a. In 18:36 we read: "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 was really answering why He was betrayed, which is that men did the will of devils who were fighting a spiritual war. His physical death did not win them the spiritual war.
10. What answer did Jesus give Pilate when Pilate asked "Art thou a king then"? What was the reaction by Pilate to the answer and the consequence to Pilate?
 - a. 18:37 tell us "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." 18:38 goes on to say "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." This tells us that he did not "heareth my (Jesus) voice", was not "of the truth", and while Pilate said "I find in him no fault at all", he did not say that Jesus was "the truth". He did not confess Jesus and died lost.

Chapter 19

1. What is the theme of this chapter?
 - a. The Crucifixion
2. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a. In the Study called [Significant Gospel Events \(at ljc1611kiv.com\)](http://ljc1611kiv.com).
3. Why did Pilate scourge Jesus?
 - a. He was trying to get the Jewish leaders to accept a punishment less than crucifixion.
4. When Pilate brought Jesus out after the scourging and beating, were the people satisfied?
 - a. No. 19:6 tells us “[When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him](#)”.
5. When Pilate asked them “[Shall I crucify your King?](#)”, what was their answer and how did it affect future generations?
 - a. In 19:15 we read: “[The chief priests answered, We have no king but Caesar](#)”. Therefore, the Jews received no help from God when they rebelled and the Roman Army tore down the Temple and killed many Jews. In addition, Matthew 27:25 “[Then answered all the people, and said, His blood be on us, and on our children.](#)” Therefore, the Jews condemned their own future generations.
6. What sign did Pilate put on the cross of Jesus, in what languages, and why?
 - a. The sign said: “[JESUS OF NAZARETH THE KING OF THE JEWS](#)” in Hebrew, Greek and Latin so that all would know what it said regardless of the language which they understood.
7. What was the reaction by the religious leaders and why did they want Pilate to change the sign?
 - a. 19:21 says: “[Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews](#)”. This change would allow them to claim that Jesus was the liar and not them. This is typical of statements coming from politicians, even today. However, God would not allow Pilate to tell this lie against His Son.
8. What are the eight (8) sayings from the cross?
 - a. “[Woman, behold thy son!](#)” (John 19:26).
 - b. “[Behold thy mother!](#)” (John 19:27).
 - c. “[Father, forgive them; for they know not what they do](#)” (Luke 23:34).
 - d. “[Verily I say unto thee, To day shalt thou be with me in paradise](#)” (Luke 23:42).
 - e. “[I thirst](#)” (John 19:28).
 - f. “[Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?](#)” (Matthew 27:46).
 - g. “[It is finished](#)” (John 19:30).
 - h. “[Father, into thy hands I commend my spirit](#)” (Luke 23:45).
9. Why is the Catholic claim of ‘[Good Friday](#)’ wrong and how does this truth help us with other doctrinal error?
 - a. 19:31 tells us “[The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, \(for that sabbath day was an high day\)](#)”. This “[sabbath day](#)” was not a Saturday but was “[an high day](#)”, as our reference tells us. The Catholic Church like other so-called churches, considered only Saturday to be a sabbath, and ignored to other 50 sabbaths named in the Bible, which are “[an high day](#)”. Thus, this sabbath was not a Saturday. Further, you can not get “[three days and three nights](#)” (Matthew 12:40) between Friday and Sunday early morning. This helps us because every time someone claims the doctrinal error that we are to worship on Saturday, because it is the sabbath, we can demand that they name the other 50 “[high day](#)” sabbaths. When they fail we can point out that they fail to keep their own religious demands because they don’t even know, much less honor, all sabbaths.

10. Who were the people who cared for the body of Jesus and why is it important that we know them?
- a. [“Joseph of Arimathaea and Nicodemus”](#). This lets us know that Nicodemus was saved because he [“confessed Jesus”](#) with this act. Unless someone has a truly God caused change in their life we can not know if their profession is true or not.

Chapter 20

1. What is the theme of this chapter?
 - a. The Resurrection and Meeting Disciples
2. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a. In the Study called [Significant Gospel Events \(at ljc1611kiv.com\)](http://ljc1611kiv.com).
3. What is the most significant doctrinal result of the resurrection?
 - a. By His resurrection, Jesus proved that He conquered death and NO other person had ever done that. With this evidence, He proves His deity and His ability to keep His promise to resurrect His followers and give them everlasting life.
4. What is the most significant doctrinal difference that the Bible reports about Jesus after His resurrection that it did not report before the resurrection and what is the significance to us?
 - a. The Bible does not call Him “[Lord Jesus](#)” before the resurrection, even though different people called Him “[Lord](#)”. He also did not act in that office, before the resurrection, other than to make promises about future judgment. This is similar to someone getting a plea bargain with a judge. They have the agreement but it is not official until they meet the judge in the official court setting with the Judge officially acting in his role. Jesus did not act in His official role as “[Lord](#)” before the resurrection. However, His change in behavior after the resurrection tells us that He took back His role, as “[Lord](#)”, which He set aside in order to be conceived, live and die as a literal physical human being. With his taking back this role, He now has all of the authority and power that He had as Creator and He now demands respect that He did not demand before. As a human He let people spit on Him and more. Now, “[For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.](#)” (Romans 14:11).
5. Who did Jesus reveal Himself to, and who did He not reveal Himself, after the resurrection, and why is this doctrinally important?
 - a. “[Lord Jesus](#)” only revealed Himself to the saved after the resurrection. Before His death and resurrection, He put up with insults and more from lost people because He was acting as the messenger for God the Father, After His resurrection, He was no longer in that role. In this chapter, He sends the saved to fulfill that role.
 - b. In this chapter, we see that He has returned to His role as “[Lord](#)” and is making a clear difference between the saved and the lost. He only deals with the saved. He will judge the saved at the “[judgment seat of Christ](#)”. The lost will face God the Father at the “[great white throne](#)” judgment and, there, they can expect no mercy from God the Father because they rejected His mercy which was offered with salvation.
6. In this chapter and in Chapter 21 we see Jesus appearing to saved people. What is the difference between the two chapters in regard to His appearances?
 - a. In this chapter He is assuring people and gently instructing them on scripture about His suffering, death and resurrection which they did not know about before His death. The only exception is His rebuke of Thomas for refusal to believe and He does that while meeting with others to assure and instruct them. In the next chapter Jesus is correcting seven (7) disciples who had been reassured and instructed but still backslid.
7. What did Jesus have to do, after His resurrection, and before He appeared to the church in general?
 - a. He had to ascend to God the Father. We are not told what He did there but we can be assured that he took care of all legal requirements before returning to deal with His people as His betrothed.
8. Who were two people that Jesus made a point to reassure even before ascending to God the Father?

- a. He met Mary Magdalene when she was alone because she understood His message that He would die and she honored Him before His death. Also, in Mark 16:7, we are told that the angels told the women to be sure to give a message to Peter.
9. When Jesus met with the church, what was the first thing that He said to them?
 - a. "Peace *be* unto you"
10. What was the message to us that Jesus delivered through Thomas?
 - a. "blessed *are* they that have not seen, and *yet* have believed" (20:29)'

Chapter 21

1. What is the theme of this chapter?
 - a. The Restoration of Backslidden
2. Who were the disciples who backslid?
 - a. “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” (21:2)
3. When these professional fishermen “caught nothing” and Jesus had a fish mean on the fire, what was the lesson?
 - a. Jesus can provide for our needs regardless of circumstances.
4. Why did Jesus tell them to “Cast the net on the right side of the ship, and ye shall find”?
 - a. In English, it can be argued that He was doing a word play with the word “right”. They were not doing the “right” thing and that was why they were not successful. They needed to do the “right” thing if they wanted to succeed. I can’t say that the same word play works in the original Greek, but the same doctrinal lesson would hold especially with Jesus doing something similar in Luke 5 when He first called them. They would have remembered, as the context of John 21 indicates, and they would have understood the doctrinal lesson.
5. What is the doctrinal significance of Jesus saying “Come and dine”?
 - a. He was reminding them of the several times that He fed a multitude. He was reminding them that He could provide for their needs if they served Him.
 - b. He was also reminding them of the ‘Last Supper’ and all of the lessons which He gave them there and how that meal was just before He made the ultimate sacrifice for them. We also see this in the context where, at the end of instructing Peter, Jesus says “Follow me” and all of the disciples would have understood that the command applied to all of them.
 - c. This meal was to point out that what He asked of them was a “reasonable service” (Romans 12:1).
6. Why did Jesus ask Peter “Simon, son of Jonas, lovest thou me?” three times?
 - a. He was dealing with Peter denying his Lord three times so that Satan couldn’t use it against Peter later. Peter would remember that his Lord had dealt with those denials and would not demand more.
 - b. Jesus was also dealing with the other disciples who were there and had also backslid. He was giving them an example of what they could expect if they did the same again.
 - c. As explained in the detailed Study on the Gospel of John, He deliberately used the name of “Jonas”, instead of the usual name for Peter’s physical father, to identify his act with the prophet who ran from God’s work. The phrase “son of” means that Peter was acting in the character of the prophet.
7. When Peter asked “Lord, which is he that betrayeth thee”, why did Jesus ignore the question?
 - a. Peter was trying to distract from his own rebuke. When we do wrong and God is dealing with us, He will not be distracted. Likewise, when a leader is rebuking a follower that leader is to not allow a distraction.
 - b. Jesus had just told Peter “Follow me” and this was Peter’s response instead of simply agreeing with that command. We are to simply obey when our Lord gives us a command.
8. What is the doctrinal lesson that comes from the response from Jesus to Peter’s question of “Lord, and what shall this man do?”?
 - a. It does not matter what God does with anyone else, we are to each ‘run our own race’. We will each be judged for how well we personally obeyed God’s will for our personal life. Therefore, we are to keep our eyes on God and ignore what God does in the lives of others.
9. How do we know that John wrote this Gospel?

a. 21:20-24 taken in context identifies John as the author.

10. What is the last thing our chapter and Gospel tells us?

a. “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.” Too many people try to argue that there are conflicts for many reasons including that two similar, but slightly different accounts, must be a conflict where the truth is that they are two similar but slightly different events or that they are the same event reported from two different perspectives. The point is that none of the Gospels report everything that Jesus did, just like our sentence says. Therefore, to insist that these instances must be a conflict and that no other explanation is possible is ridiculous.

Questions

The following are here to provide a photo-copy basis for giving tests and quizzes.

Gospel Overview

1. What is the theme of this Gospel?
 - a.
2. What did John say was his purpose in writing this Gospel?
 - a.
3. Who is the intended audience of this Gospel and what is the message to each group?
 - a.
 - b.
4. What is the most important thing to do, before reading this Gospel, to get the most out of it?
 - a.
5. Who gave Jesus the most trouble in His Earthly ministry?
 - a.
6. What were their main motivations for fighting Him?
 - a.
7. Why could the religious leaders not understand the truth which Jesus gave to them?
 - a.
8. What is a major part of this Gospel which is not found in any of the other Gospels?
 - a.
9. What is in the last chapter that is not in the other Gospel and what is the theme of that chapter?
 - a.
10. What is the doctrinal error mentioned at the end of Chapter 21 and why is it mentioned?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What do the first five (5) sentences of this Gospel tell us about Jesus?
 - a.
3. Why was John the Baptist important?
 - a.
4. Where can we learn more about John the Baptist?
 - a.
5. What is the first of the main testimonies from John the Baptist, found in this chapter, and what is the spiritual doctrine of that truth?
 - a.
6. What is the main goal of God giving us this “Light”?
 - a.
7. What did the religious leaders think about John the Baptist and what was his answer?
 - a.
8. What is probably the main testimony from John the Baptist, found in this chapter, and what is the spiritual doctrine of that truth?
 - a.
9. What was the result from this testimony of John the Baptist?
 - a.
10. What is the conclusion of this chapter?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the main thing which this chapter provides?
 - a.
3. What does our chapter start with?
 - a.
4. What was the result of this miracle?
 - a.
5. What contextual considerations need to be included in order to determine the true doctrine of this miracle?
 - a.
 - b.
 - c.
 - d.
 - e.
6. Explain how neither grape juice nor alcoholic wine provide all of the doctrinal requirements but how the “fruit of the vine”, which will be served in heaven at “marriage feast of the Lamb”, will fulfill all of the doctrinal requirements.
 - a.
7. What is the second account found in this chapter?
 - a.
8. What significant thing did He do according to this account?
 - a.
9. How did Jesus answer when the Jews challenged Him for His actions?
 - a.
10. What was the result of this account?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. Who are the two main characters which our chapter tells us that interacted with Jesus?
 - a.
 - b.
3. Who was Nicodemus?
 - a.
4. What was his spiritual condition at this time?
 - a.
5. How do we know that his spiritual condition changed?
 - a.
6. Who was John the Baptist?
 - a.
7. How did John the Baptist identify God's "Christ" and the "Son of God"?
 - a.
8. Why is John the Baptist called "the Baptist"?
 - a.
9. Who was the main person that he baptized?
 - a.
10. What was the symbolic and spiritual significance of his baptism and of all who baptize in the same manner?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. Where does the main account of this chapter take place?
 - a.
3. Why did the Jews go out of their way to avoid going through Samaria?
 - a.
4. What verse in the Gospel of John, which came earlier, tells us that their belief was doctrinal error?
 - a.
5. Where did Jesus meet this woman?
 - a.
6. What was her reaction to her encounter with Jesus?
 - a.
7. What was the reaction of the town people to her testimony?
 - a.
8. What happened after Jesus left Samaria?
 - a.
9. What is the important announcement of this chapter?
 - a.
10. What is the short outline of this chapter given in the detail book and web site?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. What did Jesus do to upset the religious leaders?
 - a.
3. What was the basis of the dispute?
 - a.
 - b.
 - c.
4. Why did Jesus not obey their religious rules and even told them that their rules were doctrinal error?
 - a.
5. Why is this important today?
 - a.
6. What is the majority of this chapter telling us?
 - a.
7. What, basically, was the first argument that Jesus gave to these religious Jews?
 - a.
8. What was His next argument?
 - a.
9. What witnesses did He then give to support His claims?
 - a.
 - b.
 - c.
10. What did He tell them would happen to them if they refused to come to Him?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. What is the first miracle found in this chapter?
 - a.
3. How did the people react?
 - a.
4. How did Jesus respond to their reaction?
 - a.
5. What were the next two miracles found in this chapter and how are they related?
 - a.
6. When the people caught up with Jesus the next day, why did He reject them and their claims to want to follow Him?
 - a.
7. What was their reaction to being told to work for God's kingdom?
 - a.
8. What was the main spiritual task the Jesus kept telling them to do?
 - a.
9. What did Jesus tell them they had to do, which was a spiritual analogy, and which offended them?
 - a.
10. What was the true meaning of His spiritual analogy?
 - a.

Chapter 7

1. What is the theme of this chapter?
 - a.
2. Who are the three groups of people who rejected Jesus in this chapter and why did each reject?
 - a.
 - b.
 - c.
3. What reason did Jesus give to His family for why the world hated Him?
 - a.
4. What was the main defense of Jesus when challenged about His doctrine?
 - a.
5. What is the main precept of this chapter and how does it apply to the arguments about doctrine?
 - a.
6. What is the main promise of this chapter?
 - a.
7. Why did some believe on Him thinking that he was the promised "Christ"?
 - a.
 - b.
8. Why did the officers sent from the chief priests and Pharisees not arrest Jesus?
 - a.
9. What religious reason did the regular people and the pharisees give for rejecting Jesus?
 - a.
10. Why could the people not understand the spiritual truths which Jesus gave them in this chapter?
 - a.

Chapter 8

1. What is the theme of this chapter?
 - a.
2. How did the scribes and Pharisees try to trap Jesus?
 - a.
3. Why was the woman actually not guilty of adultery?
 - a.
4. What was her actual sin?
 - a.
5. What did Jesus tell His audience after disposing of this matter and how is His answer related to the interruption of His teaching by the scribes and Pharisees?
 - a.
6. What follow-up message did Jesus give to those Jews which believed on him?
 - a.
7. How did Jesus say that we get free from the control of sin and how is His statement applied in people's lives?
 - a.
8. How did Jesus say that we can tell the difference between some who truly follow Jesus and a religious liar?
 - a.
9. What is the last thing that this chapter reports Jesus saying and why is it doctrinally important?
 - a.
10. How did the Jews react to His statement and why is it doctrinally important?
 - a.

Chapter 9

1. What is the theme of this chapter?
 - a.
2. What was the doctrinal error which the disciples believed and that Jesus corrected in this chapter?
 - a.
3. What did Jesus say was the true cause for this man suffering?
 - a.
4. What did Jesus do to “manifest the works of God”?
 - a.
5. What was the reaction by the Jews?
 - a.
6. What did the Pharisees eventually do to the blind man?
 - a.
7. What was the basis of their claim and how do we know that they were wrong?
 - a.
8. How did Jesus react to the man who refused to bow to religious error even though they cast him out of the Temple?
 - a.
9. How did Jesus react to the Pharisees who threw the man out of the Temple based upon doctrinal error?
 - a.
10. What was their sin that Jesus said that it was so bad that it would never be forgiven?
 - a.

Chapter 10

1. What is the theme of this chapter?
 - a.
2. What is an alternate theme for the chapter?
 - a.
3. What does our chapter tell us is the difference between the “good shepherd” and “an hireling”?
 - a.
4. What is the critical doctrine, within this chapter about sheep?
 - a.
5. What is the application of this doctrinal truth given in the chapter summary?
 - a.
6. What does our chapter tell us are the elements of a true relationship between God and His people?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
7. What type of relationship does our chapter describe and what is the true result of that relationship?
 - a.
8. What is the main doctrinal statement, within this chapter, which is the basis of the prior answer?
 - a.
9. What is the main doctrinal error which many believe but which our chapter disproves?
 - a.
10. What evidence did Jesus provide that He was the true messenger from God and what similar evidence should we look for in the life of anyone who claims to be a messenger from God?
 - a.

Chapter 11

1. What is the theme of this chapter?
 - a.
2. In the Chapter Summary it was shown that the prior chapter told us the difference between the true “sheep” of Jesus and the false “sheep”. They are lost religious people who claim salvation based upon their religious activities and religious position. In the prior chapter Jesus said that He would give His life for the “sheep”. Of course, He had to die before He could rise. In this chapter Jesus says that He is the resurrection, but Mary is the only person who understands. In our next chapter we read about her anointing Him for His death. After that this gospel goes into the 'Last Supper' and then the crucifixion. So, what is the doctrinal truth that we see in the order of these chapters?
 - a.
 - b.
3. Why did Jesus deliberately stay where he was until Lazarus had been dead and buried for 4 days??
 - a.
 - b.
 - c.
 - d.
 - e.
4. What did Jesus say when He decided to go to the house of Lazarus and what did He clarify that to mean?
 - a.
5. What is the difference in attitude between Martha and Mary when they say “Lord, if thou hadst been here, my brother had not died”? What is the evidence of this difference in attitude?
 - a.
 - b.
6. What was Martha’s objection to the commandment “Take ye away the stone” and what does this prove?
 - a.
7. What was the answer to Martha from Jesus?
 - a.
8. What was the reaction of the Jews who were there?
 - a.
9. What was the reaction of the chief priests and the Pharisees?
 - a.
10. What was the reaction by Jesus?
 - a.

Chapter 12

1. What is the theme of this chapter?
 - a.
2. How was Jesus glorified?
 - a.
 - b.
 - c.
3. What was the result of these actions?
 - a.
 - b.
 - c.
 - d.
4. What was the reaction to Mary glorifying Jesus?
 - a.
 - b.
 - c.
 - d.
5. Besides Mary, who truly supported Jesus at this time?
 - a.
6. What was the reaction from Jesus to the group who believed but refused to publicly express it?
 - a.
7. What is the importance of the invitation to salvation given in this chapter?
 - a.
8. Why is this doctrinally important?
 - a.
9. What was the statement from Jesus which caused to people confusion because it disagreed with their religious traditions?
 - a.
10. What is the main warning that Jesus gives at the end (12:44-50) of this chapter?
 - a.

Chapter 13

1. What is the theme of this chapter?
 - a.
2. What did Jesus do when He knew that the devil had entered Judas?
 - a.
3. How did Jesus teach this lesson?
 - a.
4. In this chapter, what did Jesus say would make us happy?
 - a.
5. Why did Jesus include Judas in the 'Last Supper' and in the foot washing?
 - a.
6. After fulfilling scripture, how did Jesus treat Judas while knowing that Judas would betray Him?
 - a.
7. What did Jesus do after Judas left?
 - a.
8. What was the main thing which Jesus commanded this core group to do?
 - a.
9. What reason did Jesus give for this "new commandment"?
 - a.
10. What was the reaction from Jesus when peter objected to His going away without them?
 - a.

Chapter 14

1. What is the theme of this chapter?
 - a.
2. What are the two primary requirements for receiving the promises of this chapter?
 - a.
 - b.
3. What is the reaction of most people when they don't receive the promises of this chapter?
 - a.
 - b.
4. What is the doctrinal significance of these promises being made before the death of Jesus?
 - a.
 - b.
 - c.
5. Where are all of these, and other promises made in the Gospels, listed so that they are easily found?
 - a.
6. What is the main doctrinal error believed about the first promise of this chapter?
 - a.
7. Besides the requirements already mentioned, where else do we find restrictions upon receiving this promise?
 - a.
8. What does our chapter tell us is required to receive this reward?
 - a.
9. Where does this chapter tell us that the requirement of "love Jesus" is?
 - a.
10. What is probably the most important promise of this chapter and what results will come from this promise?
 - a.

Chapter 15

1. What is the theme of this chapter?
 - a.
2. What is the main requirement for receiving the promises of this chapter?
 - a.
3. What is the main requirement for us to “abide in me (Jesus)” and receive these promises?
 - a.
4. What is the primary promise to those who “keep his commandments” and “abide in his love”?
 - a.
5. What is the next great promise and what are some of the results of that promise?
 - a.
 -
 -
6. What is the requirement, given in the same verse / sentence, for us to receive the promise of: “whatsoever ye shall ask of the Father in my name, he may give it you”?
 - a.
7. What does Jesus promise will be the response from the world to those who truly have “remaining fruit”?
 - a.
8. What reason does Jesus give for this behavior?
 - a.
9. The last promise of this chapter is that Jesus will send “the Comforter”. What does our chapter tell us is the reason for this promise and what is the main significance of this reason?
 - a.
 -
 -
 -
10. What is the doctrinal meaning of the last verse in this chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.

Chapter 16

1. What is the theme of this chapter?
 - a.
2. What is the main prophecy about future believers that is found in this chapter?
 - a.
3. What particular prophecies give the future failures of the eleven disciples who were with Him then?
 - a.
 - b.
 - c.
4. What hope for help and comfort did Jesus give with these prophecies?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
5. Where can these promises and prophecies be easily found listed for our reference?
 - a.
6. What are the requirements for us to receive these promises today and how can we know that these requirements apply to the promises of this chapter?
 - a.
7. What is meant by the phrase “[ask the Father in my name](#)” found in 16:23?
 - a.
8. How does the statement in 16:28 apply to us today?
 - a.
9. Why did Jesus make these prophecies and promises?
 - a.
10. How does our chapter tell us that we can have “[good cheer](#)”?
 - a.

Chapter 17

1. What is the theme of this chapter?
 - a.
2. How is this prayer different from what is commonly called 'the Lord's prayer'?
 - a.
3. How do we know that this prayer is applied to us of today?
 - a.
4. What is the main result that Jesus prayed for?
 - a.
5. What is the pattern in this prayer as seen by looking at the context of the chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
6. What is the central emphasis of this prayer?
 - a.
7. How does Jesus pray for God the Father to provide for the disciples so that they can do the ministry that will be given to them?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
8. How does Jesus include the believers of today?
 - a.
9. What is the last thing that Jesus prays for future believers?
 - a.
10. How does Jesus end this prayer?
 - a.

Chapter 18

1. What is the theme of this chapter?
 - a.
2. When and where does this occur?
 - a.
3. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a.
4. Who betrays Jesus, what other title does the Bible give him and where can that title be found?
 - a.
5. What is the common name for him which comes from doctrinal error and why is he given this wrong name?
 - a.
6. Who all were involved in this betrayal, according to our chapter?
 - a.
 - b.
 - c.
 - d.
7. What other, similar, act is reported in this chapter?
 - a.
 - b.
 - c.
8. What is the application of this truth about the people involved?
 - a.
9. What answer did Jesus give Pilate when Pilate asked “[what hast thou done](#)”? What question was Jesus really answering?
 - a.
10. What answer did Jesus give Pilate when Pilate asked “[Art thou a king then](#)”? What was the reaction by Pilate to the answer and the consequence to Pilate?
 - a.

Chapter 19

1. What is the theme of this chapter?
 - a.
2. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a.
3. Why did Pilate scourge Jesus?
 - a.
4. When Pilate brought Jesus out after the scourging and beating, were the people satisfied?
 - a.
5. When Pilate asked them “[Shall I crucify your King?](#)”, what was their answer and how did it affect future generations?
 - a.
6. What sign did Pilate put on the cross of Jesus, in what languages, and why?
 - a.
7. What was the reaction by the religious leaders and why did they want Pilate to change the sign?
 - a.
8. What are the eight (8) sayings from the cross?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
9. Why is the Catholic claim of ‘[Good Friday](#)’ wrong and how does this truth help us with other doctrinal error?
 - a.
10. Who were the people who cared for the body of Jesus and why is it important that we know them?
 - a.

Chapter 20

1. What is the theme of this chapter?
 - a.
2. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a.
3. What is the most significant doctrinal result of the resurrection?
 - a.
4. What is the most significant doctrinal difference that the Bible reports about Jesus after His resurrection that it did not report before the resurrection and what is the significance to us?
 - a.
5. Who did Jesus reveal Himself to, and who did He not reveal Himself, after the resurrection, and why is this doctrinally important?
 - a.
6. In this chapter and in Chapter 21 we see Jesus appearing to saved people. What is the difference between the two chapters in regard to His appearances?
 - a.
7. What did Jesus have to do, after His resurrection, and before He appeared to the church in general?
 - a.
8. Who were two people that Jesus made a point to reassure even before ascending to God the Father?
 - a.
9. When Jesus met with the church, what was the first thing that He said to them?
 - a.
10. What was the message to us that Jesus delivered through Thomas?
 - a.

Chapter 21

1. What is the theme of this chapter?
 - a.
2. Who were the disciples who backslid?
 - a.
3. When these professional fishermen “caught nothing” and Jesus had a fish man on the fire, what was the lesson?
 - a.
4. Why did Jesus tell them to “Cast the net on the right side of the ship, and ye shall find”?
 - a.
5. What is the doctrinal significance of Jesus saying “Come and dine”?
 - a.
 - b.
 - c.
6. Why did Jesus ask Peter “Simon, son of Jonas, lovest thou me?” three times?
 - a.
 - b.
 - c.
7. When Peter asked “Lord, which is he that betrayeth thee”, why did Jesus ignore the question?
 - a.
 - b.
8. What is the doctrinal lesson that comes from the response from Jesus to Peter’s question of “Lord, and what shall this man do?”?
 - a.
9. How do we know that John wrote this Gospel?
 - a.
10. How do we know that John wrote this Gospel?
 - a.

Addendum

Doctrines:

Below are studies on various Doctrinal Studies found at ljc1611kjb.com. Most of these are a '*Work-in-progress*'. They provide many links to where the "word of God" deals with the subject of that reference work. While most are reference works, some of the following have text included to explain the doctrine involved. Of those works which are basically reference works, there are well over 10,000 Bible reference links provided. Those Studies are important but not critical to the understanding of this Gospel. Like a dictionary, they are important for understanding how incidents reported in this Gospel Study match similar things reported throughout "*the word of God*", but they are not Studies in themselves.

False Things according to the Bible.

An incomplete study which still has references to several hundred notes dealing with where the Bible warns us about the sources of false doctrine.

Fear of the Lord.

God tells us to "fear Him" so that we will '*Stop our Sinning*'.

God is a Spirit.

Study on John 4:24.

godly Financial Principals.

A few of basic lessons handling money with godly attitudes and actions.

Jesus Used the Power of the Holy Ghost.

In the Bible, the correct interpretation of the name Jesus is '*the name of a literal physical man*'. The Son of God gave up His own power as God and lived as a literal physical man, during the time of the Gospels. He is our example of how to live in this flesh using the power of the Holy Ghost.

John the Baptist.

A Study on every verse which deals with John the Baptist.

Kingdom of God.

God's character in us.

Knowledge of God.

Proverbs 2 tells us how to find the Knowledge of God.

Life of Jesus in the Gospels.

A high-level overview of the Gospels, and related Studies, which tell us about the life of Jesus while He was here on Earth.

Personal Application of God's Word.

An incomplete series of lessons on how to get God's blessings applied to our personal life.

Pray

Links to papers on prayer.

Relational Prepositions Study

Prepositions which are used in the Bible and which tell us about our ongoing personal relationship with God.

Sequence of Gospel Events.

These are the time sequences, within the Gospels, which can be set with assurance of accuracy. Events before the last time that Jesus went to Jerusalem can not be set accurately for time and we do not have sufficient information.

Significant Gospel Events.

These are all of the Significant Gospel Events that I found with the references to where they are at.

Significant New Testament Events.

These are all of the Significant Gospel Events that I found with the references to where they are at.

[Table Of Miracles in the Gospels](#)

These are all of the Miracles that I found in the Gospels with the references to where they are at.

[Table Of Miracles in the New Testament](#)

These are all of the Miracles that I found in the New Testament, outside of the Gospels, with the references to where they are at. This list is not complete.

[Table Of Miracles in the Old Testament](#)

These are all of the Miracles that I found in the Old Testament with the references to where they are at. This list is not complete.

[Table of Parables in the New Testament](#)

These are all of the Parables that I found in the New Testament with the references to where they are at. This list is not complete.

[Table of Parables in the Old Testament](#)

These are all of the Parables that I found references to which are in the Old Testament. This list is not complete.

[Test of Spiritual Maturity](#)

How to separate spiritual babes from spiritually mature saved people.

[What is Your Level of Spiritual Maturity?](#)

The Bible gives several words defining levels of spiritual maturity with the Biblical definition of Christian requiring far more than most people think.

[What Did Jesus Do?](#)

Practical instruction from the Gospels on how to live in this world as a true Biblical Christian.

Parables.

Please see the note for [Galatians 4:24](#) about the word allegory and the explanation of how it is different from a parable.

1. In [John 10:1-5](#), Jesus gives the parable of the good shepherd. The rest of the chapter gives us the interpretation of it and the reaction by the Jews to it. Some commentators claim that it is not a parable even though the Bible clearly says that it is.
 2. In [John 15:1-5](#), Jesus gives the parable of the Vine and branches. In this parable, and the rest of the chapter, Jesus explains the relationship between Himself and the saved person who truly lets God use his life to produce spiritual life in others.
-

Promises

Please be sure that you understand and meet the requirements for receiving the promise before you '*claim*' the promise.

1. In [John 1:33](#), is the promise that "Jesus" "shall baptize you with the Holy Ghost".
2. In [John 4:13-14](#), "Jesus" promised "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life". This means that if we truly receive spiritual life

from "Jesus" we will have it for ever and we will be used by God to bring the message of salvation to others.

3. In [John 8:29](#) we read that God the Father did not leave "Jesus" alone because "I do always those things that please him". This was part of His telling about His coming crucifixion and how God the Father would be with Him even through that. From this we see that God will never abandon us, no matter what the circumstances, if we are doing God's will.
4. In [John 11:23](#) "Jesus" gives Martha a promise that her brother will be raised from the dead in response to the expression of faith which Martha gave in the prior sentence. The application is that God honors true Biblical faith.
5. In [John 11:40](#), "Jesus" promised Martha that she "shouldest see the glory of God" if she "believed". The same promise is available to us.
6. In [John 12:25-26](#) "Jesus" promised that the people, who met the requirements for the end of this chapter, would have "peace" because of His "faith" and not their own. Where our "faith" will fail, His "faith" will not. However, saved people do not have the promised "peace" because they do not fulfill God's requirements for receiving the promises at the end of this chapter. Please see the notes starting in [John 16:23-27](#) for the related requirements.
7. In [John 12:25](#) "Jesus" promises "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it".
8. In [John 12:26](#) "Jesus" promised that those saved people who truly serve Him will be where He is and that God the Father will honor them. They will be at "the marriage supper of the Lamb", they will return with Him to rule this world for 1,000 years and God the Father will give them everlasting rewards. Saved people who do not truly serve, and return a spiritual profit to God, will have none of these promises.
9. [John 14](#) is telling us about promises from "Jesus" that He made to His disciples during the '*Last Supper*'. This chapter possibly has more promises in it than any other chapter in the Bible. However, what a lot of people ignore, or believe error about, is the fact that ALL of these promises are conditional. First, they are made only to saved people who also fulfilled the Biblical definition of "disciple". (Please see the Message on [Spiritual Maturity](#) for details on the difference between a "child of God", a "disciple", and other Biblical identifiers of spiritual maturity.) Next, each of these promises has conditions attached to that promise specifically. In addition, this truth about conditional requirement exists for almost all promises within the Bible. Therefore, while it is good to know about the promises found within the Bible, it is critical to also know about God's requirements for receiving those promises.
10. In [John 14:1](#) "Jesus" promises "peace".
11. In [John 14:2](#) "Jesus" promises provision for our eternity.
12. In [John 14:2](#) "Jesus" promises that He revealed everything which we need to know in order to serve God.
13. In [John 14:2](#) "Jesus" promises a place in Heaven.
14. In [John 14:3](#) "Jesus" promises that the saved will be with Him.
15. In [John 14:7](#) "Jesus" promises spiritual knowledge.
16. In [John 14:9](#) "Jesus" promises that we can see God the Father in His character.
17. In [John 14:10](#) "Jesus" promises that that we can believe that the "words" from "Jesus" were the message from God the Father because of the miracles.
18. In [John 14:12](#) "Jesus" promises that saved people who truly "believeth on Jesus" will see miracles in their own life to back their claim of being a messenger from God.
19. In [John 14:13-15](#); [John 15:7](#) and [John 15:16-17](#) and [John 16:23-24](#) we read promises of answered prayer along with some requirements that must be met in order to receive the answer to prayers. Please see the note for [Luke 11:9](#) to see an overview of the requirements which are associated with these promises. We will not receive the promise if we do not fulfill God's requirements for receiving the promise.
20. In [John 14:13](#) "Jesus" promises the saved people who have God doing miracles that they will have their Godly requests met.
21. In [John 14:14](#) "Jesus" promises to do what we ask when we are being true messengers for God.
22. In [John 14:16-17](#) "Jesus" promises the "Comforter". The same promise is found in [John 14:26](#); [John 15:26-27](#) and [John 16:7](#). Those references also tell us that He is "the Spirit of truth".
23. In [John 14:18](#) "Jesus" promises His presence.
24. In [John 14:19](#) "Jesus" promises our own resurrection.
25. In [John 14:20](#) "Jesus" promises spiritual knowledge based upon fulfilled prophecy.
26. In [John 14:21](#) "Jesus" promises to "manifest" Himself to the obedient.
27. In [John 14:23](#) "Jesus" promises that His "manifestation" will be in our spirit.

28. In [John 14:26](#) "Jesus" promises that the "Holy Ghost" will teach us and help our "remembrance".
29. In [John 14:27](#) "Jesus" promises His "peace", which is different from what the world gives.
30. In [John 14:29](#) "Jesus" promises our "belief" will increase when we realize that prophecy is fulfilled.
31. In [John 15:3](#) "Jesus" promised "Now ye are clean through the word which I have spoken unto you". However, this promise has limits as to whom can claim it. Please see the note for this sentence, within the Book Study on the gospel of John, to find those limits
32. In [John 15:5](#) "Jesus" promised that saved people would "bringeth forth much fruit" if they "abideth in me (Jesus)".
33. In [John 15:6](#) "Jesus" promised that saved people would not "bringeth forth much fruit" would be "cast forth as a branch, and is withered...and they are burned".
34. In [John 15:7-8](#) "Jesus" promised that saved people who personally "abide in me, and my words abide in you" would get their prayers answered because their life caused God the Father to be "glorified".
35. In [John 15:10](#) "Jesus" promised that saved people who personally "keep my commandments" "shall abide in my love".
36. In [John 15:11](#) "Jesus" promised that saved people who personally fulfilled the requirements of that chapter would have "full joy".
37. In [John 15:14](#) "Jesus" promised that saved people who personally fulfilled the requirements of that chapter would be considered to be the "friend" of "Jesus".
38. In [John 15:15](#) "Jesus" promised He would reveal things to His "friends".
39. In [John 15:16](#) "Jesus" promised that our "fruit should remain" and that people who produced "fruit that remains" had the promise that: "whatsoever ye shall ask of the Father in my name, he may give it you".
40. In [John 15:18-19](#) "Jesus" promised that the saved people who received the promises of this chapter would be "hated by the world".
41. In [John 15:20](#) "Jesus" promised that the saved people who received the promises of this chapter would be "persecuted by the world" but believed by saved people who truly believed "Jesus".
42. In [John 16:23-27](#) "Jesus" promises that we can ask God the Father in His name after His ascension. However, many people '*claim*' this promise without considering the context. It was given after the disciples had such a spiritually maturing experience that "no man taketh from you". (Please see the note in the Book Study on the gospel of John for the true meaning of this phrase.) In addition, this promise is given "that your joy may be full". As also explained in the note in the Book Study on the gospel of John, "joy" is from a spiritual perspective of '*bad*' circumstances. This promise can not be used to claim the lusts of the flesh, pride, not any of the many other false applications which many people claim it can be applied to.
43. In [John 16:25](#) "Jesus" promised that He would "shew you plainly of the Father". This occurs after the promise of the indwelling Holy Spirit and after the promise of "ask, and ye shall receive". The requirements to receive the prior promise also hold true for this promise which basically says that God will reveal clearly the things of God to those spiritually mature people who fulfill His requirements.
44. In general, [John 16](#) has prophecies of "tribulation and sorrow" for all believers during the '*Church Age*'. Mixed in with those prophecies are promises of hope for help and comfort. These include:
 - In [John 16:4](#) He said that they would remember His prophecy.
 - In [John 16:7](#) He said that he would send the Comforter, which is God's Holy Spirit.
 - In [John 16:7-11](#) He said that God's Holy Spirit would "reprove the world", which means that God's Holy Spirit would fight for them.
 - In [John 16:13](#) we read that "the Spirit of truth...will guide you into all truth". That means that they will have comfort from the assurance of being in God's truth.
 - In [John 16:15](#) we are told that God's Holy Spirit will show the things of God the Father to people who are serving God in spite of persecution. This means that those people (not all saved) will see the promise of future reward which is given in proportion to the amount of sacrifice made for the service of God while we are in this flesh.
 - In [John 16:20](#) we read: "your sorrow shall be turned into joy" and [John 16:22](#) says: "your heart shall rejoice, and your joy no man taketh from you". While the interpretation of these two promises apply to the disciples who saw the risen savior, we can also expect some application to us because of [John 20:29](#).
 - In [John 16:23-24](#) we have a promise of answered prayer "that your joy may be full".
 - In [John 16:33](#) we read "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."



Basic doctrine of Baptism

We have this controversy over baptism because people don't study the Bible for themselves and believe some self-appointed religious authority instead of personally finding the truth. People know of the Pharisees and others '*Bible authorities*' who taught error. They know that the Bible warns them that Satan's "ministers" are liars who claim to be "ministers of righteousness" ([2Corinthians 11:12-14](#)). In addition, Peter getting fooled into preaching doctrinal error, even though he was a '*good godly Bible believing preacher*', has already been mentioned. Therefore, we are to verify what we are taught by looking into the Bible itself and taking what the Bible literally says. We need to look at what the Bible truly teaches about baptism in order to say how the Bible is using the true definition to teach us how to overcome sin in this chapter.

"Baptism" is in [Matthew 3:7, 20:22, 23; 21:25, Mark 1:4; 10:38, 39; 11:30, Luke 3:3; 7:29, 12:50, 20:4; Acts 1:22; 10:37, 13:24, 18:25, 19:3, 4; Romans 6:4, Ephesians 4:5; Colossians 2:12; 1Peter 3:21](#).

"Baptisms" is in [Hebrews 6:2](#).

"Baptized" is in [Matthew 3:6, 13-14, 16; 20:22-23, Mark 1:5, 8-9, 10:38-39, 16:16, Luke 3:7, 12, 21; 7:29-30, 12:50, John 3:22-23; 4:1-2, 10:40, Acts 1:5; 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 11:16; 16:15, 33; 18:8, 19:3-5, 22:16; this sentence; 1Corinthians 1:13-16; 10:2, 12:13, 15:29, Galatians 3:27](#).

"Baptize" is in [Matthew 3:11, Mark 1:4, 8; Luke 3:16; John 1:26, 33; 1Corinthians 1:17](#).

"Baptist" and "Baptist's" are in [Matthew 3:1, 11:11-12, 14:2, 8; 16:14, 17:13, Mark 6:14, 24-25, 8:28; Luke 7:20, 28, 33; 9:19](#).

There are lots of false doctrines about baptism and I will not try to dispute them here. The Biblical definition of the word "baptize" is: '*identified with*'. Please see the verses below for divisions, by application, of the verses which use some form of the word "baptize".

1. John the Baptist
 - [Matthew 3:1; 11:11, 12; 14:2, John 8; 16:14; 17:13; Mark 6:14, 24, 25; John 8:28; Luke 7:20, 28, 33; 9:19](#)
2. The baptism of John the Baptist = '*identification with repentance*' ([Mark 1:4; Luke 3:3; Acts 13:24](#))
 - [Matthew 3:6, 7, 11, 13, 16; 21:25; Mark 1:4, 5, John 8, 9; 11:30; Luke 3:3, 7, 12, 16, 21; 7:29, 30; 20:4; John 1:25, 26, 28, 31, 33; 3:23; 10:40; Acts 1:5, 22; 10:37; 11:16; 13:24; 18:25; 19:3, 4; Acts 8:16](#)
3. The baptism of the disciples of "Jesus" before His death = '*identification with repentance*'
 - [John 4:1, John 4:2](#);
4. The baptism of "Jesus Christ" = '*identification with "Jesus Christ" (dead to sin, alive to God's life) through the Holy Ghost*' ([Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 10:47; 11:16](#))
 - [Matthew 3:11, 14; 28:19; Mark 1:8; 16:16; Luke 3:16, 21; John 1:33; 3:22, 26; Acts 1:5; 2:38, 41; John 8:12, 13, 36, 38; 9:18; 10:47; 11:16; 16:15, 33; 18:8; 19:5; 22:16; Romans 6:3, 4; 1Corinthians 1:16, 17; 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; Hebrews 6:2; 1Peter 3:21](#)
5. The baptism of Moses = '*identification with the Mosaic Law*'
 - [1Corinthians 10:2](#)
6. The baptism of fire = '*identification with persecution and death*'
 - [Matthew 20:22, 23; Mark 10:38, 39; Luke 12:50](#);
7. The baptism in Paul's (preachers) name = '*identification with false doctrine*'
 - [1Corinthians 1:13, 14, 15](#)
8. The baptism unto the dead = '*identification with those who have died and need to be replaced in the ranks of living witnesses*'
 - [1Corinthians 15:29](#)

There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching **repent**. Yes, he did '*dunk*' people but refused to '*dunk*' those who did not have evidence that they truly had repented. That is, the outward act only identified an inward change. Repent is another Biblical concept that religions teaches doctrinal error about. The true Biblical definition of repent can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where Jesus said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind". John's baptism identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical righteousness that can be seen by the world in our physical life. [Acts 19:3-5](#) Tells us that the baptism of John did not save. It is not enough to repent from sin but we must also receive the Lord Jesus. We must agree to obey Jesus as our Lord in what we do in this life. '*What Did Jesus Do*'.

[Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that baptisms (plural) and repentance from dead works are only a couple of the principles of the doctrine of Christ which are the basic spiritual principals involved in learning spiritual maturity and being identified with (acting like) Christ is what [Hebrews 6:1-2](#) means by baptisms.

[1Corinthians 10:2](#) speaks of the Jews "all baptized unto Moses". They were identified with the Mosaic Law.

[Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the baptism of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His baptism to the cup that I shall drink of which was His death in [Matthew 26:39-42](#), [Mark 14:36](#), [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So, the baptism of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). His baptism identified Him with obedience and service to the God of the Bible, even unto death.

The other references to baptism in the gospels, and in Acts (with the exception of those listed in the next points), refer to John the Baptist's baptism, which we already saw is associated with repent and refused to those who refused to change their way of living. John's baptism identified people with the God of the Bible and with obedience to the God of the Bible.

[Mark 16:16](#) says He that believeth and is baptized shall be saved; but he that believeth not shall be damned. In this verse, baptized is added (and) onto He that believeth. This is not saying that being physically '*dunked*' is required to be saved because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our Lord and Saviour in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our Lord and Saviour (by the life we live) then our claim that we believeth is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'.

[Acts 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 16:15, 33; 18:8, 19:5, 22:16](#) all talk about people being baptized to join the church. Many of these people were endangering their lives and many were declared dead when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' are too wimpy to do. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.

[Acts 1:5](#) and [11:16](#) promises ye shall be baptized with the Holy Ghost not many days hence. When it happened they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and 'turned the world upside down ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded.

This sentence (and the rest of the chapter) uses baptism to identify people with Jesus Christ and a changed life that shows true Biblical repentance and identification with the God of the Bible.

[Galatians 3:27](#) says, For as many of you as have been baptized into Christ have put on Christ and the context is talking about identification with the God of the Bible by a changed life that shows true Biblical repentance. Please see that chapter and associated notes.

[Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all. This is obviously not talking about being physically dunked but being identified with the God of the Bible.

[Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it baptism is equated to In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Here baptism equated with true Biblical repentance. It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.

[1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of baptism contained within the verse which is (not the putting away of the filth of the flesh, but the answer of a good conscience toward God). It is not being '*dunked*' (not the putting away of the filth of the flesh). It is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.

[1Corinthians 1:17](#) says For Christ sent me not to baptize, but to preach the gospel. Baptism doesn't save but preaching the gospel does. All other references in 1Corinthians also downplay the importance of baptism while lifting up preaching the gospel.

In [Matthew 28:18-20](#), we have the '*Great Commission*'. Within it we are told to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:". We are to get them to be identified with the God of the entire Bible including all of the Old Testament except the religious part of the Mosaic Law which was replaced by the New Testament. We are to identify them with the Son of God who gave us the New Testament and shows us how to act like God, which is a true "son of God" ([John 1:12-13](#)). Further, we are to identify them with the Holy Ghost who keeps us saved and in touch with God in spite of our sin and interprets the Bible for us. 'The Spirit of God uses the word of God to show the child of God what is the Will of God'. Finally, we are to identify them with the Trinity. Otherwise, they will become Muslims or join some other cult.

1. There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching *repent*'. Yes, he did "dunk" people but refused to "dunk" those who did not have evidence that they truly had "repented". That is, the outward act only identified an inward change. "Repent" is another Biblical concept that religions teach doctrinal error about. The true Biblical definition of "repent" can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where "Jesus" said "'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's "baptism" identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical "righteousness" that can be seen by the world in our physical life.
2. [Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the "baptism" of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His "baptism" to "the cup that I shall drink of" which was His death in [Matthew 26:39-42](#); [Mark 14:36](#); [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So the "baptism" of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). *His "baptism" identified Him with obedience and service to the God of the Bible, even unto death.'*
3. The other references to "baptism" in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) "baptism", which we already saw is associated with "repent" and refused to those who refused to change their way of living. John's "baptism" identified people with the God of the Bible in obedience to Him. However, [19:1-6](#) shows us that John's is not enough for today and not enough for salvation. *John's "baptism" shows that repentance from sin and turning to self-righteous good works is not enough for salvation. We must also accept the Lordship of "Jesus".'*
4. [Mark 16:16](#) says "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In this verse, "baptized" is added ("and") onto "He that believeth". That is: the person must "believeth". before they can add on the being "baptized". If you think about it, they are two separate events. Our verse is not saying that being physically '*dunked*' is required to be "saved" because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our "Lord" and "Saviour" in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our "Lord" and "Saviour" (by the life we live) then our claim that we "believeth" is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'. This verse does not say what happens to the people who claim to "believeth". but refuse to be "baptized". They are dealt with elsewhere like where Revelation calls them "lukewarm" and peter calls them "unjust". *Our verse shows that we must have physical action in our life to match the belief that we claim.'*
5. [Acts 2:38, 41](#); [8:12-13, 16, 36, 38](#); [9:18](#); [10:47-48](#); [16:15, 33](#); [18:8](#); [19:5](#); [22:16](#) all talk about people being "baptized" to join the church. Many of these people were endangering their lives and many were declared "dead", by their family and friends, when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' will not do. The so-called '*Christians*' of today do not have the power of first century "Christians", who met the Bible definition, and when people of today see that they make excuses instead of following the example of people who had God's power on their life. *Our sections of the Bible show us that we must have a to match the belief that we claim if we want the power of God on our life.'*
6. [Acts 1:5](#) and [11:16](#) promises "ye shall be baptized with the Holy Ghost not many days hence". When it happened, they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and "'turned the world upside down" ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded. *Baptism is symbolic of starting a new life which displays the power of God that comes through having received the Holy Ghost. Baptism is to be identified*

with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.'

7. ***1Corinthians 1:17*** says "For Christ sent me not to baptize, but to preach the" ***gospel***. "Baptism" doesn't save but preaching "the gospel" does. ***All references in 1Corinthians downplay the importance of "baptism" while lifting up preaching the gospel when it comes to getting lost people to become saved.'***
8. ***1Corinthians 10:2*** tells us that the Jews were "all baptized unto Moses". Among other things, this verse lets us know that "baptism does not save". Judas was "baptized unto Moses" but definitely went to Hell. The fact is that the Jews were 'identified with' Moses and the Mosaic Law. ***The main use of baptism, within the Bible, is to identify one person with the with the power, authority and message of another person.'***
9. This chapter uses "baptism" to identify people with "Jesus Christ" and a changed life that shows true Biblical repentance from sin and identification with a life which displays the changes brought by a personal relationship the God of the Bible. This chapter has the word "now" in it 4 times and three of those times Paul is telling us what to do based upon the doctrinal truths that he just explained before using the word "now". The first "now" is in ***Romans 6:8*** and all of the chapter up to that verse is giving a single doctrinal truth which is the basis for what is said in ***Romans 6:8***. Our current sentence is part of this initial group and must be understood in context of all of the sentences within this group. ***The conclusion of this section of doctrine is given in the next sentence, which starts with "Therefore", and tells us: "even so we also should walk in newness of life".'***
10. ***Galatians 3:27*** says "For as many of you as have been baptized into Christ have put on Christ". ***The context is talking about identification with the God of the Bible by a changed life after our initial profession which shows true Biblical repentance from sin and a turning toward God in an ongoing personal relationship.'*** please see that chapter and associated notes for more details.
11. ***Ephesians 4:5*** uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to "one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all". This is obviously not talking about being physically dunked but being identified with the God of the Bible. ***The church will not have unity unless all of the church follow "One Lord". Someone who will not obey in baptism will not obey in other matters and should not be considered to be part of the church.'***
12. ***Colossians 2:12*** is part of a sentence that goes from ***2:10 through 2:12*** and in it "baptism" is equated to "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ". So we again see "baptism" equated with true Biblical repentance and being identified with the God of the Bible. ***It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.'***
13. ***Hebrews 6:1-2*** is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that "baptisms (plural) and repentance from dead works" are only a couple of the principles of "the doctrine of Christ" which are the basic spiritual principles involved in learning spiritual maturity and being identified with (acting like) "Christ" is what ***Hebrews 6:1-2*** means by "baptisms". ***This verse teaches us that there is much more to receive after our baptism and that baptism is not the end.'***
14. ***1Peter 3:21*** is where a lot of wrong doctrine comes from because people ignore Peter's definition of "baptism" contained within the verse which is "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)". It is not being '*dunked*' ("not the putting away of the filth of the flesh"). ***This section teaches that "baptism" is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.'***
15. ***Matthew 28:19*** is part of the 'Great Commission' and gives us the personal command to "baptize" along with God exact command on how we are to do it. Our current section in Romans teaches us the doctrine in a very literal way while all other references in the Bible teach results and other related things. Thus, our current section, with the basic doctrine literally stated, and the command within the 'Great Commission' are probably the two most important sections of scripture that deal with the doctrine of "baptism". Since we have dealt with all of the doctrine and supporting verses within the Bible, we are not ready to look at the command and, hopefully, not get the objections that people receive when they preach a command without first presenting God's reasons for that command (present doctrine first).

So every reference of baptism is identification with the God of the Bible by a changed life that shows true Biblical repentance. Yes, every case (where possible) the people were physically '*dunked*' but that was done as an outward declaration of an inward change that they planned upon continuing to live for the rest of their lives.

All of this brings us back to [Romans 6](#). In our chapter, the phrase "so many of us as were baptized into Jesus Christ were baptized into his death" is identifying so many of us with the death of Jesus Christ and, by implication, His resurrection. It is identifying so many of us with a changed life that shows true Biblical repentance and identification with the God of the Bible. In addition, that is followed with a sentence which starts with the word "Therefore" and tells us: "even so we also should walk in newness of life". The verb walk can not be properly interpreted as a one-time religious action but is an ongoing repeated steps. Since that verse says "even so", our current action verb of: "baptized" means that it is not a one-time event but is the start of an ongoing life-long activity. Our "walk in newness of life" means we are to keep doing these ongoing repeated steps for the rest of our life. Therefore, our being identified with "Jesus Christ" through "baptism" must also require ongoing repeated acts of identification. Please see the [Romans 6:2](#) which has links to sentences within Romans which deal with "death".

Call Upon The Lord

[1John 5:10-13](#) "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God".

[John 10:10b](#) "I am come that they might have life, and that they might have it more abundantly".

The first reference tells us why God wrote the Bible. The second reference tells us why Jesus came to this Earth as a literal physical man. In both cases we are given two reasons. The first reason is so that we can have God's eternal life and be positive that we have it. The second reason is added to the first reason and tells us how to add God's blessings after we have God's eternal life. Every person who is in church is here because they want God's blessings on their life. (Say Amen!!) Therefore, I am going to tell you a couple of basic things which are absolutely required in order to get God's blessing.

First, we each must have God's eternal life before God can add the blessings of the "abundant life" to it. With that said, [Romans 10:13](#) says: "For whosoever shall call upon the name of the Lord shall be saved". That is: we must accept Jesus Christ as our personal "Lord" in order to go to Heaven.

Go back to our original reference where we read: "He that hath the Son hath life; and he that hath not the Son of God hath not life". What the Bible calls being "saved" is having God's "life" in you. This also matches [John 14:6](#) where we read: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me". The word "am" is a verb of existence. The existing Being Who is God in human flesh is our way to God, our salvation. Notice that Jesus also said "no man cometh unto the Father, but by me". That is a clear statement that the only way to God the Father, and an eternity in Heaven, is by the person who is God the Son in human flesh. Notice that Jesus does not say "I show you the way" or "I tell you the way" but He said that He personally is the way.

Lots of religious people will tell you that you have to do some religious act or say a particular prayer or something else which disagrees with what the Bible truly says. However, as I already showed you, true Biblical salvation comes when we accept Jesus Christ as our personal "Lord". Again, [Ephesians 2:8-9](#) says "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast". We can not earn God's life. In fact, we have earned God's wrath because, as [Romans 3:23](#) says: "For all have sinned, and come short of the glory of God". In addition, [1John 3:4](#) says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law". We all have done what we want to do instead of what we know is the right thing to do. Even a baby fusses when nothing is wrong because it wants to control its mom. All of the fighting and wars throughout history are because different people demanded that everyone do what they wanted. When we refuse to do what God tells us is best and insist upon having our own way, we sin. God is not going to let us into Heaven and make a mess of Heaven like we did on this Earth. That is one of the main reasons why God tells us to accept Jesus Christ as our "Lord".

There are two main points to accepting Jesus Christ as our "Lord". The first is that we agree to obey our "Lord" and stop insisting upon having our own way. The second thing is that we are to worship our "Lord". That means that we must recognize His power and authority which is far greater than our own.

Now, people might think they are not so bad, but their life does not match "the glory of God" and we already saw that [Romans 3:23](#) says that to "come short of the glory of God" is sin. In addition, Revelation 21:8 says: "But the

fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death". We all have told at least one lie in our life. Therefore, unless we do what God demands we will end up in "the lake which burneth with fire and brimstone" for all of eternity. People who don't want this result must accept God's free gift which is His life in us which is given when we accept Jesus Christ as our personal "Lord". With that said, we will return to the lost at the end of the message and give them a chance to get saved. However, right now we need to concentrate on the people who have been saved.

If you are truly saved then you accepted Jesus Christ as your personal "Lord". Therefore, you owe Him two basic things: worship and obedience. Now, God gave us a free will and will not take it away even to keep someone from spending eternity in the "lake of fire". God does not take away our free will but God blesses the obedient and curses the disobedient. Therefore, if you worship God and obey God, like you are supposed to do, then you will be blessed by God. If you refuse to do as you should then you will be cursed by God.

Lets start with worship.

- 10 spies vs 2
- 5 centavos to remind to worship

Now, lets look at obedience. God's greatest command to the saved is to do the '*Great Commission*'. However, before we do that we need to obey other commands such as get baptized, read our Bible daily, pray daily, attend church, including Sunday School, where we are taught how to obey God. In addition, there are other commands given as we grow spiritually but with each new command we can get new blessings. However, the greatest blessings are when we give our entire life to the service of God which usually includes our doing mission work. God's greatest blessing to me came only after I moved to the mission field and God wants many in here to become available for mission work and that starts with getting trained to do the job.

We started with verses which told us that God wrote His Bible and Jesus came to this earth so that we could have God's eternal life and so that we could grow that life and get the "abundant life". However, none of the things which get God's additional blessings in the "abundant life" do us any good unless we have God's life in us first. Therefore, we have a two-part invitation. The saved are invited to come and commit to daily worship and obey God so that God can give them the "abundant life". The lost are invited to come and accept Jesus Christ as their personal "Lord" so that they can avoid an eternity in the "lake of fire" and so that they can go to Heaven when they die.

Dealing with Doctrinal Error: John 9

1. The disciples were corrected. [John 9:1-5](#)
 - [John 9:1](#) - The man was blind from his birth.
 - [John 9:2](#) - It is easy to assume someone did wrong when they are in bad circumstances.
 - [John 9:3](#) Sometimes God puts His people into bad circumstances so that He can work an obvious miracle in their life.
2. The Blind man was cared for.
 - [John 9:6-7](#) The blind man was given sight. Even today medicine cannot cure blindness from birth.
 - [John 9:30-33](#) The man courageously stood for truth and rejected religious error.
 - [John 9:34](#) The world and religion punished him.
 - [John 9:35-38](#) - Jesus found him and saved him.
 - He was saved because he was courageous and willing to stand for truth in spite of worldly punishment. People want to be blessed by God but refuse to fulfill God's requirements.
3. The parents were cowards.
 - [John 9:18](#) - The parents were called by the Jews and questioned.
 - [John 9:20-23](#) The parents proved that they were cowards.
 - They received no blessing from God. We must walk by faith.
4. The Jews were condemned.
 - [John 9:39-41](#) “[therefore your sin remaineth](#)”. The word remaineth means: 'keeps on keeping on remaining'. Since their sin did not go away, they went to Hell and the lake of fire.
 - [John 9:41](#) “[If ye were blind, ye should have no sin: but now ye say, We see.](#)” People who refuse to admit their sinful condition are condemned while those who admit the truth are given a chance to have their sin removed. This is true for saved as well as for lost.
5. The true doctrine that we must comply with.
 - [John 9:3](#) Sometimes God puts His people into bad circumstances so that He can work an obvious miracle in their life.
 - [John 9:4](#) We must do whatever we will do for God, and for our eternal reward, while we are alive (I must work the works of him that sent me, while it is day). We can do nothing to change our eternal reward and position in God's kingdom after we die (the night cometh, when no man can work).
 - [John 9:4](#) Jesus gives us our knowledge and understanding. There is no other true source (As long as I am in the world, I am the light of the world.).
 - [John 9:39](#) “[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.](#)” Every time that we acknowledge, to Jesus, our lack of understanding spiritual truth, He reveals more truth to us. However, when we just accept what religion tells us and refuse to verify what we were taught, we become spiritually blinder.

He must needs go John 4:4

1. God tells us what we need to do.
 - a. God did not give Jesus a choice but gave a command.
 - The Jews did not even talk to Samaritans. ([John 4:9](#)).
 - There was hatred, prejudice, danger, different culture and many other reasons why not to go but God commanded it.
 - b. If Jesus could not disobey then how can we?
 - [James 4:17](#) "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."
 - God blesses the obedient and curses the disobedient. Refusal to obey is daring God to curse you.
 - c. God commands us with the 'Great Commission'.
 - Personally ("ye") "go into all of the world" ([Matthew 28:19](#); [Mark 16:15](#)).
 - preach to the lost ([Mark 16:15](#)).
 - teach the saved ([Matthew 28:19](#)).
 - d. If we are not personally involved in missions then we are disobedient and daring God to curse our life.
 2. We need to deliver God's message in a way that they can understand.
 - a. Jesus gave her the message in a way that she could understand.
 - He got her attention in [John 4:7](#).
 - He gave her a promise from God and did not tell her to trust Him because she thought He was just a man. [John 4:13-14](#).
 - After she asked for God's promise, He told her that she must deal with her sin. [John 4:16-18](#).
 - He dealt with the doctrinal error from her religion [John 4:21-24](#).
 - He told her how to have a personal relationship with God through God's Son [John 4:26](#).
 - b. We must preach in a way that the people can understand.
 - [1Corinthians 9:22](#) "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."
 - In Thailand you can not quote scripture but must use the gospel of God.
 3. God blesses His people who obey.
 - a. Jesus received personal provision and blessings [John 4:31-34](#).
 - b. We are promised "wages, and gathereth fruit unto life eternal" if we personally participate in the 'Great Commission' [John 4:36](#).
 - c. God promise eternal rewards to all who help with missions [John 4:35-38](#).
 4. In [John 5](#) we see that God's people who trusted their religion and refused to personally obey God were cursed.
 - If you are saved and personally involved in the 'Great Commission' then you will be blessed by God.
 - Blessings are proportional. The more you give of yourself to do the 'Great Commission' the more blessings you have.
 - If you are saved and not personally involved in the 'Great Commission' then you will be cursed by God.
 - If you have not received Jesus Christ as your personal Lord then you will spend eternity in the 'lake of fire' if you do not get saved and you are not promised another chance. The only other time that Jesus passed through Samaria was on His way to the cross. He healed 10 lepers and only the Samaritan praised God for his healing. The religious Jews assumed they had salvation while refusing to give God His due, which is praise. They died lost. If you do not accept God's salvation when it is offered, and then respond as is due to God, you will die lost and you are not promised another chance to get saved.
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Labor for Everlasting Life

John 6:27-29

This title and message must be kept within the context of where Jesus gave this command. He was not speaking about the lost receiving salvation but was speaking to disciples who were positive that they were already the "children of God" and wanted to receive increased spiritual life in the form of greater blessings from God.

This message is not to the lost but is to the saved.

Satan gets his preachers to preach doctrinal error and then scares God's people away from God's truth by having liars claim that they are preaching doctrinal error when they preach or teach Biblical truth. We can not work for salvation but the Bible teaches that the saved are to do God's work after their salvation and the work that they are to do is to let God work in and through their personal life. Therefore, there are two Biblically correct types of work that are commanded to be in the life of the saved. The work the saved are to do and the work that God does through their life. Do not let the devil's liars keep you from doing and teaching God's command to the truly saved.

John 6:26-29 "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. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

1. "Labour not for the meat which perisheth" - What to not do.

- a. They had a wrong attitude.

"Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled".

- They were looking for physical blessings in this world ("ye did eat of the loaves, and were filled").
- They rejected the message from, God ("not because ye saw the miracles").
- They rejected the messenger of God in John 6:66.

- b. They had a wrong care

- Jesus had taken His disciples across the sea of Galilee to a place away from people twice to try and have a time to grieve over the death of John the Baptist. We see this by matching events across the Gospels. These people didn't care about Jesus nor His disciples nor their needs. They only cared about their own physical desires. However, God wants us to love others.

- c. They had a wrong understanding.

- John 6:28-30 Jesus told them "This is the work of God, that ye believe on him whom he hath sent." They wanted to do miracles so that they would look good and when they couldn't get God to make them look good they demanded more signs even after seeing the miracles of healing and the feeding of 5,000. They thought God had to fulfill their demands if they worked for God.

- d. They had a wrong faith.

- In this chapter Jesus used symbols and spiritual reasoning to explain that the truly saved must agree to let the spiritual influence of Jesus change the type of people they are and change how they live in this world. They left Jesus because their faith was in what their religion told them instead of being in the word of God. (John 6:66-69).

2. "Labour for that meat which endureth unto everlasting life" - What to do.

- a. Work for what only comes from our personal relationship with Jesus. "which the Son of man shall give unto you" John 6:27

- b. Base your faith on the Word of God, which is our picture of Jesus. "for him hath God the Father sealed" John 6:27

- c. John 4:36-38 "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

- Working with missionaries and others in the kingdom of God gets us "fruit unto life eternal". God tells us to work with others within His church and do what we can while letting others do what they can. Not everyone can go to the mission field but those who can't go can send.

- d. [1Corinthians 3:6-8](#) says: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."
- Each person determines how much fruit they put into their account in Heaven by how much "labour" they do for God's kingdom in this life.
- e. [1Corinthians 4:11-13](#) says: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."
- God's people are to be willing to suffer anything in this world that is required in order for them to "labour" in God's kingdom.
- f. [1Corinthians 15:58](#) says: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
- We are to believe the promise of God and keep it as the motivation for our "labour".
 - Those who are saved but don't "labour" in the kingdom of God prove that they don't believe the promise of God.
 - Further, the amount of our life that we devote to this "labour" proves how much true Biblical faith we have.
- g. [2Corinthians 5:9](#) says: "Wherefore we labour, that, whether present or absent, we may be accepted of him."
- Only those who "labour" in God's kingdom will "be accepted of him" and hear "Well done, good and faithful servant" ([Matthew 25:21, 23](#)).
- h. [Colossians 1:28-29](#) says: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily."
- Our "labour" is to fight against the lusts of our flesh and to live a righteous life so that Christ can work through our life.
- i. [1Thessalonians 2:9](#) says: "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."
- The missionary is to make the gospel available to the lost without charge. It is only after people get saved that they are to "labour" in God's kingdom by participating on the Church's missions program by sending or being sent as a missionary.
- j. [2Thessalonians 3:8-9](#) says: "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us."
- The truly saved are to follow the example of those who led them to salvation and grow up spiritually so that they can also enter into the "labour" of God's kingdom.
- k. [Hebrews 6:9-12](#) says: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."
- Notice our promise that "God is not unrighteous to forget your work and labour of love". This is the promise which we are to believe and act upon.
 - Now notice that our reference says "which ye have shewed toward his name, in that ye have ministered to the saints, and do minister". Anyone who is not active in the kingdom of God, especially in the work of missions, does not receive this promise.
 - Next, notice that our reference says "But, beloved, we are persuaded better things of you, and things that accompany salvation". The work of missions is part of the "and things that accompany salvation". All saved are expected to be involved in this "labour".
 - Next, notice that our reference says "we desire that every one of you do shew the same diligence to the full assurance of hope unto the end". This is a "labour" that we are to be involved in until our death and it is a "labour" which we are to do with "the same

- diligence". That is, never backslide on our missions "labour" whether it is doing missions or supporting missionaries.
- Next, notice that our reference says "to the full assurance of hope unto the end". Failure to do this "labour" proves that you do not have "the full assurance of hope". This proves that your claim to trust God is a lie or that of a spiritual child that is so weak that you can not do anything to help the family of God.
 - Finally, notice that our reference says "That ye be not slothful, but followers of them who through faith and patience inherit the promises". If you are not doing the work of the kingdom, especially the work of missions, then you will not "inherit the promises". Further, if you do not do the work "through faith and patience" then you lessen or lose the "promises" which are given to you. Finally, any saved person who is not a "follower of them who through faith and patience inherit the promises" is "slothful" and is asking God to motivate them with problems and pain.
- l. [1Thessalonians 5:12-13](#) says: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves."
 - God's people are to "highly esteem" missionaries and other full time workers in God's kingdom for several reasons including so that other young people will be attracted to also enter the ministry.
 - m. [1Timothy 5:17](#) says: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."
 - God counts preaching and teaching "the word and doctrine" as the most valuable "labour" that a Christian can do. Women can be "teachers" and have a major effect upon the basic belief of young believers.
3. "This is the work of God, that ye believe on him whom he hath sent" - Who to trust.
 - a. [1Timothy 4:10](#) says: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."
 - If you do not "labour" in God's kingdom then you prove that you are either lost or you do not "trust in the living God"
 - b. [Hebrews 4:9-11](#) says: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."
 - According to Hebrews, we enter God's "rest" when we stop worrying about our own physical needs and trust God to provide those things while we concentrate on working in God's kingdom.
 - Notice that our reference says "For he that is entered into his rest, he also hath ceased from his own works". Until you stop trying to provide for your own physical needs, you have not "ceased from your own works".
 - If you are still worrying about your own physical needs then you do not really trust God to provide them.
 - Notice that our reference says "Let us labour therefore to enter into that rest". We must "labour to enter into that rest" by finding the promises of God in God's word that God wants to give to us. Then find and do what God's word says to do in order to receive the promise. Also, truly Biblically believe that God will keep His promise in His time and in His way.
 - Finally, notice that our reference says "lest any man fall after the same example of unbelief". When we Claim to trust God but fail to truly trust Him we show others that they can follow our "example of unbelief". We show that people can claim a -head belief- while refusing a -heart belief- because our example shows that God's people do not have to live the faith that they claim. We must live the faith that we claim and any faith that we can not live we must stop claiming to have it.
 - c. [Revelation 2:2-5](#) says: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember

therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

- We must constantly verify that we are sticking to ”the first works” which is to preach salvation by Jesus Christ alone and teaching spiritual growth by believing and obeying the word of God. The danger is falling into preaching the religious doctrine which we are taught without verifying that it matches the Bible.
- Notice that this church had ”left thy first love”. If we are not still preaching Jesus Christ and Him alone then we probably have ”left our first love”. We truly prove that we ”believe on him whom God hath sent” when we obey Him, trust Him to provide our needs, Point others to Him for salvation and all other needs and use the testimony of our personal life to show others how Jesus Christ provides for all of our needs. If we do not have this type of testimony then we have ”left our first love” and need to ”repent”.

God believes in '*put up or shut up*'. Back your mouth with your life or stop claiming to be a Christian. It is better to say nothing than to claim to be a Christian and not live the life. However, it is best to believe God's promises and let Him change your life to match the claim. There is nothing wrong with claiming to be newly saved but having God change your life and make you to be like Him.

- Are you involved in supporting missions?
 - If not then you will not receive some of the promises until after you become involved on a regular basis. Why not commit to 1% to 10% of your income to be given above the tithe? Do not give more than 10% to start or the devil will cause you to stumble and fall.
 - If you are involved then God wants you to grow your faith by increasing your mission giving by at least 10% of your current giving. If you're giving 10% now then that is only an increase of another 1%.
 - If you can give more than do so with faith that God will meet your needs and increase your eternal reward.
 - Finally, God is looking for spiritually mature people who will ”give their own selves to the Lord” and go to the mission field as a preacher or as a full-time non-preacher missionary. Yes, doing that is scary, but the truly brave is not the person without fear but the person who acknowledges their fear and tells God that they will trust God to overcome the fear. God is looking for those who are already busy in the ministry to become missionaries. God took Paul and Barnabas because they were the best who were in the church at Antioch. God wants the best to go to the mission field and God will cause others to grow up spiritually and take over whatever jobs are left open. So, Are you spiritually mature enough to become a missionary? If not, why don't you ask God to mature you to that point so that He can make you a missionary in the future?
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Life and Life More Abundant

John 10:10b says: *"I am come that they might have life, and that they might have it more abundantly."*

1John 5:13 says: *"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."*

God uses the physical to teach about the spiritual. In the physical realm, life that starts at conception. Birth is when that life is brought into the world. People might deny an early pregnancy but they can not deny life once it is born. Then, after birth, that newly born life needs to be taught how to become a productive adult. This is true for all forms of life and we see this pattern most clearly with mammals and humans.

Spiritual life is similar. That is why physical life is used to teach us about spiritual life. What we call being saved is having God's life in us. Our spiritual life starts at our spiritual conception when we accept Jesus as our personal Lord. However, our spiritual life does not end at our spiritual conception. Just like physical life, we need to have a spiritual birth and growth of that spiritual life. Our habit of saying "I was saved" on some certain day gives people the wrong impression that everything was completed at the time of our spiritual conception. However, that is not what the Bible teaches. The Bible teaches us that there needs to be a true spiritual birth whereby people see a God-caused changed in you. In addition, there needs to be ongoing spiritual growth whereby we become more like Jesus Christ. In [John 10:10](#), we read that Jesus came to give us "life more abundantly". An adult can enjoy this life far more than a new born child. Likewise, a child of God enjoys spiritual life more and gets more blessings from God the more they mature spiritually and become more like Jesus Christ.

In the physical world, the activity of Mom and Dad is totally different when we compare what they are doing at conception and what they do to teach a child how to be an adult. In addition, the activity done to teach a child to become an adult has nothing to do with conception. No reasonable person would claim that conception can not happen unless the child does certain activities after physical birth. Likewise, it is just as foolish to claim that people must do some religious activity, such as be baptized, in order to receive God's life, which is our spiritual conception.

Look at the word "and" in [John 10:10](#). This word is used in the Bible for the mathematical function of addition. You cannot add something to itself. When you add, you are adding something different to what you already have. That means that Jesus said that he came to give people God's spiritual life and then to add the "life more abundantly" by causing spiritual growth after we initially receive God's life.

Look at [John 1:12](#), which says "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". The word "received" is past-tense. The phrase "to become" is future-tense. This means that "becoming the sons of God" happens after we "received him" and were saved. As we learn to "become a son of God", we receive the "life more abundantly" and, once more, we see that this is added after our initial spiritual birth.

Think about this. It is impossible to do any work using a body that does not exist. However, ask any mother if her baby moved, and kicked her once it had a body even though it was not yet born. In fact, if the baby stops moving before birth, then it is called still-born and considered to be born dead.

Likewise, the Bible uses these same concepts to teach us about spiritual life. We can not do anything spiritually before we receive God's life but we will do things spiritually after we truly receive God's life. Look at [Ephesians 2:8-10](#), which contain two sentences, both of which start with the word "for". That means that we are given two reasons why what was written before those sentences is true. Before these sentences we are told how God changes the saved and what God gets from saving us. These sentences tell us how God saves us. People like to quote the first

sentence while leaving out the second sentence. That is following the way of Satan. When Satan tempted Jesus he quoted scripture. There was nothing wrong with what he quoted, the problem was that he left part out, took the quote out of context and perverted the message of scripture. When men do the same that are following the way of Satan.

In [Ephesians 2:8-9](#) we are told about our spiritual conception. Notice that it says: "Not of works". We do nothing for our spiritual conception just like we do nothing for our physical conception. However, [Ephesians 2:10](#) tells us what happens after our spiritual conception and it matches what we find after physical conception. Notice that [Ephesians 2:10](#) says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". The word "are" is a verb of ongoing existence. Saved people have God working in their life so long as they are still alive. Not only that, but our reference tells us that God is working "in Christ Jesus unto good works". God is working in our ongoing personal relationship with "Christ Jesus" to try and produce "good works" in and through our lives. God wants to provide evidence to the world that His children truly are His by changing their lives to make them more like "Christ Jesus".

Some people claim that we have all of the blessings from God at our spiritual conception and nothing more is required from us. However, while God gives us some spiritual gifts when we receive Jesus as our Lord, we need to develop those spiritual gifts by using them. For example, many professional athlete has said that they knew people with more natural talent than they had but the person with the talent failed to become professionals because they refused to do what was required to fully develop that talent. Likewise, saved people can not fully develop their spiritual gifts, and enjoy the fruits of those developed gifts, unless that use those same gifts and cause them to grow.

Thus we see that conception and growth have different activities while dealing with the same life. Also, the results from those activities are different. Spiritual conception and spiritual growth have different activities while dealing with the same life that we receive from God. The results of spiritual conception can not provide the results of spiritual growth and the activities for spiritual growth can not provide spiritual conception.

Please pay attention to the word "and" found in both of our verses. This is the mathematical function of addition. If you remove either side of an addition, you change the answer. Likewise if we remove either side of an "and" that is found in the Bible, then we change the message from God and lose the blessings from God. In both of these verses we see that one side of the "and" deals with spiritual conception while the other side of the "and" deals with spiritual growth which is to occur after spiritual conception. In addition, we see that spiritual conception is dealt with first while the spiritual growth is added to the conception because there can be no growth until life already exists.

Starting with spiritual conception, we read in [John 3:7](#) - "Marvel not that I said unto thee, Ye must be born again." Again, [John 3:5](#) says: "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." When we are physically born, our mother's "water" had to break. Thus we see that Jesus told us that we need a physical birth and a separate spiritual birth if we want to "enter into the kingdom of God". We need a spiritual birth because we were born with a spirit which does not have God's life in it. We are born with a dead spirit because of the change caused by the sin of Adam and Eve. The evidence of that is simple. Adam and eve talked with God face-to-face until they sinned by disobeying the commandment of God. They sinned by doing what they wanted instead of doing what God commanded. Their sin not only affected them but also affected all of their descendants.

Think about this truth. None of us see or talk to God face-to-face like Adam and Eve did before they sinned. Also, we all want to have things our own way. That is why we have fighting and wars. It is foolish to think that God is going to let us into His personal home, called Heaven, and make the same type of mess there. No, we must agree to let God change us when He saves us so that we will stop our sinning and making a mess because of our natural selfish nature. When we refuse to obey God and we insist upon having our own way, we sin.

Now some think '*my sin isn't that big*'. The only thing that Adam and Eve did was disobey once and all of the pain and destruction of all time was the result. It is foolishness to insist that our sin only affects us. There is too much evidence that the opposite is true and we affect the lives of other people. If we are to be honest then we must look at

all of the long-term results of our actions including our influence on others. Our sin can cause the same results as the sin by Adam and Eve. Thus, the claim that '*my sin isn't that big*' is a lie which is believed by people who follow the devil, who is the father of lies.

Returning to our verse, we can see that if we don't "enter into the kingdom of God" then the Bible says that we will spend eternity in a "lake of fire" with the devil because we refused to let God save us. [Romans 3:23](#) which says: "For all have sinned, and come short of the glory of God". Since we all have "come short of the glory of God", we are not good enough to meet the minimum standard to get into Heaven. In addition, since "all have sinned", everyone has violated God's law and must pay the penalty, which is going to Hell until we are sent to an eternity in the "lake of fire".

That's the bad news. However, most people know [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"). While people know this verse they don't think about what it means and especially don't think about what it requires them to do. If you do not do what the Bible means by "believeth in him" then you will go to an eternity in the "lake of fire". When we "believeth in him" we have an ongoing belief in the person who is God in Human flesh. [John 14:6](#) says: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." The only way that we go to "the Father" in Heaven is Jesus Christ personally giving us God's life and to get Him to do that we must accept Him as our Lord, which means we agree to obey Him. We see this in [Romans 10:13](#), which says: "For whosoever shall call upon the name of the Lord shall be saved."

Accepting Jesus Christ as our personal "Lord" is what gives us God's life which last for ever. That is our part in the action of spiritual conception. The only thing we do is exercise our free will and accept God's offer of a free gift. However, as already discussed, that is not the end of things.

Once we have God's eternal life, we need to have it grow. We increase our spiritual life by "believing on the name of the Son of God", as our original verse tells us. That is, as we obey our personal "Lord" and believe His promises, He increases our spiritual life through the process called "sanctification". However, as already mentioned, God gave us a free will and will not force us to accept "sanctification". If we refuse "sanctification" then God withholds blessings and, if that isn't enough, then God brings punishment which can include sickness and death. If we obey our personal "Lord" and let Him "sanctify" us, then He also gives us additional blessings which result in the "abundant life" which our original verses spoke about. The main thing to understand about this "abundant life" is that it requires us knowing what the Bible says and obeying it. Unfortunately, too many people know what their religion says is in the Bible, but they have not studied their Bible enough to separate the word of religious liars from people who tell you the truth. While there are many ways of telling these two people apart, there is one simple way that always works. People who preach religion tell you to believe them because of their man given credentials. However, people who have the "power of God" on their life show approval from God. These are the people that the Bible tells you to follow.

[1Corinthians 11:1](#) says "Be ye followers of me, even as I also am of Christ." I am going to tell you of a couple of ways that you should be able to see the "power of God" in my life and challenge you to do what I did so that people will also see the "power of God" in your life. You can not honestly claim that you have "abundant life" unless you have evidence of the "power of God" in your life. However, if you do like I have done then it will take several years but before you die you will also have evidence of the "power of God" in your life.

The first thing is that 5 times in my life I was dying and the doctors said that they could not save my life. Twice I have died and been revived. I think that it would be pretty hard for people to deny that this is evidence of the "power of God" in my life. In addition, the fact that I can drink Filipino water when it makes other Americans sick is also evidence of God's blessing. Now I could go into lots of Bible verses but I will make things simple. The Bible warns that God uses sickness and death as a punishment when His children refuse to obey. The number one neglected ministry in America is soul winning and the number two neglected ministry is missions support. The number one prayer request in American churches is for sickness, death and other medical problems. Now, not all of those are a

result of punishment by God but a lot are. If you want to avoid the same then get personally involved in the '*Great Commission*', which is to be done at home and away from home at the same time according to [Acts 1:8](#). It is preaching the gospel to the lost, according to Mark, and to teach God's people to obey God's word according to Matthew. If you wait until you have stage-3 cancer then it is too late. So, the time to get involved is now.

In addition to avoiding punishment by God, you will get blessings from God as I have testified that I have received. You should always carry tracts and pass them out when you can. You should try to be involved in any mission trip that is available. As a minimum you should read every report from your missionaries so that you can pray for them on a regular basis. Realize that Paul never asked for money but always asked for prayer.

The second way to get God's "abundant life" is to prove that you are dependent upon God for everything that you need and not on things of this earth. When Moses sent twelve spies into the promised land, ten returned with a bad report because they looked at the physical. They saw giants that they could not defeat and they led their entire generation into death and defeat. The other two spies looked at it spiritually and saw how God could get glory by doing what they could not do. They led the next generation into victory. So, the question is are you willing to look at things spiritually or are you going to accept defeat by keeping your eyes on the physical?

Those who claim to be spiritual must prove it in the little things before God has you prove it in the big things. [Luke 16:10](#) "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." God wants His people to praise and thank Him for all of the little things that He provides before He gives us big things. If we will not praise and thank Him for all of the little things then we will not praise and thank Him for the big things and God will not waste His big blessings on us unless God is building a record of our failure which will be used to condemn us.

While God wants us to praise Him, our sinful selfish nature keeps us from doing so unless we have something to remind us daily to do so. That is why spiritual growth starts with becoming a true disciple of Jesus Christ. This requires us to start each day with Bible study and prayer that God will help us with the problems that we have that day. The Bible Study is needed for God to show us what we need to apply that day and throughout our life. Then, every night when we lay down, we need to review our day and thank God for how He helped us during the day. This teaches us to be thankful. Even lost parents give more the thankful children than they give to the rebellious. Ending our day thinking about how God blesses us and proves His love for us also helps us to have a more restful sleep.

Now, let me summarize. If you have not accepted the person of Jesus Christ as your personal "Lord", whom you agree to obey and trust to take care of your sin, then you are still a sinner heading for Hell and the "lake of fire". The book of James, in the Bible, warns us that we do not know if we will be alive tomorrow. Jesus called the rich man a fool because he did not know that he would die that day and did not prepare to meet God in judgment. Right now is the time to accept Jesus Christ as your personal "Lord" if you do not want to be judged as a fool by God and sent to Hell.

If you have accepted the person of Jesus Christ as your personal "Lord", then you still need to obey in order to get the "abundant life". If you refuse to obey then you not only will lose the blessings but, in time, will be cursed by God. I gave you two specific ways to obey God and received the "abundant life". First, I told you to be personally involved in the '*Great Commission*'. That means soul winning, teaching the saved and supporting missions at the same time. This is the best way to avoid sickness and death as a punishment from God. The second is to become a true disciple with a daily disciplined relationship with Jesus Christ.

Jesus said: "I am come that they might have life, and that they might have it more abundantly." These require two different actions to receive them. You must first receive God's life before you can add the "abundant life" but you must obey your personal "Lord" in order to add the "abundant life" and receive all that God offers. Will you accept God's offer of His gifts today?

The Love of God

John 3:14-21: *"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."*

Most people know [John 3:16](#) but don't consider the context nor what is involved in it. Our reference starts our talking about Moses lifting up the serpent as a symbolic message about the crucifixion for our eternal salvation. Then we read "For God so loved the world". This sentence starts with the word "For", which means it is telling s why Jesus Christ had to be crucified for our sins. Now, there is a whole message in that but we want to consider the phrase "God so loved the world". This is talking about the love of God the Father. He is a different member of the Trinity than God the Son. God the Son proved His love for us by what He did, but that is different from the love of God the Father.

As most people know, even if they deny the truth, there are many spiritual beings that can affect this physical world and call themselves gods. The Bible calls these lying spirits devils. They demand that people worship them under threat of harm if people don't worship them. Further, they really have the power to cause harm, if the God of the Bible doesn't stop them. However, as much power as they have, none of those devils have the power to rule the entire world. Further, none of them have the power to prophesy, in detail, what they will do in the future, dare all other gods to try and stop them like the God of the Bible did. In addition, the true God give those other spirits hundreds of years to try and stop Him from fulfilling His prophecy. But no being has ever stopped God from doing exactly as He prophesied that He would do. Only the God of the Bible has that power and authority. In addition, God prevents all other spirits from making similar prophecies. Yes, there are prophecies like those from Nostradamus, but his so-called prophecies as abstract and general which lets people claim that many different things fulfill his so-called prophecies. However, the prophecies of the Bible are detailed and specific and prove that the God of the Bible is the most powerful being that exists anywhere. With that truth in mind, consider how great His love must be to lower Himself to love sinners like us.

Next consider that we not only were breaking His Law, but we were actively fighting against Him and not seeking His forgiveness nor His love. In spite of that attitude, He sought us, proved His love to us and offered forgiveness and salvation. However, He did not force His salvation on us but left us a free will.

The truth is that God is letting these devils tell people lies so that people can use their free will and freely chose Him to be their Lord and God, or they can choose to serve a lying devil. If there were no devils then people would not have a true choice on what spirit to serve. With the choice available, all who chose Jesus as their personal Lord and God do so by their own free will. They are not limited to only one choice.

Eventually, everyone is going to receive the end results of their own choice. Those people who believe the lies of devils, and don't verify their promises, will be cast into a "lake of fire", along with their lying devil, to burn forever without burning up. Jesus Christ is "King of kings and Lord of lords". A king has the right to destroy all traitors in his kingdom along with destroying all supporters of the traitors. All of the so-called gods are truly devils and traitors to the true God. In time, after He has given everyone a choice of what spirit to serve, He will put all traitors and their servants into the "lake of fire".

Now, that truth was based upon the true God's power and the evidence of His power. Now, I want to talk about His character of love and how that makes Him different from all of the other so-called gods, which are lying devils.

Many people who seek power and do so to hurt anyone who does not obey them. Such people do not love others but want power to force others to do their will. Devils promise to give this type of power to people. However, it is temporary. While having power over others sounds great, we must also expect that other people, and even devils, will also use their power to hurt and force us to do their will.

That type of power structure is much different from love. A parent has power over their child. However, a loving parent only uses that power to correct their child from errors and to reward the child for doing right. The child of a loving parent does not need to fear the parent so long as he is obedient. Even when disobedient, the child of a loving parent is only hurt enough to cause the child to correct their wrong attitude. Such a child is not hurt simply because the parent wants to hurt someone. So likewise is the love of the God of the Bible.

With that concept in mind, let's look back at our Bible reference. This entire reference is what the Son of God, named Jesus, said to a religious ruler. The religious ruler had a hard time believing and understanding what is said in this reference because it is so different from what most religions teach. However, later in this Gospel we are told that he eventually understood and believed that Jesus said. In order to do that, he had to accept doctrine which went against his religious training because the God of the Bible is not like any other so-called god.

The first thing that Jesus told him was: "whosoever believeth in him should not perish, but have eternal life" ([John 3:15](#)). The word "eternal" means that there is no end to it. This is totally different from reincarnation which teaches multiple different types of life. Part of what can be hard to understand is that Jesus is speaking about a never-ending spiritual life. Yes, we must still die physically so that our spirit can be separated from this corrupt body which will suffer disease, old age and other things. And, the children of God are promised a new incorruptible body in the future. But that body will get its life from the spirit where our current body gets its life from the blood. Therefore, this "eternal life" is different from what we currently have in our current body. In addition, everyone dies. However, the new "eternal life" does not die. Therefore, it is better than what we have now. This improvement shows God's love for those who accept Jesus as their personal Lord and God. No other so-called god makes this offer to those people who serve that god.

Next, we have the well-known verse of [John 3:16](#), which 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". Now there is a lot preached based upon this verse and I can not cover it all but will only point out two things. Like the prior verse, we have the requirement to "believeth in him". Our verse uses the word "believeth" for a lifestyle heart belief. This is not just some idea passing through your mind that you believe for a short time. In fact, it is not a mind belief but a heart belief which means that it has to affect how we feel and what we do. If it does not change your lifestyle then you have not met the requirements for "believeth".

Next, our "believeth" must be "in him". This is putting your faith in the person Who is the Son of God in human flesh. It is not believing in a religion or a doctrine or some act. Belief in anything other than the person of God in human flesh will not be accepted by God. In addition, if you truly accept a lifestyle in the person of Jesus Christ, you are starting an ongoing personal relationship with Him. The Bible says that the relationship between a man and his wife is a picture of the relationship between Jesus Christ and the church. A marriage starts with the ceremony where people vow to spend their lives together and then spend the rest of their lives keeping that vow. Likewise, God's salvation starts with a vow to accept Jesus Christ as your personal Lord and then spend the rest of your life keeping that vow.

The other important thing to realize from this verse is that phrase "he gave his only begotten Son". There is a lot in the Bible to back what I will say but no time to go into all of it. Simply put, we each have done things that we knew were wrong. That is a simple definition of sin. Romans 6:23 says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". Next, Romans 3:23 says: "For all have sinned, and come short of the

glory of God". That means that everybody has earned death by doing what they want to do instead of obeying the law of God. Further, Revelation 20:14 says: "And death and hell were cast into the lake of fire. This is the second death". If we put all of this together, we have the doctrine that everyone was heading for the "lake of fire" to be there forever, and the Bible calls that result "the second death".

Now, when we return to our original verse of [John 3:16](#), we read: "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 means that if we "believeth on God's Son Jesus Christ" then we don't have to spend eternity in the "lake of fire". Again, there isn't time to go into all of it but simply put, the God of the Bible had His "only begotten Son" become a literal human being like us and live a perfect life where He never sinned. Therefore, He didn't have to die only God let men kill Him so that God could count His death as payment for the sins of anyone who believes on Him. Yes, Jesus Christ came back from the dead to prove that He has power over death. However, our current verse is saying why He died and that was to keep us from an eternity in the "lake of fire" if we "believeth on him". However, the Bible also warns that those people who refuse to "believeth on him" will be cast into the lake of fire to burn forever because, by their actions, they show that they believe that God had His only begotten Son killed for no reason. If people can avoid the lake of fire without accepting His payment for their sins, then there was no need for God to have His Son killed to pay for our sins.

Returning to our original Bible reference, we see that [John 3:17-18](#) says: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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". Please notice that we are told "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". If you do not do what God requires then you are "condemned already". You are not condemned because you are a terrible person but because you "have not believed in the name of the only begotten Son of God". Think about asking a parent to do what God had His Son do and then say that the sacrifice was of no value. That parent will want vengeance. Likewise, God will take eternal vengeance on anyone who says that the sacrifice of Jesus Christ has no value and people do that when they "hath not believed in the name of the only begotten Son of God".

The last verses in our reference tell us: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God". Once more, there is more here than we have time to cover. However, the important thing is that, when we are in the dark, we need light to see. People who like to hide and do things in the dark are evil and God refuses to have evil people in His kingdom. Therefore, God not only sent His Son to pay for our sins so that we could avoid an eternity in the "lake of fire", but God also sent His Son to give us spiritual light so that we could see and understand the consequences of what we do. When we let Jesus Christ show us how to live, our lives are changed by God. As our reference says: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God".

God wants to change our life so that people see that our life is "wrought in God". This type of change gives glory to God. The Bible says that Jesus is "light", and that God is love. People who belong to God are supposed to become like Him in their character. Therefore, people who belong to God should show God's "light" and God's love to this world. We see this in 1John 1:5-7, which says: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

God proved His love by paying the debt for our sins and offering us a way to avoid an eternity in the "lake of fire". No other so-called god does that. God also teaches us how to live so that our life displays the love of God to

others. God offers you His love and to make you part of His family, but He does not force His love unto you. Each person must personally ask God to make Jesus Christ their personal Lord and God if they want to be saved from the "lake of fire" and to become part of God's spiritual kingdom. Everyone who does not do that will be sent to the "lake of fire" to spend eternity with the devil that they truly serve. Please, think about the eternal consequences and accept God's offer of salvation.

He must needs go John 4:4

1. God tells us what we need to do.
 - a. God did not give Jesus a choice but gave a command.
 - The Jews did not even talk to Samaritans. ([John 4:9](#)).
 - There was hatred, prejudice, danger, different culture and many other reasons why not to go but God commanded it.
 - b. If Jesus could not disobey then how can we?
 - [James 4:17](#) @Therefore to him that knoweth to do good, and doeth it not, to him it is sin.^.
 - God blesses the obedient and curses the disobedient. Refusal to obey is daring God to curse you.
 - c. God commands us with the 'Great Commission'.
 - Personally (@ye^) @go into all of the world^ ([Matthew 28:19](#); [Mark 16:15](#)).
 - preach to the lost ([Mark 16:15](#)).
 - teach the saved ([Matthew 28:19](#)).
 - d. If we are not personally involved in missions then we are disobedient and daring God to curse our life.
2. We need to deliver God's message in a way that they can understand.
 - a. Jesus gave her the message in a way that she could understand.
 - He got her attention in [John 4:7](#).
 - He gave her a promise from God and did not tell her to trust Him because she thought He was just a man. [John 4:13-14](#).
 - After she asked for God's promise, He told her that she must deal with her sin. [John 4:16-18](#).
 - He dealt with the doctrinal error from her religion [John 4:21-24](#).
 - He told her how to have a personal relationship with God through God's Son [John 4:26](#).
 - b. We must preach in a way that the people can understand.
 - [1Corinthians 9:22](#) @To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.^
 - In Thailand you can not quote scripture but must use the gospel of God.
3. God blesses His people who obey.
 - a. Jesus received personal provision and blessings [John 4:31-34](#).
 - b. We are promised @wages, and gathereth fruit unto life eternal^ if we personally participate in the 'Great Commission' John 4:36.
 - c. God promise eternal rewards to all who help with missions [John 4:35-38](#).
4. In [John 5](#) we see that God's people who trusted their religion and refused to personally obey God were cursed.
 - If you are saved and personally involved in the 'Great Commission' then you will be blessed by God.
 - Blessings are proportional. The more you give of yourself to do the 'Great Commission' the more blessings you have.
 - If you are saved and not personally involved in the 'Great Commission' then you will be cursed by God.
 - If you have not received Jesus Christ as your personal Lord then you will spend eternity in the 'lake of fire' if you do not get saved and you are not promised another chance. The only other time that Jesus passed through Samaria was on His way to the cross. He healed 10 lepers and only the Samaritan praised God for his healing. The religious Jews assumed they had salvation while refusing to give God

His due, which is praise. They died lost. If you do not accept God's salvation when it is offered, and then respond as is due to God, you will die lost and you are not promised another chance to get saved.

Two parts of God's Life

[John 10:10b](#) "I am come that they might have life, and that they might have it more abundantly".

[1John 5:13](#) "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God".

God uses the physical to teach about the spiritual. In physical life the life that starts at conception is the same life which comes into the world at birth and is the same life which is taught to become a productive adult. However, the activity of Mom and Dad is totally different when we compare conception to teaching a child to be an adult. In addition, the activity done to teach a child to become an adult has nothing to do with conception. Further, we inherit certain potentials which are given to us at conception, such as becoming a sports figure. However, we only inherit the potential and if that potential is not trained later in life then we do not achieve our potential.

These truths apply to physical life and to spiritual life. Many religious liars try to confuse these two but God tells us to be "rightly dividing the word of truth" ([2Timothy 2:15](#)). Therefore, if we do not separate these two spiritual activities then we will be led into doctrinal error which will at least cause us to lose the blessings of God and can send us to the "lake of fire" for eternity.

For example, baptism and "good works" are part of our spiritual growth which happens after we are spiritually born. However, neither has anything to do with our spiritual conception. That would be like reading the Bible to the belly of a virgin woman and claiming that you are teaching the baby to believe the Bible or washing the woman's belly and claiming that you are giving a bath to the baby which does not exist. People claim that baptism and "good works" are required for salvation but that foolishness is due to their refusal to "rightly divide the word of truth".

Likewise, people claim that we have all of the blessings from God at our spiritual conception and nothing more is required from us. However, for example, many professional athletes have said that they knew people with more natural talent than they had but the person with the talent failed to become professionals because they refused to do what was required to fully develop that talent.

Thus we see that conception and growth have different activities while dealing with the same life. Also, the results from those activities are different. So also do these truths apply to the spiritual. Spiritual conception and spiritual growth have different activities while dealing with the same life. The results of spiritual conception can not provide the results of spiritual growth and the activities for spiritual growth can not provide spiritual conception. With that said, we will deal with the activities involved in each, and the results of those activities. But, first let's pay attention to our original verses.

Please pay attention to the word "and" found in both of our verses. This is the mathematical function of addition. If you remove either side of an addition, you change the answer. Likewise if we remove either side of an "and" that is found in the Bible, then we change the message from God and lose the blessings from God. In both of these verses we see that one side of the "and" deals with spiritual conception while the other side of the "and" deals with spiritual growth which is to occur after spiritual conception. In addition, we see that spiritual conception is dealt with first while the spiritual growth is added to the conception because there can be no growth until life already exists.

Starting with spiritual conception, we read in [John 3:7](#) - "Marvel not that I said unto thee, Ye must be born again." Again, [John 3:5](#) says: "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." When we are physically born, our mother's "water" had to break. Thus we see that Jesus told us that we need a physical birth and a separate spiritual birth if we want to "enter

into the kingdom of God". We need a spiritual birth because we were born with a spirit which does not have God's life in it. We are born with a dead spirit because of the change caused by the sin of Adam and Eve. The evidence of that is simple. Adam and Eve talked with God face-to-face until they sinned by disobeying the commandment of God. They did what they wanted instead of what God commanded. Their sin not only affected them but also affected all of their descendants.

Think about this truth. None of us see or talk to God face-to-face like Adam and Eve did before they sinned. Also, we all want to have things our own way. That is why we have fighting and wars. It is foolish to think that God is going to let us into His personal home, called Heaven, and make the same type of mess there. No, we must agree to let God change us when He saves us so that we will stop our sinning and making a mess because of our natural selfish nature. When we refused to obey God and we insist upon having our own way, we sin.

Now some think 'my sin isn't that big'. The only thing that Adam and Eve did was disobey once and all of the pain and destruction of all time was the result. It is foolishness to insist that our sin only affects us. There is too much evidence to the opposite. If we are to be honest then we must look at all of the long-term results of our actions including our influence on others. Our sin can cause the same results as the sin by Adam and Eve. Thus, the claim that 'my sin isn't that big' is a lie which is believed by people who follow the devil, who is the father of lies.

Returning to our verse, we can see that if we don't "enter into the kingdom of God" then the Bible says that we will spend eternity in a "lake of fire" with the devil because we refused to let God save us. [Romans 3:23](#) which says: "For all have sinned, and come short of the glory of God". Since we all have "come short of the glory of God", we are not good enough to meet the minimum standard to get into Heaven. In addition, since "all have sinned", everyone has violated God's law and must pay the penalty, which is going to Hell until we are sent to an eternity in the "lake of fire".

That's the bad news. However, all Filipinos know [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"). While people know this verse they don't think about what it means and especially don't think about what it requires them to do. If you do not do what the Bible means by "believeth in him" then you will go to an eternity in the "lake of fire". When we "believeth in him" we have an ongoing belief in the person who is God in Human flesh. [John 14:6](#) says: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." The only way that we go to "the Father" in Heaven is Jesus Christ personally giving us God's life and to get Him to do that we must accept Him as our Lord, which means we agree to obey Him. We see this in Romans 10:13, which says: "For whosoever shall call upon the name of the Lord shall be saved." Accepting Jesus Christ as our personal "Lord" is what gives us God's life which last for ever. That is our part in the action of spiritual conception. The only thing we do is exercise our free will and accept God's offer of a free gift. However, as already discussed, that is not the end of things.

Once we have God's eternal life, we need to have it grow. We increase our spiritual life by "believing on the name of the Son of God", as our original verse tells us. That is, as we obey our personal "Lord" and believe His promises, He increases our spiritual life through the process called "sanctification". However, as already mentioned, God gave us a free will and will not force us to accept "sanctification". If we refuse "sanctification" then God withholds blessings and, if that isn't enough, then God brings punishment which can include sickness and death. However, if we obey our personal "Lord" and let Him "sanctify" us, then He also gives us additional blessings which result in the "abundant life" which our original verses spoke about. The main thing to understand about this "abundant life" is that it requires us knowing what the Bible says and obeying it. Unfortunately, too many people know what their religion says is in the Bible, but they have not studied their Bible enough to separate the word of religious liars from people who tell you the truth. While there are many ways of telling these two people apart, there is one simple way that always works. People who preach religion tell you to believe them because of their man given credentials. However, people who have the "power of God" on their life show approval from God. These are the people that the Bible tells you to follow.

Now you might think you have God's blessings but realize that Pastor Nono started the Abundant Life ministry in Bacolod because there were many saved Baptist there who had basic salvation and religion, but other people looking at their life would not testify that they saw the power of God on their life. That said, [1Corinthians 11:1](#) says "Be ye followers of me, even as I also am of Christ." I am going to tell you of a couple of ways that you should be able to see the "power of God" in my life and challenge you to do what I did so that people will also see the "power of God" in your life. You can not honestly claim that you have "abundant life" unless you have evidence of the "power of God" in your life. However, if you do like I have done then it will take several years but before you die you will also have evidence of the "power of God" in your life.

The first thing is that 5 times in my life I was dying and the doctors said that they could not save my life. Twice I have died and been revived. I think that it would be pretty hard for people to deny that this is evidence of the "power of God" in my life. In addition, the fact that I can drink Filipino water when it makes other Americans sick is also evidence of God's blessing. Now I could go into lots of Bible verses but I will make things simple. The Bible warns that God uses sickness and death as a punishment when His children refuse to obey. The number one neglected ministry in America is soul winning and the number two neglected ministry is missions support. The number one prayer request in American churches is for sickness, death and other medical problems. Now, not all of those are a result of punishment by God but a lot are. If you want to avoid the same then get personally involved in the 'Great Commission', which is to be done at home and away from home at the same time according to [Acts 1:8](#). It is preaching the gospel to the lost, according to Mark, and to teach God's people to obey God's word according to Matthew. If you wait until you have stage-3 cancer then it is too late. So, the time to get involved is now.

In addition, to avoiding punishment by God, you will get blessings from God as I have testified that I have received. You should always carry tracts and pass them out when you can. You should try to be involved in any mission trip that is available. As a minimum you should read every report from your missionaries so that you can pray for them on a regular basis. Realize that Paul never asked for money but always asked for prayer.

The second way to get God's "abundant life" is to prove that you are dependent upon God for everything that you need and not on things of this earth. When Moses sent twelve spies into the promised land, ten returned with a bad report because they looked at the physical. They saw giants that they could not defeat and they led their entire generation into death and defeat. The other two spies looked at it spiritually and saw how God could get glory by doing what they could not do. They led the next generation into victory. So, the question is are you willing to look at things spiritually or are you going to accept defeat by keeping your eyes on the physical? Those who claim to be spiritual must prove it in the little things before God has you prove it in the big things. Luke 16:10 "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." God wants His people to praise and thank Him for all of the little things that He provides before He gives us big things. If we will not praise and thank Him for all of the little things then we will not praise and thank Him for the big things and God will not waste His big blessings on us unless God is building a record of our failure which will be used to condemn us.

While God wants us to praise Him, our sinful selfish nature keeps us from doing so unless we have something to remind us daily to do so. Explain five centavos.

Now, let me summarize. If you have not accepted the person of Jesus Christ as your personal "Lord", whom you agree to obey and trust to take care of your sin, then you are still a sinner heading for Hell and the "lake of fire". James warns us that we do not know if we will be alive tomorrow. Jesus called the rich man a fool because he did not know that he would die that day and did not prepare to meet God in judgment. Right now is the time to accept Jesus Christ as your personal "Lord" if you do not want to be judged as a fool by God and sent to Hell.

If you have accepted the person of Jesus Christ as your personal "Lord", then you still need to obey in order to get the "abundant life". If you refuse to obey then you not only will lose the blessings but, in time, will be cursed by God. I gave you two specific ways to obey God and received the "abundant life". First, I told you to be personally

involved in the 'Great Commission'. That means soul winning, teaching the saved and supporting missions at the same time. This is the best way to avoid sickness and death as a punishment from God.

The second way that I gave you to received the "abundant life" was to daily thank and praise God for all of His little blessings. I brought you a way to remind yourself to do that. You are invited to come up and take a reminder but you also need to pray and commit to thank and praise God every time that God uses it to remind you to do so.

Jesus said: "I am come that they might have life, and that they might have it more abundantly." These require two different actions to receive them. You must first receive God's life before you can add the "abundant life" but you must obey your personal "Lord" in order to add the "abundant life" and receive all that God offers. Will you accept God's offer of His gifts today?
