

Workbook

Book of John

* Prepared by Chuck Kozens



John 20:30-31 (NKJV) *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

Remember these scriptures

John 3:16-17 (NKJV) ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

John 3:7 (NKJV) Do not marvel that I said to you, 'You must be born again.'

John 4:24 (NKJV) God *is* Spirit, and those who worship Him must worship in spirit and truth."

John 8:31-32 (NKJV) ³¹ Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. ³² And you shall know the truth, and the truth shall make you free."

John 12:48 (NKJV) He who rejects Me, and does not receive My words, has that which judges him--the word that I have spoken will judge him in the last day.

John 13:34-35 (NKJV) ³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all will know that you are My disciples, if you have love for one another."

John 14:6 (NKJV) Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

John 14:23 (NKJV) Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

John 17:17 (NKJV) Sanctify them by Your truth. Your word is truth.

John 17:20-21 (NKJV) ²⁰ "I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

John was one of the sons of Zebedee, and a brother of James (**Mt. 4:21-22; Mk.1:19-20** ----- He was called to be a disciple of Jesus while he was mending his nets (**Mt. 4:21-22**) --- He is named in the list of the Apostles (**Mt.10:2**), and included in the innermost circle of disciples. ----- He refers to himself as “the disciple whom Jesus loved” (**Jn.13:23; 19:26; 20:2; 21:7, 20**). He is closely associated with Peter in much of his work (**Acts 3:1; 8:14; Gal. 2:9**). ----- He is conceded by many scholars to be the author of **1 John, 2 John, 3 John and Revelation**, and is regarded therefore, as having written five of the books of the New Testament.

The New Testament Book By Book by Roy E. Cogdill pg. 33

The Deity of Jesus

The Word (**John 1:1**) – Word was God (**John 1:1**) – Word became flesh (**John 1:14**)

Four witnesses concerning Jesus (**John 5:31-37**)

John (**John 5:32-35**) example (**John 1:29**)

Miracles (**John 5:36**) example of feeding 5,000 (**John 6:5-14**)

The Father (**John 5:37-38**) example (**Matthew 3:16-17 & John 12:28-32**)

The scriptures (**John 5:39**) example (**Luke 24:44**)

Jesus accepted worship (**John 9:38** note **Revelation 22:8-9**)

Statement of Thomas (**John 20:28-29**)

The Gospel of John contains no parables, and only seven miracles are selected, five of which are not recorded elsewhere

- a. **2:1-11** --- Changing Water To Wine (**Power over Quality**)
- b. **4:46-54** --- Healing of Nobleman's Son (**Power over Distance**)
- c. **5:1-9** --- Healing of Afflicted Man (**Power over Time**)
- d. **6:1-14** --- Feeding of Five Thousand (**Power over Quantity**)
- e. **6:16-21** --- Walking on the Water (**Power over Nature**)
- f. **9:1-12** --- Healing of the Blind Man (**Power over Darkness**)
- g. **11:1-4 6** --- Raising of Lazarus (**Power over Death**)

John The Gospel of Belief by Robert Harkrider pg. V

“I Am” of Jesus

“I am” the bread of life (**John 6:35**) “I am” the light of the world (**John 8:12**)

“I am” the door (**John 10:7**) “I am” the good shepherd (**John 10:11**)

“I am” the resurrection and the life (**John 11:25**) “I am” the way, the truth and the life (**John 14:6**)

“I am the true vine (**John 15:1**)

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

“In the beginning” --- Genesis 1:1 Also see Genesis

In His relation to Deity, He existed before creation; therefore, He was eternal. He was with God, personal, in communion with Him. He was deity itself, the very image of the divine essence.
That You May Believe – Studies in the Gospel of John by Homer Hailey pg.20

John 17:5 (NKJV) And now, O Father, glorify Me together with Yourself, with the glory **which I had with You before the world was.**

² He was in the beginning with God.

³ All things were made through Him, and without Him nothing was made that was made.

Hebrews 1:1-2 (NKJV) ¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

Colossians 1:15-17 (NKJV) ¹⁵ He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist.

“firstborn” firstborn (from *protos*, first, and *tikto* to beget), is used of Christ as born of the Virgin Mary, Luke 2:7; further in His relationship to the Father, expressing **His priority to, and preeminence over, creation, not in the sense of being the first to be born** ----- Co1. 1:15, where His eternal relationship with the Father is in view, and the clause means both that He was the Firstborn before all creation and that He Himself produced creation
Vine’s Expository Dictionary of Old and New Testament Words - Volume 2 pg. 104

⁴ In Him was life, and the life was the light of men.

⁵ And the light shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name *was* John.

John the Baptist
Foretold about the coming of John (**Isaiah 40:3**) also see **John 1:23**
John prepare way for Christ (**Matthew 3:1-5, Mark 1:1-8 & Luke 3:4-18**)

⁷ This man came for a witness, to bear witness of the Light, that all through him might believe.

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

⁹ That was the true Light which gives light to every man coming into the world.

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him.

¹¹ He came to His own, and His own did not receive Him.

¹² But **as many as received Him, to them He gave the right to become children of God**, to those who believe in His name:

Observe that receiving Him, that is, the believing on His name, did not make them the children of God. It only brought them into such a relationship to Him that it was now their right or privilege to *become* children of God if they chose to exercise it. How they became children of God is learned elsewhere. (See Mark 16:15-16, Acts 2:38; 8:26-40)

The Gospel according to John by David Lipscomb pg. 21

¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴ And the **Word became flesh** and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

“Word became flesh” = **Matthew 1:23 (NKJV)** *“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,”* which is translated, “God with us.”

¹⁵ John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’ ”

¹⁶ And of His fullness we have all received, and grace for grace.

¹⁷ For the law was given through Moses, *but* grace and truth came through Jesus Christ.

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

The intent of the author is to make clear that while the unveiled essence of deity has never been given to mortal sight, the real character of God can be seen in the Son who is the fullest expression of the Father's life and love. "Only begotten" does not imply physical generation, but transcends the idea of creation. The expression, "in 'the bosom of the Father,'" means perfect understanding and love. The nature of the invisible and mysterious God is thus interpreted by One who is qualified to do so through kinship and understanding. In biographical writing a man can best be interpreted to the public by a sympathetic son who has within him the father's nature and who speaks the language of a generation with which the father did not have direct contact. So God, through a Son who is called God and who is one with the Father, is interpreted to men who have been alienated from Him by sin. The verb translated declare, which describes the method of this interpretation, “is the verb technically used in Greek literature of a declaration or exposition of divine mysteries.” It implies that the interpretation of God given by the Son is complete and final as far as the needs of men are concerned.

John The Gospel of Belief by Merrill C. Tenney, Ph.D. pg. 72-73

¹⁹ Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

²⁰ He confessed, and did not deny, but confessed, "I am not the Christ."

²¹ And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."

vv. 20-21 - Rumors might have reached the Jewish leaders that John was the Messiah, but he quickly dispelled claiming any honor to himself as the Christ. He also denied that he was Elijah. Although John came in the spirit and power of Elijah (cf. Lk. 1:17; Matt. 17:11-13), the Jews had misinterpreted the prophecy of Malachi 4:5 and were looking for Elijah himself to return. John was not a reincarnation of Elijah. He also denied that he was "that prophet" who was to be like Moses (cf. Deut.18:15-18). Jesus Christ was "that prophet" (cf. Acts 3:22-23; 7:37). **John The Gospel of Belief** by Robert Harkrider pg. 6

²² Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

²³ He said: "I am *The voice of one crying in the wilderness: "Make straight the way of the Lord,"* ' as the prophet Isaiah said."

²⁴ Now those who were sent were from the Pharisees.

²⁵ And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

²⁶ John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.

²⁷ It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

²⁸ These things were done in Bethabara beyond the Jordan, where John was baptizing.

John 1:28 (ESV) These things took place in Bethany across the Jordan, where John was baptizing.

John 1:28 (NASB) These things took place in Bethany beyond the Jordan, where John was baptizing.

John 1:28 (NIV) This all happened at Bethany on the other side of the Jordan, where John was baptizing.

BETHABARA (beth'ab'a-ra, *house of the ford*), a place on the E bank of the Jordan where John baptized (John 1:28). The later and more reliable Greek manuscripts have rendered this word "Bethany." Care must be taken, however, not to confuse this with the city of the same name near Jerusalem, the home of Mary, Martha and Lazarus. Its exact location is uncertain. Some identify it with Bethbarah (Judg.7:24) **The Zondervan Pictorial Bible Dictionary** pg.107

²⁹ **The next day** John saw Jesus coming toward him, and said, **"Behold! The Lamb of God who takes away the sin of the world!"**

Jesus = God's sacrifice for all of mankind

1 Peter 1:19 (NKJV) but with the precious blood of Christ, as of a lamb without blemish and without spot. Also see: **Acts 8:32-35**

The Jews used a lamb as a sacrifice for the Passover Feast, which celebrated Israel's deliverance from bondage in Egypt, Isaiah offered the idea of the Suffering Servant in terms of a sacrificial lamb (Isa.53). John is declaring that Jesus is the true sacrificial lamb for the Passover: His death would now serve as the deliverance of God's people from their sins. As Paul wrote in His letter to the church at Corinth, "Christ our Passover lamb has been sacrificed" (1 Cor.5:7)
Shepherd's Notes – John by David R. Shepherd pg. 14

³⁰ This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'

³¹ I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

"I did not know Him" When John says, "I knew him not," he may intend one of two things. Either John had no personal knowledge of Jesus, since he had spent the most of his life in the deserts training for his ministry (Luke 1:80). Or, he may merely mean that he did not know him as the Messiah. The author has used the idea of "not knowing him" in this sense in the context twice already (vv. 10 and 26), and this is powerful evidence that he means the same again. It is also hard for us to believe that John did not personally know Jesus, since they were cousins (Luke 1:36). While it is possible, it is not highly likely. Too, the last part of the verse seems to complete the thought that he did not know the Messiah, "but that he should be made manifest to Israel." It was when the Messiah was revealed to him by the events at his baptism that John saw him fully in his office as Christ (vv. 32-34).

Truth Commentaries John by Daniel H. King Sr. p.29

³² And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

³³ I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

"Spirit descending and remaining on Him" --- **Matthew 3:13-17, Mark 1:9-11 and Luke 3:21-23**

"... this is He who baptizes with the Holy Spirit" --- **Acts 1:4-5 and Acts 2:1-4** also **Acts 10:44-47**

³⁴ And I have seen and testified that this is the Son of God."

Jesus
The Lamb of God --- **John 1:29** and **John 1:36**
The Son of God --- **John 1:34**
The Messiah (the Christ) --- **John 1:41**

³⁵ **Again, the next day**, John stood with two of his disciples.

Many have wondered how to harmonize John 1:35-42 with Mark 1:16-20. But there is nothing *to* harmonize, because there is *no* contradiction between them. The truth is, that Mark and John are not writing on the same subject. Mark treats of something which happened at a later date than that of which John writes. John tells us of the *conversion* of these disciples, whereas Mark (as also Matthew and Luke) deals with their *call to service* - a service which concerned the lost sheep of the house of Israel. That John omits the call to service (which each of the other three evangelists record) brings out, again, the special character of his Gospel, . . .

Exposition of the Gospel of John by Arthur W. Pink pg.62-63

³⁶ And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

³⁷ The two disciples heard him speak, and they followed Jesus.

³⁸ Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

³⁹ He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

⁴⁰ One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter's brother.

⁴¹ He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

⁴² And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).

v. 42 - The significance of Jewish names is impressed by the fact that Jesus gives Simon the name of "Cephas," which is Aramaic for *petros* in Greek or "Peter" in English. This word literally means "a stone" which is detached and might be thrown or easily moved (cf. *VINES, EXPOSITORY DICTIONARY*, p.302). This term describes well the firmness of character of this great disciple. However, Peter was never described as the foundation rock on which the church was built. Matt. 16:18 says "Thou art Peter (*petros*, masc.) and upon this rock (*petra*, fem.) I will build my church." The Greek word for the "rock" upon which the church is built is different from the word for the name of Peter and denotes a mass or ledge of rock (*Ibid.*). Jesus Christ is that foundation rock (cf. 1 Cor. 3:11).

John - The Gospel of Belief by Robert Harkrider pg. 8

⁴³ **The following day** Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me."

⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter.

BETHSAIDA (*Běth sã' ĩ dâ*) Place-name meaning "house of fish." The home of Andrew, Peter, and Philip ([John 1:44](#); [12:21](#)), located on the northeast side of the Sea of Galilee. This town was rebuilt under Philip the tetrarch, one of the sons of Herod the Great, who named it Julius in honor of the Emperor Augustus' daughter. Near here Jesus fed the 5,000 ([Luke 9:10](#)) and healed a blind man ([Mark 8:22](#)). Jesus pronounced judgment upon Bethsaida for its lack of response to His message and miracles ([Matt. 11:21](#); [Luke 10:13](#)).

Holman Illustrated Bible Dictionary.

⁴⁵ Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote--Jesus of Nazareth, the son of Joseph."

⁴⁶ And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

⁴⁷ Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"

⁴⁸ Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

⁴⁹ Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

⁵⁰ Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

⁵¹ And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Christ assures Nathanael that he would see greater miracles than this simple bit of insight.....The ascent and descent of the angels seems to be a reference to the vision of Jacob in Genesis (28:10-17). In his allusion, however, Jesus makes himself ("the Son of Man") the ladder or link between heaven and earth (as also 3:13).**Truth Commentaries John** by Daniel H. King Sr. p.36-37

Questions – Intro & Chapter One

1. "Remember These Scriptures" --- Give the scripture that applies to each question.

- a. What will be the standard of judgment? _____
- b. The only way to the Father is through whom? _____
- c. Does Jesus desire unity? _____
- d. The individual who loves Jesus will do this. _____
- e. How will all know that we are disciples of Jesus? _____

2. Information for the book of John

- a. How many New Testament books did John write?
- b. Which verse shows that Jesus accepted worship?
- c. What miracle of Jesus shows the power over nature?
- d. Where does Jesus state, "I am the true vine"?

3. What can we learn about Jesus from verses 1-5 and 9-14?

4. Describe the role of John the Baptist.

5. Who asked John, “Who are you?” and how did John reply?

6. Matthew 1:23 can be identified with which verse in John chapter one?

7. List the verses in John chapter one that identify Jesus as the Lamb of God, the Son of God and the Messiah (the Christ).

8. What does Daniel H. King say about the phrase “I did not know Him”?

9. Who baptizes with the Holy Spirit and list two examples where this happened.

10. How does Arthur W. Pink explain John 1:35 with Mark 1:16-20?

11. Who did Jesus call “Cephas” and what is the meaning of this name?

12. How did Nathaniel respond to Philip?

13. Describe the discussion between Jesus and Nathaniel.

14. What will you remember from chapter one? Why?

¹ On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

CANA (*Cā' nā*) Place-name meaning "the nest." In [John 2:1](#) the town that was the scene of a wedding during which Jesus changed water into wine. Its exact location is uncertain, though it was in Galilee. In Cana an unnamed nobleman sought out Jesus to ask Him to heal his son in Capernaum ([John 4:46](#)). Cana was also the home of Nathanael, one of the apostles ([John 21:2](#)).

Holman Illustrated Bible Dictionary.

² Now both Jesus and His disciples were invited to the wedding.

³ And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

1. The word translated "wine" does not always mean fermented wine. *Oinos* is the Greek word used in John 2 and sometimes this word refers to what we would call grape juice. *Yayin* is the corresponding Hebrew word used in the Old Testament. Both *Oinos* and *Yayin* are generic words which designate all kinds of wine and all stages of the juice of the grape. The context determines whether unfermented wine or intoxicating wine is intended (e.g. Isa. 65:8; Matt. 9:17; Lk. 1:15).

Even when fermented wine is meant, it should be remembered that the wine of Bible times was usually diluted with water before drunken. Furthermore, the usual alcoholic content of Bible wines varied from 5% to 8% alcohol, depending on the sweetness of the grapes. Through modern methods of distillation, today's fortified wines are 20% alcohol (i.e. four times stronger!). Beer and whiskey vary in content up to 190 proof whiskey which is 95% alcohol.

2. Drunkenness is condemned in both Old and New Testaments. Provo 20:1; Provo 23:29-32; Provo 31:4-5; Isa. 28:7; Gal. 5:21; 1 Cor. 6:9-11; 1 Pet. 4:1-3.

3. Jesus would not have encouraged drunkenness. This "good wine" was provided by Jesus after everyone had "well drunk" (v. 10). *Did He give the kind of wine of Prov. 23:29-32 to the guests (and in abundance) after they were already "tipsy"?* If so, He would have encouraged them to the sin of drunkenness. The "good wine" simply means the freshest, sweetest, and nicest flavored.

John-The Gospel of Belief Robert Harkrider pg.12-13

⁴ Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."

Many of our readers, no doubt, have wondered why Christ here addressed His mother as "Woman." Scholars tell us that at the time our Lord used this word it would not sound harsh or rough. It was a designation commonly used for addressing females of all classes and relationships, and was sometimes employed with great reverence and affection. Proof of this is seen in the fact that while on the Cross itself Christ addressed Mary as "Woman," saying, "Behold thy son" (John 19:26 and see also 20: 13, 15).

But we believe our Lord chose this word with Divine discrimination, and for at least two reasons. First, because He was here calling attention to the fact that He was more than man, that He was none less than the Son of God. To have addressed her as "mother" would have called attention to *human* relationships; but calling her "woman" showed that *God* was speaking to her. We may add that it is significant that the two times Christ addressed His mother as "woman" are both recorded in the Gospel of *John* which sets forth His Deity.

Again, the employment of this term "woman" denotes Christ's omniscience. With prophetic foresight He anticipated the horrible idolatry which was to ascribe Divine honors to her. He knew that in the centuries which were to follow, men would entitle her the Queen of angels and the Mother of God. Hence, He refused to use a term which would in any wise countenance the monstrous system of Mariolatry. Christ would here teach us that Mary was only a *woman* - "Blessed *among* women" (Luke 1:28) but not "blessed *above* women."

Gospel of John Arthur W. Pink pg.82-83

Many interpreters see in the words, Mine hour is not yet come, a subtle reference to the Lord's death. Of course throughout the Gospel this idea is used to describe the timing of his death (7:30; 8:20; 12:23, 27; 13:1; 17:1). Yet, it is more likely in this context to refer to the timing of his ministry's public beginning. What would a reference to his death have to do with the words of Mary, "They have no wine"? Hour (*hora*) is also used in the book to demarcate the timing of events other than his death (cf. 4:21, 23; 5:25, 28; 16:21, 32). In light of the fact that verse eleven calls this the first of his signs, it seems clear that the line has to do with the timing of his public miraculous works. **Truth Commentaries – John** by Daniel H. King Sr. pg.41

⁵ His mother said to the servants, "Whatever He says to you, do *it*."

⁶ Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

⁷ Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.

⁸ And He said to them, "Draw *some* out now, and take *it* to the master of the feast." And they took *it*.

⁹ When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

¹⁰ And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!"

¹¹ This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

¹² After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

In Scripture Capernaum is not mentioned outside the Gospels. When Jesus finally departed from Nazareth, He dwelt in Capernaum ([Matthew 4:13](#)) and made it the main center of His activity during a large part of His public ministry. Near by He called the fishermen to follow Him ([Mark 1:16](#)), and the publican from the receipt of custom ([Matthew 9:9](#), etc.). It was the scene of many "mighty works" ([Matthew 11:23](#); [Mark 1:34](#)). Here Jesus healed the centurion's son ([Matthew 8:5](#), etc.), the nobleman's son ([John 4:46](#)), Simon Peter's mother-in-law ([Mark 1:31](#), etc.), and the paralytic ([Matthew 9:1](#), etc.); cast out the unclean spirit ([Mark 1:23](#), etc.); and here also, probably, He raised Jairus' daughter to life ([Mark 5:22](#), etc.). In Capernaum the little child was used to teach the disciples humility, while in the synagogue Jesus delivered His ever-memorable discourse on the bread of life ([John 6](#)). **The International Standard Bible Encyclopedia.**

"brothers" --- See **Matthew 13:55-56 & Mark 6:3**

¹³ Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

Passover was celebrated on the 14th of Abib (Nisan), at the March-April full moon. The festival celebrated the deliverance of Israel from Egyptian slavery (Exod. 12). It was the custom for all faithful Jews to travel to Jerusalem "to present themselves before the Lord" during this season (Deut, 16:5-8). Jerusalem was very crowded during this celebration;

Truth Commentaries – John by Daniel H. King Sr. pg.46

¹⁴ And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business.

John 2:14 (NIV) In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money.

This cleansing of the temple has been regarded as a chronological difficulty, for John placed it at the first Passover of Jesus ministry, while the Synoptics speak of a cleansing of the temple which took place in the week of His passion (Matt. 21:12-17, Mark 11:15-18 Luke 19:45-48). Either there were two cleansings of the temple, or one has been misplaced in the account. The former is probably true, since there are slight differences in the two accounts which indicate separate events.

John The Gospel of Belief By. Merrill C. Tenney, Ph.D. pg. 84

Matthew Poole's Commentary on the Holy Bible [John 2:14](#)

Ver. 14. [Mt 21:12](#); [Lu 19:45](#), is a piece of history so like this, that some have questioned whether it mentions not the same individual matter of fact; but it is apparent that it doth not:

1. Because St. John mentions it as done three years before it, at the first Passover; all the other evangelists mention what they report as done at the fourth Passover.

2. The circumstances of the narrative make it appear.

a) John mentions only the ejection of the sellers; all the others mention the ejection both of the buyers and sellers.

b) Here, he only saith they had made his Father's house a place of merchandise; the others say, that whereas it was written, it should be called a house of prayer, they had made it a den of thieves.

c) Here he only bids them that sold doves take their goods away; the others say he overturned the seats of them that sold doves: so as our Savior plainly appeareth to have done this twice, at his first Passover and at the last.

For the more full explication of the parts of this history, [Cmt. on Mt 21:12](#). [Cmt. on Mr 11:15](#). [Cmt. on Lu 19:45](#). The reason of their bringing oxen, and sheep, and doves into the temple, was to supply those that came afar off, and could not bring their sacrifices with them, with such sacrifices as the law required in several cases. The money changers were there, to change the people's money into half shekels, every one being obliged to offer his half shekel, [Ex 30:13](#). Our Savior did not condemn this course of accommodating of people; but blames the covetousness of the priests, who for their private lucre had made the temple their marketplace, whereas there was room enough elsewhere.

¹⁵ When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

¹⁶ And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

¹⁷ Then His disciples remembered that it was written, "*Zeal for Your house has eaten Me up.*"

Psalms 69:9 (NKJV) Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

¹⁸ So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

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

Matthew 26:59-61 (NKJV) Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, ⁶⁰ but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward ⁶¹ and said, "This *fellow* said, 'I am able to destroy the temple of God and to build it in three days.' "

²⁰ Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

²¹ But He was speaking of the temple of His body.

²² Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

²³ Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.

²⁴ But Jesus did not commit Himself to them, because He knew all *men*,

²⁵ and had no need that anyone should testify of man, for He knew what was in man.

Questions – Chapter Two

1. List the verse that states, "*My hour has not yet come*" and what does this mean?

2. Describe the first miracle of Jesus.

a. This miracle shows our Lord's power over what?

Questions – Chapter Two

3. After Jesus performed the miracle at Cana where did He go and who went with Him?
4. Why did Jesus go to Jerusalem?
5. What did Jesus do at the temple?
 - a. Is there any lesson for us to learn from this event?
6. Who asked Jesus, *"What sign do You show to us, since You do these things?"*
 - a. How does our Lord respond?
 - b. Did those who heard our Lord's response understand what He was saying?
7. Who believed Jesus?
8. What will you remember from chapter two? Why?

¹ There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

A Pharisee and a "ruler of the Jews," mentioned only by John. He (1) interviewed Christ at Jerusalem and was taught by Him the doctrine of the New Birth ([John 3:1-15](#)), (2) defended Him before the Sanhedrin ([John 7:50-52](#)), and (3) assisted at His burial ([John 19:39-42](#)).

The International Standard Bible Encyclopedia.

Pharisees --- Of the three prominent societies of Judaism at the time of Christ – Pharisees, Sadducees and Essenes- the Pharisees were by far the most influential. The origin of this most strict sect of the Jews (Acts 26:5) The Pharisees were not like the more practical politicians like the more liberal Sadducees but were the religious leaders of the Jews. The highest qualification for membership was strict adherence to the Law oral or written. **The Zondervan Pictorial Bible Dictionary** pg.647

² This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

³ Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

Kingdom prophesied – [Daniel 2:24-45](#), [Daniel 7:13-14](#) *** Kingdom spiritual – [John 18:36](#), [Luke 17:20-21](#), [Romans 14:17](#) *** Kingdom established on Day of Pentecost [Acts 2:29-36](#), * * * Kingdom in existence - [Colossians 1:13](#), [1st Thessalonians 2:12](#), [Hebrews 12:28-29](#)

⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

⁵ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

v. 5 - The new birth consists of two elements: water and Spirit. This must not be confused with Holy Spirit baptism which was promised to the apostles (cf. Acts 1:4-5). Holy Spirit baptism is not mentioned in this context nor was it ever commanded to be obeyed in order to be saved. The only time *water* is mentioned in connection with salvation is in *baptism*: (1) Commissioned by Christ, Matt. 28:19; (2) Obeyed in response to Jesus being preached, Acts 8:35-39; (3) Commanded, Acts 10:47-48; (4) For salvation, 1 Pet. 3:20-21. The *Spirit* is involved in this new birth through the medium of the revealed *Word* (John 16:13). One is born again by obedience to the word (1 Pet. 1:22-23). When Peter spoke of the new birth through obeying the word, he was not giving a different process than what Jesus said. The word of God is the source of faith (Rom. 10:17), therefore it is the means by which we are "begotten" (James 1:18; 1 Cor. 4:15) and hence "saved" (James 1:21). Water baptism is commanded by the Lord and revealed in the word, therefore at the time of baptism both water and Spirit are involved (cf. 1 Cor. 12:13; Eph. 5:26). In the act of water baptism one is "born again" and rises to walk in "newness of life" (Rom. 6:3-4; 6:17-18; Acts 22:16). **John-The Gospel of Belief** Robert Harkrider pg.17-18

⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

⁷ Do not marvel that I said to you, 'You must be born again.'

1 Peter 1:22-23 (NKJV) ²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ²³ having been **born again**, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

John chapter 3 (NKJV)

⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

⁹ Nicodemus answered and said to Him, "How can these things be?"

¹⁰ Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?"

¹¹ Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

¹² If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"

¹³ No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

Moses lifted up the serpent --- [Numbers 21:4-9](#)

"Son of Man be lifted up" See: [John 8:28](#), [John 12:32-34](#)

¹⁵ that whoever believes in Him should not perish but have eternal life.

Hebrews 5:9 (NKJV) And having been perfected, He became the author of eternal salvation to all who obey Him,

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

FOR GOD - the greatest *Being*, Exo. 3:14; Isa. 43:10-11

SO LOVED - the greatest *Measure*, I Jno. 3:1; 4:8-10,19

THE WORLD - the greatest *Need*, Rom. 3:23; 5:6,8,10

THAT HE GAVE - the greatest *Act*, Rom. 5:7-8

HIS ONLY BEGOTTEN SON - the greatest *Gift*, 1st Jno. 4:9

THAT WHOSOEVER - the greatest *Scope*, Mark 16:15; I Tim. 2:4, 6; Rev. 22:17

BELIEVETH IN HIM - the greatest *Provision*, Mk. 16:16; Eph. 2:8-9; Rom. 3:24-26

SHOULD NOT PERISH - the greatest *Deliverance*, Jno. 3:36; Mark 9:43-48

BUT HAVE EVERLASTING LIFE - the greatest *Reward*, Titus 1:2; Rev. 21:3-4

John-The Gospel of Belief Robert Harkrider pg.22

¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

¹⁸ He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

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

²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

²² After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.

John 4:1-2 (NKJV) ¹ Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John ² (though Jesus Himself did not baptize, but His disciples),

.....Note that baptizing was an important aspect of the Lord's work. As with John, he stressed the need of these Jews to come to terms with their own sin and, as with the proselyte, renounce the life of impurity, and begin a new life of dedication to God. Baptism in water, i.e., full immersion in the pure liquid, represented a break with the past, a washing away of the impurity associated with sinful attitudes and the practices they beget. At this point, however, his baptism was identical with that of John. It was a baptism of repentance unto the remission of sins (Matt. 3:6, 11; Mark 1:4, 5; Acts 19:3-5). **It was not baptism unto the remission of sins (Acts 2:38). There is a clearly-defined difference in the New Testament!**

Truth Commentaries – John by Daniel H. King Sr. pg.64

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

²⁴ For John had not yet been thrown into prison.

²⁵ Then there arose a dispute between *some* of John's disciples and the Jews about purification.

²⁶ And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!"

²⁷ John answered and said, "A man can receive nothing unless it has been given to him from heaven.

²⁸ You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.'

Remember John 1:19-24

²⁹ He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

³⁰ He must increase, but I *must* decrease.

³¹ He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

³² And what He has seen and heard, that He testifies; and no one receives His testimony.

³³ He who has received His testimony has certified that God is true.

³⁴ For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

³⁵ The Father loves the Son, and has **given all things into His hand.**

Matthew 28:18 (NKJV) ¹⁸ And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Acts 17:30-31 (NKJV) ³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

2 Corinthians 5:10-11 (NKJV) ¹⁰ For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad. ¹¹ Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

John 3:36 (ESV) Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

John 3:36 (NASB) "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

Hebrews 5:9 (NKJV) And having been perfected, He became the author of eternal salvation to all who obey Him,

1 John 5:11-12 (NKJV) ¹¹ And this is the testimony: that God has given us eternal life, and this life is in His Son. ¹² He who has the Son has life; he who does not have the Son of God does not have life.

Questions – Chapter Three

1. Who was Nicodemus, and what was his view of Jesus?

2. Describe the discussion between Jesus and Nicodemus.

Questions – Chapter Three

3. Where does it speak of Moses lifting up the serpent and how is this event identified with Christ?

4. Robert Harkrider uses the phrase “the greatest” 9 times to explain John 3:16. List each.

5. God sent His Son into the world for what purpose?

6. Who does not come to the light? Why?

7. How did John respond to the statement *“Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!”*

8. List the verse that states, ***“The Father loves the Son, and has given all things into His hand.”***
 - a. Which verses teach that Jesus has all authority and is given authority in the judgment?

9. Who has everlasting life?

10. What will you remember from this chapter? Why?

¹ Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

² (though Jesus Himself did not baptize, but His disciples),

³ He left Judea and departed again to Galilee.

⁴ But He needed to go through Samaria.

⁵ So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

⁶ Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

⁷ A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."

⁸ For His disciples had gone away into the city to buy food.

⁹ Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

The name given to the new and mixed inhabitants whom Esarhaddon (B.C. 677), the king of Assyria, brought from Babylon and other places and settled in the cities of Samaria, instead of the original inhabitants whom Sargon (B.C. 721) had removed into captivity ([2Ki 17:24](#); Compare [Ezra 4:2, 9, 10](#)). These strangers (Compare [Luke 17:18](#)) amalgamated with the Jews still remaining in the land, and gradually abandoned their old idolatry and adopted partly the Jewish religion.

After the return from the Captivity, the Jews in Jerusalem refused to allow them to take part with them in rebuilding the temple, and hence sprang up an open enmity between them. They erected a rival temple on Mount Gerizim, which was, however, destroyed by a Jewish king (B.C. 130). They then built another at Shechem. The bitter enmity between the Jews and Samaritans continued in the time of our Lord: the Jews had "no dealings with the Samaritans" ([John 4:9](#); Compare [Luke 9:52, 53](#)). Our Lord was in contempt called "a Samaritan" ([John 8:48](#)). Many of the Samaritans early embraced the gospel ([John 4:5-42](#); [Acts 8:25](#); [Acts 9:31](#); [Acts 15:3](#)).

Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.

vv. 6-9 - A woman of Samaria came to Jacob's well at about the sixth hour (12:00 noon if Jewish time). She was astonished that Jesus asked her to draw water for Him because the Jews normally had no interaction with Samaritans who were a mixed race. Samaritans were the descendants of those Jews who inter-married with Gentiles after the fall of the northern ten tribes to Assyria in 722 BC. (cf. 2 Kings 17:24). About 200 years later, when the temple was being rebuilt, the offer of help from the Samaritans was rejected by the Jews, and ever since then deep hostilities prevailed between them (cf. Ezra 4:1-6; Neh. 2:20).

John-The Gospel of Belief Robert Harkrider pg.27

¹⁰ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

- ¹¹ The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?"
- ¹² Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"
- ¹³ Jesus answered and said to her, "Whoever drinks of this water will thirst again,
- ¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."
- ¹⁵ The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."
- ¹⁶ Jesus said to her, "Go, call your husband, and come here."
- ¹⁷ The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'
- ¹⁸ for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."
- ¹⁹ The woman said to Him, "Sir, I perceive that You are a prophet.
- ²⁰ Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship."

Partly to turn attention from her sinful life, and partly to have him settle a great controversy, she appeals to him to say where men ought to worship God. The Jews went up to Jerusalem to the temple. The Samaritans built their temples on "this mountain," Mt. Gerizim.

The People's New Testament Commentary

When the secret sins of one's life are brought into a conversation, a prospect for the gospel even today will tend to try to change the subject. This is precisely what the Samaritan woman did. In her mind she is likely thinking, "How can he be a genuine prophet, if he holds to this false doctrine that Jerusalem is the center of worship." Like all Samaritans, she held that Deuteronomy 27:11ff exalted Mt. Gerizim as the "mountain of blessing" and not Jerusalem; moreover, they rejected the legitimacy of all scriptural books outside the five books of Moses. And like all hypocritical sinners, she preferred to quibble about religious differences than to talk about making a moral commitment to righteousness. But Jesus is not frustrated; he is willing to discuss this issue also. In doing so, he develops a personal relationship of trust with her, and gives her time and additional reason to believe him."

Truth Commentaries John by Daniel H. King, Sr. pg. 77-78

- ²¹ Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

²² You worship what you do not know; we know what we worship, for salvation is of the Jews.

²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

²⁴ God *is* Spirit, and those who worship Him must worship in spirit and truth."

Application to Our Worship

Spiritual worship does not dispense with the necessity of truth. Paul said that if a person thinks he is spiritual "let him acknowledge that the things which I write to you are the commandments of the Lord" (1 Cor.14:37). God has always expected men to follow His pattern in worship. In fact, the first example of worship recorded in Scripture (Cain and Abel) shows the folly of substituting for what God authorized (Gen.4:3-4; Heb.11:4). God required Moses to 'build all things according to the pattern which was shown you on the mountain' (Ex.25:40). Nadab and Abihu paid a drastic price for offering "profane fire before the Lord, which He had not commanded" (Lev.10:1-2). Jesus said that those who "teach as doctrines the commandments of men" worship in vain (Mt.15:8-9). Paul rebuked the Athenians for worshiping God without knowing Him (Acts17:23), and the Colossians for engaging in "self-imposed religion" (Col.2:23). The worship that God accepts today must be "in spirit and truth," that is, it must be sincere and according to the Covenant dedicated by the blood of Christ. It is the genuine worship prefigured by the Old Covenant worship.

God So Loved STUDIES IN THE GOSPEL OF JOHN

8. Worship in Spirit and Truth by Frank Jamerson pg.162

Worship in Spirit and Truth (chart prepared by Chuck Kozens)

Singing – in spirit / [Ephesians 5:19](#) "... making melody in your heart to the Lord"
in truth / [Colossians 3:16](#) "... in psalms and hymns and spiritual songs, singing"

Preaching – in spirit / [James 1:21](#) "receive with meekness the implanted word"
in truth / [Acts 8:4](#) "... went everywhere preaching the word"

Prayer – in spirit / [James 1:6](#) "But let him ask in faith with no doubting ..."
in truth / [Acts 12:5](#) "... but constant prayer was offered to God for him by the church"

Lord's Supper – in spirit / [1st Corinthians 11:28-29](#) "For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body"
in truth / [Acts 20:7](#) / "Now on the first day of the week when the disciples came together to break bread ..."

Giving – in spirit / [2nd Corinthians 9:7](#) "So let each one give as he purposes in his heart ..."
in truth / [1st Corinthians 16:2](#) "On the first day of the week let each one of you lay something aside, storing up as he may prosper that there be no collections when I come"

²⁵ The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

²⁶ Jesus said to her, "I who speak to you am *He*."

²⁷ And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"

They *marveled*, possibly at his talking with a woman in the road, (a thing forbidden by their traditions), especially a woman of Samaria, with whom the Jews had no commerce. But yet they had so much reverence and respect for their Master, that they inquired not curiously into the matter or reason of his discourse. **Matthew Poole's Commentary on the Holy Bible**

²⁸ The woman then left her waterpot, went her way into the city, and said to the men,

Left her waterpot - She was so penetrated with the great truths which Jesus had announced that she forgot her errand to the well, and returned to the city without the water for which she came out!
Adam Clarke's Commentary on the Bible

²⁹ "Come, see a Man who told me all things that I ever did. Could this be the Christ?"

³⁰ Then they went out of the city and came to Him.

³¹ In the meantime His disciples urged Him, saying, "Rabbi, eat."

³² But He said to them, "I have food to eat of which you do not know."

³³ Therefore the disciples said to one another, "Has anyone brought Him *anything* to eat?"

³⁴ Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

³⁵ Do you not say, 'There are still four months and *then* comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

³⁶ And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

³⁷ For in this the saying is true: 'One sows and another reaps.'

³⁸ I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."

³⁹ And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I *ever* did."

⁴⁰ So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

⁴¹ And many more believed because of His own word.

⁴² Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world."

⁴³ Now after the two days He departed from there and went to Galilee.

⁴⁴ For Jesus Himself testified that a prophet has no honor in his own country.

⁴⁵ So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

⁴⁶ So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain **nobleman** whose son was sick at Capernaum.

John 4:46 (ESV) So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an **official** whose son was ill.

⁴⁷ When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

⁴⁸ Then Jesus said to him, "Unless you *people* see signs and wonders, you will by no means believe."

⁴⁹ The nobleman said to Him, "Sir, come down before my child dies!"

⁵⁰ Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.

⁵¹ And as he was now going down, his servants met him and told *him*, saying, "Your son lives!"

⁵² Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him."

⁵³ So the father knew that *it was* at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.

⁵⁴ This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

The kind of miracles recorded in the Bible occurred instantaneously. When the nobleman's servants told him the hour that the son's fever had left, he knew that it was at the same time Jesus had spoken to him. Today, God hears our prayers, and divine healing does occur according to His providence. But an obvious difference is the time involved. God works His providence today through laws of nature whereas the Bible kind of miracles were an exception to the laws of nature. That is why they served as "signs and wonders" and were undeniable (cf. Acts 4:16). Those kinds of miracles are not being worked today!

John-The Gospel of Belief Robert Harkrider pg.30

Questions – Chapter Four

1. Who were the Samaritans and how did the Jews respond to this group of individuals?

¹ After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda, having five porches.

³ In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

vv. 2-4 - The name "Bethesda" means "house of mercy," which befits the tradition held about this pool which was located at one of the entrances to the city not far from the temple area. Many afflicted people waited in one of the five porches which surrounded this pool in the belief that they would be healed. We do not know whether a miracle was worked by an angel who stirred the water, but this was the tradition that was believed. Our attention, however, should not be on the tradition, but on the miracle which Jesus worked! (Although reliable evidence exists for its credibility, part of v.3 and all of v.4 of the King James Version is omitted from some of the more recent translations because of their omission in some of the most ancient manuscripts presently available.)

John-The Gospel of Belief Robert Harkrider pg.33

Verses 3b-4 contain what is a very early piece of commentary explaining the belief of those who assembled at the pool hoping for healing. The oldest manuscript evidence of John does not contain this section (p66, p75, etc.), so modern translations are safe to leave it out. It is helpful in that it gives us a true (as proven by archaeological evidence) portrait of popular belief about the pool. But the evidence of the ancient manuscripts is overwhelmingly against its being what John wrote.

Truth Commentaries John by Daniel H. King, Sr. pg. 93

5:4. This verse may not be original (see notes in most translations) but was probably added early by a scribe familiar with the tradition of healing at Bethesda; it explains the otherwise enigmatic [John 5:7](#).

Bible Background Commentary - The IVP Bible Background Commentary – New Testament.

⁴ For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

⁵ Now a certain man was there who had an infirmity thirty-eight years.

⁶ When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

⁷ The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

⁸ Jesus said to him, "Rise, take up your bed and walk."

⁹ And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

¹⁰ The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry *your* bed."

vv. 10-12 - The Jews demonstrate their unwillingness to accept Jesus regardless of what He may do or say (cf. 2 Cor. 4:3-4; 2 Thess. 2:10-12). Rather than rejoicing that the afflicted man was healed, they criticized Jesus for telling the man to carry his bed on the Sabbath day. Actually Jesus did not break the Sabbath law, and He later showed how inconsistent the Jews were by so accusing Him (cf. John 7:19-24). The Sabbath laws were specific, and with proper preparation the kind of work which was forbidden could be avoided on that day (cf. Exo. 20:10; Num. 15:32-36; Jer. 17:19-27; Neh. 13:15). However, the Sabbath was made for man (cf Mark 2:27-28), and there were exceptions in the application of its regulations (cf Matt. 12:11-13).

John-The Gospel of Belief Robert Harkrider pg.34

¹¹ He answered them, "He who made me well said to me, 'Take up your bed and walk.'"

¹² Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

¹³ But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.

¹⁴ Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

¹⁵ The man departed and told the Jews that it was Jesus who had made him well.

¹⁶ For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

¹⁷ But Jesus answered them, "My Father has been working until now, and I have been working."

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Making himself equal with God - This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for He plainly stated that, whatever was the Father's work, his was the same; thus showing that He and the Father were One. They had now found out two pretenses to take away his life: one was that he had broken the Sabbath - ελυε , dissolved, as they pretended, the obligation of keeping it holy. The other was that he was guilty of blasphemy, in making himself equal to God: for both which crimes, a man, according to the law, must suffer death. See [Nu 15:32](#); [Le 24:11](#), [Le 24:14](#), [Le 24:16](#).

Adam Clarke's Commentary on the Bible

¹⁹ Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

²⁰ For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

²¹ For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

²² For the Father judges no one, but has committed all judgment to the Son,

Romans 2:16, Acts 17:30-31, 2nd Corinthians 5:9-11 & John 12:48

²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

²⁴ "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself,

²⁷ and has given Him authority to execute judgment also, because He is the Son of Man.

²⁸ Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

²⁹ and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

³⁰ I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

³¹ "If I bear witness of Myself, My witness is not true.

Four witnesses concerning Jesus (**John 5:31-39**)

John (**John 5:32-35**) example (**John 1:29**)

Miracles (**John 5:36**) example of feeding 5,000 (**John 6:5-14**)

The Father (**John 5:37-38**) example (**Matthew 3:16-17 & John 12:28-32**)

The scriptures (**John 5:39**) example (**Luke 24:44**)

³² There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

³³ You have sent to John, and he has borne witness to the truth.

³⁴ Yet I do not receive testimony from man, but I say these things that you may be saved.

³⁵ He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

³⁶ But I have a greater witness than John's; for the works which the Father has given Me to finish--the very works that I do--bear witness of Me, that the Father has sent Me.

³⁷ And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

³⁸ But you do not have His word abiding in you, because whom He sent, Him you do not believe.

³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

Problem = They searched the scriptures allowing their traditions to overturn the true meaning of the scriptures --- Example [Mark 7:6-13](#)

⁴⁰ But you are not willing to come to Me that you may have life.

⁴¹ I do not receive honor from men.

⁴² But I know you, that you do not have the love of God in you.

⁴³ I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

⁴⁴ How can you believe, who receive honor from one another, and **do not seek the honor that comes from the only God?**

Examples [John 12:42-43](#) & [Matthew 23:5](#)

⁴⁵ Do not think that I shall accuse you to the Father; there is *one* who accuses you--Moses, in whom you trust.

⁴⁶ For if you believed Moses, you would believe Me; for he wrote about Me.

[Deuteronomy 18:15-19](#) with [Acts 3:22-26](#)

⁴⁷ But if you do not believe his writings, how will you believe My words?"

Questions – Chapter Five

1. What do we know about the man who was healed by Jesus?
2. How did the Jews react to the healing of this individual?
3. How might you use [John 7:19-24](#) and [Matthew 12:9-13](#) as it relates to the Sabbath?

Questions – Chapter Five

4. Who told the Jews that it was Jesus who healed the man who had the infirmity for 38 years and how did they react?

5. What does Adam Clark say concerning the phrase “*making Himself equal with God*”?

6. The Father has committed all judgment to whom?

7. List the four witnesses that Jesus uses to confirm His identity.

8. What lesson can we learn from verse 39?

9. List the verses in the Old Testament you could use to explain, “*For if you believed Moses, you would believe Me; for he wrote about Me.*” Also list the New Testament scripture that clearly teaches that Moses was speaking of Jesus.

10. What will you remember from this chapter? Why?

¹ After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias.

² Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

³ And Jesus went up on the mountain, and there He sat with His disciples.

⁴ Now the Passover, a feast of the Jews, was near.

⁵ Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

[Matthew 14:13-21](#), [Mark 6:31-44](#) & [Luke 9:12-17](#)

Mark 6:33 (NKJV) But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.

⁶ But this He said to test him, for He Himself knew what He would do.

⁷ Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

Philip was a statistical pessimist. Challenged by Jesus, the best he could do was to produce some arithmetical calculations. The "shilling" which he mentioned was really the Roman denarius, a coin worth about seventeen cents, but with the purchasing power equal to a laboring man's daily wage (Cf. Matt. 20:2). Philip calculated that two thirds of a year's wages would not buy enough bread to provide afternoon tea for the crowd, to say nothing of a meal. He was very sure of what could not be done, but had no vision for what could be done. Hardheaded and practical, he thought in terms of cash ..

Andrew was an ingenious optimist. Philip's information was given in answer to a question; Andrew's was volunteered. Philip produced figures to show what could not be done; Andrew brought food, hoping that something might be done. His faith was wavering, for he added to his offer, "but what are these among so many?" (9)-but he had faith. Though rather quiet he must have had winning ways. Any man who can persuade a small boy to relinquish his lunch possesses a forceful character. John – **The Gospel of Belief** by Merrill C, Tenney Ph.D. pg. 113

⁸ One of His disciples, Andrew, Simon Peter's brother, said to Him,

⁹ "There is a lad here who has five barley loaves and two small fish, but what are they among so many?"

..... Eastern loaves were thin and small, like good-sized crackers, and around the Sea of Galilee, the salting and preserving of small fish was an especial industry. These fish, therefore, were about the size of sardines. The whole supply, therefore, was no more than enough for one hungry boy.

The Fourfold Gospel and Commentary on Acts [Mark 6:38](#)

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

Matthew 14:21 (NKJV) Now those who had eaten were about five thousand men, besides women and children.

¹¹ And Jesus took the loaves, and when He had given thanks He distributed *them* to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

¹² So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."

¹³ Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

¹⁴ Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

Deuteronomy 18:15 (NKJV) *"The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,"*

¹⁵ Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

¹⁶ Now when evening came, His disciples went down to the sea,

Also see: [Matthew 14:22-33](#) & [Mark 6:45-51](#)

¹⁷ got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.

Mark 6:45-48 (NKJV) *⁴⁵ Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away. ⁴⁶ And when He had sent them away, He departed to the mountain to pray. ⁴⁷ Now when evening came, the boat was in the middle of the sea; and He was alone on the land. ⁴⁸ Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by.*

¹⁸ Then the sea arose because a great wind was blowing.

¹⁹ So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

²⁰ But He said to them, "It is I; do not be afraid."

vv. 18-19 - A storm arose on the sea after they had rowed a distance of about three and a half miles (furlong = 600 ft.). The time was in the "fourth watch" (cf. Matt. 14:25) which would be between 3:00-6:00 a.m. They were frightened when they saw someone walking on the water. **John-The Gospel of Belief** Robert Harkrider pg.43

Matthew 14:28-33 (NKJV) *²⁸ And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." ²⁹ So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. ³⁰ But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" ³¹ And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" ³² And when they got into the boat, the wind ceased. ³³ Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."*

²¹ Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

²² On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—

²³ however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—

²⁴ when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

²⁵ And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

²⁶ Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

²⁷ Do not labor for the food which perishes, but for the **food which endures to everlasting life**, which the Son of Man will give you, because God the Father has set His seal on Him."

Jesus provides the food which endures to everlasting life --- The bread of God is He (Jesus) who came down from heaven (**Jn. 6:33**) --- Jesus is the bread of life (**Jn. 6:35**) --- "I am (Jesus) the bread of life" (**Jn. 6:48**) --- "I am (Jesus) the living bread" (**Jn. 6:51**) --- **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life (Jn. 6:63)**

²⁸ Then they said to Him, "What shall we do, that we may work the works of God?"

²⁹ Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

One cannot but notice that in this Scripture faith or belief is described as a work. Much of the religious world is confused about the necessity of work on the part of man in the divine plan for mankind's redemption. This confusion results from a lack of understanding of the difference between the "works of man" and the "works of God." Salvation is never attributed the works of man in the Bible, but always to the works of God. Now, this does not mean that these are works which God Himself does, but they are works ordained by God for man to do. When a man does them, he has performed "the work of God," not a work of man. Faith is such a work. It is a work which is performed by the inner man, that is, in the heart of man. But it is a work just the same.

Truth Commentaries – John by Daniel H. King, Sr. pg.120-121

³⁰ Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

³¹ Our fathers ate the manna in the desert; as it is written, *'He gave them bread from heaven to eat.'* "

³² Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

³³ For the **bread of God is He who comes down from heaven** and gives life to the world."

³⁴ Then they said to Him, "Lord, give us this bread always."

³⁵ And Jesus said to them, "**I am the bread of life**. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

³⁶ But I said to you that you have seen Me and yet do not believe.

vv. 36-38 - Although these Jews saw Him work signs and even had said of Him that He was "that prophet" (v. 14), in truth they were unbelievers because they were not willing to obey Him as Lord (cf. John 6:60-66; John 12:42-43). The ones given to Him by the Father are willing to accept Him even with the same disposition of obedience that He served His Father (cf. Heb. 5:8-9). The emphasis of thought here is on the attitude of the believers and not that God chooses some to be saved and others to be lost. God wants all men to be saved (cf. 1 Tim. 2:4,6; 2 Pet. 3:9; Mark 16:15-16), but the choice is man's because God is not a respecter of persons (cf. Rom. 2:11; Acts 10:34-35; Rev. 22:17).
John-The Gospel of Belief Robert Harkrider pg.47

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

³⁸ For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

⁴¹ The **Jews then complained about Him**, because He said, "I am the bread which came down from heaven."

⁴² And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

⁴³ Jesus therefore answered and said to them, "Do not murmur among yourselves.

⁴⁴ No one can come to Me unless the **Father who sent Me draws him**; and I will raise him up at the last day.

The Father draws through the gospel --- **Acts 2:39** – **2nd Thessalonians 2:14** & **Romans 1:16**

⁴⁵ It is written in the prophets, '*And they shall all be taught by God.*' Therefore everyone who has heard and learned from the Father comes to Me.

⁴⁶ Not that anyone has seen the Father, except He who is from God; He has seen the Father.

⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life.

⁴⁸ **I am the bread of life.**

⁴⁹ Your fathers ate the manna in the wilderness, and are dead.

⁵⁰ This is the bread which comes down from heaven, that one may eat of it and not die.

⁵¹ **I am the living bread** which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

⁵² The Jews therefore quarreled among themselves, saying, "How can this *Man* give us *His* flesh to eat?"

⁵³ Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.

vv. 53-55 - Jesus used several metaphors to symbolically describe that He is the source of eternal life (cf. John 4:14; 6:35,48; 8:12; 9:5; 10:7,9,11,14; 11:25; 14:6; 15:1). He continues this form of figurative speech by saying that one must eat His flesh and drink His blood to have eternal life. Jesus was not speaking of literal eating and drinking by Christians. Such would be cannibalism! Neither was He talking about the Lord's Supper in this context although He did later institute a memorial of His body and blood (cf. Matt. 26:26-29; 1 Cor. 11:23-26).

vv. 56-58 - In this context Jesus explains how one eats and drinks: (1) This is done by one who "cometh to me" and "believeth on me" (v. 35); (2) He is one who "dwelleth in me and I in him" (v. 56); (3) He is one who "shall live by me" (v. 57). **Jesus is talking about those who believe in Him as the Son of God and who will live in obedience.**

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⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

⁵⁵ For My flesh is food indeed, and My blood is drink indeed.

⁵⁶ He who eats My flesh and drinks My blood abides in Me, and I in him.

⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

⁵⁸ This is the bread which came down from heaven--not as your fathers ate the manna, and are dead. He who eats this bread will live forever."

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

⁶⁰ Therefore many of His disciples, when they heard *this*, said, "This is a hard saying; who can understand it?"

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you?"

⁶² *What* then if you should see the Son of Man ascend where He was before?

⁶³ **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.**

See [John 14-26](#), [John 15:26](#) & [John 16:7-15](#)

⁶⁴ But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

⁶⁵ And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."

⁶⁶ From that *time* many of His disciples went back and walked with Him no more.

⁶⁷ Then Jesus said to the twelve, "Do you also want to go away?"

⁶⁸ But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.

⁶⁹ Also we have come to believe and know that You are the Christ, the Son of the living God."

⁷⁰ Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"

Judas Iscariot --- [John 6:71](#) "he who would betray Him" - - - [John 12:4-6](#)" Then one of His disciples, Judas Iscariot, Simon's *son*, who would betray Him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it." [John 13:2](#) " And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him."

⁷¹ He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

Questions – Chapter Six

1. List the location of the feeding of the 5,000 in Matthew, Mark & Luke.

2. What question did Jesus ask Philip? Why?

3. How does Andrew respond at this occasion?

4. List the number of people that were fed.
 - a. How much was left over?

 - b. What was the response of the men after Jesus performed this miracle?

Questions – Chapter Six

5. When evening came what did Jesus instruct His disciples to do?

6. Describe the condition of the sea as the disciples were rowing, and what was their initial response as Jesus approached them?
 - a. What was Peter's response and what lesson can we learn from Peter's action?

7. Why were the people seeking Jesus and what does Jesus instruct them to labor for?

8. How does Jesus respond to the question, *“What shall we do, that we may work the works of God.”*

9. List the verses in this chapter that clearly teach that Jesus is: the bread of God / the bread of life / the living bread.

10. How does the Father draw one to Christ?

11. Explain our Lord's focus concerning verses 53-58.

12. Who gives life? How?

13. What do we learn about Judas Iscariot?

14. When Jesus asked the question, *“Do you also want to go away?”* How did Peter respond?

15. What will you remember from this chapter? Why?

¹ After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

² Now the Jews' Feast of Tabernacles was at hand.

Feast of Tabernacles

The third of the great annual festivals of the Jews ([Lev 23:33-43](#)). It is also called the "feast of ingathering" ([Ex 23:16](#); [Deut 16:13](#)). It was celebrated immediately after the harvest, in the month Tisri, and the celebration lasted for eight days ([Lev 23:33-43](#)). During that period the people left their homes and lived in booths formed of the branches of trees. The sacrifices offered at this time are mentioned in [Num 29:13-38](#). It was at the time of this feast that Solomon's temple was dedicated ([1Ki 8:2](#)). Mention is made of it after the return from the Captivity. This feast was designed (1) to be a memorial of the wilderness wanderings, when the people dwelt in booths ([Lev 23:43](#)), and (2) to be a harvest thanksgiving ([Neh 8:9-18](#)). The Jews, at a later time, introduced two appendages to the original festival, viz., (1) that of drawing water from the Pool of Siloam, and pouring it upon the altar ([John 7:2, 37](#)), as a memorial of the water from the rock in Horeb; and (2) of lighting the lamps at night, a memorial of the pillar of fire by night during their wanderings.

"The feast of Tabernacles, the harvest festival of the Jewish Church, was the most popular and important festival after the Captivity. At Jerusalem it was a gala day. It was to the autumn pilgrims, who arrived on the 14th (of the month Tisri, the feast beginning on the 15th) day, like entrance into a silvan city. Roofs and courtyards, streets and squares, roads and gardens, were green with boughs of citron and myrtle, palm and willow. The booths recalled the pilgrimage through the wilderness. The ingathering of fruits prophesied of the spiritual harvest.", Valling's Jesus Christ, p. 133.

Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.

³ His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing.

vv. 3-5 - The fleshly half-brothers of Jesus (cf. Matt.13:55; Mark 6:3) urge Him to go to Jerusalem to prove Himself. That His brethren did not believe in Him at this time must have added to the sorrows of Jesus. Nothing indicates that they scoffed at or ridiculed Him, but they did not comprehend that He was the Messiah nor that He would rule as a King over a spiritual kingdom. Thinking only from an earthly viewpoint, they reasoned that if He wanted recognition He needed to go to Jerusalem and work miracles before the crowds.

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⁴ For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world."

⁵ For even His brothers did not believe in Him.

⁶ Then Jesus said to them, "My time has not yet come, but your time is always ready.

⁷ The world cannot hate you, but it hates Me because I testify of it that its works are evil.

⁸ You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come."

⁹ When He had said these things to them, He remained in Galilee.

¹⁰ But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.

John 7:10 (ESV) But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

¹¹ Then the Jews sought Him at the feast, and said, "Where is He?"

¹² And there was much **complaining** among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people."

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

John 7:12 (ESV) And there was much **muttering** about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

John 7:12 (NASB) There was much **grumbling** among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray."

John 7:12 (NIV) Among the crowds there was **widespread whispering** about him. Some said, "He is a good man." Others replied, "No, he deceives the people."

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. The murmuring of this text is what we might call "quiet discussion." Since they were afraid of raising the ire of the leadership, most people did not publicly make a profession of their views concerning Jesus. Rather, they talked about him in hushed tones. The people are distinguished here from "the Jews" (the Sanhedrin, the Pharisees and Sadducees, etc.). The crowds of people are of mixed opinion regarding him. The leadership sees him only as a threat. These crowds were surely right in seeing him either as a good man or a deceiver. He could not be anything in between. If his claims were not true regarding himself and his relation to God, then he was not a good man, but a deceiver! **Truth Commentaries – John** by Daniel H. King Sr. pg.140

¹³ However, no one spoke openly of Him for fear of the Jews.

¹⁴ Now about the middle of the feast Jesus went up into the temple and taught.

¹⁵ And the Jews marveled, saying, "How does this Man know letters, having never studied?"

¹⁶ Jesus answered them and said, "My doctrine is not Mine, but His who sent Me.

¹⁷ **If anyone wants to do His will**, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*.

John 7:17 (ESV) **If anyone's will is to do God's will**, he will know whether the teaching is from God or whether I am speaking on my own authority.

John 7:17 (NASB) "**If anyone is willing to do His will**, he will know of the teaching, whether it is of God or *whether* I speak from Myself.

John 7:17 (NIV) **If anyone chooses to do God's will**, he will find out whether my teaching comes from God or whether I speak on my own.

¹⁸ He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.

¹⁹ Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?"

²⁰ The people answered and said, "You have a demon. Who is seeking to kill You?"

²¹ Jesus answered and said to them, "I did one work, and you all marvel.

²² Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

(not that it is from Moses, but from the fathers) --- [Genesis 17:9-14](#), [Genesis 21:4](#) & [Leviticus 12:3](#)

²³ If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?

See [John 5:1-16](#) also see [another example Matthew 12:10-13](#)

²⁴ Do not judge according to appearance, but judge with righteous judgment."

If the act of Christ in healing a man were judged as a mere act, it might be considered a breach of the Sabbath. But if the nature of the act be taken into account and all the laws relative to it be considered--in short, if it be judged righteously in all bearings--it would be amply justified.

The Fourfold Gospel and Commentary on Acts

²⁵ Now some of them from Jerusalem said, "Is this not He whom they seek to kill?

²⁶ But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?

²⁷ However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

²⁸ Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but **He who sent Me is true, whom you do not know.**

²⁹ But I know Him, for I am from Him, and He sent Me."

³⁰ Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

³¹ And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this *Man* has done?"

³² The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

³³ Then Jesus said to them, "I shall be with you a little while longer, and *then* I go to Him who sent Me.

³⁴ You will seek Me and not find Me, and where I am you cannot come."

³⁵ Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks?"

³⁶ What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

³⁷ On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

John provides us with a brief and inspired commentary on the hidden meaning of the words of Christ. The Lord was not really talking about literal water, though some may have taken it that way, but actually had in mind the outpouring of the Spirit of God which would bless the apostles after the Christ was raised from the dead, and through them, would ultimately bless many others. The term **glorified** is one which is often found in John's narration of Jesus' words (8:54; 12:28; 13:32; 14:13; etc.). It usually refers to the establishment of status or the enhancing of reputation, but here clearly intends to equate the Lord's death with his entrance into glory (cf. 7:39; 11:4; 12:16, 23; 13:31). God's glory is established in Christ through his death and subsequent resurrection.

Truth Commentaries – John by Daniel H. King Sr. pg.151

⁴⁰ Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

⁴¹ Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee?"

⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?"

See [Matthew 2:1-6](#) ([Micah 5:2](#)) & [Luke 2:2-7](#)

Confusion surrounding Jesus continued. Some affirmed He was "that prophet" of whom Moses spake (cf. Deut. 18:15); others said He is "the Christ." However, some remembered the prophecy that the Messiah should be born in Bethlehem (cf. Micah 5:2) and that He would be of David's seed (cf. Isa. 11:1; Jer. 23:5; Psa. 89:36). Jesus did fulfill these scriptures, but they thought He was born in Galilee, therefore they questioned how He could be the Christ. In the midst of all this turmoil, no one turned Him over to the rulers.

John – The Gospel of Belief by Robert Harkrider pg.55

⁴³ So there was a division among the people because of Him.

⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

⁴⁶ The officers answered, "No man ever spoke like this Man!"

⁴⁷ Then the Pharisees answered them, "Are you also deceived?"

⁴⁸ Have any of the rulers or the Pharisees believed in Him?"

⁴⁹ But this crowd that does not know the law is accursed."

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them,

[See John chapter 3](#)

⁵¹ "Does our law judge a man before it hears him and knows what he is doing?"

⁵² They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."

⁵³ And everyone went to his *own* house.

Questions – Chapter Seven

1. What did the brothers of Jesus request of Him and how did Jesus respond?
2. How did the people view Jesus and why wouldn't they speak openly about Him?
3. Where does Jesus say, "***Do not judge according to appearance, but judge with righteous judgment.***"
 - a. Describe the circumstances in which this statement was made.
 - b. What can we learn from this?
4. Where does Jesus accuse the Jews of not knowing God?
5. Who sent officers to "take Jesus" and did they follow through with the instruction?
6. How does Daniel King Sr. explain verses 38-39?
7. Why did some reject that Jesus was the Christ?
8. What do we learn about Nicodemus in this chapter?
9. What will you remember from this chapter? Why?

¹ But Jesus went to the Mount of Olives.

The Mount of Olives was so called from its producing in abundance the olive. It was from Jerusalem about a Sabbath day's journey, [Ac 1:12](#). On the west side of the mountain was the garden of Gethsemane, [Lu 22:39](#); [Mr 4:32](#). On the eastern declivity of the mountain, were the villages of Bethphage and Bethany. **Albert Barnes Notes on the Bible**

Sabbath day's journey The Jewish Day is sunset to sunset, in eight equal parts. Supposed to be a distance of 2,000 cubits, or less than half-a-mile, the distance to which, according to Jewish tradition, it was allowable to travel on the Sabbath day without violating the law ([Acts 1:12](#); Compare [Ex 16:29](#); [Num 35:5](#); [Jos 3:4](#)). **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.**

² Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

³ Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

vv. 3-5 - The scribes and Pharisees had failed in their attempt to arrest Jesus during the feast, so now they try to trick Jesus into some fault which could embarrass and impair His influence (v. 6). They brought a woman who was caught in the act of adultery. The Law of Moses commanded that such a person be stoned to death (cf Lev. 20:10; Deut. 22:22-24; Ezek. 23:43-44,47). However, Roman law, which prevailed over the world at the time, forbade them from putting anyone to death without due process through Roman courts (cf Jn. 18:28-31). They "tempted" Jesus in the sense that whatever He said to do with the woman, they were ready to defend the opposite view and accuse Him of breaking either the Roman law or the Law of Moses. Obviously, they were not sincerely seeking to know how to obey God's law in this matter. If they were, where was the man who was caught in the act with her? They were using this woman to lay a trap for Jesus.

John – The Gospel of Belief by Robert Harkrider pg.58

⁴ they said to Him, "Teacher, this woman was caught in adultery, in the very act.

⁵ Now Moses, in the law, commanded us that such should be stoned. But what do You say?"

⁶ This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

⁷ So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."

⁸ And again He stooped down and wrote on the ground.

⁹ Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

¹⁰ When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?"

¹¹ She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

¹² Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

v. 12 - Truth is represented in the Bible as being "light" because it proclaims knowledge to the ignorant and exposes evil which is represented as "darkness" (cf Jn. 3:19-21). This statement in v. 12 is one of the seven "I Am" clauses which uniquely describes the Son of God: (1) Bread of Life, 6:35; (2) Light, 8:12; 9:5; (3) Door, 10:7; (4) Good Shepherd, 10:11,14; (5) Resurrection, 11:25; (6) The Way, the Truth, the Life, 14:6; (7) True Vine, 15:1.

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¹³ The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true."

¹⁴ Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.

¹⁵ You judge according to the flesh; I judge no one.

¹⁶ And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me.

¹⁷ It is also written in your law that the testimony of two men is true.

¹⁸ I am One who bears witness of Myself, and the Father who sent Me bears witness of Me."

¹⁹ Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."

²⁰ These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

In Herod's temple the name "treasury" was specially given to the "court of the women" (see [TEMPLE, HEROD'S](#)), where were 13 trumpet-shaped boxes for the reception of the offerings of the worshippers. It was here that Jesus saw the poor widow cast in her two mites ([Mark 12:41](#); [Luke 21:1-4](#)), and the court is expressly named the "treasury" in [John 8:20](#): "These words spake he in the treasury, as he taught in the temple." It is a legitimate deduction that this court was the ordinary scene of the Lord's ministry when teaching in the temple.

The International Standard Bible Encyclopedia.

“and no one laid hands on Him” See: [John 7:6](#), [John 7:30](#) and [John 7:44](#)

²¹ Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."

²² So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come?'"

²³ And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.

²⁴ Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins."

[John 3:16-17, John 14:6, Acts 4:10-12, Romans 5:8-11 & 1st Peter 1:18-19](#)

²⁵ Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been saying to you from the beginning.

²⁶ I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him."

²⁷ They did not understand that He spoke to them of the Father.

²⁸ Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.

²⁹ And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.

The continuance in his will is the only test of true discipleship. This shows that to accept the truth and not follow it up by continuing to obey it will not save. One act of obedience does not free from sin, but a continuance in the words of God alone can free from sin and its direful results. It is a great mistake to think that one act frees us from sin. When we show our faith in God by compliance with his prescribed conditions of forgiveness he remits the penalties of past sins and places us in a condition to go forward in his service and thus secure freedom from the dominion and effects of sin; but it is only the persistent walk in keeping the words of Jesus that can free us from the bondage and condemnation of sin and fit us for companionship with God and his children in his own blessed home. Without this there can be no salvation with God. It is the continuance in the words of Jesus Christ that fits for salvation.

The Gospel According to John by David Lipscomb (Edited with additional notes by C.E.W. Dorris) pg. 130

Remember the warning of our Lord in [Luke 14:25-35](#)

³² And you shall know the truth, and the truth shall make you free."

³³ They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* you say, 'You will be made free'?"

They trusted in their blood, rather than in obedience to the God of Abraham. Their proud language was false. Their nation had been in bondage for over six hundred years to Babylon, to Persia, to Macedon, to Syria, to Rome. They were also in bondage to sin.

The People's New Testament Commentary

³⁴ Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin.

³⁵ And a slave does not abide in the house forever, *but* a son abides forever.

³⁶ Therefore if the Son makes you free, you shall be free indeed.

³⁷ "I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you.

³⁸ I speak what I have seen with My Father, and you do what you have seen with your father."

³⁹ They answered and said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.

⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

⁴¹ You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father--God."

⁴² Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

"but He sent Me" --- **John 3:16-17 (NKJV)** For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Also See: **John 17:1-5, Romans 5:8-9 & 2nd Corinthians 5:18-19**

⁴³ Why do you not understand My speech? Because you are not able to listen to My word.

⁴⁴ You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

⁴⁵ But because I tell the truth, you do not believe Me.

⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

⁴⁷ He who is of God hears God's words; therefore you do not hear, because you are not of God."

⁴⁸ Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

⁴⁹ Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me.

⁵⁰ And I do not seek My *own* glory; there is One who seeks and judges.

⁵¹ Most assuredly, I say to you, if anyone keeps My word he shall never see death."

⁵² Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'

⁵³ Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself out to be?"

⁵⁴ Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.

⁵⁵ Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word.

⁵⁶ Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

See: [Galatians 3:7-9, 14:16 & 26-29](#)

⁵⁷ Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

⁵⁸ Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

v. 58 - "Before Abraham was, I am" is a significant claim of eternal existence. It conveys the idea of timeless presence. The tense of the Greek verb is exactly the same as used in Exodus 3:14 in the Septuagint Version (the Greek translation of the Hebrew scriptures used by the Jews). For Jesus to reach into the sacred text, quote it verbatim, and apply it to Himself was bold. Either He was deluded, hallucinating, classically insane, deliberately deceiving, or He really is who He claimed to be!

John – The Gospel of Belief by Robert Harkrider pg.65

⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Questions – Chapter Eight

1. How far was the Mount of Olives from Jerusalem?

Questions – Chapter Eight

2. Who brought the woman taken in adultery to Jesus and what was their motive?
 - a. How does Jesus respond?
3. Where does Jesus say that He is the light of the world, and how should those who follow Him act?
4. Where was the *“treasury”* that Jesus spoke in?
5. Where does it state, *“and no one laid hands on Him”*? List other locations in John that uses this phrase.
6. Who will die in their sins?
7. What is required for one to be a disciple of Jesus?
 - a. Who could not be a disciple according to the teachings of Luke?
8. Who said, *“and we have never been in bondage to anyone,”* and was this a correct statement?
 - a. Did the Jews understand our Lord’s statement, *“and the truth shall make you free”*?
9. Where does Jesus state, *“but He sent me”*? List additional scriptures which teach that the Father sent Jesus.
10. How did the Jews react to the statement, *“Most assuredly, I say to you, if anyone keeps My word he shall never see death.”*?
11. Where does Jesus state, *“I AM”* and why is this significant?
12. What will you remember about this chapter? Why?

¹ Now as *Jesus* passed by, He saw a man who was blind from birth.

This man sat and begged. (vs.8) He was healed on the Sabbath. (vs. 14)

² And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

³ Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.

The book of Job in the Old Testament is a stark testimony to the fact that terrible things sometimes happen to the best of people for unexplained reasons. People suffer for a variety of reasons, and Job's friends did not take this into account in their evaluation of his affliction. Jesus both here and in Luke 13:1-5 repudiates this notion that disease and affliction are always a direct result of personal or family transgression.

Truth Commentaries – John by Daniel H. King Sr. pg. 183

He having been born blind, Jesus used the opportunity presented to open his eyes to show the glory of God – his power and kindness – and the power of God made known to the world.

The Gospel According to John by David Lipscomb pg. 139

⁴ I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work.

⁵ As long as I am in the world, I am the light of the world."

"light" --- John 1:5-9, John 3:19-21 & John 8:12

⁶ When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.

⁷ And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

vv. 6-7 - Healing powers were not inherent in either the clay, made by the Lord's spittle on the ground, nor by the water in the pool of Siloam. However, when he obeyed he was healed (see story of Naaman, 2 Kings 5:1-14). Likewise, our cleansing from sin is not possible by human meritorious deeds, but obedience to God's commandments is essential (cf. Rom. 6:17-18; Heb. 5:8-9). This is why more than "faith only" is necessary to salvation. Believers must Repent (Acts 2:38); Confess (Acts 8:37; Rom. 10:9-10); and be Baptized (1 Pet. 3:21; Acts 22:16) to be saved.

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⁸ Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

⁹ Some said, "This is he." Others *said*, "He is like him." He said, "I am *he*."

¹⁰ Therefore they said to him, "How were your eyes opened?"

¹¹ He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

¹² Then they said to him, "Where is He?" He said, "I do not know."

¹³ They brought him who formerly was blind to the Pharisees.

¹⁴ Now it was a Sabbath when Jesus made the clay and opened his eyes.

¹⁵ Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

¹⁶ Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

Remember **John 5:5-10** / **John 7:21-24**

¹⁷ They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."

¹⁸ But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

¹⁹ And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

²⁰ His parents answered them and said, "We know that this is our son, and that he was born blind;

²¹ but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

²² His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be put out of the synagogue.

“put out of the synagogue” Also – **John 12:42** & **John 16:2**

he should be put out of the synagogue; or, *become unsynagoqed*. The Talmud speaks of three kinds of excommunication,² of which the first two were disciplinary; the third answers to complete and final expulsion (in 'Jeremiah Moed. K.,' 81, d, lhqm ldby awh, Edersheim). The general designation was *shammata*, from dmç, to destroy. **The first** form of it was called *neseifah*, and did not amount to more than severe rebuke. It would exclude from religious privileges for seven or thirty days, according to the dignity of the authority by whom it was pronounced.³ **The second** form of *shammata* was called *niddui*, which lasted for thirty days at the least, and might be repeated at the end of them. If these admonitions failed to produce their right effect, it might lead to **the third** and final excommunication, called *cherem*, or ban, whose duration was indefinite.

Pulpit Commentary [John 9:22](#)

²³ Therefore his parents said, "He is of age; ask him."

²⁴ So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

²⁵ He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

²⁶ Then they said to him again, "What did He do to you? How did He open your eyes?"

²⁷ He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?"

²⁸ Then they reviled him and said, "You are His disciple, but we are Moses' disciples.

²⁹ We know that God spoke to Moses; *as for this fellow*, we do not know where He is from."

³⁰ The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

³¹ Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

vv. 28-33 - "*You are His disciple. We are Moses' disciples*" (cf. John 5:45-47). "*We do not know whence Jesus is from.*" "It is astonishing that you do not know who He is. God heareth not sinners, yet He opened my eyes. If the man were not of God He could do nothing!" (NOTE: Though the blind man was uninspired, he spoke a truth affirmed many times by inspired men, Psalm 66:18; Provo 28:9; 15:29. God has promised to answer only those who are willing to keep His commandments, 1 Pet. 3:12; 1 John 3:22; 5:14-15. Alien sinners may pray to God, Acts 10:4,31; but God will answer only in keeping with His will, Acts 10:33-35; 11:14; 10:48).

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³² Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

³³ If this Man were not from God, He could do nothing."

³⁴ They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

³⁵ Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

³⁶ He answered and said, "Who is He, Lord, that I may believe in Him?"

³⁷ And Jesus said to him, "You have both seen Him and it is He who is talking with you."

³⁸ Then he said, "Lord, I believe!" And he worshiped Him.

³⁹ And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."

v. 39 - The hostility and stubbornness of the Pharisees compared to the humble worship of this man illustrates how that the preaching of the gospel results in diametrically opposite effects (cf. Matt. 10:34)! Men are judged by their own reaction to Christ and His word (cf. John 12:48). On the one hand, those who have honest hearts but are blind spiritually, will be able to see (cf. Acts 26:9-10; 1 Tim. 1:12-16). On the other hand, those who with self-righteous hearts claim to see, will be made blind (cf. Matt. 13:13-15; 2 Thess. 2:9-12).

John – The Gospel of Belief by Robert Harkrider pg.71

⁴⁰ Then *some* of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?"

⁴¹ Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

v39-41 Christ came into the world to give sight to those who were spiritually blind. Also, that those who see might be made blind; that those who have a high conceit of their own wisdom, might be sealed up in ignorance. The preaching of the cross was thought to be folly by such as by carnal wisdom knew not God. Nothing fortifies men's corrupt hearts against the convictions of the word, more than the high opinion which others have of them; as if all that gained applause with men, must obtain acceptance with God. Christ silenced them. But the sin of the self-conceited and self-confident remains; they reject the gospel of grace, therefore the guilt of their sin remains unpardoned, and the power of their sin remains unbroken.

Matthew Henry's Concise Commentary

1 Corinthians 1:18-24 (NKJV) ¹⁸For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written: "*I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.*" ²⁰Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? ²¹For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. ²²For Jews request a sign, and Greeks seek after wisdom; ²³but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, ²⁴but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Questions – Chapter Nine

1. What do we learn about the blind man and on what day was he healed?

Questions – Chapter Nine

2. List the verses in John chapters' 1-9 in which Jesus is identified as the light.
 - a. Describe the reactions to the light.
3. What was the initial response of the Pharisees and others to the healing of the blind man?
 - b. How did the blind man respond to the Pharisees and others at this time?
4. How did the parents of the blind man respond to the questions they were asked? Why?
5. Describe the response of the one who was blind to the statement, *"You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from."*
6. Robert Harkrider makes what comment concerning the prayer of sinners?
7. List the verse that states the blind man who was healed worshiped Jesus.
8. Why did the sins of the Pharisees remain and what is the lesson for us?
9. What will you remember about this chapter?

¹ "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

² But he who enters by the door is the shepherd of the sheep.

³ To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

⁴ And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

⁵ Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

⁶ Jesus used this illustration, but they did not understand the things which He spoke to them.

John 10:6 (KJV) This parable spake Jesus unto them**John 10:6 (NASB)** This figure of speech Jesus spoke to them**John 10:6 (ESV)** This figure of speech Jesus used with them**John 10:6 (NIV)** Jesus used this figure of speech

NOTE: The Gospel of John contains no parables like those found in Matthew, Mark, and Luke (the Synoptic Gospels). Although the Greek word *paroima* is translated "parable" in v. 6 in the King James Version (KJV), it is translated "illustration" in the NKJV and "figure of speech" in the NASV. The Greek word translated "parable" in the Synoptic Gospels is *parabole* and means "to throw alongside of." Jesus actually used a figure of speech known as an "allegory" in this illustration about the shepherd and his sheep. The difference between a parable and an allegory is basically the same difference between a simile and a metaphor. A parable is an extended simile (the words "like" or "as" are used when comparing the truth to the illustration). An allegory is an extended metaphor (the truth is implied by the illustration but not specifically identified).

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⁷ Then Jesus said to them again, "Most assuredly, I say to you, **I am the door** of the sheep.

⁸ All who *ever* came before Me are thieves and robbers, but the sheep did not hear them.

⁹ **I am the door**. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

¹¹ I am the good shepherd. The good shepherd gives His life for the sheep.

¹² But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

¹³ The hireling flees because he is a hireling and does not care about the sheep.

¹⁴ I am the good shepherd; and I know My *sheep*, and am known by My own.

¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

¹⁶ And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

v. 16 - This verse is a favorite of false teachers who attempt to justify some new doctrine. Jehovah's Witnesses say the "other sheep" are a Kingdom Class of 144,000 who will be caught up to heaven while all other righteous people will live on a perfected earth. The Mormons claim that the "other sheep" are the American Indians about whom they say the *Book of Mormon* gives a history. However, Jesus could not have meant either of these doctrines. Christ is the one shepherd and all who enter by Him (the one "door") will become "one flock" (i.e. not two as their doctrine claims). He was talking to Israelites who considered themselves to be the only "fold" of God. Jesus was foretelling that the spiritual "fold" of God, which now is the church, would include Gentiles as well as Jews. The "other sheep" refers to those Gentiles who later obeyed the gospel (cf. Eph. 2:11-16). Jesus used the term "I have" in the same sense of Acts 18:10 where He spoke of some not yet obedient but who would be. Both Jew and Gentile who hear the voice of the "one shepherd" become "one flock" (cf. Acts 10:34-35; 15:7-9). The words "fold" and "flock" refer to the people of God who in a corporate sense are His body, the church (cf. Eph. 1:22,23; 4:4-7; Col. 1:18).

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¹⁷ Therefore My Father loves Me, because I lay down My life that I may take it again.

¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

¹⁹ Therefore there was a division again among the Jews because of these sayings.

²⁰ And many of them said, "He has a demon and is mad. Why do you listen to Him?"

²¹ Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

²² Now it was the Feast of Dedication in Jerusalem and it was winter.

DEDICATION, FEAST OF(τὰ ἐγκαίνια, *tá egkainia*, [John 10:22](#)): A feast held by the Jews throughout the country for eight days, commencing on the 25th Kislew (December), in commemoration of the cleansing of the temple and dedication of the altar by Judas Maccabeus after their desecration by Antiochus Epiphanes ([1 Macc. 4:56, 59](#)). The feast was to be kept "with mirth and gladness." [2 Macc. 10:6-7](#) says it was kept like the Feast of the Tabernacles, with the carrying of palm and other branches, and the singing of psalms. Josephus calls it "Lights," from the joy which accompanied it ([Ant., XII, vii, 7](#)). At this winter feast Jesus delivered in the temple the discourse recorded in [John 10:24ff](#), at Jerusalem.

The International Standard Bible Encyclopedia.

²³ And Jesus walked in the temple, in Solomon's porch.

²⁴ Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

²⁵ Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.

²⁶ But you do not believe, because you are not of My sheep, as I said to you.

²⁷ My sheep hear My voice, and I know them, and they follow Me.

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

³⁰ I and *My* Father are one."

³¹ Then the Jews took up stones again to stone Him.

³² Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

³³ The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

³⁴ Jesus answered them, "Is it not written in your law, *'I said, "You are gods" '?*

They replied that they were going to stone him because of his blasphemy—he (a man) had made himself to be God (10:33). Jesus responded to this charge by quoting [Psalm 82:6](#): "I have said, **Ye are gods; and all of you are children of the most High.**" This passage spoke of the judges of Israel as gods because they executed the judgment of a theocracy (10:34-35). If wicked judges were called gods" in the Scriptures, and the Scripture cannot be broken," why did they stumble over him calling himself "God" (10:36)? He told them not to believe on him if he was not doing the works of God (10:37). But if he was doing the works of God, believe those works so that they could see the communion that the Son has with the Father (10:38) When he said this, they again tried to seize him (10:39)

John – (Bible Text Books) pg. 52-53 by Mike Willis

1. Because the Old Testament gave to magistrates and judges the title of gods, **I have said ye are gods** [Ps 82:6](#). Now Christ argues strongly from the less to the greater, thus: "If judges and magistrates may be called gods, because they are commissioned by him, and derive their authority from him, how much more is that title due to me, who was sanctified, separated, and ordained for a Mediator, and appointed to the work of redemption, before I came into the world, and consequently was God from all eternity?"

William Burkitt's Expository Notes

The Lord's rebuttal of their charge of blasphemy begins with a quotation from Psalm 82. In that psalm, God addresses unjust judges, calling them gods. They were positioned among men in offices of ultimate authority. They possessed the power of judgment, of life and death, over their fellow men. Thus, they were in the position of God with their brothers in Israel, even as Moses was like God to Aaron his brother and prophet (Exod. 4:16). Also, the parallel clause in the text under question (Ps. 82:6b) reads, "Sons of the Most High, all of you." So, honoring the force of the Semitic parallelism, in that context "gods" and "sons of God" are equivalents. If these judges are deemed sons of God, then Jesus is all the more the Son of God. He is the one whom the Father "sanctified" or "consecrated" ("set apart for sacred use"), and sent into the world.

Truth Commentaries – John by Daniel H. King Sr. pg. 214

³⁵ If He called them gods, to whom the word of God came (and the Scripture cannot be broken),

³⁶ do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

³⁷ If I do not do the works of My Father, do not believe Me;

³⁸ but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him."

³⁹ Therefore they sought again to seize Him, but He escaped out of their hand.

⁴⁰ And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

John 1:28 (NKJV) These things were done in Bethabara beyond the Jordan, where John was baptizing.

John 1:28 (ESV) These things took place in Bethany across the Jordan, where John was baptizing.

BETHABARA (beth'ab'a-ra, *house of the ford*), a place on the E bank of the Jordan where John baptized (John 1:28). The later and more reliable Greek manuscripts have rendered this word "Bethany." **Care must be taken, however, not to confuse this with the city of the same name near Jerusalem, the home of Mary, Martha and Lazarus. Its exact location is uncertain.** Some identify it with Bethbarah (Judg.7:24) **The Zondervan Pictorial Bible Dictionary** pg.107

⁴¹ Then many came to Him and said, "John performed no sign, but all the things that John spoke about this Man were true."

⁴² And many believed in Him there.

Questions – Chapter Ten

1. List the two verses that state, "***I am the door***" and who is the door?

Questions – Chapter Ten

2. What is the aim of the thief?
3. When does the hireling flee?
4. Which verses might you use from this chapter that shows Jesus willing give His life?
5. Where does it speak of *“other sheep”* and who are the other sheep?
6. What was being said about Jesus after what our Lord taught in verses 1-18?
7. If someone used verses 28-29, *“And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.”* as a “proof text” of the false doctrine once saved always saved, how would you respond?
8. After the Jews accused Jesus of Blasphemy, what Old Testament Psalm did Jesus use and what was His purpose for doing this?
9. What was the Feast of Dedication?
10. Where did Jesus go after he escaped from them, and how was he received?
11. What will you remember from this chapter?

¹ Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha.

BETHANY (*Běth' à nē*) Known primarily in the Gospels as the home of Mary, Martha, and Lazarus. Ancient Bethany occupied an important place in the life of Jesus. Jesus often found Himself staying in Bethany at the home of his closest friends as He ministered in Jerusalem.

Located on the Mount of Olives' eastern slope, Bethany sat "about two miles" ([John 11:18](#) HCSB) southeast of Jerusalem. Bethany became the final stop before Jerusalem just off the main east-west road coming from Jericho. Being at the foot of the mountain, the people could not see Jerusalem, thus giving Bethany a sense of seclusion and quietness. The road between Bethany and Jerusalem provided a ready avenue for travel across Olivet with the journey taking about 55 minutes to walk.

The primary event in the NT taking place in Bethany involved the raising of Lazarus from the dead ([John 11-12](#)). This magnificent miracle by Jesus demonstrated His authority, prepared for His resurrection, and was even magnified through the name of His friend, Lazarus (an abbreviation of Eleazar, "God has helped").

Another significant event in Jesus' life occurred in Bethany at the home of Simon the Leper ([Matt. 26:6](#); [Mark 14:3](#)). Late on the Tuesday night of Jesus' last week, a woman (recognized as Mary in [John 12:3](#)) gave Jesus His "burial anointing." Coming to Jesus in the sight of all, she brought a costly alabaster vial of perfume and emptied its contents upon Jesus' head ("feet" in [John 12:3](#))

Besides a number of smaller references to Bethany, one final event took place there. Bethany provided the location for Jesus' final blessing to His disciples and His subsequent parting. This encounter made up the final scene of ascension in Luke's Gospel (24:50-53).

Holman Illustrated Bible Dictionary.

² It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.

See: John 12:1-8

³ Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

⁴ When Jesus heard *that*, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

⁵ Now Jesus loved Martha and her sister and Lazarus.

⁶ So, when He heard that he was sick, He stayed two more days in the place where He was.

⁷ Then after this He said to *the* disciples, "Let us go to Judea again."

⁸ *The* disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?"

See: John 8:59 & John 10 31

⁹ Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

¹⁰ But if one walks in the night, he stumbles, because the light is not in him."

¹¹ These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

¹² Then His disciples said, "Lord, if he sleeps he will get well."

¹³ However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

¹⁴ Then Jesus said to them plainly, "Lazarus is dead.

¹⁵ And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

¹⁶ Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him."

Remember verse 8

Thomas (Hebrew for "twin"), who is called Didymus (same word in Greek), is the one who shows despair by saying "Let us go and die with Him." This is the same Thomas who later doubted the Lord's resurrection (20:24-29).

John – The Gospel of Belief by Robert Harkrider pg.81

Thomas is first introduced in the Gospel at this point. He appears four times in the book: here, once in the discourse in the upper room (14:5), once after the resurrection (20:24-29), and with the group mentioned in the Epilogue (21:1-2). It is only here in the Fourth Gospel that there are any personal references to Thomas. The Hebrew name *Thaom* signifies a "twin," a form of the word being used in Genesis 25:24 of Esau and Jacob, whereas the name Didymus is a literal translation of the Aramaic *Te'oma'* into Greek.

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¹⁷ So when Jesus came, He found that he had **already been in the tomb four days.**

¹⁸ Now Bethany was near Jerusalem, about two miles away.

¹⁹ And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

²⁰ Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.

²¹ Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died.

²² But even now I know that whatever You ask of God, God will give You."

²³ Jesus said to her, "Your brother will rise again."

²⁴ Martha said to Him, "I know that he will rise again in the resurrection at the last day."

²⁵ Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

The Lord's "I am" saying in this context identifies him with the true spiritual life which matters most of all, but also wraps it up together in a bundle with the concept of life generally. So much so, in fact, that he closes this part of the discussion with the claim that "whosoever lives and believes in me shall never die." Possessing a relationship with the Son of God is so all-important that it is as if death did not exist at all. When those who are related to Jesus Christ in trusting, obedient faith pass from this world into the next, it is as if nothing unpleasant or distasteful has happened. Believing that this is so is what caused Paul to write thus: "For to me to live is Christ, and to die is gain" (Phil.1:21); and again, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (2 Cor.5:1).

So, these words rendered in vv. 25-26 are, perhaps the most beautiful and precious in all of human language to the dying Christian. Death is only an uncomfortable transition from this world to the next. It should pose no threat or gender fear in the heart of the redeemed of the Lord.

Truth Commentaries—John by Daniel H. King Sr pg.227-228

²⁶ And whoever lives and believes in Me shall never die. Do you believe this?"

²⁷ She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

²⁸ And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you."

John 11:28 (ESV) When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you."

²⁹ As soon as she heard *that*, she arose quickly and came to Him.

³⁰ Now Jesus had not yet come into the town, but was in the place where Martha met Him.

³¹ Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

³² Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

³³ Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

³⁴ And He said, "Where have you laid him?" They said to Him, "Lord, come and see."

³⁵ Jesus wept.

³⁶ Then the Jews said, "See how He loved him!"

³⁷ And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?"

³⁸ Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

³⁹ Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days."

⁴⁰ Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?"

Remember verse 4, " <i>When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."</i>
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⁴¹ Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, "Father, I thank You that You have heard Me.

⁴² And I know that You always hear Me, but because of the people who are standing by I said *this*, that they may believe that You sent Me."

⁴³ Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!"

⁴⁴ And he who had died came out bound hand and foot with grave clothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

⁴⁵ Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.

⁴⁶ But some of them went away to the Pharisees and told them the things Jesus did.

⁴⁷ Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs.

⁴⁸ If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

⁴⁹ And one of them, **Caiaphas**, being high priest that year, said to them, "You know nothing at all,

Caiaphas The Jewish high priest (A.D. 27-36) at the beginning of our Lord's public ministry, in the reign of Tiberius ([Luke 3:2](#)), and also at the time of his condemnation and crucifixion ([Mat 26:3, 57](#); [John 11:49](#); [John 18:13, 14](#)). He held this office during the whole of Pilate's administration. **His wife was the daughter of Annas, who had formerly been high priest, and was probably the vicar or deputy (Heb. *sagan*) of Caiaphas.** He was of the sect of the Sadducees ([Acts 5:17](#)), and was a member of the council when he gave his opinion that Jesus should be put to death "for the people, and that the whole nation perish not" ([John 11:50](#)). In these words he unconsciously uttered a prophecy. "Like Saul, he was a prophet in spite of himself." Caiaphas had no power to inflict the punishment of death, and therefore Jesus was sent to Pilate, the Roman governor, that he might duly pronounce the sentence against him ([Mat 27:2](#); [John 18:28](#)). At a later period his hostility to the gospel is still manifest ([Acts 4:6](#)). (See [ANNAS](#).)

Easton's Illustrated Bible Dictionary:

⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

⁵¹ Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation,

These verses are the inspired comment of John. Caiaphas had given counsel from an evil point of view, i.e. he had in mind only the physical aspect of finding a way to quiet Jesus and the multitudes who now believed in Him. However, he spoke a truth with spiritual implication of which he was unaware and unwittingly made a true prophecy (cf. [John 18:14](#); [1 Tim. 2:4, 6](#)). Jesus died for all, both Jew and Gentile, and gathers His sheep together into one body, His church (cf. [Eph. 2:11-18](#); [John 10:16](#)). From that day forth the Jews devised their plot by which they might slay Jesus.

John – The Gospel of Belief by Robert Harkrider pg.82-83

⁵² and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

⁵³ Then, from that day on, they plotted to put Him to death.

⁵⁴ Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

⁵⁵ And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

⁵⁶ Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think--that He will not come to the feast?"

⁵⁷ Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it*, that they might seize Him.

Questions – Chapter Eleven

1. Who sent the message to Jesus stating, *“Lord, behold, he whom You love is sick.”*
 - a. Who was sick and how did Jesus respond to the message?

2. Who said, *“Let us also go, that we may die with Him.”*
 - a. What do we know about this individual as recorded in the book of John?

3. How does Jesus respond to Martha’s comment, *“I know that he will rise again in the resurrection at the last day.”*?

4. What does Daniel H. King say about verses 25-26?

5. Describe the event that fulfilled the statement of our Lord, *“Did I not say to you that if you would believe you would see the glory of God?”*

6. How did the chief priests and the Pharisees react to the miracle that Jesus performed?

7. What does Robert Harkrider say about the statement of Caiaphas?

8. What will you remember from this chapter?

¹ Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

² There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.

This anointing at Bethany is also recorded in Matthew 26:6-13 and Mark 14:3-9. Putting the accounts together, we learn that the anointing occurred in the house of Simon, a leper whom Jesus had healed (Matt. 26:6; Mark 14:3). This anointing is not to be confused with that which is recorded in Luke 7:36-50. That anointing occurred in the house of a Pharisee named Simon (this was a very common name) and is placed in the context of Jesus' earlier Galilean ministry (not at Bethany). The one who anointed Jesus on that occasion was an unnamed woman whose immoral lifestyle made her infamous. By identifying the two anointings as one, some have concluded that Mary, the sister of Martha and Lazarus, was an immoral woman. A better interpretation is to understand that Jesus was anointed twice, once in the house of Simon the Pharisee in Galilee and once in the house of Simon the leper by Mary at the end of his ministry. One must be careful to note that what occurred two days before the Passover, as mentioned in Matthew and Mark, was the Jewish authorities assembling to plot Jesus' death, not the anointing by Mary.

John – Bible Text Books by Mike Willis pg. 59

³ Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

Spikenard (*Nardos tacs jatamansi*) Very expensive fragrant oil used in the manufacture of perfumes and ointments ([Song 1:12](#); [4:13](#); [Mark 14:3](#); [John 12:3](#)). Also translated as “perfume” and “nard.” The Gospels of Mark and John record that a woman anointed Jesus with this expensive perfume.

Holman Illustrated Bible Dictionary.

Mark 14:3 (NKJV) And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured *it* on His head.

⁴ Then one of His disciples, Judas Iscariot, Simon's *son*, who would betray Him, said,

⁵ "Why was this fragrant oil not sold for three hundred denarii and given to the poor?"

DENARIUS (*De nār' ĭ ůs*) A Roman denarius. Coin representing a typical day's wage for an ordinary laborer ([Matt. 20:2](#)). KJV translates it “penny.” This unit of Roman currency is the most frequently mentioned coin in the NT.

Holman Illustrated Bible Dictionary.

John 12:5 (NIV) "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

⁶ This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

The two chief personages in the account are Mary and Judas. The contrast between them is striking. Mary was the embodiment of self-sacrifice; Judas, of selfishness. Mary expressed her feeling in a costly gift; Judas, by cheap sarcasm. Mary took the place of a servant of Jesus; Judas constituted himself a critic.

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Mark 14:10-11 (NKJV) ¹⁰ Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. ¹¹ And when they heard *it*, they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Matthew 26:14-16 (NKJV) ¹⁴ Then one of the twelve, called Judas Iscariot, went to the chief priests ¹⁵ and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. ¹⁶ So from that time he sought opportunity to betray Him.

⁷ But Jesus said, "Let her alone; she has kept this for the day of My burial.

Matthew 26:13 (NKJV) Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." * Also Mark 14:8

⁸ For the poor you have with you always, but Me you do not have always."

⁹ Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead.

¹⁰ But the chief priests plotted to put Lazarus to death also,

¹¹ because on account of him many of the Jews went away and believed in Jesus.

¹² The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

¹³ took branches of palm trees and went out to meet Him, and cried out: "Hosanna! *'Blessed is He who comes in the name of the Lord!'* The King of Israel!"

This story is in all four accounts of the gospel (cf. Matt. 21:1-11; Mark 11:1-9; Luke 19:29-39). From these other references we learn that Jesus sent two of His disciples to fetch a colt which had never before been sat upon, a fulfillment of Zechariah 9:9. The crowd gathered along the way spreading their outer coats and palm branches as a symbol of victory and honor to Him. They shouted "Hosanna" (i.e. "Save, we pray") which in affect acknowledged their belief that He was the promised Messiah who would bring them salvation and deliverance (cf. Isa. 62:11).

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¹⁴ Then Jesus, when He had found a young donkey, sat on it; as it is written:

John quotes Zechariah 9:9 only. The ass and the colt mentioned in Zechariah 9:9 were widely interpreted in rabbinic literature as referring to the animal of the Messiah (*Gen. Rabbah* 98.9; *B. Sanhedrin* 98a, 99a; *Koheleth R.* 1.9; cf. Samuel T. Lachs, *A Rabbinic Commentary on the New Testament* 344), so we are not dealing with an interpretation of the text which only the Christians saw in it, but one which is reflective of a more general consensus on its meaning. The Lord took these steps consciously and intentionally to fulfill the prophecy of Zechariah.

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¹⁵ *"Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt."*

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

The Gospel of John emphasizes the royalty of Jesus. John's is the only Gospel that records that the people also shouted, "Blessed is the King of Israel!" (v. 13). The crowd's exultation, as well as Jesus' riding a colt, was not seen as the fulfillment of prophecy (v. 16) by the disciples until after His death, burial, and resurrection. This moment was perhaps the high mark of Jesus' popularity and influence. In only a matter of days, however, these "Hosannas!" would turn to "Crucify him!" (19:15).

Shepherd's Notes – John by David R. Shepherd pg. 60

The act of riding upon the ass, which is given so much space in the Synoptics, is mentioned only in passing. It is, however, connected with Old Testament prophecy.' The ass was used by judges and kings in the Old Testament on errands of peace; the horse was used mainly as a charger in battle. By this conscious fulfillment of prophecy, Jesus offered Himself as a king of peace, not as a warrior. He asserted royal claims, but not in the military manner. The ensuing bewilderment of the disciples was caused by their inability to reconcile His willingness to be recognized as the King of Israel with His unwillingness to exert the secular authority which they thought all kings should use. Not until after the resurrection did they understand His motives,"

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¹⁷ Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.

¹⁸ For this reason the people also met Him, because they heard that He had done this sign.

¹⁹ The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"

²⁰ Now there were certain Greeks among those who came up to worship at the feast.

²¹ Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."

²² Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

²³ But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.

DEEPER STUDY # 1

(12:23-24) **Jesus Christ, Hour of:** the phrase "the hour" or "my hour" is a constant symbol of Jesus' death. "The hour" refers to all the events of the cross and all the trouble and sufferings surrounding the cross. Note two facts.

1. "The hour" is a set, fixed time in the purpose of God.

=> Jesus said, "The hour is come" (Jn. 12:23-24, 27; 13:1; 17:1; Mt.26:18, 45; Mk.14:41).

=> He had said some time before, "Mine hour is not yet come" (Jn. 2:4; see 7:6, 8, 30; 8:20).

The hour of Jesus was inevitable: a definite period of time, a set of events, a number of experiences that He had to face and go through. As He said, He must die in order to bring forth fruit (v.24).

2. The hour was to have a definite beginning. There was a set time for the trouble to begin (v.27), a set time for Him to begin suffering for the sins of the world. There was a fixed hour when He was to begin suffering the pain and anguish, the agitation and disturbance, the pressure and weight, the strain and stress of having to be separated from God in behalf of man (see notes – Mt.20:18; 27:46-49)

The Preacher's Outline & Sermon Bible (Volume One) pg. 1758

²⁴ Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

²⁵ He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

²⁶ If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

²⁷ "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour.

²⁸ Father, glorify Your name." Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again."

Rather than requesting that He be saved from this hour (v.27), the Lord's petition is that the Father's name may be glorified. That was Paul's later summary of Jesus' passion, i.e., that it was, "***to the glory of God the Father***" (Phil. 2:6-11).

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²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, "An angel has spoken to Him."

³⁰ Jesus answered and said, "This voice did not come because of Me, but for your sake.

Mixed reaction (vs. 29) concerning the voice from heaven (vs. 28) but Jesus clearly states it was a voice. (vs.30)

³¹ Now is the judgment of this world; now the ruler of this world will be cast out.

Hebrews 2:14-15 (NKJV) ¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage.

³² And I, if I am lifted up from the earth, will draw all *peoples* to Myself."

³³ This He said, signifying by what death He would die.

³⁴ The people answered Him, "We have heard from the law that the Christ remains forever; and how *can* You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

They could not reconcile this with the Law's teaching that the Messiah's reign would be eternal (Pss. 45:6; 110:4; Isa. 9:6, 7; Dan. 7:14). They wished to know if his reference to the "Son of man" (v. 23) is a Messianic claim, or something else.

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³⁵ Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

³⁶ While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them.

³⁷ But although He had done so many signs before them, they did not believe in Him,

³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke: "*Lord, who has believed our report? And to whom has the arm of the Lord been revealed?*"

Isaiah 53:1

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ "*He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.*"

vv. 39-40 - They also fulfilled Isa. 6:9 which foretold that those who closed their minds would be unable to believe (quoted also in Matt. 13:13-15; Acts 28:24-28). The same sun which melts butter also hardens clay! God's word is His power to salvation (cf. Rom.1:16), and all who seek the truth can be saved (cf. John 7:17; 1 Tim. 2:4,6; Rev. 22:17). But those who of their own accord choose to reject the truth will be hardened by it and will accept a lie instead (cf. 2 Thess. 2:10-12).

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⁴¹ These things Isaiah said when he saw His glory and spoke of Him.

⁴² Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue;

Matthew 10:32-33 (NKJV) ³² "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. ³³ But whoever denies Me before men, him I will also deny before My Father who is in heaven.

⁴³ for they loved the praise of men more than the praise of God.

Galatians 1:10 (NKJV) For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

⁴⁴ Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me.

⁴⁵ And he who sees Me sees Him who sent Me.

⁴⁶ I have come *as* a light into the world, that whoever believes in Me should not abide in darkness.

⁴⁷ And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

John 3:16-17

⁴⁸ He who rejects Me, and does not receive My words, has that which judges him--the word that I have spoken will judge him in the last day.

One who was not saved by the word of God, made known through Christ, would be condemned by that word. These words will be the standard by which in the last day all shall be judged. The great trouble with most religious people is that they desire to be religious, they desire to honor God, but they desire to do it in their own way. They have confidence in their ability to invent ways that will please God. This is a fatal mistake.

[Christ and his doctrine are inseparable; to receive his doctrine is to receive him; and to reject his doctrine is to reject him. Such rejecters of Christ and the doctrine of the gospel shall not escape the judgment of Christ in the last day. The word is now the rule of living, and it shall be hereafter the rule of judging.]

The Gospel According to John by David Lipscomb pg.202-203

⁴⁹ For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak.

⁵⁰ And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

Questions – Chapter Twelve

1. Where did Jesus go and what did He do 6 days before the Passover?

Questions – Chapter Twelve

2. What did Mary do to Jesus and how did Judas respond?

3. List the verse which states that the Jews plotted to kill Lazarus also.

4. How was Jesus received when he went to Jerusalem, and what Old Testament prophecy did He fulfill at this time?

5. What can we learn from the comments of David R. Shepherd and Merrill C. Tenney concerning verses 13-16?

6. Where does it state “the hour has come” and what does this mean?

7. What is stated about one who serves Jesus?

8. Describe the attitude of Jesus as revealed in verses 27-28.

9. What lesson can be learned from verse 40?

10. Who loved the praise of men more than the praise of God?

11. What do we learn about the Judgment?

12. What will you remember from this chapter?

¹ Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

One of the most difficult chronological problems with reference to the gospels is determining whether or not the Last Supper which Jesus ate was the Passover. The synoptic gospels are clear in presenting the Thursday night supper at which Jesus instituted the Lord's supper as the Passover meal (Matt. 26:17; Mark 14:12, 14, 16; Luke 22:7, 11, 13, 15). John is equally clear in indicating that the Passover did not occur until Friday, with Jesus dying at the time the Passover lamb was slain (John 13:1,29; 18:28; 19:14,31). Good discussions of this problem appear in *A Harmony of the Four Gospels in English* by Edward Robinson (187-194), *Commentary on the Gospel of John* by Augustus Tholuck (303-318), and *Chronological Aspects of the Life of Christ* by Harold W. Hoehner (75-90). The problem is complicated by the fact that various elements of first century Jewish society used different calendars for their festivals, as verified by Qumran evidence. Hoehner offers the simplest suggestion. **He relates that Pharisees and Galilean Jews calculated Nisan 14 from daylight to dark** whereas **Sadducees and Judean Jews reckoned a day from sunset to sunset**. Jesus with his other Galilean disciples respected the Galilean manner. Nisan 14 began on Thursday morning. They slew their Passover lamb on Thursday afternoon (3-5 p.m.) and ate their Passover supper on Thursday evening. The Sadducees and Judean Jews who controlled the Temple, however, considering that Nisan 14 began on Thursday night, slew their Passover lamb on Friday afternoon (3-5 p.m.), precisely at the hour Jesus died, and ate their Passover meal that evening. John's ability to enter the house of the High Priest on the night Jesus was slain shows an association with the Judean leaders, perhaps pointing to his reckoning the event according to the Judean custom, whereas the synoptic gospels present the Galilean point of view. **Robinson suggests that another way to harmonize the two accounts is to understand that *pascha* (the Greek word for Passover) is used to refer to the entire Passover festival and is not limited to the feast on the evening of Nisan 14.** (cf. Thayer 494).

John – Bible Text Books by Mike Willis pg. 63

² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him,

The supper of this context is recognized by almost all modern interpreters of John as the Last Supper, which took place on Thursday night in an upper room at Jerusalem (Matt. 26:20; Mark 14:17; Luke 22:14). The Apostle's omission of the Lord's institution of his memorial Supper is most revealing in appreciating the time-frame and purpose of this literature. No writer would have missed this mention unless he was fully aware of the detailed description by the hand of three other authors, and thus we know that John wrote after the other Gospels and was grossly familiar with their reports. Thus, he takes great pains to fill in with some of the details which their narratives have not related, in particular, the washing of the disciples' feet, the incident of the sop, the beloved disciple, and the discourses delivered on this important night.

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³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

⁴ rose from supper and laid aside His garments, took a towel and girded Himself.

⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.

Foot washing was a common practice. See **Luke 7:44** & **1st Timothy 5:10**

Remember **Luke 22:24 (NKJV)** *Now there was also a dispute among them, as to which of them should be considered the greatest.*

The act of foot washing was an amazing example of condescension. According to custom in the oriental household, a slave washed the feet of guests who had come through the dust and filth of the street. Since the last supper was held in a private home, and probably as a secret meeting, it is understandable why no slave was present to fulfill this task. Furthermore, the disciples' minds were preoccupied with dreams of elevation to office in the coming kingdom. They were jealous lest one of their fellows should claim the best place. Consequently, no one of them was likely to abase himself by volunteering to wash the feet of the others. They were ready to fight for a throne, but not for a towel!

John The Gospel of Belief by Merrill C. Tenney, Ph.D. pg. 198-199

Jesus uses this example of foot washing, teaching a **lesson of humble service**. **John 13:12-17**

⁶ Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?"

⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

⁸ Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

⁹ Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

¹⁰ Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you."

¹¹ For He knew who would betray Him; therefore He said, "You are not all clean."

¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"

¹³ You call me Teacher and Lord, and you say well, for *so* I am.

¹⁴ If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

¹⁵ For I have given you an example, that you should do as I have done to you.

¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

¹⁷ If you know these things, blessed are you if you do them.

¹⁸ I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, '*He who eats bread with Me has lifted up his heel against Me.*'

Psalms 41:9 (NKJV) Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up *his* heel against me.

¹⁹ Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*.

²⁰ Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

²¹ When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me."

²² Then the disciples looked at one another, perplexed about whom He spoke.

²³ Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

"The disciple whom Jesus loved" is never specifically identified in this book, but generally it is agreed that John, the writer, is meant (cf. 21:20-24; 19:26; 20:2; 21:7). Otherwise he is not once named in this book. Jesus loved all of His disciples, but He evidently had a closer relationship with Peter, James, and John (Matt. 17:1; 26:37; Luke 8:51). Because of John's nearness to the Lord, Peter beckoned him to be bold and to ask Jesus who it was that should betray Him.

John – The Gospel of Belief by Robert Harkrider pg.94

²⁴ Simon Peter therefore motioned to him to ask who it was of whom He spoke.

²⁵ Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?"

²⁶ Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it*." And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon.

The sop is a piece of bread or meat ("morsel") which Jesus dipped into a broth on the table. The peculiar custom of reclining made it possible for this to go on without the rest of the disciples seeing the exchange.

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²⁷ Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."

²⁸ But no one at the table knew for what reason He said this to him.

²⁹ For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

³⁰ Having received the piece of bread, he then went out immediately. And it was night.

³¹ So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him.

³² If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.

³⁴ A new commandment I give to you, **that you love one another; as I have loved you**, that you also love one another.

Love itself was not new --- consider **Leviticus 19:18 (NKJV)** "*You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.*" & **Leviticus 19:34 (NKJV)** "*The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.*"

The degree of love is what is new, ". . .*that you love one another; as I have loved you.*"
1 John 3:16 (NKJV) "*By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.*"

Also see: **1st Corinthians 13:4-8, John 15:12, 1st Thessalonians 4:9-10, 1st Peter 1:22 & 1st John 4:21**

Galatians 5:13 (NKJV) "*For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.*"

³⁵ By this all will know that you are My disciples, if you have love for one another."

³⁶ Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward."

³⁷ Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake."

³⁸ Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

See **Luke 22:54-62**

Questions – Chapter Thirteen

1. How does Peter respond to Jesus as our Lord prepares to wash his feet?

2. What lesson or lessons can we learn from Jesus washing the feet of His disciples?

3. Why was Jesus troubled in spirit and why did He make reference to Psalm 41:9?

4. Who did Simon Peter motion to? Why?

5. To whom did Jesus say, "*What you do, do quickly*" and did the other disciples understand this statement?

6. What can we learn from verses 31-32?

7. What important lesson does Jesus teach concerning love towards one another?
 - a. Briefly comment on other New Testament passages that address this topic.

8. Why would you connect Luke 22:54-62 with verse 38?

9. What will you remember from this chapter?