

THE BOOK OF JOHN of the NEW TESTAMENT



These have been written so that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in His name.

The Bible is the Prophetic, Creative, Causative, Inerrant, Infallible, Living Word and Breath of God. Once the Word lives in you, it will tell the Truth to you and through you, and nothing will ever be the same! Now, let's begin our transformation by the renewing of our minds! Join me as we traverse the Spiritual world of The One True and Living God – You will never be the same!



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The New Testament Book of John – With Commentary Breaks

The 2026 Edition.

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Unless otherwise noted, all Scriptures are taken from the Holy Bible, The Amplified Version, and the New American Standard Version.

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PREFACE

I have added commentary remarks throughout this study of the Book of John, but they are not meant to be comprehensive in language nuances, politics, social customs or mores, religious traditions, habits and rituals, and so forth. Although I may touch on these subjects from time to time, my ‘commentary breaks’ are meant to be useful to aid in the application of these teachings, Jesus’ commands, and the scriptural principles.

Please ask yourself, when there is so much God could have recorded in His Word, why He would emphasize what seems to be ‘incidental events’? Is it for our casual reading or for our temporary interests? No, to both questions. It is because we are to learn from them so we can fix our mind on the Ways and Methods of God and to do them – inculcate them into our mind, heart and soul. It is part of the process preparing us for the sanctifying work God is doing in our lives. Jesus has said that we are to do the Works He has prepared for us, ahead of time. We are to walk in them as preparation for an eternity with Him.

Now, I encourage you to *gird up the loins of your mind* for action!

There are various unfortunate contemporary versions of the Bible that attempt to make the Bible ‘more relatable’ by using the current or contemporary lens and vernacular. They tend to imply that the Gospel of John (as well as the entire Bible) is a story or like a literary ‘novel’.

This reduces the human authors of the Bible to people who had the time to lounge about, reflecting pensively on their experiences with Jesus as His disciples and Apostles of the Church. (The Student's NIV is particularly offensive).

The fact is, all the Apostles worked tirelessly and traveled extensively, on foot, spreading the Gospel. The result of being disciples of Jesus, they suffered greatly, and, they all died a martyr's death, except for John, who was exiled to the isolated Greek island of Patmos. Believe me, none of the disciples had time for leisure.

Secondly, the Bible is not meant to be a novel, a story, not even a narrative on the history of Israel, of Judaism, of Christianity nor of Christ. The Bible is about God. It is about His nature, His plan, His purposes and His ways. Everything else in the Bible is ancillary, secondary or helps explain the Undefinable and Indescribable God.

The Bible teaches about the path we must travel to find God. The Book of John, likewise, reveals the trail of **fiery trials** and **persecutions one must endure** to **find God** and learn to become a **fully equipped disciple of Christ**. It is then, and only then, can you become one who is able to carry on the Work of God which **He prepared ahead of time, that we should walk in them**.

Finally, the Bible, when correctly understood, is found to be an immensely

powerful prophetic book. It contains all **the Oracles of God**. *“The Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”*

The Gospel of John is deeply prophetic. Strangely, however, it is usually read, at its face value. But, since this man known as ‘John the Apostle’ or ‘John of Patmos’ is also known as ‘John the Revelator’, the man who wrote the prophetic Book of The Revelation, one might suspect the Book of John is also prophetic.

A final note of preparation for this study: it is important to consider that the Bible can, and should be read and understood on three levels.

Level #1 is what I will refer to as ‘the cognitive level’, from the Greek word, “**DIANOIA**”. It is read, for the most part, ‘at face value’, and understood by the intellect of the cognitive mind. This method is informative, but, not necessarily transformative.

Level #2 is what I will call the psychological level, which comes from the Greek word, “**PSUCHE**”. When read and understood at this level, the Bible affects a person’s soul, which is the seat of a person’s emotions, affections and will. This level of learning is emotional and temporarily effective as a teacher, but is also subjective.

Level #3 is the spiritual level, which comes from the Greek word,

“PNEUMA”, which can be described as the core or the essence of a person. When the Bible is read and understood at this level, it sets or fixes a person’s core beliefs. For a Christian, this is the place the Holy Spirit teaches our Spirit the Truth. This is truly transformative.

The wisdom, understanding, and the Truth revealed in the Bible, when dwelt upon, meditated on and taken into your mind, it will seep down into your psyche and finally, into your ‘heart’ which is your spirit, where it does its transformative work. At this point, you are changed, forever.

This transformation then wells back up out of your spirit, into your soul, and manifests in your mind, creating in you a new perspective, a new belief system of faith and reason. You will have begun to discover The Mind of Christ within you, leading you to think and act with Godly Wisdom, under the prompting and the guidance of the Holy Spirit.

This type of learning and spiritual maturity will come about only with time in prayer, meditation on and the study of God’s Word.

I realize this may seem a bit abstract to some. It is a shift in paradigm for many Christians. But, this is how I will proceed teaching and commenting on the writings of John: By the prophetic, transformative power of His Word.

If you are able and willing to take the time to pray, ask God and allow

His Spirit to guide you, then you will be amazed at what God will do, in and through your life; you will be truly and thoroughly **transformed by the renewing of your mind.**

I have met and known people who have experienced this transformation and I can tell you, I scarcely recognized them as the person I once knew; they would also say that they hardly knew the person they had been. One thing is for certain: If you experience this, you will never be the same.

The Bible is the Prophetic, Creative, Causative, Inerrant, Infallible, Living Word and Breath of God. Once the Word lives in you, it will tell the Truth to you and through you, and nothing will ever be the same! Now, let's begin our transformation by the renewing of our minds!

INTRODUCTION

“These men have turned the world upside down, and now they have come here” (Acts 17:6).

Who is Jesus, really? Why did He come to earth? Why you should not just believe “in Him” but you should really believe Him.

Theme

John presents Jesus as the Word, the Messiah and the incarnate Son of God, who has come to reveal the Father and bring eternal life to all who believe in him.

Overview

It’s clear from the first paragraphs of this Gospel that the disciple John broke sharply from the styles of the other Gospel writers—Matthew, Mark, and Luke. They focused on events, following Jesus through the bustling marketplaces and villages. Unlike them, John assumed that readers knew the basic facts about Jesus. Instead, he mulled over the profound meaning of what Jesus had said and done. The NIV Student Bible says the book of John reads as if it were written under a great shade tree by an author who had lots of time for reflection. In his first sentence, John highlights Christ’s nature.

John's book tells the story of the eternal Word who became flesh and dwelt with humanity. People often turn to the Gospel of John because it spells out so clearly the basics of the Christian faith. Jesus proves who he is, diagnoses humanity's problems, and bluntly describes what is necessary for conversion to everlasting life.

Grouping: Gospels

Author: The apostle John.

Timeline: Early church period after Christ's resurrection; between AD 50 and 85.

Genre: Narrative

Original Language: Greek

Audience: Primarily Gentile believers in Jesus and seeking unbelievers.

The Bible is the Prophetic, Creative, Causative, Inerrant, Infallible, Living Word and Breath of God. Once the Word lives in you, it will tell the Truth to you and through you, and nothing will ever be the same! Now, let's begin our transformation by the renewing of our minds!

THE BOOK OF JOHN – CHAPTER 1, part 1



(Verses 1 - 5)

The Witness John the Baptist

Beyond what is stated in the overview of this book, this commentary is meant to seek out the deeper spiritual significance and the application of that significance. Through this study we are to embrace Jesus as the eternal Word and center our life around His teachings; recognize Jesus as the Creator and honor Him; allow the light of Christ to illuminate areas of darkness in our life, leading to the transformation of our minds, proving that which is the good, acceptable and perfect will of God.

Prayerfully, our meditation on and study of this book will aid us in a transformation of our mind and our life which will be reflective of and the embodiment of Christ's love and humility in our interactions with others;

we will become a witness like John the Baptist, sharing the truth of Jesus with those around us, living in the grace and truth of Jesus, and extending that same grace to others while standing firm in His truth.

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

(Commentary Break): *How is it possible that John can authoritatively speak the words found in John 1:1? How can he possibly know this to be true?*

It is because the divine Word comes from the inner being of God, as He breathed it out. 2 Timothy 3:16 speaks to the product, and 2 Peter 1:21 speaks to the process.

“For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.” A more exact rendering of the Greek form of the second clause would be, “but by the Holy Spirit being carried or led, men spoke from God.” In other words, the Holy Spirit was the divine Agent who carried or led or conducted the authors of Scripture so that what they were writing was God-breathed Scripture.

Secondly, Genesis 1 also tells us that it is the work of God, speaking of Himself in the plural, caused all things to come into existence.

Without going into linguistic details, John 1:1 makes one of the most astounding statements about God found in the Bible. The pre-existent God joined to His Creative Word, proclaiming the mystery of His deity. Thoughts that cause us to stand amazed, but too high for our own understanding. Such

is the Almighty God. Our God. Omnipotent (all-powerful), omniscient (all-knowing), and omnipresent (everywhere present). The attributes of God's supreme nature and His complete control over creation, knowledge of all things, and presence in every location. (End Commentary Break).

Verse 2. He was in the beginning with God. Verse 3. All things came into being through Him, and apart from Him not even one thing came into being that has come into being.

(Commentary Break): *Again we are told that The Word was, in the beginning, with God (written in the aorist tense, which is without regard for linear time – the past, present and future are considered as one, continuous). Furthermore, He, The Word, created all things, past, present and future. Never be confused or deceived into thinking that science can explain these things, or that evolution is the creator. That leads only to confusion and despair. (End Commentary Break).*

Verse 4. In Him was life, and the life was the Light of mankind. Verse 5. And the Light shines in the darkness, and the darkness did not grasp it.

(Commentary Break): *We know from Genesis 2:7, that “The LORD God formed the man of the dust from the ground, and breathed into his nostrils the breath of life, and the man became a living person”. These words from the Hebrew language read as such (scripture in red, a literal translation is purple):*

“Then the LORD Jehovah, the Self-Existent, Eternal God, formed, fashion, and framed, as maker and potter, with purpose, through the squeezing into shape the man, a ruddy a human being, into an individual or the species, mankind, a hypocrite, a common sort, a low man, of mean and of low degree, a person, of dust, ashes, earth, mortar, powder and rubbish from the ground soil, from its general redness, as husbandry-land, and breathed breath, giving up part of Himself, causing Himself to lose life, as seething, and snuffing into nostrils, and the face, by rapid breathing, in passion, ire, and anger, the breath, by an angry puff of vital breath, of divine inspiration and intellect, blasts of breaths of inspiration, soul and spirit, of life, hence, raw flesh came alive, with the appetites of a wild beast, lively; and the man, ruddy a human being, an individual of the species, mankind, became a breathing creature a living person, alive, living, hence, raw flesh.”

Recap of what we see:

- 1. God, has always existed and He is eternal.*
- 2. He is the creator of life.*
- 3. He creates with purpose and on purpose.*
- 4. This creation has all the imagery of childbirth: ruddy, squeezed, passionate, violent, painful, raw and costly.*
- 5. A being of passion with a wild nature and base appetites is created. Mankind is created with flaws, destined to fail, condemned to death and separation from God.*

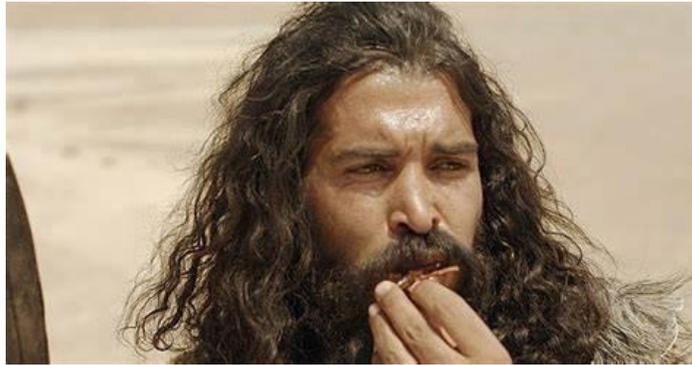
(also see [“Then Came Mankind”](#)). (End Commentary Break).

John the Baptist is one of the most significant and well-known figures in the Bible. While John was known as "the Baptist," he was in fact the first prophet called by God since Malachi, some 400 years earlier. John's coming was foretold over 700 years previously by another prophet: "A voice of one calling: 'In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the LORD will be revealed, and all mankind together will see it. For the mouth of the LORD has spoken'" ([Isaiah 40:3-5](#)). This passage illustrates God's master plan in action, as God selected John to be His special ambassador to proclaim His own coming. (from [GotQuestions.Org](#)).

John spells out the profound meaning of what Jesus had said and done. John's book tells of the Eternal Word, Who became flesh and dwelt with humanity. The Gospel of John clearly spells out the basics of the Christian faith. Jesus proves who he is, diagnoses humanity's problems, and bluntly describes what is necessary for conversion to everlasting life. (In a colloquial way of saying it, Jesus is saying, "Hey, everyone, listen to Me. The end of all things is coming. God the Father is coming to reclaim His land and His children, and then He will destroy this heaven and this earth and everything and everyone in them. He has sent me to save you. I know the way out of this mess you've gotten yourself into. Follow Me and be saved!" And if you follow this thread of the truth, you and I have also been

called and sent to spread this Word, as His disciples – in the steps of Jesus and John the Baptist.)

THE BOOK OF JOHN – CHAPTER 1, part 2



(Verses 6 - 18)

The Witness of John the Baptist

As mysterious as they seem, the first five verses of the book of John, established the origin the nature, the identification, the effect, the purpose and the creative power of The Word. The Word which was with God and is God. And, although John is a first-hand witness to these things, the first five verses come only by way of inspiration and revelation from God. What John has said and you are reading transcends the human capacity to fully understand. It is accepted by faith and it is validated by the results which follow.

The Witness John the Baptist

John 1:6. A man came, *one* sent from God, *and* his name was John. Verse **7.** He came as a witness, to testify about the Light, so that all might believe through him. Verse **8.** He was not the Light, but *he came* to testify about the Light.

(Commentary Break): *John is the forerunner and a model for all disciples who come after him regarding how we should identify ourselves as witnesses to the Light so that all might believe through us. We should never assume to be equal to that Light, but only to testify about the Light. These matters are not just for our information. They are our model. (Information that is not applied is just idle information, good for very little.) When this Gospel Message is applied, it is the power of God unto salvation. Handle it accurately and with great care. (End Commentary Break).*

Verse **9**. *This was the true Light that, coming into the world, enlightens every person. Verse **10**. He was in the world, and the world came into being through Him, and yet the world did not know Him. Verse **11**. He came to His own, and His own people did not accept Him. Verse **12**. But as many as received Him, to them He gave the right to become children of God, to those who believe and trust in His name, verse **13**, who were born, not of blood, nor of the will of the flesh, nor of the will of a man, but of God.*

(Commentary Break): *John, once again in these foregoing verses, is the conduit of the prophetic Voice of God. God, through John, is speaking of the mysteries and oracles of God. "He was in the world, and the world came into being through Him, and yet the world did not know Him". Try as you might to imagine that The Word with God is God, was already in the world and the world came into being! And yet the world did not know*

Him? To the unregenerate and untrained mind this must sound like compete foolishness or a madman's prose. Yet this is Truth. It is The Prophetic Truth of God that continues to live and reverberate throughout time. It is The Word and Breath of God, and all who receive Him, He gives them the right to become the children of God. (Let that ring in your ears; Meditate on it. Let it sink deep into your mind, soul and heart.) Finally, The Word, God's creative Voice, Jesus, came into His own creation, and His created ones did not know Him. How could that have been? It was and is God's Plan. God had planned from the beginning to perfect His creation into His image and likeness, giving His created a free-will in which they could choose life and life more abundant, now; and later, have eternal life with Him. Some will choose to reject Him and thus never will know Him. Those will perish in great darkness and eternal fire. Those who choose Him will know Him and will have their names written in the Lamb's Book of life and will live eternally in the House of The Lord. (End Commentary Break).

The Word Made Flesh

Verse 14. And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth.

(Commentary Break): *Again, John utters prophetic mysteries that have been manifested and have appeared in the physical world. The Word ([Logos](#)) became flesh ([sarx](#)). ("logos" is a multifaceted Greek word that encompasses a range of meanings including "word," "speech," "reason,"*

"doctrine," and "account." In the New Testament, "logos" is used to denote the spoken or written word, the message of the Gospel, and, most profoundly, as a title for Jesus Christ, emphasizing His role as the divine Word of God incarnate. Theologically, "logos" signifies the communication of God's will and truth to humanity.

The Apostle John, in his Gospel, appropriates this term to articulate the preexistence and divinity of Christ, presenting Jesus as the ultimate revelation of God.

God in the flesh, with all the flaws and passion of the flesh, yet without sin. The greatest of all miracles, before our eyes. Yet, some will reject Him and upon them will rest the wrath of a Just God. (End Commentary Break).

Verse **15**. John testified about Him and called out, saying, "This was He of whom I said, 'He who is coming after me has proved to be my superior, because He existed before me.'" Verse **16**. For of His fullness we have all received, and grace upon grace. Verse **17**. For the Law was given through Moses; grace and truth were realized through Jesus Christ. Verse **18**. No one has seen God at any time; God the only *Son*, who is in the arms of the Father, He has explained *Him*.

(Commentary Break): *Rather than judgment, condemnation or wrath, Jesus had come to bring "grace upon grace", the unmerited favor and kindness of God towards humanity compounded and poured out to you.*

It encompasses the idea of divine assistance given to humans for their salvation, transformation and [sanctification](#).

This grace is deepened and transformed to express the profound and unconditional love of God towards humanity, which is not based on human merit but on God's own character and purpose.

And now His overwhelming grace is compounded once again, this time with truth. The implication of these words are so staggering that the words themselves cannot do justice to their reality.

“NO EYE HAS SEEN AND NO EAR HAS HEARD, AND WHICH HAVE NOT ENTERED THE HUMAN HEART, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.” [\(1 Corinthians 2:9\)](#). (End Commentary Break).

(End Chapter 1, part 2, verses 6 through 18.

THE BOOK OF JOHN, Chapter 1, part 3



(verses 19 – 51)

Jesus' Public Ministry

Verse **19**. This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, “Who are you?” Verse **20**. And he confessed and did not deny; and *this is what* he confessed: “I am not the Christ.” Verse **21**. And *so* they asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” Verse **22**. Then they said to him, “Who are you? *Tell us*, so that we may give an answer to those who sent us. What do you say about yourself?” Verse **23**. He said, “I am THE VOICE OF ONE CALLING OUT IN THE WILDERNESS, ‘MAKE THE WAY OF THE LORD STRAIGHT,’ as Isaiah the prophet said.”

Commentary Break: *(It is striking how John (the author) refers to himself in the third person narration. It is also striking that he uses the phraseology “he confessed and did not deny” as both a first-hand witness and the interrogator. Here is the interrogation and his confession:*

(#1). *I am not the Christ (assuming he has been asked if he claims to be the One).*

(#2). *“Are you Elijah?” John’s answer is a simple and straight forward “I am not”.*

And, considering that [Elijah](#) did not die, but was taken to heaven in a whirlwind as he rode in a chariot of fire ([2 Kings 2:11](#)), then, arguing for a reincarnation (or a resurrection) of Elijah would miss the point. If anything, the prophecy of the Elijah “to come” would have been viewed as Elijah’s physical return to earth from heaven. The Bible is quite clear that John the Baptist is called “Elijah” because he came in the “spirit and power of Elijah” ([Luke 1:17](#)), not because he was Elijah in a literal sense. John the Baptist is the New Testament forerunner who points the way to the arrival of the Lord, just as Elijah filled that role in the Old Testament (and might again in the future—see [Revelation 11](#)).

(#3). *Next, they asked, “are you the prophet?”, to which John replies with a definitive, “no”. (This question either seems redundant, shows that the priests and Levites were ignorant or denying that Jesus and the prophet could be the same or more likely were pressing him on his answer as is shown when they say, “Who are you? Tell us, so that we may give an answer to those who sent us. What do you say about yourself?” To which John answers by quoting [Isaiah 40:3-5](#), “I am THE VOICE OF ONE*

CALLING OUT IN THE WILDERNESS, 'MAKE THE WAY OF THE LORD STRAIGHT,' as Isaiah the prophet said."

NOTE: This is the quintessential pattern for our testifying to Christ. John does not claim to be anything more than a messenger sent by God, in the pattern and likeness of Isaiah.

Likewise, we are sent by God as his witnesses: "You shall be my witnesses both in Jerusalem and in all Judea and Samaria and to the remotest part of the earth ([see Acts 1:8](#)).

We are not to make claims beyond those of John the Baptist nor claims beyond the scope and authority conferred by Christ Jesus, whether as an overzealous and overly ambitious Christian or as do so many cults. ([see Christian cults](#)).

We are to "go, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all – and only – those things He has commanded". ([see Matthew 28:18-20](#)). (End Commentary Break).

Verse [24](#). *And the messengers had been sent from the Pharisees.* Verse [25](#). They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" Verse [26](#). John answered them, saying, "I baptize in water, *but* among you stands One whom you do not know. Verse [27](#). *It is He who comes after me, of whom I am not worthy*

*even to untie the strap of His sandal.” Verse [28](#). These things took place in Bethany beyond the Jordan, where John was baptizing *people*.*

*(Commentary Break: And these messengers asked, “**Why then**” now becomes the question. “**Why then are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?**”*

A Jewish man called “Yochanan”, (John from the Hebrew language), was baptizing people in the Jordan River in first century Israel, including his cousin who would later become world famous: “Yeshua of Nazareth”, (Jesus of Nazareth). Many Jewish people responded to the call of this Jewish man to immerse themselves in the river as a sign of repentance, and a desire to get right with God. Some of the Pharisees were also among them. Did Yochanan, (John), invent baptism at this time? Or was it part of Jewish tradition and practice before that? No he did not invent baptism, and yes it was part of Jewish tradition.

And the Hebrew word for an immersion pool built for this purpose, “mikveh”, also points us in the right direction in understanding deeper meaning in the practice. The Jewish laws which had been passed down orally from generation to generation had several things to say about the need for ritual washing, and the most desirable places to do it, and “living waters” (as found in natural lakes and rivers) which were considered to be the best possible situation. (see OneForIsrael.com).

Although the Jews held a misconception of John's mission to baptize, there is unmistakable symbolism for the coming and prophesied Messiah. The Jews saw a need for ceremonial and ritual cleansing, but John is taking this matter to an entirely new level. Although John is baptizing for repentance and a ritual cleansing of sin, he is introducing One who will obliterate and replace the old understanding of ritual cleansing and baptism with a transformational Spiritual Truth – a Spiritual Baptism which is only possible by the grace of God through a newfound faith in Jesus, alone.

Let's be clear. Salvation comes by way of God's grace and one's from faith in Christ, alone. Baptism does not save, but it is God's Sign and Seal, "having been buried with Him in baptism, in which you were also raised with Him through faith in the working of God." (see Colossians 2:8-15).

This is a radical transformation of our standing before God for all eternity. It is important that we not only [the nature of this covenant of this Baptism](#), but we understand its gravity and, with Whom we are making an irrevocable contract. Imagine the potential consequence of willingly receiving such gift as the salvation of your soul only to turn back on your promise?

(Dare I say, remember Judas? He was called by the name of Christ, and turned his back his promise. The Bible clearly indicates that [Judas](#) was not saved. Jesus Himself said of Judas, "The Son of Man will go just as it

is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born” ([Matthew 26:24](#)). Here is a clear picture of the sovereignty of God and the will of man working together. God had, from ages past, determined that Christ would be betrayed by Judas, die on the cross for our sins, and be resurrected. This is what Jesus meant when He said He would “go just as it is written about him.” Nothing would stop the plan of God to provide salvation for mankind. (see [GotQuestions.Org](#)). (End Commentary Break).

Verse **29**. The next day he saw Jesus coming to him, and said, “Behold, the Lamb of God who takes away the sin of the world! Verse **30**. This is He in behalf of whom I said, ‘After me is coming a Man who has proved to be my superior, because He existed before me.’ Verse **31**. And I did not recognize Him, but so that He would be revealed to Israel, I came baptizing in water.” Verse **32**. And John testified, saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. Verse **33**. And I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’ Verse **34**. And I myself have seen, and have testified that this is the Son of God.”

(Commentary Break): *Once again John keeps his testimony brief, to the point and focused on Jesus. This is our pattern for witnessing and testifying to the Christ. God reveals Himself only to those whom He knows, and they will hear His voice and they will follow Him. (End Commentary Break).*

Jesus' Public Ministry; First Converts

Verse 35. Again the next day John was standing with two of his disciples, Verse 36. and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" Verse 37. And the two disciples heard him speak, and they followed Jesus. Verse 38. And Jesus turned and saw them following, and said to them, "What are you seeking?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" Verse 39. He said to them, "Come, and you will see." So they came and saw where He was staying, and they stayed with Him that day; it was about the tenth hour. Verse 40. One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter's brother. Verse 41. He first found his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). Verse 42. He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).

Verse 43. The next day He decided to go to Galilee, and He found Philip. And Jesus said to him, "Follow Me." Verse 44. Now Philip was from Bethsaida, the city of Andrew and Peter. Verse 45. Philip found Nathanael and said to him, "We have found Him of whom Moses wrote in the Law, and the prophets *also wrote*: Jesus the son of Joseph, from Nazareth!" Verse 46. Nathanael said to him, "Can anything good be from Nazareth?" Philip said to him, "Come and see." Verse 47. Jesus saw Nathanael coming to Him, and said of him, "Here is truly an Israelite, in whom there is no deceit!" Verse 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.” Verse 49. Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel!” Verse 50. Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.” Verse 51. And He said to him, “Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.”

First, it is Jesus Who calls us by name and it is His Spirit Who leads us to follow Him. No amount of convincing speech will do any more or any less. We give our testimony, as John, and that is sufficient.

Secondly, Jesus has seen us, even before we were aware of Him.

Finally, we should all pray that we too could see *“the angels of God ascending and descending on the Son of Man”*. None-the-less, those of us who are called, will see Him. Rest in that.

THE BOOK OF JOHN – Chapter 2



The Miracle at Cana, The First Passover, Cleansing the Temple

I will reiterate that although I offer remarks as a “Commentary Break”, this is not meant to be a comprehensive commentary. (I would, however, recommend [BibleHub.com Pulpit commentary](http://BibleHub.com) for a comprehensive and in depth commentary).

This *is* a commentary for the application of what we read and those things we come to understand. It is not enough to know *about* the Bible or to know *about* Jesus. We must know His Words and know Him personally, and still that is not sufficient. It is *what we do* with what we know that makes the difference. And that is what this is about.

Miracle at Cana

[John 2:1](#), On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; Verse **[2](#)**, and both Jesus and His disciples were invited to the wedding. Verse **[3](#)**. When the wine ran out, the mother of Jesus said to Him, “They have no wine.” Verse **[4](#)**. And Jesus said to her, “What *business* do you have with Me, woman? My hour has not yet come.”

(Commentary Break): *It is interesting that this chapter and verse begins with the phrase “on the third day”. The “third day” is often associated with divine intervention and new beginnings in Scripture. God brings transformation in our lives at unexpected times. (This phrase may also indicate a specific time frame, likely referring to the third day after Jesus called Philip and Nathanael as disciples. The “third day”, in addition to symbolizing divine intervention, can also symbolize completeness, as seen in the resurrection of Jesus on the third day.)*

We know from these verses that both Mary, the mother of Jesus, Jesus and His disciples were present. Then, when the wine ran out, Mary calls on Jesus. His response, at first, sounds like a harsh rebuke. The text reads, “what business do you have with me woman” could be translated as “what business is serving the wine have to do with Me”? And finally, addressing his mother as “woman” sounds distant or disrespectful, but In the cultural context of the time, addressing someone as “woman” was not disrespectful. It was a common and polite form of address, similar to “ma’am” today. Jesus uses this term elsewhere, such as when speaking to the Samaritan woman at the well ([John 4:21](#)) and to Mary Magdalene after His resurrection ([John 20:15](#)). This indicates a respectful yet formal tone. Finally, He is reminding Her that although He can solve this problem “His time to be revealed as the miracle working Messiah” had not yet arrived.

As we go about our daily lives we must be aware that God is directing our lives and the circumstances of our lives – and not the other way around. Our requests and prayers to Jesus are not so much to get God to

understand our immediate needs – He has known since before time began. But our prayers and requests should bring us to understand His methods, purposes and plans for us and for our lives.

“Ask and you shall receive. Seek and you shall find, Knock and the door shall be opened to you...how much more will your Father in heaven give good things to those who ask Him”? (Matthew 7:7-11).

“Seek first His kingdom and His righteousness, and all these things will be provided to you”. (Matthew 6:33). (End Commentary Break).

Verse 5. His mother said to the servants, “Whatever He tells you, do it.”

(Commentary Break): *Such confidence as Mary expresses in verse five is reflective of her relationship with her Son. An attribute all of us should strive to attain. (End Commentary Break).*

Verse 6. Now there were six stone waterpots standing there for the Jewish custom of purification, containing two or three measures each. **Verse 7.** Jesus said to them, “Fill the waterpots with water.” So they filled them up to the brim. **Verse 8.** And He said to them, “Draw *some* out now and take *it* to the headwaiter.” And they took *it to him*. **Verse 9.** Now when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the groom, **verse 10**, and said to him, “Every man serves the good wine first, and when *the guests* are drunk, *then he serves* the poorer *wine*; *but* you have kept the good wine until now.” **Verse 11.** This

beginning of *His* signs Jesus did in Cana of Galilee, and revealed His glory; and His disciples believed in Him.

Verse **12**. After this He went down to Capernaum, He and His mother, and *His* brothers and His disciples; and they stayed there a few days.

(Commentary Break): *These verses speak for themselves as they reveal the magnitude of this miracle. This should encourage and inform each of us that Jesus never slights in or on His works. We can be absolutely certain that when we ask anything according to His Will, he hears us. And if we know He hears us in whatever we ask, we can know that we will have the requests which we have asked Him! (see [1 John 5:14-15](#)). Count on it!*
(End Commentary Break).

First Passover—Cleansing the Temple

Verse **13**. The Passover of the Jews was near, and Jesus went up to Jerusalem. Verse **14**. And within the temple *grounds* He found those who were selling oxen, sheep, and doves, and the money changers seated *at their tables*. Verse **15**. And He made a whip of cords, and drove *them* all out of the temple *area*, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; verse **16**, and to those who were selling the doves He said, “Take these things away from here; stop making My Father’s house a place of business!” Verse **17**. His disciples remembered that it was written: “ZEAL FOR YOUR HOUSE WILL CONSUME ME.”

(Commentary Break): *I am saddened – I am aghast, as you should also be – to see so many churches that have come to resemble a marketplace or an entertainment center. You can buy ‘favors’, charms and false holy relics, prayer hankies, invest in ‘church bonds’, use an ATM machine and buy any one of scores of items of religious clothing, jewelry, books, or concert tickets IN THE SANCTURARY, or for the more ‘discriminating’, in the Church lobby. Do you not know the shame and the curse you are bringing on yourselves? Jesus warned that you must repent, for the kingdom of heaven is at hand!!* (End Commentary Break).

Verse **18**. The Jews then said to Him, “What sign do You show us as your authority for doing these things?”

(Commentary Break): *Verse 18 is perfectly representative of the arrogance of so many pastor’s and church leaders today when they are confronted with their rebellious, self-centered attitudes. They will invariably say,, “Who gives you authority over us?”* (End Commentary Break).

Verse **19**. Jesus answered them, “Destroy this temple, and in three days I will raise it up.” Verse **20**. The Jews then said, “It took forty-six years to build this temple, and yet You will raise it up in three days?” Verse **21**. But He was speaking about the temple of His body. Verse **22**. So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

(Commentary Break): *Jesus prophecies to them and their ears are dead to His Words. These church authorities, although steeped in the Torah, only understand the words of this world. They are ignorant to the Word of God. (It would be wise at this point to be reminded that Jesus spoke these same words to His disciples in [Matthew 24](#), which are pregnant with prophetic warnings.)* (End Commentary Break).

Verse **23**. Now when He was in Jerusalem at the Passover, during the feast, many believed in His name as they observed His signs which He was doing. Verse **24**. But Jesus, on His part, was not entrusting Himself to them, because He knew all people, verse **25**, and because He did not need anyone to testify about mankind, for He Himself knew what was in mankind.

(Commentary Break): *What a fitting end to this chapter and fitting advice to us, as believers. Many may believe IN HIS NAME because they observed His signs. But Jesus was not entrusting HIMSELF to them.*

Many may pursue God for what they can get from Him, so they say that they believe IN HIM, but they show by their speech and behaviors that they DO NOT BELIEVE HIM. Don't entrust yourself to these kinds, especially those within the church. "Do not eat the bread of a selfish man, or desire his delicacies; For as he thinks in his heart, so is he [in behavior—one who manipulates]. He says to you, "Eat and drink," but his heart is not with you [but it is begrudging the cost]. The "morsel of his compliments and advice" which you have eaten you will vomit up, And

you will have wasted the compliments.” (see Proverbs 23:6-8) (End Commentary Break).

This was the beginning of *the signs and the miracles of* Jesus which revealed His glory; and the scriptures say that because of these *signs* His disciples believed *in Him*. But let’s not forget that just before His ascension to heaven, the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated to them. And when they saw Him, they worshiped *Him*; *but some were doubtful*. (And He sent them out as His disciples and Apostles, anyway.)

It was only when they were faced with the greatest of trials that they not only believed *in Him*, but it was revealed that they *believed Him*.

“In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the ^{cl}proof of your faith, being more precious than gold which perishes though tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ.” (1 Peter 1:6-7).

THE BOOK OF JOHN - Chapter 3



The New Birth, John the Baptist's Last Testimony

Chapter 3 moves away from an introduction of Jesus and His first miracle to a serious introduction of Jesus' mission, plan, purpose and method. This chapter contains some of the most amazing revelations of the foundational principles of Christianity, heaven, salvation, and judgment. Each and every one of us as Christians, should not attempt to move any farther in our faith nor stake our claim as Christians (*'Christianos'*, a follower of Christ), until we have completed and mastered these fundamentals.

The New Birth

John 3:1, Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; verse **2**, this man came to Jesus at night and said to Him, "Rabbi, we know that You have come from God *as* a teacher; for no one can do these signs that You do unless God is with him." Verse **3**. Jesus responded and said to him, "Truly, truly, I say to you, unless someone is born again he cannot see the kingdom of God."

(Commentary Break): *Here is an irony. Nicodemus is a 'ruler of the Jews' a 'teacher of Israel' and his name, Nicodemus translates as 'conqueror', yet he skulks around in the dark as a coward or as a thief in order to talk with Jesus. To his credit, Nicodemus address Jesus as "Rabbi", ('my great one, my honorable sir'), humbling himself before Jesus.*

Then, without further introduction, Jesus responds by pointing out Nicodemus' one greatest need, "unless someone is born again he cannot see the kingdom of God." Without this, Nicodemus cannot see nor understand heavenly matters, true nature of God and at this point his life is fatally flawed and condemned to destruction.

But just knowing about this encounter or just knowing about these principles does no good unless they are acted upon. This is the lesson for us to learn, "can you see the kingdom of God?" (End Commentary Break).

Verse **4**. Nicodemus said to Him, "How can a person be born when he is old? He cannot enter his mother's womb a second time and be born, can he?" Verse **5**. Jesus answered, "Truly, truly, I say to you, unless someone is born of water and *the* Spirit, he cannot enter the kingdom of God. Verse **6**. That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. Verse **7**. Do not be amazed that I said to you, 'You must be born again.' Verse **8**. The wind blows where it wishes, and you hear the sound of it, but you do not know where it is coming from and where it is going; so is everyone who has been born of the Spirit."

Verse **9**. Nicodemus responded and said to Him, “How can these things be?”

(Commentary Break): Again, to his credit, Nicodemus humbles himself and admits he does not understand what Jesus has said. His answer sounds foolish, even mocking, but in reality this is the depth of the blindness and ignorance a great teacher and ruler of Israel.

Jesus patiently explains this principal using a metaphor, comparing the movement of the Spirit of God to the wind.

Once again, let's please be careful not to read this just as a narrative about Jesus and Nicodemus. This is meant for you and me to see and understand. (End Commentary Break).

Verse **10**. Jesus answered and said to him, “You are the teacher of Israel, and yet you do not understand these things? Verse **11**. Truly, truly, I say to you, we speak of what we know and testify of what *we* have seen, and you *people* do not accept our testimony. Verse **12**. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?”

(Commentary Break): These verses 10 through 15 may be some of the most insightful and important fundamental teachings of Jesus. Let's break it down into its component parts, then reassemble them into a practical and powerful application.

(1). Jesus uses the first person personal pronoun (I) in verses 11 and 12 to contrast and compare what he teaches about heavenly things versus

earthly things. Then He shifts to a collective pronoun (we), “we speak of what we know and testify of what we have seen” then Jesus refers to “you people do not accept our testimony”, referring to the elite ruling religious class in Israel.

But who are the “We” Jesus identifies with? It is the Trinity? It cannot be the Holy Spirit because He has not yet been sent. Is it Jesus and the Father? This is a possibility. Or, is it Jesus and His disciples? This is possible because of their testimony.

*This is important because “this phrase **encapsulates the importance** of speaking truth based on genuine, firsthand knowledge—especially knowledge of spiritual matters. In Scripture, “speaking what we know” is not limited to objective or intellectual information but encompasses personal experience ([1 John 1:1](#)), communal testimony ([Acts 4:20](#)), and divinely revealed truth ([2 Timothy 3:16](#)).*

Across biblical narratives, believers are urged to boldly share truth they have come to know: God’s power, character, and redemptive works. The question can also be applied more broadly to any believer who is called to testify about spiritual realities. This entry will explore the concept through multiple lenses, highlighting why it is vital to speak from genuine knowledge, how that knowledge is shaped by Scripture and personal experience, and how archaeological, historical, and experiential evidence further affirms it.” (see [Biblehub.com](#)).

Although the disciples have only seen a small portion of what is yet to come their firsthand testimony based on their faith in Jesus is all that is required. The same is true for you and for me. We may not have seen it all or know it all, and seminary degree might indicate we have 'book learning' but do people identify you as having spent time with Jesus?

Jesus continues, asking "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" This too is important for us to remember because this truth of the Christ is only revealed to those whom the Holy Spirit draws. Ours is to testify, His is to do the Work of the Father. (End Commentary Break).

Verse 13. No one has ascended into heaven, except He who descended from heaven: the Son of Man. **Verse 14.** And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, **verse 15.** so that everyone who believes will have eternal life in Him.

(Commentary Break): Jesus speaks a profound Truth. A reality. There is only One Who is, when He is lifted up, will draw all men unto Himself. What a lesson for Nicodemus around A.D. 30, and what a lesson in truth for us in the twenty-first century! (End Commentary Break).

Verse 16. "For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. **Verse 17.** For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. **Verse 18.** The one who believes in Him is not judged; the one who does not believe has been

judged already, because he has not believed in the name of the only Son of God. Verse **19**. And this is the judgment, that the Light has come into the world, and people loved the darkness rather than the Light; for their deeds were evil. Verse **20**. For everyone who does evil hates the Light, and does not come to the Light, so that his deeds will not be exposed. Verse **21**. But the one who practices the truth comes to the Light, so that his deeds will be revealed as having been performed in God.”

(Commentary Break): *Verses 16 through 21 encapsulate the truth of the Gospel message, the effects of [the Gospel which is the power of God for salvation](#) to everyone who believes, the consequences for those who do not believe and the rewards of those who do believe. This is the prophetic truth of the great divide: light and darkness, truth and lies, salvation and destruction, heaven and hell, eternal life in the presence of God or eternal death in darkness and fire.*

Only the Chosen will understand, but to everyone else, it is folly. Pray for wisdom and pray for the lost. (End Commentary Break).

John the Baptist’s Last Testimony

Verse **22**. After these things Jesus and His disciples came into the land of Judea; and there He was spending time with them and baptizing. Verse **23**. Now John also was baptizing in Aenon, near Salim, because there was an abundance of water there; and *people* were coming and being baptized—verse **24**, for John had not yet been thrown into prison.

Verse 25. Then a matter of dispute developed on the part of John's disciples with a Jew about purification. Verse 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 *the people* are coming to Him." Verse 27. John replied, "A person can receive not even one thing unless it has been given to him from heaven.

(Commentary Break): *"A person can receive not even one thing unless it has been given to him from heaven."* If there are things such as "predestination", or "foreknowledge", verse 27 would make that case. But personally, I gravitate to 1 Peter 1:1-5 when he says, *"To those who reside as strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be multiplied to you.*

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable, undefiled, and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time".

Corporately, as the Church, this gives us insights and discernment. If a pastor is unable or unwilling to teach and preach the Word of God according to the Word of God, instead of using personal illustrations and

examples or contemporary examples including stories, books, movies and songs to make his points about the Word of God, you can then know, “That person cannot and has not received even one thing from heaven” and someone needs to be gone. (End Commentary Break).

Verse **28**. You yourselves are my witnesses that I said, ‘I am not the Christ,’ but, ‘I have been sent ahead of Him.’ Verse **29**. He who has the bride is the groom; but the friend of the groom, who stands and listens to him, rejoices greatly because of the groom’s voice. So this joy of mine has been made full. Verse **30**. He must increase, but I must decrease.

(Commentary Break): *John has set the example for all who follow after him when he says, ‘I am not the Christ,’ but, ‘I have been sent ahead of Him.’ (Additionally, Jesus warns that in the Last Days, many will come IN HIS NAME saying, “I am the Christ”, and they would mislead many people. Whether they are foolish enough to use His Name, or they are using the authority of His Name, do not believe them! (see [Matthew 24:4-6](#)). Jesus goes on to inform us that “My sheep listen to my voice, and I know them (also), and they follow Me.” (see [John 10:27](#)). This is our example to follow. (End Commentary Break).*

Verse **31**. “He who comes from above is above all; the one who is *only* from the earth is of the earth and speaks of the earth. He who comes from heaven is above all. Verse **32**. What He has seen and heard, of this He testifies; and no one accepts His testimony. Verse **33**. The one who has accepted His testimony has certified that God is true. Verse **34**. For He

whom God sent speaks the words of God; for He does not give the Spirit sparingly. Verse **35**. The Father loves the Son and has entrusted all things to His hand. Verse **36**. The one who believes in the Son has eternal life; but the one who does not obey the Son will not see life, but the wrath of God remains on him.” (End chapter 3).

Here for us are the foundations, taught through simple contrasts and distinctions:

Earthly things versus Heavenly things.

Born of water versus Born of the Spirit.

He who descended from heaven is the One who ascended to heaven.

Jesus came to save, not to judge.

If you believe you are not judged; if you do not believe you are already judged.

Light versus Darkness.

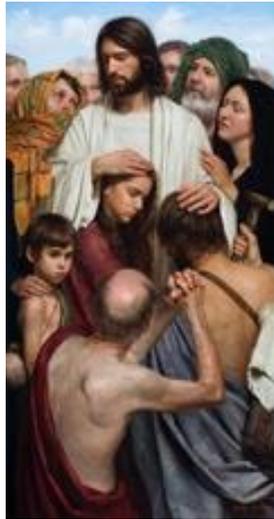
Eternal Life versus The Wrath of God.

Being a religious person, an educated church leader, a pastor, teacher, or a theologian does not make you able to see the kingdom of God. You must be born again to bear that fruit.

“You will know them by their fruits. Grapes are not gathered from thorn *bushes*, nor figs from **thistles**, are they? (see [Matthew 7:16](#)).

“And, if it yields thorns and **thistles**, it is worthless and close to being cursed, and it ends up being burned.” (see [Hebrews 6:8](#)).

THE BOOK OF JOHN, Chapter 4



Jesus goes to Galilee, The Woman of Samaria, Samaritans, Healing of an official's son.

A gentle reminder, or two: I encourage you to please, do not read these verses with a contemporary eye. In other words, it is very important to understand that these events were spoken and written in the culture of that day. So, it is not completely helpful to attempt to understand them through a contemporary lens. Secondly, as I have said before, my commentaries are not meant to be comprehensive in language nuances, politics, social customs or mores, religious traditions, habits and rituals, and so forth, although I may touch on them from time to time. My commentary breaks are for our application. Please ask yourself, when there is so much God could have recorded in His Word, why He would emphasize what seems to be incidental events? Is it for our casual reading or for our temporary interests? It is because we are to learn from them so we can fix our mind on the Ways and Methods of God and to do them –

inculcate them into our mind, heart and soul. It is part of the process preparing us for the sanctifying work God is doing in our lives. Do the Works He has prepared for us, ahead of time, to walk in, and as preparation for an eternity with Him.

Now, I encourage you to *gird up the loins of your mind* for action!

Jesus Goes to Galilee

John 4:1, So then, when the Lord knew that the Pharisees had heard that He was making and baptizing more disciples than John, verse **2**, (although Jesus Himself was not baptizing; rather, His disciples *were*), verse **3**, He left Judea and went away again to Galilee. Verse **4**. And He had to pass through Samaria. Verse **5**. So He came to a city of Samaria called Sychar, near the parcel of land that Jacob gave to his son Joseph; verse **6**, and Jacob's well was there. So Jesus, tired from His journey, was just sitting by the well. It was about the sixth hour.

(Commentary Break): *Jesus is headed back to Galilee, which by the way can be translated as 'circle of Gentiles', which is no coincidence, but a harbinger of things to come, and has been referred to at times as Jesus' hometown.*

*It is also no coincidence that He would pass through Samaria and to Jacob's well. Jesus will be speaking their language and not just linguistics or in the words of their known language. He will begin the conversation speaking to this woman in the **context** of her culture, history, belief*

systems and of her religious attitudes. This exactly how He speaks to us. Learn from this. The stage is set. (Commentary Break).

The Woman of Samaria

Verse **7**. A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” Verse **8**. For His disciples had gone away to the city to buy food. Verse **9**. So the Samaritan woman said to Him, “How *is it that* You, *though* You are a Jew, are asking me for a drink, *though* I am a Samaritan woman?” (For Jews do not associate with Samaritans.) Verse **10**. Jesus replied to her, “If you knew the gift of God, and who it is who is saying to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

(Commentary Break): Again, notice that Jesus *begins the conversation speaking to this woman in the **context** of her culture, history, belief systems and of her religious attitudes.*

The woman replies to let Jesus know that she is aware of the rules of her society and religious beliefs. But, once she responds in the context of the cultural norms, she is hooked like a fish and her mind is now prepped to hear. And it is at this point that Jesus turns the dialog from the ‘natural’ to the ‘spiritual’. “

First, Jesus dispels here supposed knowledge, saying, “If you knew”, because she does not know. And we do not know as Jesus knows. Then Jesus utters these four prophetic words of God’s Plan, Purpose, Method

and Way: “The Gift of God”. One could shorten John 3:16-18 to these four words, and John 1:1 into the 6 words, “He would have given you living water”. Jesus has presented the Gospel Message to a ready, willing and listening world, in just 10 words! (End Commentary Break).

Verse **11**. She said to Him, “Sir, You have no bucket and the well is deep; where then do You get *this* living water? Verse **12**. You are not greater than our father Jacob, are You, who gave us the well and drank of it himself, and his sons and his cattle?” Verse **13**. Jesus answered and said to her, “Everyone who drinks of this water will be thirsty again; verse **14**, but whoever drinks of the water that I will give him shall never be thirsty; but the water that I will give him will become in him a fountain of water springing up to eternal life.”

(Commentary Break): *The woman weakly deflects Jesus’ remarks to her saying something about a ‘deep well’, but return quickly to the matter of living water! Then her challenge to Jesus is, in actuality, a plea for clarification. It as if she wants to believe. And Jesus does not leave her wondering. Dispatching of former beliefs in her legacy, Jesus returns her to “water springing up to eternal life.” Please remember, this woman represents EVERY MAN, WOMAN BOY AND GIRL and how Jesus is calling to them. (End Commentary Break).*

Verse **15**. The woman said to Him, “Sir, give me this water so that I will not be thirsty, nor come *all the way* here to draw water.”

(Commentary Break): *Now, like so many of us today, she still mixes her newfound salvation with the ways of the world. She is asking for what she can get to make her life easier, neglecting the fact that Jesus is offering a way to permanently quench all the thirsts of her life, not just in a physical sense, but in a spiritual and eternal sense.*

There are major denominations and movements that offer these same things. It is called "[syncretism](#)". It is like 'having your cake and eating it too'. They make offers of both fame, success, power and riches in this natural world and eternal life with God. But Jesus is clear. You cannot serve two masters – the natural world (mammon) and God – you will come to hate one and love the other, or you will be devoted to one and despise the other. You cannot serve God and wealth.

Please dear friend, do not fall for the foolishness of this world. If you or I find wealth or success, remember if you can, it is from God and you may enjoy the fruits of wealth, but it is to be used in service to Him. Wealth is fleeting. Learn to live without it, first; then perhaps you can learn to live with it. (End Commentary Break).

Verse **16**. He said to her, "Go, call your husband and come here." Verse **17**. The woman answered and said to Him, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; verse **18**, for you have had five husbands, and the one whom you now have is not your husband; this *which* you have said is true." Verse **19**. The woman said to Him, "Sir, I perceive that You are a prophet. Verse **20**. Our fathers worshiped on this

mountain, and yet you Jews say that in Jerusalem is the place where one must worship.”

(Commentary Break): *Now Jesus pulls the covers back, so to speak. He reveals what is hidden, as He always does. And please remember the same is true in your life and in my life. There is nothing hidden that will not be revealed by the Lord. You can choose to deny it or accept it and repent. This woman admits the truth, in part, then continues to deflect, challenging Jesus about where one must worship.*

Please dear friend. Look to see yourselves here. We confess our sins but continue to argue with God about how or where we must worship Him? Such foolishness! True repentance requires true surrender. We must crucify our flesh in order to hear and to follow Jesus. (End Commentary Break).

Verse 21. Jesus said to her, “Believe Me, woman, that a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. Verse 22. You Samaritans worship what you do not know; we worship what we do know, because salvation is from the Jews. Verse 23. But a time is coming, and even now has arrived, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. Verse 24. God is spirit, and those who worship Him must worship in spirit and truth.”

(Commentary Break): *Now Jesus reveals the truth and she is almost ready to hear. It would be wise for us to memorize this method and these*

words of Jesus as we encounter our 'woman (or man) at the well'. (End Commentary Break).

Verse **25**. The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us."

Verse **26**. Jesus said to her, "I am *He*, the One speaking to you."

(Commentary Break): *She has heard from the Living Water, the Christ, the Messiah and now she recalls. And Jesus drives the 'final nail home'.*
(End Commentary Break).

Verse **27**. And at this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What are You seeking?" or, "Why are You speaking with her?"

(Commentary Break): I could say too much, here, about how we followers of Christ Jesus, will still challenge His Methods and Ways when they do not fit our idea of righteousness. In this case, the disciples question goes unanswered. They are left to figure this out own their own or at another time. (End Commentary Break).

Verse **28**. So the woman left her waterpot and went into the city, and *said to the people, verse **29**, "Come, see a man who told me all the things that I have done; this is not the Christ, is He?" Verse **30**. They left the city and were coming to Him.

(Commentary Break): *Has this woman at the well now become a disciple, witnessing to others about the Christ? And, how about you?* (End Commentary Break).

Verse **31**. Meanwhile the disciples were urging Him, saying, “Rabbi, eat *something*.” Verse **32**. But He said to them, “I have food to eat that you do not know about.” Verse **33**. So the disciples were saying to one another, “No one brought Him *anything* to eat, did he?” Verse **34**. Jesus said to them, “My food is to do the will of Him who sent Me, and to accomplish His work. Verse **35**. Do you not say, ‘There are still four months, and *then* comes the harvest’? Behold, I tell you, raise your eyes and observe the fields, that they are white for harvest. Verse **36**. Already the one who reaps is receiving wages and is gathering fruit for eternal life, so that the one who sows and the one who reaps may rejoice together. Verse **37**. For in this *case* the saying is true: ‘One sows and another reaps.’ Verse **38**. I sent you to reap that for which you have not labored; others have labored, and you have come into their labor.”

(Commentary Break): *Having opened this woman’s eyes, Jesus now teaches His disciples deeper truths contrasting ‘earthly matters’ such as sowing, reaping, food, hunger, sowing, reaping and harvesting. This is meant for ALL of Jesus’ disciples for all the ages. This is for me and for you: “Your food is to do the will of Him who sent Jesus, and to accomplish His work. Do you not say, “There are still four months, and then comes the harvest’? Behold, I tell you, raise your eyes and observe the fields, that they are white for harvest. Already the one who reaps is receiving spiritual*

wages and is gathering fruit for eternal life, so that the one of us who sows and the one of us who reaps NOW, in this day and time, may rejoice together. Jesus sent you and me to reap that for which we have not labored; others have labored, and you and I have come into their labor.”
THUS SAYS THE LORD TO US! (End Commentary Break).

The Samaritans

Verse **39**. Now from that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” Verse **40**. So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. Verse **41**. Many more believed because of His word; verse **42**, and they were saying to the woman, “*It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One truly is the Savior of the world.*”

(Commentary Break): *Please read and hear verses 39 through 42 again. And Jesus told them, “Behold, the sower went out to sow. And some seed fell on good soil and yielded a crop, some a hundred, some sixty, and some thirty times as much.” The ones who have ears, let them hear.* (End Commentary Break):

Verse **43**. And after the two days, He departed from there for Galilee.

Verse **44**. For Jesus Himself testified that a prophet has no honor in his own country. Verse **45**. So when He came to Galilee, the Galileans received

Him, *only because* they had seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

(Commentary Break): *It is true that a prophet has no honor in his own country, as it is true that Jesus could not do many miracles in His hometown, Nazareth of Galilee. (see [Matthew 13:53-58](#)). This should serve as a caution and a warning to us about familiarity as Christians and the dangers of becoming lethargic and routine in our faith. We must not mistake God's mercy, goodness, grace and abundance for us as license as so many do. (End Commentary Break).*

Healing an Official's Son

Verse **46**. Therefore He came again to Cana of Galilee, where He had made the water *into* wine. And there was a royal official whose son was sick at Capernaum. Verse **47**. When he heard that Jesus had come from Judea into Galilee, he went to Him and *began* asking *Him* to come down and heal his son; for he was at the point of death. Verse **48**. Then Jesus said to him, “Unless you *people* see signs and wonders, you *simply* will not believe.” Verse **49**. The royal official said to Him, “Sir, come down before my child dies.” Verse **50**. Jesus said to him, “Go; your son is alive.” The man believed the word that Jesus spoke to him and went *home*. Verse **51**. And as he was now going down, his slaves met him, saying that his son was alive. Verse **52**. So he inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the seventh hour the fever left him.” Verse **53**. So the father knew that *it was* at that hour in which Jesus said to

him, “Your son is alive”; and he himself believed, and his entire household. Verse [54](#). This is again a second sign that Jesus performed when He had come from Judea into Galilee.

(Commentary Break): *Time and again Jesus observed and commented about people’s lack of faith. Even His own disciples were recalcitrant in their belief at times. Still, Jesus gave freely, out of mercy, withholding nothing so that many would believe.* (End Commentary Break).

Matthew 4:23–25 gives us an overview of “Jesus going about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every disease and every sickness among the people.

And the news about Him spread throughout Syria; and they brought to Him all who were ill, those suffering with various diseases and severe pain, demon–possessed, people with epilepsy, and people who were paralyzed; and He healed them. Large crowds followed Him from Galilee and *the* Decapolis, and Jerusalem, and Judea, and *from* beyond the Jordan.”

The Book of John gives us a closeup view of Jesus’ ministry and Him doing the Work of His Father. And because very little is left undisclosed, this is an excellent book for our training in becoming His disciple. Jesus’ attitude, motives and methods are clear. The Works of the [Last Days have begun](#). Now, He says we are to join Him in doing the Father’s work.

THE BOOK OF JOHN, Chapter 5, Part 1



The Healing at Bethesda - Jesus' Equality with God

The words and the events of this chapter are so astounding, so revealing, and so important for the believer and to the watching world, that I will break this chapter into 2 parts so we do not hurry through and fail to absorb this enriched spiritual bread for the nourishment of our souls. This testifies to the power, the presence the nature and the purpose of the One and Only Living God, [Immanuel](#). Please read slowly and carefully, believe and receive.

The Healing at Bethesda

[John 5:1](#), After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

(Commentary Break): After the conclusion of the great events of the Feast of Trumpets, the commemoration of the Creation and the Law giving in chapter four, Jesus went to Jerusalem. Now, the coming events will correspond with that theme. Furthermore, the fact that this particular miracle on the sabbath would be referred to a few months later in

Jerusalem, on Christ's third appearance there, is no coincidence. Bear in mind that Judaeen emissaries in Galilee had been bitterly assailing Jesus, on the ground of his persistent determination to heal sickness and hopeless maladies on the sabbath day. (End Commentary Break).

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

(Commentary Break): *The Encyclopedia from BibleHub.com, tells us that "The symbolism of the Sheep Gate takes on a deep meaning with the advent of Jesus Christ, the "Lamb of God, who takes away the sin of the world" ([John 1:29](#)). The Sheep Gate can be seen as a foreshadowing of Christ's sacrificial death. Just as sheep entered through this gate for sacrifice, Jesus entered Jerusalem, ultimately to be sacrificed for the sins of humanity. This connection highlights the fulfillment of the Old Testament sacrificial system in the person and work of Christ."*

"Furthermore, in [John 10:7](#), Jesus refers to Himself as the "gate for the sheep": "So He said to them again, "Truly, truly, I tell you, I am the gate for the sheep." Here, Jesus identifies Himself as the entry point to salvation, emphasizing that through Him alone can one enter into a relationship with God. This metaphorical use of the gate imagery reinforces the idea that Jesus is the ultimate means of access to spiritual safety and eternal life."

"In a broader theological context, the Sheep Gate also symbolizes the believer's journey. Just as sheep entered through the gate to be

consecrated for sacrifice, believers are called to enter through Christ, the gate, to offer themselves as living sacrifices, holy and pleasing to God ([Romans 12:1](#)). This act of spiritual worship is a response to the grace and mercy received through Christ's sacrifice."

"The Sheep Gate, therefore, is rich in symbolism, pointing to the central themes of sacrifice, atonement, and access to God. It serves as a reminder of the continuity and fulfillment of God's redemptive plan through Jesus Christ, the ultimate Lamb and the true gate for the sheep."

Please put yourself into this event. You are one of the sheep, waiting for your Shepherd at the gate. Good News for you is now at hand! (End Commentary Break).

Verse 3. In these *porticoes* lay a multitude of those who were sick, blind, limping, *or* paralyzed. **Verse 5.** Now a man was there who had been ill for thirty-eight years. **Verse 6.** Jesus, upon seeing this man lying *there* and knowing that he had already been *in that condition* for a long time, said to him, "Do you want to get well?" **Verse 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." **Verse 8.** Jesus said to him, "Get up, pick up your pallet and walk." **Verse 9.** Immediately the man became well, and picked up his pallet and *began* to walk. Now it was a Sabbath on that day.

(Commentary Break): *Once again, please continue to see yourself as the man who had been ill for 38 years. Or at the very least, put yourself there as a first hand witness to what is happening. Imagine, as far as you can*

see is the horrendous sight of a multitude of sick, blind, limping and paralyzed people. Jesus focuses in on this one man out of a multitude who was lying there.

How did this man care for himself? How did he manage to get there? One can only guess his appearance was pitiful or appalling. His odor was probably repelling. Why did Jesus choose this one?

Jesus, then comes straight to the point, as He always does, and asks the man, "Do you want to get well?"

Take note of the man's excuse in place of an answer, "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." Some might say that his answer is as pathetic is his condition. You or I might ask, "Why didn't he just say 'yes'?"

But, after 38 years of lying in his sickness and filth, helpless and hopeless, who can blame him for his hopeless reply? What would you have done after 38 years of unrequited prayers and efforts?

Matthew 5:3 says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Being made "poor in spirit" literally translates to be crushed in your spirit; to be pinched by toil, hopelessness and extreme poverty; A beggar with no hope of rescue on the verge of death and perishing, helpless and powerless to accomplish an end; destitute of wealth, influence and honor; destitute of Christian virtue; destitute of the wealth of learning and intellectual culture which the schools afford.

It should cause one to wonder, how could they possibly be considered “Blessed” if they are made “poor in spirit”.

It is, however, because people of this class are the ones most ready to give themselves up to Christ’s teaching and proved themselves fitted to lay hold of the heavenly treasure.

It is when life deals you crushing blows, which seem to be your end with no way of escape, that this marvelous work of salvation, redemption and sanctification can begin; and not before.

We hear it said “you must come to the end of yourself to enter the Kingdom of God” which is true enough, but none of us have the will power to bring ourselves to such a desperate state. It is God, alone, who will allow or bring crushing circumstances to bear on our lives which will cause us to turn to God for help. And only God can save us from such desperate circumstances, redeem us to a state of wholeness, health and safety which is His Sanctification (holiness) of our lives.

Then, when all is said and done, Jesus tells him, “Get up, pick up your pallet and walk.” And, IMMEDIATELY the man became well, and picked up his pallet and began to walk.

This is for you and for me today! (End Commentary Break).

Verse 10. So the Jews were saying to the man who was cured, “It is a Sabbath, and it is not permissible for you to carry your pallet.” **Verse 11.** But he answered them, “He who made me well was the one who said to

me, ‘Pick up your pallet and walk.’” Verse **12**. They asked him, “Who is the man who said to you, ‘Pick *it* up and walk’?” Verse **13**. But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place. Verse **14**. Afterward, Jesus found him in the temple and said to him, “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.” Verse **15**. The man went away, and informed the Jews that it was Jesus who had made him well. Verse **16**. For this reason the Jews were persecuting Jesus, because He was doing these things on a Sabbath. Verse **17**. But He answered them, “My Father is working until now, and I Myself am working.”

(Commentary Break): *Most of these verse simply and powerfully speak for themselves. But I would like to focus our attention of verses 14 through 17. Verse 14: Please pay close attention to Jesus’ instruction “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.” The word ‘sin’ or from the Greek language, ‘harmartano’, translates literally as “to miss the mark of God’s intentions, plans and purpose for you and to miss out on what He has planned for you; to lose your share in the prize and a joint heir of Jesus”. Being saved by Jesus means you are being made well, made safe, made whole, given a life of purpose and this manifests from the Spiritual into the natural or physical world – i.e., it is manifested in your life. What worse could have happened to this man that being lame and disable for 38 years? It would be to lose one’s soul to hell. One cannot imagine.*

Verse 17: But He answered them, “My Father is working until now, and I Myself am working.” Jesus is saying God is always at work, and His care and provision for us are constant and unlimited. We are to recognize that His sovereignty and power to act is outside of human limitations and constraints.

The Sabbath is the symbolism of the rest we find in Christ. We are to find our true rest in Jesus and not in religious legalistic observances.

Jesus is saying, in essence, that God desires mercy instead of sacrifice.

He is inviting us to join Him in what He is already doing, not in creating solutions in our own imagination.

The main lesson for us here is to always and simply say “Yes” to Jesus!

(End Commentary Break).

Jesus’ Equality with God

Verse 18. For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

(Commentary Break): Verse eighteen clearly and concisely describes the heart of the Religious Jewish mindset which is rigid, legalistic and deadly. One the one hand it might be admirable that the Jews are so profoundly

committed to their belief system if it were not, on the other hand, so unforgiving and fatal.

(I have personally experienced the wrath of legalism when it comes to the various doctrines of eschatology, the matters of the rapture and the tribulation. Although eschatological matters have little effect on one's salvation, I have seen hate-filled schisms in the Body of Christ over these matters and the selfishness the ego.)

Nonetheless, the final conflict for the hearts, souls and minds of people is under way and Jesus is showing us the way to safety. (End Commentary Break).

Verse **19**. Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in the same way. Verse **20**. For the Father loves the Son and shows Him all things that He Himself is doing; and *the Father* will show Him greater works than these, so that you will be amazed. Verse **21**. For just as the Father raises the dead and gives them life, so the Son also gives life to whom He wishes. Verse **22**. For not even the Father judges anyone, but He has given all judgment to the Son, verse **23**, so that all will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent Him. Verse **24**. “Truly, truly, I say to you, the one who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

(Commentary Break): *Jesus, in these verses, forcefully and powerfully declares His unity with God the Father as His Son. A unity that makes them indistinguishable except by Jesus' own words. It is incumbent on every Christ follower to understand the profundity and the gravity of these words, to accept them as truth and to embrace them as the only way through death, unto life eternal and the Father. These are the Hallmarks of a true believer, a true Christian.* (End Commentary Break).

End Part 1, Chapter 5.

The word 'disciple' from the Greek, 'mathētēs' (*math* = the "mental effort needed to think something through") + a learner; a *disciple*, a *follower of Christ* who *learns the doctrines of Scripture and the lifestyle* they require; someone catechized with proper instruction from the Bible with its necessary follow-through of life-applications.

The term 'disciple' is a central concept in the New Testament, reflecting the relationship between Jesus and His followers. It signifies more than just a student; it implies a committed follower who seeks to emulate the teacher's life and teachings. In the Gospels, the twelve disciples are often referred to as His disciples, highlighting their role as Jesus' closest followers who were chosen to learn directly from Him and to carry on His mission.

The role of a disciple involves both learning and living out the teachings of the master. In [Matthew 28:19](#), Jesus commands His disciples to "go and make disciples of all nations," *indicating that the process of discipleship involves both teaching and baptizing new believers into the faith.* This

underscores the transformative aspect of being a disciple as it requires a change in both understanding and lifestyle.

Therefore, we can safely and accurately say that this chapter of John is part of the bedrock of our faith as disciples of Christ, just as Matthew chapters four through ten are the detailed instructions for every disciple of Jesus.

Jesus, in part 2 of Chapter 5, completes His proclamation as the Son of God and tells us of our eternal future. Just as the greatest commandments of the Bible, according to Jesus, are “to love the Lord your God with all your heart, and with all your soul, and with all your mind. And the second is like it: Love your neighbor as yourself”, I for one, would consider this chapter of John to be the greatest explanation of our future and the greatest proclamation about Christ, by Jesus, Himself.

Study it. Meditate on it. Believe it. Do it.

THE BOOK OF JOHN, Chapter 5, Part 2



Two Resurrections - The Testimony of John The Baptist, The Testimony of Works, The Testimony of The Father, The Testimony of The Scriptures

Jesus has established His relationship with the Father and established the role and relationship of His disciples. Now He completes His proclamation as the Son of God and tells us of our eternal future. Just as the greatest commandments of the Bible, according to Jesus, are “to love the Lord your God with all your heart, and with all your soul, and with all your mind. And the second is like it: Love your neighbor as yourself”, I for one, would consider this chapter of John to be the greatest explanation of our future and the greatest proclamation about Christ, by Jesus, Himself.

Two Resurrections

Verse [25](#). Truly, truly, I say to you, a time is coming and even now has arrived, when the dead will hear the voice of the Son of God, and those who hear will live. Verse [26](#). For just as the Father has life in Himself, so He gave to the Son also to have life in Himself; verse [27](#), and He gave Him authority to execute judgment, because He is *the* Son of Man. Verse [28](#). Do not be amazed at this; for a time is coming when all who are in the tombs

will hear His voice, verse **29**, and will come out: those who did the good *deeds* to a resurrection of life, those who committed the bad *deeds* to a resurrection of judgment.

(Commentary Break): *Jesus, in these verses, first, clearly spells out what happens after you die and how that happens; and, secondly, Jesus explains that He is the reason, the Life, and Judge. By the phrase, “Truly, truly, I say to you, a time is coming and even now has arrived”, Jesus is point to Himself and clearly saying the dead will hear His voice and will live! And at a future time He will be the Judge and those who committed **bad deeds** will experience the Wrath of the Lamb and the full fury of His judgment. What does this mean to you? (#1), Call on Jesus, follow Him in obedient surrender [and live](#); Call on Jesus, now, and escape [the coming judgment](#).*

*The Pharisees believed in a resurrection, and with Jesus claiming to be the *raison d'être* would certainly have put them into a rage, not unlike the atheists and deniers of our day. The Sadducees did not believe in a resurrection, so they had twice the reasons to hate Him. In both cases, they were condemning themselves to the judgment of the wicked. What does this have to do with you? Listen. There are modern-day Pharisees and Sadducees leading churches today, spreading lies and countering the Words of Christ. Jesus said they would come and they are here. Do not listen to them. Do not believe them. Run from them. There are others, in our church pulpits, ignoring these truths, and in effect negating their importance to you. They are liars by their silence!*

Some Christians will say that they don't see the necessity to tell others about Jesus because, even according to these verses, some will hear His voice and live and others will not hear Him and will be condemned. So what difference can we make. God, through His Word, has included us, as Christians, in His redemptive plan. Romans 10:14 asks, "How then are they to call on Him in whom they have not believed? How are they to believe in Him whom they have not heard?" So we, like John the Baptist, are a messenger, [a voice calling out](#), catching their attention to hear His Voice. (End Commentary Break).

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

(Commentary Break): Jesus, through these amazing words, tells us about His relationship with The Father and thereby helps us understand our relationship with Him. We can do nothing on our own. As we hear Jesus, we judge; and our judgment will be righteous, because we do not seek our own will but the will of Jesus who sends us!" We do not claim to heal others. It is Jesus. We do not claim to save. It is Jesus. We do not have special revelations or new prophecies. It is Jesus. There is nothing new, only what has already been written in and by His Word. We take no credit and no glory. All credit and glory belongs to Jesus. Those who will claim all these things, even in His Name, are the false teachers, the false prophets, and liars Jesus warns about. (End Commentary Break).

Verse **31**. “If I *alone* testify about Myself, My testimony is not true. Verse **32**. There is another who testifies about Me, and I know that the testimony which He gives about Me is true.

(Commentary Break): Once again, Jesus points to the Father. Although He and the Father are One, Jesus is pointing out the order of “higher authority”. We would do well to remember that even Jesus submits to the Father, even though [He and the Father are One](#). (End Commentary Break).

Testimony of John the Baptist

Verse **33**. You have sent *messengers* to John, and he has testified to the truth. Verse **34**. But the testimony I receive is not from man, but I say these things so that you may be saved. Verse **35**. He was the lamp that was burning and shining, and you were willing to rejoice for a while in his light.

Testimony of Works

Verse **36**. But the testimony I have is greater than *the testimony of* John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

Testimony of the Father

Verse **37**. And the Father who sent Me, He has testified about Me. You have neither heard His voice at any time, nor seen His form. Verse **38**. Also you

do not have His word remaining in you, because you do not believe Him whom He sent.

Testimony of the Scripture

Verse **39**. You examine the Scriptures because you think that in them you have eternal life; and it is those *very Scriptures* that testify about Me; verse **40**, and *yet* you are unwilling to come to Me so that you may have life.

Verse **41**. I do not receive glory from people; verse **42**. but I know you, that you do not have the love of God in yourselves. Verse **43**. I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. Verse **44**. How can you believe, when you accept glory from one another and you do not seek the glory that is from the *One and only* God? Verse **45**. Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have put your hope. Verse **46**. For if you believed Moses, you would believe Me; for he wrote about Me. Verse **47**. But if you do not believe his writings, how will you believe My words?"

(Commentary Break): These final verses are directed at the Pharisees, but they could be directed at so many today. The false teachers, false prophets and wolves in sheep's clothing that reside in our churches today. Jesus is matter-of-factly stating their doom. Do not play around with the fire of this judgment. The Wrath of the Lamb is coming soon enough. (End Commentary Break).

Jesus, in these chapters, has put the world on notice. His message is that He is sent by the Father. He has come to save, not to judge. In Him is Life. Those who do not believe are already judged, will die and will perish. He has come to do the will of the Father and as such, all things are subject to Him. The greatest announcement the world has ever heard, You are to “repent, for the Kingdom of God is now at hand” and that “God so loves the world that He has sent His only Son, and those who believe in Him will not perish but will have everlasting life”.

Dear friends, brothers and sisters, please know that this cannot be taken lightly. We are called and we are sent in His Cause. Preachers and pastors also. The burden is on you as well if not even more so. You are the tip of this spear. Get out from behind the pulpit, out of your committee meetings and conferences, and go. Go and make disciples, teaching them all that God has commanded you, The time is short and Jesus is waiting.

THE BOOK OF JOHN, Chapter 6, Part 1,



Five Thousand Men Fed

These verses tell of 5,000 men, and Matthew 14:21 says they numbered about 5,000 men, besides women and children. So they numbered well over 10,000 men, women and children. Please ask yourself *‘what is the importance of a narrative of Jesus feeding a crowd of people numbering in the thousands’*? Would it be to increase your faith, or to create a curiosity? Is it to further [aggrandize](#) the Name and Person of Jesus? Let’s look deeper into the words of these verses and see if we can discover the nuance, the symbolism, the meaning, the teaching of a profound truth and the application for our lives – God’s Word.

Jesus Feeds the Five Thousand

John 6:1, After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. Verse **2**. And a large crowd was following him, because they saw the signs that he was doing on the sick.

(Commentary Break): *Note that this chapter begins with the words, “After this”. We need to remember that Jesus has just healed a man at the pool of Bethsaida and a crowd of Jews were accusing Jesus of unlawfully*

healing a man on the Sabbath. Therefore they were seeking to were seeking to kill him, because not only was he breaking the Sabbath, but they said that he was even calling God his own Father, making himself equal with God. Jesus finished testifying to His authority as the Son of God and His mission. And still a large crowd follows Him because of the miracles He has performed with the sick. If there is anything to gather here it would be that even those who are healed from physically illnesses will die one day. We should seek Jesus, not just for our physical needs, but for the healing that leads to eternal life.

Finally, one might assume Jesus that was escaping to the other side of the Sea of Galilee to find respite. But, Jesus is aware that His time is short and there is much to be done. Please read on. (End Commentary Break).

Verse 3. Jesus went up on the mountain, and there he sat down with his disciples. **Verse 4.** Now the Passover, the feast of the Jews, was at hand.

(Commentary Break): *It is beyond simply interesting that whenever you read that Jesus “goes upon the mountain”, [and please notice that it is called “THE mountain, and not “A mountain” – an **unnamed** mountain, which is indicative of symbolism], that He is going there to pray, to draw near to His Father, and a teaching, is about to follow, usually accompanied by or followed by miracles: For examples, see [Matthew 5:1](#), [Matthew 14:23](#), [Matthew 15:29](#), [Mark 3:13](#), [Mark 6:46](#), [Luke 9:28](#), [John 6:3](#).*

It is significant that the Passover, the feast of the Jews, was at hand. The Hebrew word for “feasts” (moadim) literally means “appointed times.” God has carefully planned and orchestrated the timing and sequence of each of these seven feasts to reveal to us a special story. The seven annual feasts of Israel were spread over seven months of the Jewish calendar, at set times appointed by God. They are still celebrated by observant Jews today. But for both Jews and non-Jews who have placed their faith in Jesus, the Jewish Messiah, these special days demonstrate the work of redemption through God’s Son.

The Passover was an annual Jewish festival commemorating the Israelites’ deliverance from slavery in Egypt, and it holds significant meaning within biblical history. The Passover Jesus portrays redemption through the sacrifice of the “Lamb of God.” When John the Baptist saw Jesus, he declared: “Look, the Lamb of God, who takes away the sin of the world!” ([John 1:29](#)). This label directly connected Jesus to the Passover lamb—offered at the first sign of national deliverance for Israel. The New Testament writers consistently link Jesus’ atoning work with that of the sacrificial lamb demanded by God’s justice.

The [Passover \(Leviticus 23:5\)](#), pointed to the Messiah as our Passover lamb ([1 Corinthians 5:7](#)) whose blood would be shed for our sins. Jesus was crucified during the time that the Passover was observed ([Mark 14:12](#)). Christ is a “lamb without blemish or defect” ([1 Peter 1:19](#)) because His life was completely free from sin ([Hebrews 4:15](#)). As the first Passover marked the Hebrews’ release from Egyptian slavery, so the death of Christ marks

our release from the slavery of sin ([Romans 8:2](#)). (End Commentary Break).

Verse **5**. Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” Verse **6**. He said this to test him, for he himself knew what he would do. Verse **7**. Philip answered him, “Two hundred denarii (the equivalent of a day’s wages for a laborer) worth of bread would not be enough for each of them to get a little.” Verse **8**. One of his disciples, Andrew, Simon Peter’s brother, said to him, Verse **9**. “There is a boy here who has five barley loaves and two fish, but what are they for so many?” Verse **10**. Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. Verse **11**. Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted.

(Commentary Break): Then, as suspected, a large crowd came toward Jesus. And right on cue, Phillip, again as Jesus suspected, was seeing through a human perspective, worries, “Where are we to buy bread, so that these people may eat?”

Please consider here, that we are seeing a microcosm of how God orchestrates our lives. Phillip, in this case, represents everyman and everywoman. Phillip is worrying about the cares of life and calculating his own solutions for this ‘God sized problem’. And although God is standing

right at his side, Phillip neglects to turn to Him for answers – and Jesus was aware that he would do this.

Then Andrew joins the chorus and offers his idea: “There is a boy here who has five barley loaves and two fish, but what are they for so many?”

*Then Jesus steps in and instructs the people to sit down. [This is symbolically significant]. Then Jesus takes the loaves, gives thanks, and distributes them **to those who were seated**, and they ate as much as they wanted, until they were filled.*

*(Please notice that He distributes them **to those who were seated!** This is significant if one assumes that others did not sit down, perhaps not committed to stay and listen. But those who sat down, were there to hear and see Jesus.)*

Please also consider the magnitude of this situation. The setting is in a rural mountain region, in a open field, and were likely over 10,000 in attendance, considering around 5,000 men and women with children (see Matthew 14:21). And yes, the miracle is beyond astounding. But the miracle is not the main point.

The main point is the contrast between the lack of faith – not the smallness of their faith, but the absence of the disciples faith – and the willingness of God to provide.

Please hear me. This is not an isolated incident. This is not just a ‘teaching moment’ or an exception to God’s nature to provide. This is the very nature of God for those who will follow Him and obey His voice!

When we find ourselves in the remoteness of life, finding ourselves stranded on a faraway hillside with no or only meek provisions, even when we are following God, we must not worry or doubt. God always provides – always. We must find a means to deny our flesh, our own intellect and cunning and turn to God. “Ask and He will answer. Seek and you will find. Knock and the door will be opened to you. For how much more will your Father Who is in heaven give good gifts to those who ask Him?” (see [Matthew 7:7-11](#)). (End Commentary Break).

Verse 12. And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” **Verse 13.** So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten.

(Commentary Break): *“They had eaten their fill.” Their bellies were filled, so they were satisfied. (At least one half of the equation is satisfied). Now, please consider each word here and see the symbolism and the main points of this narrative and Jesus’ prophetic intent:*

*Now Jesus instructed the disciples to “Gather up the **leftover fragments, that nothing may be lost** (“For the Son of Man came to seek and save the lost.”) So they gathered them up and filled **twelve** (the 12 Tribes of Israel – completed), **baskets with fragments** (the scattered ones) **from the five***

barley loaves (Barley loaves hold significant symbolic and practical importance in the biblical narrative, representing sustenance, provision, and divine intervention. Barley, a grain more affordable and accessible than wheat, was a staple food in ancient Israel and often associated with the common people and the poor. Its mention in the Bible underscores themes of humility, provision, and God's care for His people.) *left by those who had eaten.*”

This prophetic word is still true for us. We are to gather up the leftover fragments of our family, friends, acquaintances and those nearby by who are in danger of being tossed aside, left behind and lost, for the Son of Man has come to seek and save those who are lost. We are to bring them the Good News of God's sustenance, provision, and divine intervention to the spiritually humble and poor. (End Commentary Break).

Verse **14**. When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!”

Verse **15**. Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

The people still do not understand the spiritual significance of the miracle of the loaves and the fish as being a prophetic reminder of what was, what is and what is to come: The Savior of the World, a suffering servant and the Lamb of God.

Now, how about us? Are we seeing God for what He can do for us in this world, considering the saving of our soul and eternal life just as an added

benefit? Beware if this might be the hidden case. Jesus has warned that you cannot serve God and mammon; for you will love one and despise the other.

Trust, follow and worship God for Who He is and give Him thanks for what He has done.

THE BOOK OF JOHN, Chapter 6, Part 2,



Jesus Walks on Water, I Am The Bread of Life, The Words of Eternal Life.

Please pay particular attention to the fact that Jesus has performed miracles in the presence of the Jews and His disciples and they react with astonishment and say, “This is indeed the Prophet who is to come into the world”, and were about to come and take him by force to make him king, Then, almost inexplicably, because these same people do not hear or get what they want, they turn away from Jesus. Please pay attention that this is not true in your life. There are those who follow Jesus around for what they can get that pleases them, and there are followers of Jesus. There is a difference and the outcomes are vastly different. One leads to life, the other will perish into the outer darkness.

Jesus Walks on Water.

John 6:16, When evening came, his disciples went down to the sea, verse **17**, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. Verse **18**. The sea became rough because a strong wind was blowing. Verse **19**. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near

the boat, and they were frightened. Verse 20. But he said to them, “It is I; do not be afraid.” Verse 21. Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.

(Commentary Break): Remember the details of this event. It was dark, stormy, and they were three or four miles from land and they see Jesus walking on water. He enters the boat and suddenly they were at the land. This is both unforgettable and undeniable by those disciples. Now the stage is set, so to speak, for what is to come. This is important for you and me to understand so we can apply it to our lives daily, so we do not fear, or fail to trust Jesus.

Faith may be a malleable thing. One day we say we believe, but with enough pressure we can begin to doubt. A helpful remedy is to remember God’s purpose and plan for all our lives is perfecting us to the image and likeness of Jesus and to prepare us for an eternity with one another as believers in His perfect presence. This process of being sanctified and ever present and never ending, until we are finally with Him.

“For by a single offering he has perfected for all time those who are being sanctified. Hebrews 10:14. (End Commentary Break).

I Am the Bread of Life.

Verse 22. On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had

not entered the boat with his disciples, but that his disciples had gone away alone.

Verse [23](#). Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. Verse [24](#). So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

Verse [25](#). When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”

(Commentary Break): *Please do not miss the point here, that the crowd confirms that Jesus has miraculously appeared on the other side of the lake without the evidence of travelling with the disciples.*

But Jesus will seemingly ignore their question about His whereabouts and will turn their minds and attention to the point all of these events have been leading to. (End Commentary Break).

Verse [26](#). Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Verse [27](#). Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.”

(Commentary Break): *Once again, this will reveal the true intent of those who claim to be following Jesus; “you are seeking me, not because you saw signs, but because you ate your fill”. So, let me ask, why are you following*

Jesus? Is it because you want to satisfy your own desires and physical needs, or is it to repent and to find forgiveness of your sins – to be set right with God? This is important for your eternal future.

*Jesus instructs the Jews and His disciples to not work for the food that perishes but food that endures to eternal life (now talking about the things that satisfies the spirit and not the body), which only Jesus can provide.
(End Commentary Break).*

Verse **28**. Then they said to him, “What must we do, to be doing the works of God?” Verse **29**. Jesus answered them, “This is the work of God, that you believe in Him whom He has sent.”

Verse **30**. So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? Verse **31**. Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Verse **32**. Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. Verse **33**. For the bread of God is he who comes down from heaven and gives life to the world.” Verse **34**. They said to him, “Sir, give us this bread always.”

(Commentary Break): *Appearing to understand what Jesus is saying, they ask, “What must we do, to be doing the works of God?” But, Jesus stays on point, “This is the work of God: that you believe in Him (The Son of Man – Jesus) whom He (God the Father) has sent.” This would go against the teachings of the Pharisees and Sadducees. So the crowd of*

Jews ask for further proof. The crowd asks for again for a sign or a miracle so they can believe. Instead, Jesus quotes the Word of God and the crowd exclaims “Sir, give us this bread always.” (End Commentary Break).

Verse **35**. Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. Verse **36**. But I said to you that you have seen me and yet do not believe. Verse **37**. All that the Father gives me will come to me, and whoever comes to me I will never cast out. Verse **38**. For I have come down from heaven, not to do my own will but the will of him who sent me. Verse **39**. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. Verse **40**. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

(Commentary Break): Now Jesus make clearer Who He is, “I am the bread of life that came down from heaven”, a direct reference to the manna that God miraculously to the Israelites during their [wandering in the wilderness](#). Furthermore, Jesus say He has come down from heaven to do the will of God, and lays claim to be the Son of God with the authority to raise people up on the last day, to eternal life.

Now, I am asking you to imagine standing before a man today who would making such a claim. How would that affect you and what would you

think? This is exactly what you must do, although not seeing Him but hearing His words through this account. (End Commentary Break).

Verse 41. So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” Verse 42. They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?” Verse 43. Jesus answered them, “Do not grumble among yourselves. Verse 44. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. Verse 45. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— verse 46. not that anyone has seen the Father except he who is from God; He has seen the Father. Verse 47. Truly, truly, I say to you, whoever believes has eternal life. Verse 48. I am the bread of life. Verse 49. Your fathers ate the manna in the wilderness, and they died. Verse 50. This is the bread that comes down from heaven, so that one may eat of it and not die. Verse 51. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

(Commentary Break): “So the Jews grumbled” (gogguzó). This is more than just dismissive grumbling. This is an onomatopoeic term that shows a smoldering discontent. Notice how these Jews went from calling Jesus the Christ and wanting to make Him their king, to utter disdain.

Jesus then ‘doubles down’ so-to-speak, and says that if anyone eats of this bread, they will live forever because this bread is His flesh. He then

informs them that only those who are drawn by God can come to Him, so they are trapped in a manner of speaking. If they feel repelled by Jesus, then He is saying they God is rejecting them and they have no life with God. But if they are drawn to Him, they must live with the confusion, doubt and disgust they feel. It all is so unacceptably incongruous to them.
(End Commentary Break).

Verse 52. The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” Verse 53. So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Verse 54. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. Verse 55. For my flesh is true food, and my blood is true drink. Verse 56. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. Verse 57. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. Verse 58. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” Verse 59. Jesus said these things in the synagogue, as he taught at Capernaum.

(Commentary Break): *Leviticus 17:11* says, “For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.” But drinking blood was strictly forbidden in Jewish law ([Leviticus 17:10-14](#)), making this statement particularly shocking to the Jew. (It signifies the new covenant in Jesus' blood, which is essential for eternal life. This

anticipates the sacrificial death of Christ and the shedding of His blood for the forgiveness of sins.)

Additionally, we are told that Jesus is the Word of God. So, metaphorically speaking, eating His flesh is tantamount to getting your spiritual nourishment from The Word of God. (End Commentary Break).

The Words of Eternal Life.

Verse **60.** When many of his disciples heard it, they said, “This is a hard saying; who can listen to it?” Verse **61.** But Jesus, knowing in Himself that his disciples were grumbling about this, said to them, “Do you take offense at this? Verse **62.** Then what if you were to see the Son of Man ascending to where he was before? Verse **63.** It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. Verse **64.** But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) Verse **65.** And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.”

Verse **66.** After this many of his disciples turned back and no longer walked with him. Verse **67.** So Jesus said to the twelve, “Do you want to go away as well?” Verse **68.** Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, verse **69,** and we have believed, and have come to know, that you are the Holy One of God.” Verse **70.** Jesus answered them, “Did I not choose you, the twelve? And yet one of you is a

devil.” Verse **71**. He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray him.

(Commentary Break): A man once told me, after hearing a teaching from the Bible, that it was that kind of absolutism that would turn people away from Jesus. But clearly, our own words do not have the power to draw or repel people from Jesus. It is the Father alone who has that power. These words alone were not what drove many away from Jesus. These Jews were simply never drawn to Him by God. They were just following Him around for what they could get for themselves, such as the miracles.

Finally, Jesus turns His attention to His twelve disciples and asks, “Do you want to go away as well?” And from this we know that at least Peter knew the truth and was a true follower of Jesus, but that Judas was only following Jesus around, but that he was not a follower of Jesus! (End Commentary Break).

End of Chapter 6.

Many churches and church leaders today have made the sad mistake of teaching that it is you and your words or your behaviors and your lifestyle that will draw others to Jesus or will drive them away. For example, one church in Winter Springs, Florida advertises itself as ***The*** (full name hidden) – **A Better You, A Better World**. They say, **“We believe God is working in you to create a better you and through you to create a better world. Come join us in reclaiming God’s intended reality!”**

Another well-known preacher emphasizes the positive attributes of men and women while minimizing the effects of sin and the reality of hell. He has written several wildly popular books, such as “Your Best Life”, “Be Your Best You, Now”, “Empty out the Negative” and “Speak the Blessing”. While all these titles represent good ideas, they have absolutely nothing to do with being a disciple of Jesus, follow Him, being saved by Him or serving God. They are all about YOU!

Dear friends, following Jesus and being a Christian is a wonderful but a deadly serious matter. You can ‘live your best life now’ but spend eternity in an outer darkness *“where there is wailing and gnashing of teeth”*, condemned to the deadly fires of hell. Or you can live your life for Jesus now, and live with Him in heaven for all of eternity. The choice is yours to make. But, please, don’t make *“the careless choice”* of rebelliousness and recklessness toward God and thereby teach the same to others through your attitudes and actions. For “whoever nullifies even the least of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.” (see Matthew 5:19-20).

THE BOOK OF JOHN, Chapter 7, Part 1



Jesus Teaches at the Feast

I want to remind myself and you, the reader, that the New Testament of the Bible, generally speaking, and chiefly the Book of John and specifically these verses, are not just a religious documentary or a simple narrative of “The Life and Times of Jesus”, but they are (1) the fulfillment of Biblical prophecy, (2) useful for our teaching, reproof, correction and training in righteousness, and (3) are the very breath, “the breathed out Word” of a Living God. (This is the potential of what you are holding when you hold a Bible in your hands. Think about it.)

It is as if Jesus is simultaneously living two realities for us to see and witness – because He is simultaneously living two realities for us to see and witness. First, He is the only One True Living God, the living Word of God – The Son of God, the Second part of the Trinity of God; He is the Son of Man. Secondly, He is the Son of man, God made flesh, living among us, Emmanuel, God with us. So, what we see with our natural eyes is the manifestation of “God the Son” appearing to us as has pierced through time, space and reality. He has come to us from His Kingdom, as the

scripture say, “[Repent, for the Kingdom of God is at hand](#)”, which is the Spiritual realm of God; and He has come to us, walking among us in the natural world. Put another way, we are seeing the manifestation of God’s Will within His created natural world: “[His Kingdom come, His Will be done, on earth as it is in heaven](#)”.

With these things in mind, don’t just read these words, but “eat them and drink them”, for they are His Flesh and His Blood which give life!

Jesus Teaches at the Feast

[John 7:1](#), After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him. Verse [2](#). Now the feast of the Jews, the Feast of Booths, was near. Verse [3](#). So His brothers said to Him, “Move on from here and go into Judea, so that Your disciples also may see Your works which You are doing. Verse [4](#). For no one does anything in secret when he himself is striving to be *known* publicly. If You are doing these things, show Yourself to the world.” Verse [5](#). For not even His brothers believed in Him. Verse [6](#). So Jesus said to them, “My time is not yet here, but your time is always ready. Verse [7](#). The world cannot hate you, but it hates Me because I testify about it, that its deeds are evil. Verse [8](#). Go up to the feast yourselves; I am not going up to this feast, because My time has not yet fully arrived.” Verse [9](#). Now having said these things to them, He stayed in Galilee.

(Commentary Break): *‘Jesus was walking in Galilee’ is significant by both definition and the tense of this verb. It is saying “He was continually*

walking, on purpose and with a purpose". This was not a casual or curiosity stroll. Jesus is on mission. He is executing the Will and Plan of His Father. This is a clear mandate to any and all of His followers, including you and me. Every minute of every day we should be aware that we too are on mission for God, going about with His purpose on and in our mind, doing His Will.

It is also significant that this event in scriptures is taking place during the Feast of the Booths, or [Feast of Tabernacles, also known as Sukkot](#), is a Torah-commanded Jewish holiday celebrated for seven days, beginning on the fifteenth day of the month of Tishrei. It is one of the Three Pilgrimage Festivals on which Israelites were commanded to be at a certain place at an appointed time – in this case, a pilgrimage to the Temple in Jerusalem. Biblically an autumn harvest festival and a commemoration of the Exodus from Egypt. We should realize that The Exodus, a freeing of the Jews from captivity, was a pattern, a foreshadowing of our being set free from our captivity to sin and death. THIS IS NOT A PHILOSOPHY or a metaphor. It is a reality of what has already occurred in the Heavens and is not being manifest upon this earth. We are called, just like the Jews, at Sukkot, to be at a certain place at a certain time. More on this to follow.

Next, Jesus' disciples begin to encourage Him to become more public so more people and especially His disciples would see His works and believe in Him. Jesus responds by contrasting His divine mission with the worldly perspective of His brothers. Their "time" refers to their freedom to act

according to their own desires and schedules. This reflects our human tendency to operate independently of God's timing and purpose. In a broader sense, it highlights the difference between human and divine perspectives on time and purpose. This is the lesson we should take from this.

Jesus' remark that "My time has not yet come", underscores Jesus' awareness of His divine mission and the specific timing ordained by God. Throughout the Gospels, Jesus is conscious of the "hour" or "time" set by the Father for His actions, particularly His crucifixion and resurrection. This reflects the prophetic nature of His ministry, fulfilling Old Testament prophecies about the Messiah. It also emphasizes His obedience to the Father's will, a key aspect of His role as the perfect servant and sacrifice. And, once again, this is the model for all of us, His disciples. (End Commentary Break).

Verse **10**. But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as *though* in secret. Verse **11**. So the Jews were looking for Him at the feast and saying, "Where is He?" Verse **12**. And there was a great deal of talk about Him in secret among the crowds: some were saying, "He is a good man"; others were saying, "No, on the contrary, He is misleading the people." Verse **13**. However, no one was speaking openly about Him, for fear of the Jews.

Verse **14**. But when it was now the middle of the feast, Jesus went up into the temple *area*, and *began to teach*.

(Commentary Break): *The timing, "halfway through," indicates that Jesus chose a moment when the city was bustling with activity and the religious atmosphere was heightened, allowing His message to reach a wide audience.*

The temple courts were the outer areas of the Temple in Jerusalem, accessible to all people, including Gentiles. This setting was significant as it was a central place for teaching and discussion, where rabbis and teachers would often engage with the public. Jesus' presence here underscores His role as a teacher and His willingness to engage with the religious leaders and the people in a public forum. The temple was the heart of Jewish religious life, making it a strategic location for Jesus to reveal His teachings. Dear friends, this is our pattern and model.

Jesus' teaching in the temple courts highlights His authority and wisdom, which often astonished those who heard Him. Unlike the scribes and Pharisees, Jesus taught with direct authority, often challenging traditional interpretations and focusing on the heart of the Law. His teachings were rooted in the Hebrew Scriptures, fulfilling prophecies and revealing deeper truths about God's kingdom. (the foregoing 2 paragraphs are taken from BibleHub.com bible study notes). (End Commentary Break).

Verse 15. The Jews then were astonished, saying, "How has this man become learned, not having been educated?" **Verse 16.** So Jesus answered them and said, "My teaching is not My own, but His who sent Me. **Verse 17.** If anyone is willing to do His will, he will know about the teaching,

whether it is of God, or I am speaking from Myself. Verse **18**. The one who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.

(Commentary Break): *Now, please pay careful attention. Jesus is not only fulfilling prophetic scriptures, He is teaching and training His disciples for when their time comes. Jesus says, “My teaching is not My own, but His who sent Me. **If anyone is willing to do His will, he will know about the teaching, whether it is of God, or I am speaking from Myself.**” I hear so many Christians ask or pray saying, “if it be your will”, as if His Will is always an unknown and unknowable thing. Yet Jesus says that **“if anyone is willing to do His will, he will know...”***

Jesus is teaching that which is Right, what is Good and Acceptable and Perfect, to Abstain from evil and lust, and to Give Thanks in all things!

First you must know the Will of God if you are to do His Will. And you don't need to guess or wonder about His Will. You can know The Will of God from His Word. For example, the phrase [“the will of God” is used a total of twenty-four times in the Bible \(“The NASB version”\).](#)

The frequency of the use of a word or phrase in the Bible potentially tells us is the importance or uniqueness of that word or idea communicated by that word or phrase. But, regardless of the frequency of this phrase, I would say that the “Will of God” is a pretty important idea.

So, use the Bible to decide what God says about GOD'S Will, and here are four instances of the twenty-five occurrences of the phrase "God's Will" from the Bible, where the Bible clearly explains God's Will:

1 Peter 2:15 "For such is the will of God, that by doing right you may silence the ignorance of foolish men."

Romans 12:2 "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

1 Thessalonians 4:3 "For this is the will of God, your sanctification; that is, that you abstain from sexual immorality;"

1 Thessalonians 5:18 "in everything give thanks; for this is God's will for you in Christ Jesus."

Do you want to know about the teaching, whether it is of God? Then you must know and do the Will of God. Then you can see the power of God's Word and His Spirit work for good in your life? Does using these four verses sound too simple? You can expand on these verses, but, just try these for a start.

DO RIGHT. (1 Peter 2:15),

RENEW YOUR MIND TO THAT WHICH IS GOOD AND ACCEPTABLE AND PERFECT. (Romans 12:2),

ABSTAIN FROM SEXUAL IMMORALITY. (1 Thessalonians 4:3),

IN EVERYTHING, GIVE THANKS. (1 Thessalonians 5:13).

Interesting, isn't it? Knowing and doing God's Will produces a life that is RIGHT, GOOD, ACCEPTABLE, PERFECT and produces THANKSGIVING. Isn't that what you want for every circumstance in your life? Think about it. (End Commentary Break).

Verse **19**. “Did Moses not give you the Law, and yet none of you carries out the Law? Why are you seeking to kill Me?” Verse **20**. The crowd answered, “You have a demon! Who is seeking to kill You?” Verse **21**. Jesus answered them, “I did one deed, and you all are astonished. Verse **22**. For this reason Moses has given you circumcision (not that it is from Moses, but from the fathers), and even on a Sabbath you circumcise a man. Verse **23**. If a man receives circumcision on a Sabbath so that the Law of Moses will not be broken, are you angry at Me because I made an entire man well on a Sabbath? Verse **24**. Do not judge by the outward appearance, but judge with righteous judgment.”

(Commentary Break): Jesus points out that they seek to kill Him because they say He is deliberately breaking the Law of Moses. The crowd deflects and suggests that Jesus has a demon who is causing Him this strife.

Now Jesus points out their ignorance of the Law and of their hypocrisy. The Law of Moses made an exception in the Law for circumcision on the Sabbath, yet they hold Jesus as guilty of breaking the law if He would heal or make whole, the entire person on the Sabbath. He then tells them not to judge by outward appearances, i.e., by strict legalistic standards (by the

letter of the Law), but look that the heart on the intentions of a person before you judge.

If there is one great failing in Christendom, this is the one. We are so quick to judge unfairly, but equally as quick to overcompensate and to overlook evil in the name of forgiveness. If you have ever been judged unfairly, you have felt the sting of legalism and injustice. But, then you see someone else deliberately sin and find forgiveness just because of who they are or who they know, you have to stomach their hypocrisy. This is the fall of the Church.

Brothers and Sisters, let's do all we can, by the grace and power of God to not judge and criticize and condemn others unfairly with an attitude of self-righteous superiority as though assuming the office of a judge, so that you will not be judged unfairly. For just as you hypocritically judge others when you are sinful and unrepentant, so will you be judged; and in accordance with your standard of measure used to pass out judgment, judgment will be measured to you. Think about it, why do you look at the insignificant speck that is in your brother's eye, but do not notice and acknowledge the similar egregious log that is in your own eye? Use godly wisdom, common sense, and moral courage together with God's written word to discern right from wrong, to distinguish between morality and immorality, and to judge doctrinal truth. There are many judgments that are not only legitimate, but are commanded (John 7:24; 1 Corinthians 5:5, 12; Galatians 1:8,9; 1 John 4:1-3; 2; John 10; however, do not judge

another without carefully examining their intentions and without examining your own heart and actions. (End Commentary Break).

Jesus' teaching is both revolutionary and counter-cultural and the path to life more abundant. But not as the world sees abundance. This is an abundance of life that is worth living. A life of peace, love, joy, kindness, goodness, faithfulness, gentleness, and self-control. A prosperity of the heart, mind and soul. It is a life that begins in the spirit and is then manifest in the world, "As it is in heaven, so it shall be on earth".

THE BOOK OF JOHN, Chapter 7, Part 2

People Divided over Jesus



One could say that Jesus, in this chapter and in these verses, is stating His case as the Son of God, the Messiah, the prophesied and the promised One. Some are believing, others are not believing.

And this is exactly what Jesus was talking about when He said, “For I came to TURN A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A PERSON’S ENEMIES *WILL BE* THE MEMBERS OF HIS HOUSEHOLD”, and “do not think I came to bring peace on the earth; I did not come to bring peace, but a sword”.

People then and people now decided who Jesus is by their opinions, religious law, tradition, and by physical and natural standards. But some will judge Who He is because God will draw them to Jesus. The end result will be life complete and eternal or eternal death and the horrors of an outer darkness.

Verse [25](#). So some of the people of Jerusalem were saying, “Is this man not the one whom they are seeking to kill? Verse [26](#). And *yet* look, He is

speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they? Verse 27. However, we know where this man is from; but when the Christ comes, no one knows where He is from.”

Verse 28. Then Jesus cried out in the temple, teaching and 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. Verse 29. I do know Him, because I am from Him, and He sent Me.” Verse 30. So they were seeking to arrest Him; and *yet* no one laid a hand on Him, because His hour had not yet come. Verse 31. But many of the crowd believed in Him; and they were saying, “When the Christ comes, He will not perform more signs than those which this man has done, will He?”

(Commentary Break): *The wording in the preceding verses, from the NASB, could be a little confusing to understand without context. So, I will re-phrase, hopefully for clarity: Verse 25, So some of the people of Jerusalem were saying, “Isn’t this the man the Jewish authorities are trying to kill? But look at Him. Verse 26. Still, He is teaching out in the open where everyone can hear Him, and no one is trying to stop Him from His teaching. Have the authorities have decided that He really might be the Messiah, and that is why they are leaving Him alone? Verse 27. And besides, when the ‘real Messiah’ comes, no one will know where He comes from – He will just appear – and we know where this man’s hometown is. Verse 28. And while Jesus was still teaching in the Temple, He shouted out and said, “So you say you know Me and where I am from? Yes, but*

you know very little about that. Listen. I am here but not on my own volition; I am sent by One who is very Real, but you don't know Him! Verse 29. But, I know Him because He is the One (speaking of God the Father) Who sent Me.

Still, there were many in the crowd that believed Him, saying that if He must be the Messiah based on the signs and miracles He has done – and even if there was another Messiah, how could He do more than Jesus has done?

Now to you and to me: Do you ever find yourself doubting about Jesus? After all, they said He was coming back and now it's been over 2,000 years and still He has not arrived and the world is getting darker, more chaotic and more dangerous by the day. Is it even true that He is alive and coming back to get us? It was hard for the people in His day to believe so how much harder for us today? But, try to understand and accept that we really do not walk just by sight, but by faith. And, Jesus has told us that if you cannot believe just by the Words He spoke, then believe Him because of the Works He has done! (John 14:11).

Henry Blackaby, in his book and study, 'Experiencing God' speaks of ['spiritual markers'](#). A spiritual marker identifies a time of decision when you clearly know that God guided you. Can you remember the moment you became a child of God? There were specific times when He called you to His ways of living? Point to times when He clearly guided you in a decision? Those times when He spoke powerfully to you about a

commitment you should make? Keep track of these important moments! Regularly rehearse them and notice the steady progression in the way God has led you. This will help you understand God's activity in your life now, and give you a sense of direction as you face future decisions. (End Commentary Break).

Verse **32**. The Pharisees heard the crowd whispering these things about Him, and the chief priests and the Pharisees sent officers to arrest Him.

Verse **33**. Therefore Jesus said, "For a little while longer I am *going to be* with you, and *then* I am going to Him who sent Me. Verse **34**. You will seek Me, and will not find Me; and where I am, you cannot come." Verse **35**. The Jews then said to one another, "Where does this man intend to go that we will not find Him? He does not intend to go to the Dispersion among the Greeks, and teach the Greeks, does He? Verse **36**. What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"

Verse **37**. Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink.

Verse **38**. The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" Verse **39**. But this He said in reference to the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

(Commentary Break): *Jesus will explain these things several times before His crucifixion and resurrection to emphasize that once they see Him ascend to the Father, they will know where He has gone and that can know that He will come back to get them, just as He has said He would. Then, Jesus gives instructions on how they can follow Him once the Spirit is given and He is glorified, both now and then in the Resurrection! "If anyone is thirsty, let him come to Me and drink. The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" (End Commentary Break).*

People's Division over Jesus

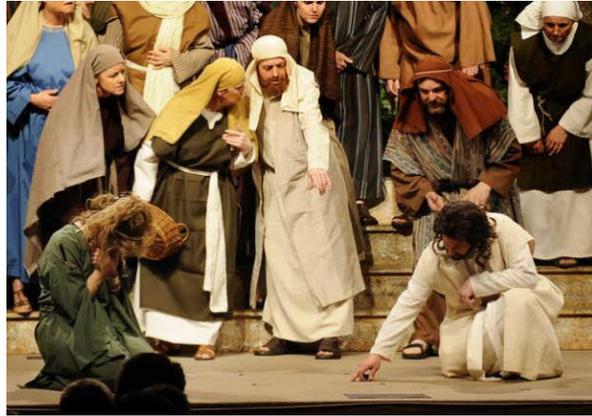
Verse **40**. *Some of the people therefore, after they heard these words, were saying, "This truly is the Prophet." Verse 41. Others were saying, "This is the Christ." But others were saying, "Surely the Christ is not coming from Galilee, is He? Verse 42. Has the Scripture not said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?" Verse 43. So a dissension occurred in the crowd because of Him. Verse 44. And some of them wanted to arrest Him, but no one laid hands on Him.*

Verse **45**. *The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" Verse 46. The officers answered, "Never has a man spoken in this way!" Verse 47. The Pharisees then replied to them, "You have not been led astray too, have you? Verse 48. Not one of the rulers or Pharisees has believed in Him, has he? Verse*

49. But this crowd that does not know the Law is accursed!” Verse **50**. Nicodemus (the one who came to Him before, being one of them) said to them, Verse **51**. “Our Law does not judge the person unless it first hears from him and knows what he is doing, does it?” Verse **52**. They answered and said to him, “You are not from Galilee as well, are you? Examine *the Scriptures*, and see that no prophet arises out of Galilee.” Verse **53**. And everyone went to his home. (End Chapter 7).

This debate still rages today. Is Jesus the Messiah, the Savior of the world? Does He meet all the prophetic requirements of the Messiah? Is He really God or just a good man and a good teacher? Are our established religions and religious orders to be believed or is what Jesus taught the truth? Is He really the only way to God the Father and into heaven and eternal life? You have to decide. But be aware of this: It is not possible to believe if the Father has not first drawn you. Pray and ask so you may believe.

THE BOOK OF JOHN, Chapter 8, Part 1



The Adulterous Woman

This chapter reveals the most profound truths of Jesus' Mission, His Purpose, His Identity as the "son of man" and The Son of God and of our destiny as believers, both now and for all eternity.

John 8:1, But Jesus went to the Mount of Olives. Verse **2**. And early in the morning He came again into the temple *area*, and all the people were coming to Him; and He sat down and *began* teaching them. Verse **3**. Now the scribes and the Pharisees brought a woman caught in the act of adultery, and after placing her in the center *of the courtyard*, verse **4**, they said to Him, "Teacher, this woman has been caught in the very act of committing adultery. Verse **5**. Now in the Law, Moses commanded us to stone such women; what then do You say?" Verse **6**. Now they were saying this to test Him, so that they might have *grounds for* accusing Him. But Jesus stooped down and with His finger wrote on the ground.

(Commentary Break): *There are at least four major takeaways from these verses. (1). Accusations of sin. (2). Sinners and sin. (3). The penalty of sin.*

(4). *The deception of sin. This is always the pattern, is it not? We, or someone, sees or perceives sin, so they accuse, either through private judgement, gossip or a direct and public accusation. We brand others as sinful and deserving some kind of punishment, and in this case the scribes and the Pharisee's edict or punishment for this sin is a physical death of the accused. Therein lies the deception, both in the life of the accused and of the accusers.*

Oddly, however, at this point Jesus says nothing, but stoops down and writes on the ground with his finger. Perhaps He was just letting this scenario play out? No one can know what He was writing, but don't get the idea that He was 'doodling' while He listened and pondered the matter. Jesus knew. He knew what the woman had done, how she felt, He knew her mindset, her remorse and her fears. He also knew the heart and the motive of the scribes and the Pharisees was to test and accuse Him and this woman was just a sinner worthy of collateral damage, as far as they were concerned. So, Jesus waited. (End Commentary Break)

Verse 7. When they persisted in asking Him, He straightened up and said to them, "He who is without sin among you, let him *be the* first to throw a stone at her." Verse 8. And again He stooped down and wrote on the ground. Verse 9. Now when they heard *this*, they *began* leaving, one by one, beginning with the older ones, and He was left alone, and the woman *where she* was, in the center of the courtyard. Verse 10. And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?"

Verse 11. She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go. From now on do not sin any longer.”

(Commentary Break): *Now we see three more major takeaways in these verses. (1). Revelation. (2). Realization. (3). Redemption. Jesus stand straight up, faces the accusers and reveals what is hidden – no one, no not one is without sin. All are guilty. The scribes and Pharisees realize they have been found out, so they leave, one by one, the older ones (perhaps signifying greater awareness) first. Then it is just Jesus and the sinner – the woman. And once again Jesus stands straight up, faces the woman, forgives her and sends her on her way reminding to sin no more. The Pharisees believed that only God can forgive, so this would have been a visual testimony to Jesus’ claim of Deity. (End Commentary Break).*

These verses present us a pattern and an example for us to follow. When we hear an accusation of sin, like Jesus, it is wise to quietly and patiently consider the source of the accusation, the accuser, the sin, and the sinner, knowing that even now, the penalty of sin is death – even spiritual death. And where there is sin, deception abound. So, we are to stand up and face the accusations with patience and Godly wisdom, and allow God to reveal what is hidden, and realize that none of us are without sin but there is forgiveness and redemption in Christ Jesus. This is our example.

THE BOOK OF JOHN, Chapter 8, Part 2



Jesus Is the Light of the World

It is important that you and I be careful not to read these verses just as an observer of a past event or we will have missed the profundity of these prophetic words. There are few places you will find Jesus explaining and claiming His Deity as the Son of God as He does here. It is best if, before you read further, to pray and ask God to enlighten the eyes of your heart and mind with the truth of His wisdom. Then, as you read, place yourself there, with Jesus, as He speaks these words of light and truth into the darkness of the world and to the darkened minds of the ruling religious elite of that day. (You and I must come away from this exchanged as a changed person, in light of Who Jesus truly is.)

John 8:12, Then Jesus again spoke to them, saying, “I am the Light of the world; the one who follows Me will not walk in the darkness, but will have the Light of life.”

(Commentary Break): *Jesus begins with “I Am”. He uses the Koine Greek word, “egó” for “I”, which is only used or expressed when emphatic; juxtaposed with “am”, or “self-existent”. This clearly communicates that*

Jesus is claiming Deity. Even to His own disciples, this is an amazing, and to some, a shocking statement. Those of us who have been Christians for any time have heard that Jesus is God, so many times, that we have become far too accustomed to, and emotionally numbed to what should be a shocking, humbling and amazing reality. Additionally, Jesus speaks these words in the “aorist” tense, which combines past, present and future tenses in one – “I was, I am and I forever shall be”. Jesus is saying He has always existed, is here now and shall be forevermore. Only God can make such a claim and Jesus puts an exclamation on this reality when He is crucified, is raised from the dead and then ascends into the heavens to sit at the Right Hand of The Father, forevermore.

Jesus flatly states that “I am the Light of the world; the one who follows Me will not walk in the darkness, but will have the Light of life.” Simply put, Light is life, darkness is death. Those who follow Jesus in the resurrection will abide with Him and as He says in Revelation 22:5, “And the night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.” Otherwise, those who do not follow Him will be cast into an outer darkness where there is wailing and gnashing of teeth, into an eternal lake of fire ([Matthew 13:41-43](#)). (End Commentary Break).

Verse 13. So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not true.” **Verse 14.** Jesus answered and said to them, “Even if I am testifying about Myself, My testimony is true, because I know

where I came from and where I am going; but you do not know where I come from or where I am going. Verse **15**. You judge according to the flesh; I am not judging anyone. Verse **16**. But even if I do judge, My judgment is true; for I am not alone *in it*, but I and the Father who sent Me. Verse **17**. Even in your Law it has been written that the testimony of two people is true. Verse **18**. I am He who testifies about Myself, and the Father who sent Me testifies about Me.” Verse **19**. So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.” Verse **20**. These words He spoke in the treasury, as He taught in the temple *area*; and no one arrested Him, because His hour had not yet come.

(Commentary Break): *The Son of God, being God Himself, speaking directly to God’s own chosen people, and they do not believe Him. The same can be said about our unbelieving world. So, if God Himself, comes to them and us, in the flesh, in the form of a man, cannot convince them of the truth, what does this say about our testimony and our ability to lead others to believe? It says that we cannot lead others to believe. However, Jesus says that “No one can come to Me unless the Father Who sent Me draws Him.” (John 6:44), but we are to “Go and make disciples” of those He draws.*

(Concurrently, Jesus says that “And I, when I am lifted up from the earth, will draw all people unto Myself” Now, He was saying this to indicate what kind of death He was going to die.)

Again, it should be a shocking revelation that God's own chosen race would reject Him as if they were not drawn by Him to Himself. Here is the seeming mystery that although God draws all people, the choice is still in their hands. And Jesus' words are true for those who claim to know God but do not follow Him, "You know neither Me nor My Father; if you knew Me, you would know My Father also." So, for all those who willingly and willfully ignore the Words and commandments of God while claiming to believe, (End Commentary Break).

Verse **21**. Then He said again to them, "I am going away, and you will look for Me, and will die in your sin; where I am going, you cannot come."

Verse **22**. So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?" Verse **23**. And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. Verse **24**. Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins."

(Commentary Break): *What Jesus is saying to the Pharisees is applicable to anyone and everyone who does not believe and follow Jesus. When Jesus says "I am going away, and you will look for Me, and will die in your sin; where I am going, you cannot come. You are from below, I am from above; you are of this world, I am not of this world", He is warning that when that day comes, when your physical body dies and you, at that point, look for Jesus to rescue you, it will be too late. You cannot come to Him nor with Him.*

Jesus also explains the established order of “Higher and Lower”. It is not only God’s established order of authority, i.e., “as it is in heaven, so it shall be on the earth”. The things below the earth are temporal and bound for destruction, and the things from above are eternal. So, if you die in your sins (from the Greek word, ‘hamartia’, meaning “to miss the mark, and the ‘mark’ is being redeemed, saved by Jesus, and becoming a joint heir in the Kingdom of God) you miss all that God had planned for you, both now and eternally. “If you die in your sins” whether a Jew or a Gentile. (End Commentary Break).

Verse 25. Then they were saying to Him, “Who are You?” Jesus said to them, “What have I even been saying to you *from* the beginning?”

(Commentary Break): It is as if Jesus is speaking to rebellious and truant children – and indeed He is. Ask yourself, “How would Jesus speak to me about this question?” (End Commentary Break).

End Chapter 8, Part 2.

John chapter 8, verses 12 through 25 are among the most mysterious in the Bible. Jesus is speaking from a spiritual, heavenly perspective, words too deep for the natural mind to grasp. But it is now well known, even from a scientific perspective, that matter is never destroyed. It can change form, but it is eternal. Same with our bodies and minds. We die but we do not cease to exist. We simply change form from the natural man or woman, boy or girl, and continue in a spiritual state, and that spirit will either go

to an eternal darkness or will live and abide in the Eternal Light and presence of God.

THE BOOK OF JOHN, Chapter 8, Part 3



The Truth will Set You Free

It would be easy to read this chapter as if it were spoken to and meant for the Jews and the Pharisees in particular. But, as a reminder this chapter reveals the most profound truths of Jesus' Mission, His Purpose, His Identity as the "son of man" and The Son of God and of our destiny as believers, both now and for all eternity.

John 8:26. I have many things to say and to judge regarding you, but He who sent Me is true; and the things which I heard from Him, these I say to the world."

Verse **27.** They did not realize that He was speaking to them *about* the Father. Verse **28.** So Jesus said, "When you lift up the Son of Man, then you will know that I am, and I do nothing on My own, but I say these things as the Father instructed Me. Verse **29.** And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." Verse **30.** As He said these things, many came to believe in Him.

(Commentary Break): *These words of Jesus were a riddle to some, such as "When you lift up the Son of Man, then you will know that I Am. This*

phrase introduces a direct statement from Jesus, emphasizing His role as a teacher and authority. In the Gospel of John, Jesus often uses direct speech to reveal deep spiritual truths and to clarify His identity and mission. This setting is part of a larger discourse where Jesus is addressing the Pharisees and the people in the temple courts.

The term "lifted up" is a reference to Jesus' crucifixion. In the cultural and historical context, crucifixion was a Roman method of execution, symbolizing shame and suffering. However, Jesus uses it to signify His glorification and the fulfillment of His mission. The title "Son of Man" is a messianic term from Daniel 7:13-14, indicating both His humanity and divine authority. This phrase foreshadows the crucifixion as a pivotal event for revealing Jesus' true identity.

"Then you will know that I am He", points to the recognition of Jesus' divine identity post-crucifixion. The phrase "I am He" echoes the divine name revealed to Moses in Exodus 3:14, suggesting Jesus' unity with God. The crucifixion and subsequent resurrection serve as the ultimate revelation of Jesus as the Messiah and Son of God, fulfilling Old Testament prophecies and confirming His teachings.

Jesus says, "I do nothing on My own", emphasizing His complete dependence on and unity with the Father. This reflects the consistent theme in John's Gospel of Jesus' submission to the Father's will. It highlights the Trinitarian relationship and the divine mission of Jesus, who acts not independently but in perfect harmony with God's plan.

Finally, Jesus says “I speak exactly what the Father has taught Me”, which underscores the divine origin of Jesus' teachings. In the cultural context of first-century Judaism, a rabbi or teacher would often speak on their own authority or tradition. However, Jesus claims His teachings come directly from God the Father, affirming His role as the ultimate prophet and teacher. This aligns with Deuteronomy 18:18, where God promises to raise a prophet who will speak His words. Jesus' teachings are thus presented as the ultimate revelation of God's truth. (Green text is from Biblehub.com commentary).

Others recalled that what Jesus is saying was foretold in scriptures and came to believe. A good example for us. (End Commentary Break).

The Truth Will Set You Free

Verse **31**. So Jesus was saying to those Jews who had believed Him, “If you continue in My word, *then* you are truly My disciples; verse **32**, and you will know the truth, and the truth will set you free.” Verse **33**. They answered Him, “We are Abraham’s descendants and have never been enslaved to anyone; how *is it that* You say, ‘You will become free?’”

(Commentary Break): *“If you continue in My word, then you are truly My disciples; and you will know the truth, and the truth will set you free.” It is worth repeating. Jesus has said elsewhere that it is those who endure to the end who will be saved (Matthew 24:8). You will be made safe, whole, made well and **you will be set free from the penalty the power and the curse of sin – which is death.** (End Commentary Break).*

Verse **34**. Jesus answered them, “Truly, truly I say to you, everyone who commits sin is a slave of sin. Verse **35**. Now the slave does not remain in the house forever; the Son does remain forever. Verse **36**. So if the Son sets you free, you really will be free. Verse **37**. I know that you are Abraham’s descendants; yet you are seeking to kill Me, because My word has no place in you. Verse **38**. I speak of the things which I have seen with My Father; therefore you also do the things which you heard from *your* father.” Verse **39**. They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you are Abraham’s children, do the deeds of Abraham. Verse **40**. But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. Verse **41**. You are doing the deeds of your father.” They said to Him, “We were not born as a result of sexual immorality; we have one Father: God.” Verse **42**. Jesus said to them, “If God were your Father, you would love Me, for I came forth from God and am here; for I have not even come on My own, but He sent Me. Verse **43**. Why do you not understand what I am saying? *It is* because you cannot listen to My word. Verse **44**. You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he tells a lie, he speaks from his own *nature*, because he is a liar and the father of lies. Verse **45**. But because I say the truth, you do not believe Me. Verse **46**. Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? Verse **47**. The one who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God.”

(Commentary Break): *These verses and the ones to follow give us deep insights into the true relationship with God through His Son, Jesus. They are both amazingly and frighteningly true beyond natural comprehension. Additionally, Jesus is addressing these Pharisees, Jews, and is speaking to them through their own historical, religious practices and cultural context. Jesus tells them they are slaves to sin, and that being a slave to sin means, (1), the person has no rights or permanent residence in the 'household' in which they claim to reside and (2), they have no control over their destiny. Their future is separate from the spiritual family of Abraham, with a lonely eternal death. However, Jesus tells them that if He sets you free, you are not only set free from the penalty and curse of sin, but He has removed the shackles of sin and you are free to become a child of God and a brother of Jesus, with full rights as a joint heir. But these Pharisees who claim descendancy of Abraham, fail to recognize that birth descendancy is insufficient to claim a permanent relationship with God; and secondly, they ignorantly and defiantly wish to kill Jesus, Who comes from the Father as the prophesied Messiah. If they were truly of Abraham then they would know He is Who He claims to be. But they do not know and cannot know because His words has not place in Him, and their true spiritual father is not Abraham, but is the devil. This should be a clear and stark warning to all of us, who presently claim the name of Christ, yet do not what He says. According to Hebrews 6:4-6, "It is impossible, in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and*

the powers of the age to come, and then have fallen away, to restore them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.” (End Commentary Break).

Verse **48**. The Jews answered and said to Him, “Do we not rightly say that You are a Samaritan, and You have a demon?” Verse **49**. Jesus answered, “I do not have a demon; on the contrary, I honor My Father, and you dishonor Me. Verse **50**. But I am not seeking My glory; there is One who seeks *it*, and judges. Verse **51**. Truly, truly I say to you, if anyone follows My word, he will never see death.” Verse **52**. The Jews said to Him, “Now we know that You have a demon. Abraham died, and the prophets *as well*; and yet You say, ‘If anyone follows My word, he will never taste of death.’ Verse **53**. You are not greater than our father Abraham, who died, are You? The prophets died too. Whom do You make Yourself *out to be*?” Verse **54**. Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’; verse **55**, and you have not come to know Him, but I know Him. And if I say that I do not know Him, I will be a liar like you; but I do know Him, and I follow His word. Verse **56**. Your father Abraham was overjoyed that he would see My day, and he saw *it* and rejoiced.” Verse **57**. So the Jews said to Him, “You are not yet fifty years old, and You have seen Abraham?” Verse **58**. Jesus said to them, “Truly, truly I say to you, before Abraham was born, I am.” Verse **59**. Therefore they picked up stones to throw at Him, but Jesus hid Himself and left the temple *grounds*. (End Chapter 8, part 3).

(Commentary Break): *What we read and hear in verses 48 through 59 is a clear contrast between an earthly or natural physical perspective and understanding versus a heavenly and a Spiritual perspective view which gives wisdom. The former is of the flesh which leads to death, and the latter is of the Spirit which leads to life.* (End Commentary Break).

Romans 8:5-9 tells us that “For those who are in accord with the flesh set their minds on the things of the flesh, but those who are in accord with the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, and those who are in the flesh cannot please God. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.” From the Greek language, to ‘set their mind on’ translates to mean to ‘frame up, to enter into and become captive to or imprisoned by one’s own continual thoughts’. If it is of the flesh, then it a death camp, a prison holding cell, where one is held until their sentence of death is executed. However if it is of the Spirit, it is a waiting room, so-to-speak, for heaven – which leads to life and peace.

This message from Jesus was not intended solely for the Pharisees of His day, but for anyone and everyone of a ‘Pharisaical spirit’ of all the ages.

(The adjective *pharisaical* literally means “similar to the Pharisees.” In common usage, though, the word *pharisaical* is employed to describe

someone who is hypocritical and-or self-righteous, traits that the [Pharisees](#) in the New Testament were known for. The Pharisees elevated their own traditions to the level of Scripture. While not denying the value of some traditions, we should make sure we hold to our traditions lightly while we have an iron grip on God's Word. The Pharisees pretended to be passionate for God while their hearts were far from Him. We should strive to obey the [law of Christ](#) and urge others to do the same, declaring God's truth with compassionate love ([Ephesians 4:15](#))).

Let's set our minds on the Spirit and be set free!

THE BOOK OF JOHN, Chapter 9



Healing the Man Born Blind, Controversy Over The Man, Jesus Affirms His Deity

If you did not know better, you might suppose this chapter was a playscript written ahead of time. It plays out so perfectly, that the events which unfold in this chapter lead to one predetermined conclusion: Jesus is the Son of God, The Living Word, God in the flesh who dwelt among us. This is a truth the religious were either incapable of seeing or unwilling to see, and for that Jesus declares them as being blind to the truth, blind toward God, and that they remain blinded by their self-righteousness.

This is both a narrative of Jesus mission as the Christ, and a warning to us in this day and time, that we do not follow the failures of the Pharisees' persistent unbelief and rejection of Jesus' message because of our self-righteousness, leaving us in a state of condemnation.

As you read this chapter, please recognize the irony and keep in mind that The Eternal and Almighty God is standing before His creation, explaining to them that He has come to redeem them from their sins and from destruction and they reject Him, and argue with Him, saying they know more than Him, calling Him sinful.

Healing the Man Born Blind

John 9:1, As *Jesus* passed by, He saw a man *who had been* blind from birth. Verse **2**. And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he would be born blind?” Verse **3**. Jesus answered, “*It was* neither *that* this man sinned, nor his parents; but *it was* so that the works of God might be displayed in him.

(Commentary Break): *The stage is set. This man had been blind from birth in preparation for this moment – so that the works of God might be displayed in him. I can hear the objections now. ‘Could God be that cruel for His own purposes?’ If you or someone you know or have heard about, has suffered or is suffering a malady, ask yourself “is it an unfortunate happenstance, a sad coincidence, or could it be so the works of God might be displayed?” This is a question only you can ask of yourself, because only you can answer such a question for yourself. But if you truly believe that God is omniscient, omnipresent and omnipotent, you must believe these two things: (1) Nothing happens by accident. Like it or not, everything has a purpose. (2). God causes all things to work together for the good of those who love Him and are of those who are called according to His purpose! This is a profound truth for those who can see. (End Commentary Break).*

Verse **4**. We must carry out the works of Him who sent Me as long as it is day; night is coming, when no one can work. Verse **5**. While I am in the world, I am the Light of the world.”

(Commentary Break): *Once again, the [mysterion](#) of the Word of God. This is an example of Jesus speaking in terms and language of the Kingdom of God which is being manifest in the natural realm of His creation. Jesus is revealing that He is indeed on mission from His Father and that the time allotted for His works is limited. He has clearly included you, His followers, in these Works. (We must carry out the works of Him who sent Me). He is saying that a time is coming when His Work is finished and there will be no help for those who have failed to respond to Him. He emphasizes this saying “While I am in the world, I am the Light of the world”, because there is a moral, spiritual and physical darkness coming, a time of judgement, that no one can escape. (End Commentary Break).*

Verse **6**. When He had said this, He spit on the ground, and made mud from the saliva, and applied the mud to his eyes, verse **7**, and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he left and washed, and came *back* seeing. Verse **8**. So the neighbors, and those who previously saw him as a beggar, were saying, “Is this not the one who used to sit and beg?” Verse **9**. Others were saying, “This is he,” *still* others were saying, “No, but he is like him.” The man himself kept saying, “I am *the one*.” Verse **10**. So they were saying to him, “How then were your eyes opened?” Verse **11**. He answered, “The man who is called Jesus made mud, and spread *it* on my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.” Verse **12**. And they said to him, “Where is He?” He said, “I do not know.”

Controversy over the Man

Verse 13. They brought the man who was previously blind to the Pharisees. Verse 14. Now it was a Sabbath on the day that Jesus made the mud and opened his eyes. Verse 15. Then the Pharisees also were asking him again how he received his sight. And he said to them, “He applied mud to my eyes, and I washed, and I see.” Verse 16. Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was dissension among them. Verse 17. So they said again to the man who was blind, “What do you say about Him, since He opened your eyes?” And he said, “He is a prophet.”

Verse 18. The Jews then did not believe *it* about him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight, verse 19, and they questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?” Verse 20. His parents then answered and said, “We know that this is our son, and that he was born blind; verse 21, but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.” Verse 22. His parents said this because they were afraid of the Jewish leaders; for the Jews had already reached the decision that if anyone confessed Him to be Christ, he was to be excommunicated from the synagogue. Verse 23. *It was* for this reason *that* his parents said, “He is of age; ask him.”

(Commentary Break): *“The Jews had already reached the decision that if anyone confessed Him to be Christ, he was to be excommunicated from the synagogue.” Their minds were made up ahead of time. This is the condition of many in our day and time and their fate will be the same as the Jews.* (End Commentary Break).

Verse **24**. So for a second time they summoned the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.” Verse **25**. He then answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.” Verse **26**. So they said to him, “What did He do to you? How did He open your eyes?” Verse **27**. He answered them, “I told you already and you did not listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?” Verse **28**. They spoke abusively to him and said, “You are His disciple, but we are disciples of Moses. Verse **29**. We know that God has spoken to Moses, but as for this man, we do not know where He is from.”

(Commentary Break): *Jesus heals the man blind from his birth and there were witnesses. The Jews interrogated the man and his parents. The Jewish leader interrogate the man a second time. The evidence is gathered, but “The Jews had already reached their decision.”* (End Commentary Break).

Verse **30**. The man answered and said to them, “Well, here is the amazing thing, that you do not know where He is from, and *yet* He opened my eyes! Verse **31**. We know that God does not listen to sinners; but if someone is

God-fearing and does His will, He listens to him. Verse 32. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. Verse 33. If this man were not from God, He could do nothing.” Verse 34. They answered him, “You were born entirely in sins, and yet you are teaching us?” So they put him out.

(Commentary Break): *Here is the simple but sound logic of the man*

(1). *“Well, here is the amazing thing, that you do not know where He is from, and yet,*

(2). *He opened my eyes! The man is saying that where Jesus is from is irrelevant to him!*

(3). *We know that God does not listen to sinners; but if someone is God-fearing and does His will, He listens to him.*

(4). *Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind.*

(5). *If this man were not from God, He could do nothing.”*

(6). *The Jews answered him saying, “You were born entirely in sins, and yet you are teaching us?”*

(7). *So the Jewish leaders put the man who had been blind out of their presence. (End Commentary Break).*

Jesus Affirms His Deity

Verse **35**. Jesus heard that they had put him out, and upon finding him, He said, “Do you believe in the Son of Man?” Verse **36**. He answered by saying, “And who is He, Sir, that I may believe in Him?” Verse **37**. Jesus said to him, “You have both seen Him, and He is the one who is talking with you.” Verse **38**. And he said, “I believe, Lord.” And he worshiped Him. Verse **39**. And Jesus said, “For judgment I came into this world, so that those who do not see may see, and those who see may become blind.”

(Commentary Break): *The man who had been blind from birth has received both his natural and his spiritual sight – and now he is being saved!* (End Commentary Break).

Verse **40**. Those who were with Him from the Pharisees heard these things and said to Him, “We are not blind too, are we?” Verse **41**. Jesus said to them, “If you were blind, you would have no sin; but now *that* you maintain, ‘We see,’ your sin remains.

(Commentary Break): *In this context, Jesus is speaking to the Pharisees, who were religious leaders in Israel. The term "blind" here is metaphorical, referring to spiritual blindness or ignorance. In biblical times, blindness was often seen as a physical ailment that rendered a person helpless, symbolizing a lack of understanding or insight. Jesus uses this metaphor to address the Pharisees' inability to recognize Him as the Messiah. This*

echoes [Isaiah 42:7](#), where the Messiah is prophesied to open the eyes of the blind, both physically and spiritually.

Here, Jesus suggests that if the Pharisees were truly ignorant of their spiritual state, they would not be held accountable for their sin. This reflects a biblical principle found in [Leviticus 5:17](#), where unintentional sin is treated differently from willful disobedience. The concept of accountability is central in Scripture, as seen in [James 4:17](#), which states that knowing the right thing to do and failing to do it is sin.

The Pharisees prided themselves on their knowledge of the Law and their spiritual insight. Their claim to "see" indicates their self-righteousness and confidence in their own understanding. This is reminiscent of [Proverbs 26:12](#), which warns about the danger of being wise in one's own eyes. The Pharisees' claim contrasts with the humility required to truly understand spiritual truths, as seen in [Matthew 5:3](#), where Jesus blesses the poor in spirit.

Jesus concludes by stating that their guilt remains because they refuse to acknowledge their spiritual blindness. This is a direct indictment of their hypocrisy and rejection of Jesus as the Light of the World ([John 8:12](#)). The concept of remaining in guilt is tied to the idea of unrepentance and hardness of heart, as seen in [Hebrews 3:12-13](#). The Pharisees' persistent unbelief and rejection of Jesus' message leave them in a state of condemnation, as highlighted in [John 3:19-20](#), where people love darkness rather than light because their deeds are evil. (Note: the

foregoing four paragraphs are taken from BibleHub.com Study Bible).
(End Commentary Break).

It is glaringly obvious that we, the postmodern Church, are increasingly behaving like the Jewish religious leaders as cited in this chapter. We say we believe, but our beliefs are based on our church forerunner's ideas, traditions, and upon our experiences. We do not follow Jesus, thinking as He thinks, acting as He acts and doing as He does. We have modified and even perverted His Word to satiate our own wants, thoughts, ideas, desires and demands. We have strayed far from what The Living Word says, demonstrated to us and warned that if we depart from His Ways we will perish. It is the one who "endures to the end, who will be saved". We should repent quickly, for the Kingdom of Heaven is now at hand!

THE BOOK OF JOHN, Chapter 10



The Parable of The Good Shepherd, Jesus Asserts His Deity

It is easier for a contemporary Christian to read these words from John chapter ten as simply a narrative about Jesus claiming to be The Good Shepherd (The Lord) of God's people, than it is to understand the astounding-to-unbelievable claims Jesus is making. And to the Jew, the nature of Jesus remarks are both astounding and outrageous. Jesus opens the doors of a spiritual reality, revealing the truth of a relationship to God through His Son, (the Messiah). He explains this in ways that are unmistakable to the Jew. (And this same truth, later, is to be applied to all people claiming the name of Christian).

Each person who reads this should be asking, at the least, these two questions: "Am I hearing the voice of God through the one I am following?", and, "Does the one appointed over me for my spiritual safety, hear and follow the voice of Christ?".

Be reminded these words are inspired by God, have been recorded and preserved and are meant for our instruction, our rebuke and correction for our training in righteousness.

Parable of the Good Shepherd

Verse 1. “Truly, truly I say to you, the one who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. Verse 2. But the one who enters by the door is a shepherd of the sheep. Verse 3. To him the doorkeeper opens, and the sheep listen to his voice, and he calls his own sheep by name and leads them out.

(Commentary Break): *These metaphors are laden and rich both with spiritual truth that leads to life and warnings against deceit.*

The “door of the sheepfold” is God’s Word. (John 1:1-3, 14, tells us that “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth.”) “The sheepfold” is God’s protective enclosure of safety for His sheep, His redeemed followers.

When anyone claiming to be a leader or a protector of His sheep who “does not enter by the door into the fold of the sheep” – in other words, He does not adhere strictly to the Word of God, he innovates, violates or abrogates God’s clear instructions, “he is a thief and a robber”. There is no room for error here. Ignorance of God’s Word is no excuse – it is one of many clear violations that disqualifies a person from representing Christ as a leader, pastor, teacher or prophet.

“But the one who enters by the door is a shepherd of the sheep. To him the doorkeeper opens, and the sheep listen to his voice, and he calls his own sheep by name and leads them out.” The doorkeeper (gatekeeper)

represents the Holy Spirit who opens the door for the Good Shepherd and for those who represent Him today. Do not be deceived. I am heartbroken and alarmed that so many churches are being led by thieves and robbers. They excuse embracing homosexuality in leadership; turn a blind eye to sexual deviancy and promiscuity; they allow women to preach and rule over the men; they raid the treasury for their own profits; they seek success, fame, glory and admiration. You know them – you see them – avoid them. Flee from them or you are complicit in their evil and wicked deeds and you will share in paying the consequences. (End Commentary Break).

Verse 4. When he puts all his own *sheep* outside, he goes ahead of them, and the sheep follow him because they know his voice. Verse 5. However, a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.” Verse 6. Jesus told them this figure of speech, but they did not understand what the things which He was saying to them meant.

(Commentary Break): *The true sheep of God willingly follow the Shepherd – in other words they hear the Word of God and practice that Word by following it. But if you hear strange teachings, this is the voice of a stranger. Flee and call to the other sheep to flee. Do not be like those who heard these words from Jesus and did not understand what the things which He was saying to them meant. Know the Word of God and follow it. (End Commentary Break)*

Verse **7**. So Jesus said to them again, “Truly, truly I say to you, I am the door of the sheep. Verse **8**. All those who came before Me are thieves and robbers, but the sheep did not listen to them. Verse **9**. I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. Verse **10**. The thief comes only to steal and kill and destroy; I came so that they would have life, and have *it* abundantly.

Verse **11**. “I am the good shepherd; the good shepherd lays down His life for the sheep. Verse **12**. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees; and the wolf snatches them and scatters *the flock*. Verse **13**. *He flees* because he is a hired hand and does not care about the sheep.

(Commentary Break): *Verses seven through thirteen are clear and plain language. Jesus makes clear the choice and the consequences at stake. “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. The thief comes only to steal and kill and destroy; I came so that they would have life, and have it abundantly.” You can attend a church all of your life and still find that you will have been robbed of life, killed in your soul and you will be destroyed. We must put our own selfish desires to death and be born again and follow the True Shepherd.*

Listen, please. If you are attending a church or following a man (or, God forbid, a woman) who puts themselves forward as a representative of Christ, and who has a cloud of suspicion hanging over them – flee. The

man of God appointed to pastor God's sheep will lead a holy and humble life, blameless and will live his life above reproach – and he will know the Word of God and be able to correctly preach and practice that word. A “hired hand” is not like this. He is there for the paycheck, the recognition, for what he can get for himself. These kind are usually cowardly in the face of opposition, controlling, unrelenting in disputes, and spiritually abusive. (End Commentary Break).

Verse **14**. I am the good shepherd, and I know My own, and My own know Me, verse **15**, just as the Father knows Me and I know the Father; and I lay down My life for the sheep. Verse **16**. And I have other sheep that are not of this fold; I must bring them also, and they will listen to My voice; and they will become one flock, *with* one shepherd. Verse **17**. For this reason the Father loves Me, because I lay down My life so that I may take it back. Verse **18**. No one has taken it away from Me, but I lay it down on My own. I have authority to lay it down, and I have authority to take it back. This commandment I received from My Father.”

(Commentary Break): It is noteworthy that Jesus is forecasting His coming death as the substitutionary sacrifice for the sins of many. And that He now comments that He has other sheep – Gentile sheep – that are not of this (Jewish) fold; He says He must bring them also, and that they will listen to His voice; and that they will become one flock, with one shepherd. Obviously, this would have been a mystery at this point in time. Jesus is speaking a prophetic truth which is, as is always the case, coming to pass. It is just no possible to over-emphasize the importance of what

Jesus is saying in this chapter and in these verses and is still true and applicable today. (End Commentary Break).

Verse 19. Dissension occurred again among the Jews because of these words. Verse 20. Many of them were saying, “He has a demon and is insane. Why do you listen to Him?” Verse 21. Others were saying, “These are not the words of one who is demon-possessed. A demon cannot open the eyes of those who are blind, can it?”

Jesus Asserts His Deity

Verse 22. At that time the Feast of the Dedication (Now known as Hanukkah, also known as the Feast of Lights) took place in Jerusalem; verse 23, it was winter, and Jesus was walking in the temple *area*, in the portico of Solomon. Verse 24. The Jews then surrounded Him and *began* saying to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.” Verse 25. Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. Verse 26. But you do not believe, because you are not of My sheep. Verse 27. My sheep listen to My voice, and I know them, and they follow Me; verse 28, and I give them eternal life, and they will never perish; and no one will snatch them out of My hand. Verse 29. My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. Verse 30. I and the Father are one.”

(Commentary Break): *Rather than comment here, I ask you to imagine. Imagine walking with Jesus and asking Him “are you the Christ” and His response is “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. But you do not believe, because you are not of My sheep.” This is still the litmus test today. You can be walking with Him and ask (through prayer), “are you the Christ?”. Don’t be afraid to ask. The Apostle John asked this very question as he was facing his death, (see [Luke 7:18-23](#)). You see, we are redeemed by Christ and saved from the coming Messianic judgments by God’s grace, through our faith in Christ Jesus. It is not of ourselves, It is a gift of God. So, yes. Ask in faith. Seek and knock and He will give all these things to you! (End Commentary Break).*

Verse **31**. The Jews picked up stones again to stone Him. Verse **32**. Jesus replied to them, “I showed you many good works from the Father; for which of them are you stoning Me?” Verse **33**. The Jews answered Him, “We are not stoning You for a good work, but for blasphemy; and because You, being a man, make Yourself *out to be* God.” Verse **34**. Jesus answered them, “Has it not been written in your Law: ‘I SAID, YOU ARE GODS’? Verse **35**. If he called them gods, to whom the word of God came (and the Scripture cannot be nullified), verse **36**, are you saying of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? Verse **37**. If I do not do the works of My Father, do not believe Me; verse **38**, but if I do *them*, even though you do not believe Me, believe the works, so that you may know and understand that

the Father is in Me, and I in the Father.” Verse **39**. Therefore, they were seeking again to arrest Him, and He eluded their grasp.

(Commentary Break): *(From BibleHub.com bible study), This phrase, : ‘I SAID, YOU ARE GODS’?, is a direct quotation from [Psalm 82:6](#), where God addresses the judges of Israel, calling them "gods" because of their role as representatives of divine justice. In the cultural and historical context, judges and leaders were seen as God's agents on earth, tasked with upholding His laws and justice. Jesus uses this reference to argue that if human judges can be called "gods" in the Scriptures, then it is not blasphemous for Him, the Son of God, to claim a unique relationship with the Father. This argument underscores Jesus' divinity and His fulfillment of Old Testament types and prophecies concerning the Messiah. (End Commentary Break).*

Verse **40**. And He went away again beyond the Jordan to the place where John was first baptizing, and He stayed there. Verse **41**. Many came to Him and were saying, “While John performed no sign, yet everything John said about this man was true.” Verse **42**. And many believed in Him there. (End Chapter 10 text).

It should seem incredible, then and now, that even after His testimony, His amazing works (miracles), that there continue to be dissension and divisions. But these same dissensions and divisions concerning Jesus continue to this day – and in fact, the religious and doctrinal [fractures](#)

outside and inside the church have become chasms. It would appear that the church in 2025 is divided against itself. But that is not the case.

It is true that the enemy has invaded the church in a last ditch effort to thwart and pervert the Gospel Message and the mission and cause of Jesus as the [Christ](#). God has addressed the shortcomings of the Church in a message to the seven churches in [Revelation chapters 2 and 3](#). But for now, God has said we are to tend to the “wheat” (the true believers) in the church and that He will remove the tares (the weeds or the non-believers) from our midst in the final harvest (see [Matthew 13:30](#)).

So, what may appear to be an errant or deliberately rebellious church is actually a counterfeit of Jesus’ Church, the Body of Christ. (The term "counterfeit church of Satan" often refers to groups or organizations that mimic true Christian teachings but promote false doctrines, misleading followers away from genuine faith. These groups are seen as deceptive, using tactics similar to those of Satan to lead people astray from the truth of the gospel. The term "Counterfeit Church of Satan" refers to religious groups or movements that mimic true Christian teachings but distort them to promote false doctrines. These groups often present themselves as legitimate expressions of faith while leading followers away from the core truths of Christianity.

Characteristics of Counterfeit Churches

Attribute	Description
Deceptive Teachings	They often teach doctrines that sound similar to biblical truths but are misleading.
Charismatic Leadership	Leaders may use flattery and persuasive speech to attract and retain followers.
False Miracles	Some may claim to perform miracles or signs that are not genuine, aiming to deceive.
Focus on Emotional Experience	Emphasis on feelings over scriptural truth can lead to a shallow understanding of faith.

Biblical Warnings

The Bible warns against such counterfeits. For instance, the Apostle Paul cautioned that Satan disguises himself as an "angel of light" (2 Corinthians 11:14), indicating that false teachings can appear attractive and convincing.

Conclusion

Recognizing the counterfeit church involves understanding the core tenets of true Christianity and being vigilant against teachings that deviate from biblical principles. Engaging with scripture and seeking genuine spiritual guidance are essential steps in avoiding deception.

You will know them by their fruit. (see [Spiritual Counterfeit by Tim Challies](#) and [GotQuestions.Org](#)).

We must be [Berean](#), diligent in examining the Scriptures, as exemplified by the Bereans in [Acts 17:10-12](#), who carefully checked the teachings of Paul and Silas against the Old Testament to verify their truth. This approach emphasizes the importance of seeking truth through prayer and personal study of the Bible.

THE BOOK OF JOHN, Chapter 11



The death and resurrection of Lazarus, The conspiracy to kill Jesus

Reading this just as a ‘story’ may well just leave you with idle information. Although informative, instructional and emotionally provocative, one must grasp the foreshadowing prophetic nature, and the inherent spiritual conflict and the tenacity, the driving force and power of God, in these events. We must learn that even in the most trying and challenging circumstances the nature of God, His goodness, His mercy and His redemptive power is always triumphant and that we are called and made in that image of Him. Above all, however, remember that this is not a “story” at all. This is the truth of real events!

Additionally, throughout this chapter Jesus is teaching and demonstrating that He was (and is) sent by the Father with a three-fold purpose: (1) To do the Will of the Father, (2) to seek and save the lost, and to reconcile people with God, (3) to pay the ‘sin penalty’ of death by His own death, for those who would believe and follow Him. Everything else, everything He said, taught and did,

exemplified and magnified His purpose. We, as Christians, are called to follow His example and purpose exactly as He commanded. (Any variation, deviation or improvisation from Jesus' model is a fraud. Thinking you can make your life better now, enriching yourself in this world, using the Gospel as your method or excuse makes you a wolf among the sheep. We find peace in Christ, knowing we are to be witnesses (see Acts 1:8) which literally translates to the word 'martyrs' for Jesus. We are to do the Will of the Father; we are to seek the lost and bring them to The Savior; we are to, in a very real way, pay the sin penalty of death, by dying to self – crucifying our flesh – and walk in a new life with Christ Jesus).

The Death and Resurrection of Lazarus

Verse **1**. Now a certain man was sick: Lazarus of Bethany, the village of Mary and her sister Martha. Verse **2**. And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

(Commentary Break): These opening verses give us a location, identifies several of the main characters and lays out the plot.

Lazarus is a central figure in this chapter, and his name means "God has helped." Lazarus can be considered a type and condition of every-man and every-women. We all are in need of God's help and of His intervention in our lives.

Mary and Martha are well-known figures in the Gospels, particularly for their interactions with Jesus. Mary is often associated with devotion and worship, as seen in her anointing of Jesus' feet ([John 12:3](#)), while Martha is known for her service and hospitality ([Luke 10:38-42](#)). Their relationship with Jesus is intimate and personal, highlighting the human aspect of His ministry and the importance of faith and relationship with Him. Again, one might see the necessity of our own “devotion and worship” and “service and hospitality” as a follower of Jesus. This is no mistake or coincidence in scriptures. It is a model and a pattern for us to follow. This is simply another way to say that are always to ‘read ourselves into the scriptures’. (End Commentary Break)

Verse **3**. So the sisters sent *word* to Him, saying, “Lord, behold, he whom You love is sick.” Verse **4**. But when Jesus heard *this*, He said, “This sickness is not meant for death, but *is* for the glory of God, so that the Son of God may be glorified by it.” Verse **5**. (Now Jesus loved Martha and her sister, and Lazarus.) Verse **6**. So when He heard that he was sick, He then stayed two days *longer* in the place where He was. Verse **7**. Then after this He said to the disciples, “Let’s go to Judea again.” Verse **8**. The disciples said to Him, “Rabbi, the Jews were just now seeking to stone You, and *yet* You are going there again?” Verse **9**. Jesus replied, “Are there not twelve hours in the day? If anyone walks during the day, he does not stumble, because

he sees the light of this world. Verse **10**. But if anyone walks during the night, he stumbles, because the light is not in him.”

(Commentary Break): *“So the sisters sent word to Him, saying, “Lord, behold, the one whom you love is sick”; the word love here, is ‘phileó’, From [philos](#); to be a friend to (fond of an individual or an object), i.e. Have affection for (denoting personal attachment, as a matter of sentiment or feeling. This is the same word used in John 5:20, “For the Father **loves** (‘phileó’) the Son and shows Him all things that He Himself is doing.” The term signals intimate delight, assuring readers that redemptive revelation flows from a Father who cherishes His Son. The risen Christ affirms the same reality to you, His disciple: “For the Father Himself **loves** you, because you have loved Me and have believed that I came from God” (Biblehub) ([John 16:27](#)). Jesus has said in John 15:15 that He considers you His friend, emphasizing our close personal relationship – and yes, as the song reminds us, what a friend we have in Jesus.*

Jesus reminds the sisters that Lazarus’ sickness is not meant for death, but is for the glory of God, so that the Son of God may be glorified by it.

The disciples became alarmed that they and Jesus would dare go back to Judea because the Jews there were seeking to kill Him.

It is at this point that Jesus uses a complex metaphor saying “Are there not twelve hours in the day?”, contrasting light and darkness, daytime and nighttime, while at the same time comparing walking

in the Light of God which gives insight, wisdom and discernment versus walking in the darkness of evil which cause one to stumble and fall in defeat from ignorance.

He is also pointing out that you must act at the precise moment in time, and the time Jesus would have referred to, from an ancient Greek word 'kairos', meaning "the right or critical moment", which signifies a qualitative time for action, contrasted with 'chronos', which refers to chronological or sequential time. Kairos is a frame of time which is passing, and the window of opportunity will last only for a specified period. You must 'go through that window of time when it is presented, or the opportunity is lost.

(This is important to know because Jesus always refers us to the correct time for you to act – for example, when He refers to the 'end of the age' in the Gospels, Jesus speaks primarily in the future tense; but when He refers to these very same days in the book of The Revelation, He speaks in the aorist tense, which is saying "what was, is now and shall be in the future". It is a continuous action which will be fulfilled only when Jesus culminates the age.

Another example is found in 2 Corinthians 6:2 when the Apostle Paul says, "Today is the day of your salvation", he emphasized the urgency and the immediacy of God's grace for your salvation. (End Commentary Break).

Verse 11. This He said, and after this He said to them, "Our friend Lazarus has fallen asleep; but I am going so that I may awaken him

from sleep.” Verse **12**. The disciples then said to Him, “Lord, if he has fallen asleep, he will come out of it.” Verse **13**. Now Jesus had spoken of his death, but they thought that He was speaking about actual sleep. Verse **14**. So Jesus then said to them plainly, “Lazarus died, verse **15**, and I am glad for your sakes that I was not there, so that you may believe; but let’s go to him.” Verse **16**. Therefore Thomas, who was called Didymus, said to *his* fellow disciples, “Let’s also go, so that we may die with Him!”

(Commentary Break): *It is clear now that Jesus has chosen the “Kairos” moment, “the right or critical moment”, which signifies a qualitative time for action. Why does this matter in general? Because all of us, as Christians, need to seek God and know our “Kairos moments”, whether as a witness of Jesus, a Warrior of the Cross, in serving, testifying, pulling down strongholds, defending the faith or any calling or mission from God. When we act in concert with God’s voice and according to His timing and see His Hand move, we to will believe!*

(Just as a matter of interest, Thomas remarks “Let’s also go, (with Jesus to Judea) so that we may die with Him!” Some commentators will say this shows Thomas’ willingness to die with Jesus. But, considering Thomas’ doubting nature (see [John 20:24-29](#)) perhaps he was sarcastically lamenting the wisdom of going to Judea? If so, Thomas was missing the “Kairos moment”. Once

again, this should serve as a caution to all of us who are following Jesus to get ready and stay ready. (End Commentary Break).

Verse 17. So when Jesus came, He found that he had already been in the tomb four days. Verse 18. Now Bethany was near Jerusalem, about fifteen stadia (about 2 miles) away; verse 19, and many of the Jews had come to Martha and Mary, to console them about *their* brother. Verse 20. So then Martha, when she heard that Jesus was coming, went to meet Him, but Mary stayed in the house. Verse 21. Martha then said to Jesus, “Lord, if You had been here, my brother would not have died. Verse 22. Even now I know that whatever You ask of God, God will give You.” Verse 23. Jesus said to her, “Your brother will rise *from the dead*.” Verse 24. Martha said to Him, “I know that he will rise in the resurrection on the last day.” Verse 25. Jesus said to her, “I am the resurrection and the life; the one who believes in Me will live, even if he dies, verse 26, and everyone who lives and believes in Me will never die. Do you believe this?” Verse 27. She said to Him, “Yes, Lord; I have come to believe that You are the Christ, the Son of God, *and* He who comes into the world.”

(Commentary Break): *I suggest reading the 10 preceding verses again and give consideration to what you are ‘hearing’. Martha sounds accusatory, confused and her statements are contradictory. It is as if she is saying, “Jesus, I believe in you and I believe you, but...”. This reminds me of how so many people view God. “I believe in you, but, why aren’t things going my way – the way I imagined*

they should go so I could be pleased with the chain of events and their outcome – implying that we know better than God. And unfortunately, so many people get angry with God when things don't go their way or if they have to face a tragedy or a difficulty. This reveals our lack of understanding about our relationship with God, His plan and purpose for us, our lack of faith in God and our complete failure to understand the sovereignty of God. This is a serious condition for any believer. However, rather than impatience, Jesus explains to Martha the purpose of the events of this moment.

(What follows is very technical and is spoken from God's perspective of and reality in time. He sees the past, present and future as one entire whole – it is all occurring at the same instance with God. And since our perspective of time is linear, we often have trouble grasping these amazing realities of God).

*“Verse **23**. Jesus said to her, “Your brother **will rise from the dead.**” This spoken in **the present tense**. However, Martha misunderstand Jesus and says to Him, “**I know that he will rise in the resurrection on the last day.** (spoken in **the future tense**).” Verse **25**. But Jesus **says** (in **the aorist tense**, indicating to her that what He is saying is continuously true, has already occurred, is presently occurring and will continue to occur into the future) , “**I am** (spoken in **the present tense**) **the resurrection** (anastasis), meaning “a standing up again”, i.e. literally a resurrection from death, now, standing*

before you. I.e., death has no dominion and no place in me nor in my presence. (I am) *the life*; (This is simply a staggering truth) *and the one who believes (present tense) in Me will live, even if he dies (aorist tense), verse 26, and everyone who lives and believes in Me will never die. Do you believe this?* This is the eternal truth. If we will not or cannot accept this, then there is a great chance that we can never fully understand or trust God, His ways or His plans for our lives. Sadly, we will live in the middle ground of doubt, worry and fear. Just know that God loves us so much that He gave His only Son for us, that we should not perish. Therefore all things are always working for our good – that is for those who love God and are called according to His purpose. And the **PURPOSE** of God's plan is found in [Daniel 9:24](#):

- 1) "to finish transgression," (that is, to end man's rebellion toward God),
- 2) "to put an end to sin," (that is, to bring an end to sin),
- 3) "to atone for wickedness," (that is, to make amends or reparation for wickedness),
- 4) "to bring in everlasting righteousness," (that is, the quality of being morally right or justifiable),
- 5) "to seal up vision and prophecy," and (that is, to confirm these prophetic visions),

6) “to anoint the most holy.” (that is, to anoint, or to confer divine or holy office upon; in this case the Holy One, Jesus.).

We are included in God’s **PURPOSE**. His **METHOD** as found in [Daniel 12](#) which is that,

- 1) Many will be cleansed,
- 2) Many will be purified,
- 3) They will be made spotless and,
- 4) They will be refined.
- 5) Will live eternally with God.

(also see [Romans 8:28](#)). (End Commentary Break).

Verse **28**. When she had said this, she left and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” Verse **29**. And when she heard *this*, she got up quickly and came to Him.

Verse **30**. Now Jesus had not yet come into the village, but was still at the place where Martha met Him. Verse **31**. Then the Jews who were with her in the house and were consoling her, when they saw that Mary had gotten up quickly and left, they followed her, thinking that she was going to the tomb to weep there. Verse **32**. So when Mary came *to the place* where Jesus was, she saw Him and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not

have died.” Verse **33**. Therefore when Jesus saw her weeping, and the Jews who came with her *also* weeping, He was deeply moved in spirit and was troubled, verse **34**, and He said, “Where have you laid him?” They said to Him, “Lord, come and see.” Verse **35**. Jesus wept. Verse **36**. So the Jews were saying, “See how He loved him!” Verse **37**. But some of them said, “Could this man, who opened the eyes of the man who was blind, not have also kept this man from dying?”

(Commentary Break): *It is widely known and repeated that the shortest verse in the Bible is verse 35, “Jesus wept”, and it is the most misunderstood and misinterpreted. Most every commentary will tell you that Jesus was mournful, sorrowful and sad over Lazarus’ death. Please, dear friend, Jesus has just explained to Martha and now to Mary, in length, that Lazarus is not dead, but just sleeping, a figure of speech to say that it is temporary and he will shortly ‘awaken’. He has explained that Lazarus will live again, now and not just in the resurrection. So why would Jesus mourn Lazarus’ death? He would not and He did not. This word carries with it a guttural sorrow and mourning but it is because of the lack of faith and the inability of His followers to understand what Jesus is saying and doing. They fail to see that He is indeed the Son of God in the flesh.*

If we find ourselves in the same situation, bearing all our burdens and grief without complete faith in Him, is something to be mourned about, indeed. (End Commentary Break).

Verse 38. So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. Verse 39. Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been *dead* four days." Verse 40. Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" Verse 41. So they removed the stone. And Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. Verse 42. But I knew that You always hear Me; nevertheless, because of the people standing around I said *it*, so that they may believe that You sent Me." Verse 43. And when He had said these things, He cried out with a loud voice, "Lazarus, come out!" Verse 44. Out came the man who had died, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."

Verse 45. Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. Verse 46. But some of them went to the Pharisees and told them the things which Jesus had done.

(Commentary Break). *These foregoing verses speak for themselves on this matter. "Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him." But please do not miss the lurking evil, the darkened and selfish hearts that run to the Pharisees.* (End Commentary Break).

Conspiracy to Kill Jesus.

Verse **47**. Therefore the chief priests and the Pharisees convened a council meeting, and they were saying, “What are we doing in regard to the fact that this man is performing many signs? Verse **48**. If we let Him *go on* like this, all *the people* will believe in Him, and the Romans will come and take over both our place and our nation.”

Verse **49**. But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all, verse **50**, nor are you taking into account that it is in your best interest that one man die for the people, and that the whole nation not perish *instead*.” Verse **51**. Now he did not say this on his own, but as he was high priest that year, he prophesied that Jesus was going to die for the nation; verse **52**, and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

Verse **53**. So from that day on they planned together to kill Him.

(Commentary Break). These verses reveal a complex social, religious, governmental and military matter. From BibleHub.com commentary we read, that “the religious leaders are expressing concern over Jesus' growing influence. This phrase highlights their fear of losing control and authority. The miracles and teachings of Jesus were drawing large crowds, which threatened the established

religious order. The leaders were worried that Jesus' popularity would undermine their power and influence over the people.

The leaders acknowledge the compelling nature of Jesus' works and words. This phrase indicates their awareness of the potential for widespread belief in Jesus as the Messiah. It reflects their fear that Jesus' message could lead to a mass movement that would challenge their authority. The leaders' concern was not just theological but also political, as they feared the implications of a large following.

The Roman Empire had control over Judea, and the Jewish leaders were concerned about maintaining peace and order to avoid Roman intervention. This phrase reflects their fear that a messianic movement could be seen as a rebellion against Roman rule, prompting a military response. The leaders were trying to prevent any action that might provoke the Romans and lead to the loss of their limited autonomy.

The leaders feared that Roman intervention could lead to the destruction of the Temple, as had happened in the past. The Temple was not only a religious center but also a source of power and prestige for the Jewish leaders, making its preservation crucial to them.

The leaders were concerned about the survival of the Jewish nation under Roman rule. They feared that any unrest could lead to severe repercussions, including the loss of their national identity and

autonomy. This phrase underscores the political and nationalistic concerns of the leaders, who were trying to balance their religious authority with the practical realities of Roman occupation. Their fear was ultimately realized in 70 A.D. when the Romans destroyed Jerusalem and the Temple, fulfilling Jesus' prophecy in Matthew 24:2. It is indeed interesting how, despite their strongly held belief of a coming Messiah is obscured by their earthly possessions of their religious order, the national state of Israel, their power, wealth and influence. So it is for us in our day. Please, dear friends, let's learn from this and relinquish our grip on our natural lives so God can release us from the grip the world has on our futures. (End Commentary Break).

Verse **54**. Therefore, Jesus no longer *continued to* walk publicly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim (*double ash heap / I shall be fruitful*); and there He stayed with the disciples.

Verse **55**. Now the Passover of the Jews was near, and many went up to Jerusalem from the country prior to the Passover, in order to purify themselves. Verse **56**. So they were looking for Jesus, and saying to one another as they stood in the temple *area*, “What do you think; that He will not come to the feast at all?” Verse **57**. Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might arrest Him. (End text for Chapter 11).

We can see many examples throughout history, and even in our own day, where good men are murdered and assassinated for no other reason than their goodness. They stand as an obstacle of in the face evil and selfish people, and they hate it, just as John 3:19-20 states, “The Light, (Jesus), has come into the world, and people loved the darkness rather than the Light ; for their deed were evil. For everyone who does evil, hates the Light, and does not come to the Light, so that their deeds will not be exposed”.

But our calling and purpose is found in John 3:21, “But the one, (those of us) who practice the truth come to the Light, so that his deeds will be revealed as having been performed in God.”

Jesus said to them, “My food is to do the will of Him who sent Me, and to accomplish His work.” (John 4:34). Jesus’ *earthly* ministry is complete. Let’s call that stage 1. Stage 2, This is our ministry. Jesus said, “I sent you to reap that for which you have not labored; others have labored, and you have come into their labor.” (John 4:38). We are to be found doing this work when Jesus returns to claim His own from this harvest. “Therefore be on the alert, for you do not know which day your Lord is coming. But [a]be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you must be ready as well; for the Son of Man is coming at an hour when you do not think *He will*.”

“Who then is the faithful and sensible slave whom his master put in charge of his household slaves, to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes. (Matthew 24:42-46). Then comes the Lord. The beginning of the End. Stage 3 is found in Matthew 24:29-31. “But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. And He will send forth His angels with A GREAT TRUMPET BLAST, and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.

We are near the end of stage 2, the Birth Pains ([Matthew 24:8](#)) of the tribulation period (seals 1 through 5). Then comes the rapture. Be found doing what He has commanded. Be ready or be left behind.

THE BOOK OF JOHN, Chapter 12



Mary anoints Jesus, Triumphal entry, Greeks seek Jesus, Jesus foretells His death

Focused. Through the unfolding events leading up to Jesus arrest and crucifixion, Jesus is ever focused on His Mission. Every step, every twist and turn always brings us back to His Purpose. He has not come to judge the world (at this time), but He has come to save it. He is clear that a day of judgment is coming and it will be through the Word that He is speaking. If any willfully deviates from His Word, they will be judged on the Last Day.

NOTE TO THEOLOGIANS, PASTORS, BIBLE TEACHERS, CHURCH LEADERS – those who carry influence within the church: If you continue to change, as you have been doing, even the smallest letter or stroke of a letter from the Law, or nullify one of the least of the commandments until all is accomplished, and teaches others *to do* the same, they shall be called least in the kingdom of heaven. And to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the

tree of life and from the holy city, which are written in this book. It is written.

Mary Anoints Jesus

John 12:1, Therefore, six days before the Passover, Jesus came to Bethany where Lazarus was, whom Jesus had raised from the dead.

(Commentary Break): This phrase situates the events in a specific timeframe, just before the Jewish festival of Passover, which commemorates the Israelites' exodus from Egypt. The timing is significant as it marks the beginning of the final week of Jesus' earthly ministry, leading to His crucifixion. Passover is a time of pilgrimage to Jerusalem, and many Jews would be traveling to the city, heightening the anticipation and tension surrounding Jesus' actions and teachings. The Passover lamb, central to the festival, is a type of Christ, the Lamb of God, who would soon be sacrificed for the sins of the world. (End Commentary Break).

Verse **2**. So they made Him a dinner there, and Martha was serving; and Lazarus was one of those reclining *at the table* with Him. Verse **3**. Mary then took a pound of very expensive perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. Verse **4**. But Judas Iscariot, one of His disciples, the one who intended to betray Him, said, verse **5**, “Why was this perfume not sold for three hundred denarii and *the proceeds* given to poor *people?*” Verse **6**. Now he said this, not because he cared about the poor,

but because he was a thief, and as he kept the money box, he used to steal from what was put into it. Verse 7. Therefore Jesus said, “Leave her alone, so that she may keep it for the day of My burial. Verse 8. For you always have the poor with you, but you do not always have Me.”

(Commentary Break): This could be the profile for all the “Judas’s” among us. Self-centered, vocal, money-oriented, false compassion, manipulative and a thief, (and please notice scriptures do not say “Judas stole” – it says he is a thief! Unfortunately, this kind of person usually believes they are “basically good people” and have even convinced themselves that they mean to do good. They can be charismatic and persuasive and with the right educational background or credentials they find their way into leadership roles within the church. But their core is rotten. They are predisposed to lie, cheat, steal and kill. The lesson here? Ask the right questions beforehand. Watch the behavior. Be discerning and don’t doubt that uneasy feeling they leave you with. And finally, pray and check yourself while you are at it. The Church deserves humility and devoted holiness of its servants.

All this said and in this particular instance, Jesus knew about Judas’ character and what he would do, ahead of time. Judas was allowed, by God to execute his nefarious plan of deceit and complicity in murder. It was written. (End Commentary Break).

Verse 9. The large crowd of the Jews then learned that He was there; and they came, not on account of Jesus only, but so that they might also see

Lazarus, whom He raised from the dead. Verse 10. But the chief priests planned to put Lazarus to death also, verse 11, because on account of him many of the Jews were going away and were believing in Jesus.

(Commentary Break): *“He came but to steal, kill and destroy”, found in John 10:10, is the description of Satan and his minions. This is their mission. So when Jesus refers to the Pharisees and chief priests as hypocrites, fools, blind guides, robbers, self-indulgent, whitewashed tombs, lawless, snakes, vipers (see [Matthew 23](#)), He is identifying them with Satan. Again in John 8:44, Jesus says to them, “Your father is the devil, and you want to do the desires of your father. He as a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he tells a lie, he speaks from his own nature, because he is a liar and the father of lies”.*

Let me say that anyone and everyone who practices these things are of the devil and no amount of good works or excellent oratory, (including sermons), will change that fact. You will know them by their fruits. You can see them in government, politics and they are in the church. And as pleasing as they may act, do not be fooled. Purge them out. (End Commentary Break).

The Triumphal Entry

Verse 12. On the next day, when the large crowd that had come to the feast heard that Jesus was coming to Jerusalem, verse 13, they took the branches of the palm trees and went out to meet Him, and *began shouting,*

“Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, indeed, the King of Israel!” Verse **14**. Jesus, finding a young donkey, sat on it; as it is written: verse **15**, “DO NOT FEAR, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY’S COLT.” Verse **16**. These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things for Him. Verse **17**. So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*. Verse **18**. For this reason also the people went to meet Him, because they heard that He had performed this sign. Verse **19**. So the Pharisees said to one another, “You see that you are not accomplishing anything; look, the world has gone after Him!”

(Commentary Break): Jesus’ message was clear and His actions were uncompromising. This instilled confidence and boldness in His disciples and stoke the flames of faith within them. When the people saw this fulfillment of prophecy being fearlessly played out before them, they went after Him. So it should me – must be – with us in these last days!

See these 2 video clips:

<https://youtube.com/shorts/jaR1zIVCAvE?si=4bGVrLjfudg6DbkU>

https://youtu.be/tgo7_H_xOw8?si=JS429ryyV7oWIgOL

(End Commentary Break).

Greeks Seek Jesus

Verse 20. Now there were some Greeks among those who were going up to worship at the feast; verse 21, these *people* then came to Philip, who was from Bethsaida of Galilee, and were making a request of him, saying, “Sir, we wish to see Jesus.” Verse 22. Philip came and told Andrew; *then* Andrew and Philip came and told Jesus. Verse 23. But Jesus answered them by saying, “The hour has come for the Son of Man to be glorified. Verse 24. Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Verse 25. The one who loves his life loses it, and the one who hates his life in this world will keep it to eternal life. Verse 26. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

(Commentary Break): *These verses carry four major turns of events: (1). The Greeks (Gentiles) were taking notice of Jesus and want to know more about Him. (2). Jesus is reminding His disciples that He came specifically for the House of Israel – the Jews. Jesus knows that Paul will come later as a messenger to the Gentiles. Therefore they cannot know enough about Him at this point, but they will after Jesus is glorified (crucified, buried, raised again to life and ascended). (3). Jesus is the “grain of wheat” that will bear much fruit – as will those who follow Him. There will be a great spreading of the Gospel and a multiplication of believers to come. (4). There is the promise for those who follow Him in life and in death, that they will be with Him (again) and the Father will honor them.*

We, Christians throughout the ages and particularly in our day, must know that we too are that grain of wheat which must fall into the earth and so our life in Christ will bear much fruit. If you or I love our life and loses it, if we hate our life in this world then you and I will keep it to eternal life. Only if we serve Him, and follow Him – in our life and our death, will we be where He is; and in this way we can be said to have served Him, and the Father will honor us.

Just going to church and calling ourselves Christians and participating in programs, yet sitting idly by watching the sky for His return will not do it. We must actually follow Him, doing as He as done. There is no other way. (I admit that I am humbled and broken and troubled as I write this).
(End Commentary Break).

Jesus Foretells His Death

Verse **27**. “Now My soul has become troubled; and what am I to say?

‘Father, save Me from this hour’? But for this purpose I came to this hour.

Verse **28**. Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified *it*, and will glorify *it* again.” Verse **29**. So the crowd who stood by and heard *it* were saying that it had thundered; others were saying, “An angel has spoken to Him!”

(Commentary Break): *Jesus soul is troubled? Yes. The word here for troubled is ‘tarassó’, meaning stirred, disturbed, terrified. It carries the idea of inner turmoil or outward commotion – a sudden shock that rattles the emotions. But He does not shrink back (see [Hebrews 10:39](#)). And in the*

face of this 'tarassó', Jesus prays, "what am I to say? 'Father, save Me from this hour'? But for this purpose I came to this hour". Father, glorify Your name." God responded to the Son and He will respond to you as you take this step as you follow Jesus. (End Commentary Break).

Verse **30**. Jesus responded and said, "This voice has not come for My sake, but for yours. Verse **31**. Now judgment is *upon* this world; now the ruler of this world will be cast out. Verse **32**. And I, if I am lifted up from the earth, will draw all *people* to Myself." Verse **33**. Now He was saying this to indicate what kind of death He was going to die.

(Commentary Break): *Jesus, through these few words, gives us a synopsis, a brief summary of what is to come: The Judgment; The defeat of Satan, the antichrist and their forces; the salvation and rapture of the saints of God.*

- 1. This Word is for us – so we will know. And now it has been said. "Now judgment is upon the world". There are no clearer words to say to us that the Judgment of God has begun. This is a clear statement by Jesus that the first phase of the Last Days, the End of the Age, the tribulation period, also called the period of the Birth Pains of the tribulation has begun (see [Matthew 24:4-8](#)).*
- 2. After the final Judgments (see Tribulation Seals six through the Tribulation Trumpets and the Tribulation Bowls), The King of Kings and the Lord of Lords defeats the forces of Satan, and he and the false prophet are bound and cast into the eternal lake of fire.*

3. *And He will be **lifted up** and **draw all people to Himself** – a picture both of salvation and of The Greek word from this term “rapture” is derived appears in [1 Thessalonians 4:17](#), translated “caught up.” The Latin translation of this verse used the word *rapturo*. The Greek word it translates is *harpazo*, which means to snatch or take away. (This is also seen in Matthew 24:30-31, “**And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. And He will send forth His angels with A GREAT TRUMPET BLAST, and THEY WILL GATHER,** (*episunagó* – to gather together; to bring together to others already assembled; to gather together in one place), **TOGETHER His elect from the four winds, from one end of the sky to the other.**” (End Commentary Break).*

Verse **34**. The crowd then answered Him, “We have heard from the Law that the Christ is to remain forever; and how *is it that* You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” Verse **35**. So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; also, the one who walks in the darkness does not know where he is going. Verse **36**. While you have the Light, believe in the Light, so that you may become sons of Light.”

These things Jesus proclaimed, and He went away and hid Himself from them. Verse **37**. But though He had performed so many signs in their sight, they *still* were not believing in Him. Verse **38**. *This happened* so that the

word of Isaiah the prophet which he spoke would be fulfilled: “LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?” Verse **39**. For this reason they could not believe, for Isaiah said again, Verse **40**. “HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WILL NOT SEE WITH THEIR EYES AND UNDERSTAND WITH THEIR HEART, AND BE CONVERTED, AND *SO I WILL NOT HEAL THEM.*” Verse **41**. These things Isaiah said because he saw His glory, and he spoke about Him. Verse **42**. Nevertheless many, even of the rulers, believed in Him, but because of the Pharisees they were not confessing *Him*, so that they would not be excommunicated from the synagogue; verse **43**, for they loved the approval of people rather than the approval of God.

Verse **44**. Now Jesus cried out and said, “The one who believes in Me, does not believe *only* in Me, but *also* in Him who sent Me. Verse **45**. And the one who sees Me sees Him who sent Me. Verse **46**. I have come *as* Light into the world, so that no one who believes in Me will remain in darkness.

Verse **47**. If anyone hears My teachings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.

Verse **48**. The one who rejects Me and does not accept My teachings has one who judges him: the word which I spoke. That will judge him on the last day. Verse **49**. For I did not speak on My own, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak. Verse **50**. And I know that His commandment is eternal life;

therefore the things I speak, I speak just as the Father has told Me.” (End chapter 12 text).

Jesus has come to save the world. It is the person who does not believe Him are judged already because of their own unbelief. If you have any misgivings or doubts that lead to unbelief, then pray for help. If you have confusion about scriptures, just decided to believe even if you do not see. “Blessed is the one who has not seen but believes” ([John 20:24-29](#)).

THE BOOK OF JOHN, Chapter 13



The Lord's Supper, Jesus Washes the Disciple's feet, Jesus Predicts His Betrayal

There is no coincidence in the timing of these events taking place just before the Feast of the Passover - a significant Jewish festival commemorating the Israelites' deliverance from Egyptian slavery, as described in [Exodus 12](#). This event is central to Jewish identity and religious practice, involving the sacrifice of a lamb and the eating of unleavened bread. This highlights the connection between Jesus as the Lamb of God and the sacrificial lamb of Passover. The setting underscores the impending sacrifice of Jesus, aligning with the prophetic symbolism of the Passover lamb.

It is sad to say, but as twenty-first century believers, having read and heard the words of this chapter preached so often that we can lose our amazement and wonder that the One Who is calling Himself the Messiah, the Christ, having performed so many miracles and having fulfilled so many of the Messianic prophecies to this point, is now explaining that He is set to step out of this natural realm, and into the wonders and powers of the Kingdom of Heaven and to be seated at the Right Hand of the Father!

Put another way, if Jesus time and activities on this earth were not enough to convince even the hardest of hearts, He will now do something that has never even entered the mind of any person. He is saying that He will be crucified and die for the sins of this world; be buried and lie in the grave for three days; He will come back to life and, once again, walk among the living and then will rise from the earth, into the heavens in the sight of many. (see [Acts 1:1-5, 9-11](#)).

Let's read, meditate, pray and be amazed once again!

The Lord's Supper

[John 13:1](#), Now before the Feast of the Passover, Jesus, knowing that His hour had come that He would depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

(Commentary Break): The final sacrifice for sins is now forecast by the Sacrificial Lamb Himself. Imagine, if you can, that Jesus knows that He is going to suffer crucifixion as a man and that all the sins of the entire world will be put on him; as God, that He will ascend from and transcend this natural world and return to a reality not made or created but on which is eternally pre-existent, the Kingdom of Heaven; and that He will be seated at the Right Hand of God the Father, interceding for us until He brings us to the home He has prepared for us.

Secondly, the phrase "having loved His own who were in the world, He loved them to the end" should give us pause. This is the same love that He

commanded us to show our Christian brothers and sisters, and I would hope it would provoke us to spend time in prayer and study at how Jesus interacted with and treated His disciples. We may then stop being confused by the world's definition of "love" will then come to know what true love looks like – a balance between an unconditional selfless, and sacrificial love. ([agape](#)), and a love that is met with loving reverential obedience (see [John 14:15](#)). (End Commentary Break).

Verse **2**. And during supper, the devil having already put into the heart of Judas Iscariot, *the son* of Simon, to betray Him, verse **3**, *Jesus*, knowing that the Father had handed all things over to Him, and that He had come forth from God and was going *back* to God, verse **4**, got up from supper and laid His outer garments *aside*; and He took a towel and tied it around Himself.

Jesus Washes the Disciples' Feet

Verse **5**. Then He poured water into the basin, and began washing the disciples' feet and wiping them with the towel which He had tied around Himself. Verse **6**. So He came to Simon Peter. He said to Him, "Lord, You are washing my feet?" Verse **7**. Jesus answered and said to him, "What I am doing, you do not realize right now, but you will understand later." Verse **8**. Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no place with Me." Verse **9**. Simon Peter said to Him, "Lord, *then wash* not only my feet, but also my hands and my head!" Verse **10**. Jesus said to him, "He who has bathed

needs only to wash his feet; otherwise he is completely clean. And you are clean — but not all *of you*.” Verse 11. For He knew the one who was betraying Him; *it was* for this reason *that* He said, “Not all *of you* are clean.”

Verse 12. Then, when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, “Do you know what I have done for you? Verse 13. You call Me ‘Teacher’ and ‘Lord’; and you are correct, for *so* I am. Verse 14. So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. Verse 15. For I gave you an example, so that you also would do just as I did for you. Verse 16. Truly, truly I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. Verse 17. If you know these things, you are blessed if you do them.

(Commentary Break): *The washing of feet in the postmodern church is widely misunderstood and misrepresented – and is often used as a means of manipulation.*

Biblically, it symbolizes purification and the need for spiritual cleansing, pointing to the greater cleansing that Jesus would accomplish through His death and resurrection. This act also prefigures the humility and sacrifice that Jesus would demonstrate on the cross. Peter's reaction is a reminder of the human tendency to resist divine plans that challenge our expectations.

Jesus, the Master and Teacher, models humility by performing a servant's task. As followers of Christ, we are called to lead by serving

others, regardless of our position.

Peter's initial resistance to Jesus washing his feet reflects a common struggle to understand God's ways. We must trust in Jesus' actions and teachings, even when they challenge our expectations.

The act of foot washing symbolizes the need for spiritual cleansing. As believers, we must regularly seek forgiveness and purification from sin.

Jesus' example calls us to embrace servanthood in our daily lives, serving others with love and humility as an expression of our faith.

Peter's interaction with Jesus teaches us to be open to correction and growth in our spiritual journey, allowing Jesus to transform our understanding and actions. (End Commentary Break).

Verse **18**. I am not speaking about all of you. I know *the ones* whom I have chosen; but *this is happening* so that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' Verse **19**. From now on I am telling you before *it* happens, so that when it does happen, you may believe that I am *He*. Verse **20**. Truly, truly I say to you, the one who receives anyone I send, receives Me; and the one who receives Me receives Him who sent Me."

(Commentary Break): *Here, Jesus asserts His divine knowledge and authority in choosing His disciples. This choice is not merely about selection for ministry but also encompasses the foreknowledge of their actions and destinies. Theologically, this reflects the doctrine of divine election, where God's choices are purposeful and sovereign. It also reassures the faithful disciples of their secure place in His plan.*

This is a direct reference to [Psalm 41:9](#), where David laments betrayal by a close friend. In the cultural context, sharing bread was a sign of fellowship and trust, making the act of betrayal even more poignant. The phrase "lifted up his heel" suggests an act of treachery and hostility. By applying this scripture to Judas, Jesus identifies Himself with the suffering servant motif and foreshadows His impending betrayal, linking His experience to the broader narrative of redemptive history.

We should be mindful that receiving Jesus' messengers is equated with receiving Jesus Himself. This reflects the intimate connection between Christ and His followers, as well as the unity of the body of Christ. It underscores the idea that the acceptance of the gospel message is tantamount to accepting Christ personally, a theme echoed in [Matthew 10:40](#).

This reinforces the personal relationship between the believer and Jesus. It suggests that faith in Christ is not merely an intellectual assent but involves a personal acceptance and relationship. This is consistent with the emphasis on abiding in Christ (see [John 15:4-5](#)). This also emphasizes and establishes the direct link between the acceptance of Jesus and the acceptance of God, highlighting the unity of the Father and the Son and those whom He has called. This connection is central to understanding the nature of Jesus' ministry and the divine plan of salvation. (End Commentary Break).

Jesus Predicts His Betrayal

Verse **21**. When Jesus had said these things, He became troubled in spirit, and testified and said, “Truly, truly I say to you that one of you will betray Me.”

(Commentary Break): *It is interesting that although Jesus is fully aware of the coming events, “He became troubled in spirit” as he testified “Truly, truly I say to you that one of you will betray Me.” The phrase indicates Jesus' deep emotional distress. This mirrors other moments in the Gospels where Jesus experiences human emotions, such as in the Garden of Gethsemane. Whether His distress emanates from disappointment of betrayal by a trusted disciple, or from the coming suffering and death He will face, it highlights His dual nature as fully God and fully man. The Greek word used here, “tarassō,” conveys a sense of agitation and turmoil, emphasizing the weight of the impending betrayal. A similar distress is often felt by those serving God and even for the same or similar events, but we can take some measure of comfort by rejecting and shame of failure see that our Lord has walked this path before us. (End Commentary Break).*

Verse **22**. The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. Verse **23**. Lying back on Jesus' chest was one of His disciples, whom Jesus loved. Verse **24**. So Simon Peter nodded to this *disciple* and said to him, “Tell us who it is of whom He is speaking.” Verse **25**. He then simply leaned back on Jesus' chest and said to Him, “Lord, who is it?” Verse **26**. Jesus then answered, “That man is the one for whom I shall dip the piece *of bread* and give it to him.” So when He had

dipped the piece *of bread*, He took and gave *it* to Judas, *the son* of Simon Iscariot. Verse **27**. After this, Satan then entered him. Therefore Jesus said to him, “What you are doing, do *it* quickly.” Verse **28**. Now none of those reclining *at the table* knew for what purpose He had said this to him. Verse **29**. For some were assuming, since Judas kept the money box, that Jesus was saying to him, “Buy the things we need for the feast”; or else, that he was to give something to the poor. Verse **30**. So after receiving the piece *of bread*, he left immediately; and it was night.

(Commentary Break): *These verses speak for themselves. They are reminiscent of a modern mystery novel, but this is no novel and it certainly is not fiction. It does tell us however, that even some of those who are seen as walking with Jesus, spending their time with His disciples, may not be one of His. In these Last Days, we are told that there will be a rise of false teachers and false prophets, an increase in deception and great apostasy. We may not always be able to tell who is a true follower and disciple of Jesus except perhaps by their fruit. Even in cases that require church discipline, we are to approach the matter with caution and great patience. And when uncertain, we are told to keep our eyes and hearts fixed on Jesus, and to leave it to the Lord to [sort out the wheat from the tares](#).* (End Commentary Break).

Verse **31**. Therefore when he had left, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him; verse **32**, if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

Verse **33**. Little children, I am *still* with you a little longer. You will look for

Me; and just as I said to the Jews, now I also say to you: 'Where I am going, you cannot come.' Verse **34**. I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. Verse **35**. By this all *people* will know that you are My disciples: if you have love for one another."

(Commentary Break): *Again, this requires a good understanding of what true agapáō love means. It is "to prefer, to love; for the believer, preferring to "live through Christ" (1 John 4:9,10), i.e. embracing God's Will, choosing His choices and obeying them through His power. Agapáō preeminently refers to what God prefers as He "is love" (1 John 4:8,16). (See agapē).*

With the believer, agapáō, (to love), means actively doing what the Lord prefers, with Him and by His power and direction). True agapáō, ("loving"), is always defined by God. It is a "discriminating affection which involves choice and selection" (1 John 4:8,16,17), it is Christ living His life through the believer. (End Commentary Break).

Verse **36**. Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I am going, you cannot follow Me now; but you will follow later." Verse **37**. Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." Verse **38**. Jesus replied, "Will you lay down your life for Me? Truly, truly I say to you, a rooster will not crow until you deny Me three times. (End Chapter 13).

It is as Jesus has said, all true believers and followers of Jesus *will follow Him later*. We must stay on the alert and be on guard that we do not

become complacent or arrogant saying “I will lay my life down for you, Jesus”, for I do not know if my testing may cause me to deny Him at some point. But I do know that if I continue to follow Him, doing the very things He has commanded us to be doing, I will be kept humbled and dependent on Him and in His strength and not dependent on my own ways.

THE BOOK OF JOHN, Chapter 14



Jesus comforts His disciples, One with the Father, The Holy Spirit.

Jesus is making final preparations for His physical departure by comforting and reassuring His disciples that all is going according to plan. Jesus is using human terminology to explain the spiritual and the supernatural or the metaphysical world. There is just no other way for these men, or for us to grasp the deep mysteries or what is about to take place. (It is interesting that science, in the twenty-first century, is just now beginning to imagine similar principles of the things Jesus is telling His disciples. The studies of quantum physics submit some bizarre and astounding theories that might just be a peek into the realm and activities of the kingdom of heaven. But scientist readily admit, it is still far beyond their understanding. Perhaps science is just catching up with what the Bible has been saying for centuries?).

Jesus Comforts His Disciples

John 14:1. “Do not let your heart be troubled; believe in God, believe also in Me. Verse **2.** In My Father’s house are many rooms (or mansions); if *that* were not *so*, I would have told you, because I am going *there* to prepare a

place for you. Verse 3. And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, *there* you also will be. Verse 4. And you know the way where I am going.”

(Commentary Break): *Jesus has informed His disciples that He is going to be betrayed and that He is going away. They have seen that He is troubled and is raising a deep concern among them. Jesus words, now, are meant to comfort His disciples. They communicate both a familial relationship with Him and with God The Father and gives them the security of being at one's home. Jesus is telling them that He is going away but will personally prepare a room or a dwelling place for them so they may be reunited with Him. He is also speaking to you today as His brother or sister. However, this astounding reality simply cannot be related by human thoughts and words. Jesus is speaking of a new reality, a spiritual reality that transcends the abilities of the natural mind. And He reminds them that they know the way to this heavenly home and destination. (End Commentary Break).*

Verse 5. Thomas said to Him, “Lord, we do not know where You are going; how do we know the way?” Verse 6. Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.

(Commentary Break): *Thomas, still thinking of these matters from a strictly human perspective, is speaking on behalf of the disciples when he laments “we do not know where You are going; how do we know the way?” And Jesus gives him a direct but perplexing answer, “I am the way”. He*

then goes further to say “(I am also) the truth, and the life; no one comes to the Father except through Me.” This is a staggering idea and a profound truth that has never before been revealed. But for those who can hear, Jesus is saying that He is not only the lone mediator but also the sole access between humankind and God. (It would be easiest to frame this in metaphorical terms or as a tenant of Christian doctrine – which it is – but this is a reality, a fact.

(Please note that the antithesis is not the way – it is being lost in a wilderness of the deepest of darkness and consuming fire. It is a place that, you don’t believe it exists, you have bought the lies of the evil one. It is a place of a spiritual death that never ends).

Somehow, this Jesus, Who is God with us, God in the flesh, is describing our true nature which is spiritual. We come from the dust of the earth, are temporarily housed in decaying bodies which are the temples of the Holy Spirit, being prepared to be raised up in glorified bodies. Our mortal human bodies are described in [1 Corinthians 15:42–53](#) as perishable, dishonorable, and weak, all due to sin. Our immortal glorified bodies will be imperishable, honorable, and powerful. Our new bodies will no longer be “natural” bodies, subject to decay and death; we will live in “victory over sin and death,” won by Christ on our behalf ([1 Corinthians 15:57, NLT](#)). Our glorified bodies will be empowered by the Spirit who owns us, and weakness will be no more. And will live with Him, in the presence of God, eternally.

This is where He is going. This is what He has prepared for us who believe Him and follow Him. This is what we will be transformed into. This will be our transfiguration in Christ. (End Commentary Break).

Oneness with the Father

Verse **7**. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

Verse **8**. Philip said to Him, “Lord, show us the Father, and it is enough for us.” Verse **9**. Jesus said to him, “Have I been with you for so long a time, and *yet* you have not come to know Me, Philip? The one who has seen Me has seen the Father; how *can* you say, ‘Show us the Father’? Verse **10**. Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own, but the Father, as He remains in Me, does His works. Verse **11**. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Verse **12**. Truly, truly I say to you, the one who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I am going to the Father. Verse **13**. And whatever you ask in My name, this I will do, so that the Father may be glorified in the Son. Verse **14**. If you ask Me anything in My name, I will do *it*.

(Commentary Break): *Please get the tone of this breathtaking exchange between Phillip and Jesus. Jesus has just explained that He is the way, the truth and the life and that there is no way to God the Father except through Him. Yet Phillip replies with, ““Lord, show us the Father, and it*

is enough for us”! The sense of Jesus’ amazement at Phillip’s remark is almost palpable. “Have I been with you for so long a time, and yet you have not come to know Me, Philip? The one who has seen Me has seen the Father; how can you say, ‘Show us the Father’? Of course this is expected since these are thoughts too high and too wonderful for Phillip and the rest of the disciples. So, Jesus goes on to explain the length, width and depth of the transformation which will take place because Jesus is going to be with The Father:

“The Father, as He remains in Me, does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Truly, truly I say to you, the one who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I am going to the Father. And whatever you ask in My name, this I will do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.”

As we believe, surrender and submit ourselves wholly to God, He will do His works – any and all things concerning His Works – through us. (End Commentary Break).

Verse 15. “If you love Me, you will keep My commandments.

(Commentary Break): Verse 15 communicates an eternal truth, clothed in the beauty and warmth of God our Father. I will retranslate this verse from the Greek language in the context it is given.

If you love Me (*agapáō*) as you live through Christ, with an unconditional, volitional, covenant-loyal love that seeks the true good regardless of merit or cost, and which is rooted in God's own character, you will keep (*tēreō*), which is also often translated into the word "obey". Here is where it gets interesting. There are five different Greek words that can mean "to keep" or to "obey":

Greek Word	Transliteration	Part of Speech	Definition
ὑπακούω	hupakouó	Verb	To listen attentively, to heed or conform to a command or authority.
ὑπακοή	hupakoé	Noun	Obedience; compliance or submission to authority after hearing its word.
πειθαρχέω	peitharcheó	Verb	To obey authority; to be persuaded by a ruler.
ὑποτάσσω	hypotassó	Verb	To place or rank under; to subject oneself, implying voluntary submission.

But the context of this verse is strictly the Greek word for "to keep" is **τηρέω** (transliterated as **téreo**).

Definition and Usage

- **Part of Speech:** Verb
- **Pronunciation:** tay-reh'-o

Meaning Description

To guard Protecting something from loss or injury.

To observe Noting or fulfilling a command or prophecy.

To maintain Keeping something in a particular state or condition.

Meaning Description

To detain Holding someone or something in custody.

To reserve Keeping something for a specific purpose or time.

Biblical Context

The word **tēreō, keep**, appears frequently in the New Testament, often in contexts such as:

- **Keeping commandments:** "If you will enter into life, keep the commandments." (Matthew 19:17)
- **Observing traditions:** "Full well you reject the commandment of God, that you may keep your own tradition." (Mark 7:9)
- **Guarding oneself:** "Keep yourself pure." (1 Timothy 5:22)

*This word emphasizes the act of careful attention and responsibility in maintaining or observing something important; **my commandments**, entolé, which are instructions, orders, requirements, an authoritative prescription by focusing on the end result.*

Here is the picture:

A mother keeps watch over her infant child; cradling him or her in her arms; observing their expressions, watching the child sleep; gazing into one another's eyes; and the baby, the child gazes and stares at the mother. Attached emotionally, dependent physically. Taking on the very expressions of the mother. Each becoming unconditionally attached to the other. And as time goes by, the child learns and adopts the behaviors, the attitudes and the mindset of the mother. They become one.

The Bible tells us that to attain to this level of consciousness in God, to have this kind of faith, we must observe Him, watch Him closely; think on, meditate on, focus on, dwell on Him and His Word. Then something marvelous occurs, The peace of God that passes all understanding will guard your heart and mind in Christ Jesus. (see [Philippians 4:7](#)). For then you will make your way prosperous and you will have good success, for the Lord your God will be with you wherever you go! (see [Joshua 1:8-9](#))

*This is how we are to obey or to keep His commandment, through our mental, emotional, physical and spiritual unconditional love for Him.
(End Commentary Break).*

The Holy Spirit

Verse **16**. I will ask the Father, and He will give you another Helper, so that He may be with you forever; verse **17**, *the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you.*

Verse **18**. “I will not leave you as orphans; I am coming to you. Verse **19**. After a little while, the world no longer *is going to see Me*, but you *are going to see Me*; because I live, you also will live. Verse **20**. On that day you will know that I *am* in My Father, and you *are* in Me, and I in you. Verse **21**. The one who has My commandments and keeps them is the one who loves Me; and the one who loves Me will be loved by My Father, and I will love him

and will reveal Myself to him.” Verse 22. Judas (not Iscariot) said to Him, “Lord, what has happened that You are going to reveal Yourself to us and not to the world?” Verse 23. Jesus answered and said to him, “If anyone loves Me, he will follow My word; and My Father will love him, and We will come to him and make *Our* dwelling with him. Verse 24. The one who does not love Me does not follow My words; and the word which you hear is not Mine, but the Father’s, who sent Me.

Verse 25. “These things I have spoken to you while remaining with you. Verse 26. But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you. Verse 27. Peace I leave you, My peace I give you; not as the world gives, do I give to you. Do not let your hearts be troubled, nor fearful. Verse 28. You heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved Me, you would have rejoiced because I am going to the Father, for the Father is greater than I. Verse 29. And now I have told you before it happens, so that when it happens, you may believe. Verse 30. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in *regard to* Me, verse 31, but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let’s go from here. (End Chapter 14).

This chapter could be considered as instructions leading to one of the gateways to the portals of the kingdom of God.

We, Christians, are more like the early disciples than we realize or will admit. We are untrained and uneducated in the Ways of Jesus. Even the most diligent of us are weak in our understanding, sloppy in our preparation, lazy in our prayers and [supplications](#). We are doubtful, fearful, unfocused, selfish, fleshly and desirous of the things and comforts of this world. So we suffer and ask but do not receive the things we desire.

We must seek first and only, His kingdom and His righteousness, and pray fervently, just as the deer seeks water for life, then we will receive.

Please. Let's pray for one another. Please pray right now. "Lord, we admit we are weak in your sight. But we pray, ask and seek, in your Name and by the power of the Holy Spirit, that you enlighten the eyes of our heart so that we will know the riches in glory for all who seek you. That we will know and realize the Hope of our calling which are the riches of the glory of Your gift to us and of our inheritance from you. Amen."

THE BOOK OF JOHN, Chapter 15



Jesus is the Vine, Disciple's Relationships

This book of John should be required reading for every Christian and perhaps even those who would consider following Jesus. If there were levels of Jesus' teachings, like in institutions of higher learning, this would be among the most advanced. Jesus has opened the doorway, the portal, to the Kingdom of God for everyone who believes and follows Him. He explains our relationships with Him, the Father, one another and the world, which you will see, when kept in context, empowers the believer with and unleashes the power and authority of God into the believer and onto this world – and nothing is impossible for those who believe, in the calling, cause and mission of God.

Jesus Is the Vine—Followers Are Branches

John 15:1, “I am the true vine, and My Father is the vinedresser. Verse **2**. Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit.

(Commentary Break): *How does The Creator explain the highest of Spiritual Truths and give instructions in its use in the lowly language of the created?*

I am the vine is another way of saying 'I am your source, and your supply for all that you will need; I am the giver of life to all living creatures, and I am your way and life and the support system that will hold you up in your mission.

My Father is the vinedresser is saying that He is The Supreme Creator, The Orchestrator of all things. This also establishes the Grand Order, from higher to lower. Your willing submission to Him and His Authority will allow you to receive authority from above.

Every Branch describes our place in this order of things. God is the giver of all things we receive from Him.

These are metaphors and similes revealing some of the deepest and most profound hidden oracles of God meant for the believer. You are a weak, impotent shell of what God intends without these truths in your heart, mind, soul and spirit and being manifest in your natural body. (End Commentary Break).

Verse 3. You are already clean because of the word which I have spoken to you.

(Commentary Break): *Such is the mystery! This is revealed in the Greek language it was written. The word 'clean' from the Greek language is the*

word 'katharos' which more literally means to be made clean, pure and clear having been purified by fire. I.e., your soul has been cauterized by the Word (Logos – the Word of God; the Living Word; the indwelling Christ), which Jesus has 'spoken' (laleo), as The Creative Word into you. When you receive this Word, the old dross within you is burned out of you and you are transformed by fire into a new creature being made into His image, to do His Work to bring Him honor and glory.

There is simply no way to overstate the magnificence and importance of this. (End Commentary Break).

Verse 4. **Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. Verse 5. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing.**

(Commentary Break): Jesus is cautioning us, His followers and believers that we are to abide, that is we must continue to tarry, to endure and to be ever present in Him in order to bear His fruit, both spiritual fruit (love, joy, peace, kindness, goodness, patience, faithfulness, gentleness and self-control), and the natural fruit of His Works, Otherwise it is not possible for us to bear His fruit and we become weak and will suffer from our own efforts.

Once again Jesus reminds us that He is the vine: our source, our supply for all that we will need; He is the giver of life and the way to an abundant

life and He is our support system that will hold you up in your mission and safe from the adversary.

Apart from Him, you and I can do nothing. (End Commentary Break).

Verse 6. *If anyone does not remain in Me, he is thrown away like a branch and dries up; and they gather them and throw them into the fire, and they are burned. Verse 7.* *If you remain in Me, and My words remain in you, ask whatever you wish, and it will be done for you.*

(Commentary Break): These two verses can be controversial in religious academic circles arguing matters of eternal security. But considering the example of Judas Iscariot, “one who was named among the twelve” and followed Jesus who betrayed Jesus, was found out to be traitor of the faith and was condemned to eternal judgment, the meaning is clear.

If you do not remain in Him, if you turn back (see Luke 9:62, Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”), you are in grave danger of being thrown away (ballo exo), cast out, into the fire (pyr), the destructive fire of judgement to be burned (kaio) up (destroyed).

By great contrast, Jesus says, “If, (however), you remain in Me, and My words remain in you, ask whatever you wish, and it will be done for you. (There are those who foolishly believe and teach that you might use this promise and authority to ‘spend it on your own flesh’, do not be deceived.) All of this is intended, of course, within the context of The Greatest of

Commandments, the Great Commission and the teaching of Jesus. (End Commentary Break).

Verse **8**. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. Verse **9**. Just as the Father has loved Me, I also have loved you; remain in My love. Verse **10**. If you keep My commandments, you will remain in My love; just as I have kept My Father's commandments and remain in His love. Verse **11**. These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.

(Commentary Break): *Herein lie the steps in the pathway to God and into His eternal presence.*

*(1). The Purpose: **My Father is glorified by this, (2), that you bear much fruit, and so (3), prove to be My disciples.***

*How is this to happen? (1), **If you keep My, (Jesus'), commandments, (2), you will remain in My love; just as I have kept My Father's commandments and remain in His love.***

*You and I will manage **to obey His commandments (ONLY) if we remain in His Love. I.e., abide, live moment-by-moment, tarry in continually. (This is no easy task. It is an act, a demonstration and the proof of our love for Him). He is saying that we can have the same relationship with Jesus as Jesus has with God the Father. (Let that and all it means sink into you mind, heart and soul). In this your joy is made full – just as it is***

written: “THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HUMAN HEART, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.” This phrase is a biblical reference from 1 Corinthians 2:9, which expresses that the wonderful things God has prepared for those who love Him are beyond human understanding or imagination. It emphasizes the greatness of God's plans for believers. (End Commentary Break).

Disciples' Relation to Each Other

Verse **12**. “This is My commandment, that you love one another, just as I have loved you. Verse **13**. Greater love has no one than this, that a person will lay down his life for his friends. Verse **14**. You are My friends if you do what I command you. Verse **15**. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, because all things that I have heard from My Father I have made known to you.

(Commentary Break): *This is neither a suggestion nor a law that can be abrogated with the consequence of estrangement – a loss of relationship. We are to love one another, as Christians, the same way (attitude, speech, behavior and acts of charity) – even to the point of laying down our lives for one another, as Christ Jesus has done for us.*

*Tragically, this is hardly the example we see within the walls of the contemporary church. But, this is nothing new: See [2 Timothy 3:1](#), which was written in or around A.D. 64 to A.D. 63, “But realize this, that **in the***

last days difficult times will come. For people will be lovers of self, lovers of money, boastful, arrogant, slanderers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness although they have denied its power; avoid such people as these. (For among them are those who slip into households and captivate weak women weighed down with sins, led on by various impulses (the very description and prophetic warning of [the global feminist movement which has done more harm](#) than can be enumerated here), always learning and never able to come to the knowledge of the truth”.

Here we learn (1), the tares and goats in the church resemble. Avoid them. (2), We also see that the “Last Days” or the “birth pains” of the Tribulation (the first 5 Tribulation Seals) began at or around the time of the birth of Jesus.

Finally, Jesus is pointing out that although we have been known as ‘slaves’, first to sin then as ‘servants’ (doulos – a voluntary, fully devoted bond-servant) to Christ, He is keeping no secrets from us. We are now friends and Jesus shares even the deepest and most important matters of the Father’s business with us, Therefore, we are to grow in our faith, no longer as babes desiring the milk of the word, remaining childish in our thinking and ignorant about righteousness, but we should be as adults, desiring the solid food of the Word which is for those who have their

powers of discernment trained by constant practice to distinguish good from evil. (End Commentary Break).

Verse **16**. You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you. Verse **17**. This I command you, that you love one another.

(Commentary Break): *These verses, sixteen and seventeen, are written to every Christian but particularly to the mature man or woman in Christ. Too many Christians who become pastors, teachers or church leaders in almost any capacity, begin to assume they are fully matured in the ways of the Word of God and foolishly forget they did not have the authority and not even the good sense to choose Christ. And no church board or group of church leaders appointed you. Jesus alone chose you and appointed you and your mission, your task is to bear the fruit of the Spirit and the fruit of righteousness that is permanent. Again, anything you ask Jesus for, regarding these things, the Father will give you. But, the entry way, the key to this door is that you love God, and you love one another above all else which proves your righteousness and validates your fruit. (End Commentary Break).*

Disciples' Relation to the World

Verse **18**. “If the world hates you, you know that it has hated Me before *it* hated you. Verse **19**. If you were of the world, the world would love *you* as its own; but because you are not of the world, but I chose you out of the

world, because of this the world hates you. Verse 20. Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will persecute you as well; if they followed My word, they will follow yours also. Verse 21. But all these things they will do to you on account of My name, because they do not know the One who sent Me. Verse 22. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. Verse 23. The one who hates Me hates My Father also. Verse 24. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. Verse 25. But *this has happened* so that *the word that is written in their Law* will be fulfilled: ‘THEY HATED ME FOR NO REASON.’

Verse 26. “When the Helper comes, whom I will send to you from the Father, *namely*, the Spirit of truth who comes from the Father, He will testify about Me, verse 27, and you are testifying as well, because you have been with Me from the beginning. (End Chapter 15).

(Commentary Break): *Why would Jesus offer these words, both an instruction and a warning? Wouldn't you think this would discourage people from following Him?*

First of all, Jesus not addressing the world in these verses. He is addressing His disciples, current and future. These words are meant to encourage and prepare the disciple of Jesus. So, yes, do not be surprised or discouraged when trials of persecution and hatred come. Remember,

He Who is in you is greater than he who is in the world and He has overcome this world and you too will overcome by word of your testimony and by the Blood of the Lamb. (End Commentary Break).

There have been periods of intense hatred for and persecution of Christians throughout history, and there is but one reason: They hate Jesus even though they do not know Him; and will they hate you even though they do not know you. It is and is not personal. It is personal because their murderous hate is directed at you. But it is not just you they hate. They hate the Message that Light has come into the world, and people whose deeds are evil loved darkness instead of Light. God is the light and now you too are the light of the world. And those who practice evil hate the Light for it exposes their sins

They also hate that there is only one way to God and that is by following the Light, Jesus Christ.

They hate that He has defeated sin and death and that they cannot enter the kingdom of heaven for their deeds are evil and dark. Therefore they are doomed to the darkness they love so much. They are doomed to an eternal lake of fire and darkness where is wailing and gnashing of teeth, and they will hate you for this.

But they are making their choice. They love the darkness and darkness they will inherit.

When Jesus walked the earth, He called all unto Himself. He told everyone who would hear that God the Father had sent His only Son, that whoever would believe on Him would not perish (into an eternal darkness and fire), but would have eternal life with Him in a heavenly home.

But not everyone would come to Him, so He said to “shake the dust from your sandals” and move on, and we must.

Yes, we are to tell of God’s goodness and tell the Gospel Message, but everyone will make their own choice. You cannot make decisions for them, and must not linger, for the fields are now white for harvest (which refers to the biblical teaching from Jesus in John 4:35, where He encourages His disciples to recognize that the time for spiritual harvest is now, indicating that many people are ready to receive the message of God. It symbolizes the urgency of sharing faith and reaching out to those who are spiritually seeking Him. We must reach them all, before the End of the Age and His return to claim some His Own and take us to our eternal home and others cast into the darkness they so love, for all eternity.

THE BOOK OF JOHN, Chapter 16



Jesus' Warning, The Holy Spirit Promised, Jesus' Death and Resurrection
Foretold, Prayer Promises

This chapter is a continuation of the previous chapter. So, let's recap some of the key verses from chapter 15: "I Am The Vine", "My Father is the Vinedresser", "you are the branches", "every branch that does not bear fruit, He takes away and it is burned up", "You must abide in Me to bear fruit", "The Father will prune you so you will bear much fruit", "Remain in Me and My Words in you and whatever you ask shall be done for you", "keep my commandments and you will remain in Me"; "love one another", "there is no greater love than to lay down your life for your brother", "you

are my friends if you do what I commanded you”; “the world will hate you because they hate Me”, “I will send you The Helper”.

The Word of God does not disconnect from verse to verse or chapter to chapter. All the subject matter of scriptures, from verse to verse and chapter is directly connected and related – “precept upon precept, line upon line” – from the beginning, so it is and so it always shall be.

Jesus’ Warning

John 16:1, “These things I have spoken to you so that you will not be led into sin.

(Commentary Break): What are “these things” that He spoke to “you” so that you will not be led into sin?

First of all, the Word of God does not disconnect from verse to verse or chapter to chapter. All the subject matter from verse to verse and chapter is directly connected and related – “precept upon precept, line upon line” – from the beginning, so it is and so it always shall be.

Secondly, it is important to recognize and accept that Jesus’ Words, are the Word of God, (see [John 1:1-3](#)). The Bible is “God Breathed” into and inspired men to write those Words to and for all the people – the children – of God, of all times. (You may hear that some words in the Bible were written “for you” and other words were written “to you”. That is a misconception, and a lie. The Bible is not meant to be a historical account of the Jewish nation and religion nor an historical account of Christianity

– not even of Jesus. The Bible is God's Word and is in fact God's Word breathed out. (see [2 Timothy 3:16](#)). It is without error. It is creative, instructional, prophetic and causative.

Now, and with that said, "these things that He spoke to you", (verse 1), were being spoken to Jesus' disciples as well as to all disciples who would follow, even until the consummation of the age. (You must, please, get this). These words were not random or temporary. They are eternal. (see [Matthew 5:18](#)). He is speaking to you and to me – today!

Finally, Jesus has said and is still saying:

"I Am The Vine",

"My Father is the Vinedresser",

"you are the branches",

"every branch that does not bear fruit, He takes away and it is burned up",

"You must abide in Me to bear fruit",

"The Father will prune you so you will bear much fruit",

"Remain in Me and My Words in you and whatever you ask shall be done for you",

"keep my commandments and you will remain in Me";

"love one another",

"there is no greater love than to lay down your life for your brother",

"you are my friends if you do what I commanded you";

"the world will hate you because they hate Me",

“I will send you The Helper”.

... so that you will not be led into sin.

If you are struggling with sin or a particular sin, start with the Words of John 16:1.

(Let me tell you however, you can be saved and not be immediately “delivered” from the effects of sin. Both salvation and deliverance are a work of God’s Grace. Both require an obedient response by the recipient.

FYI: *The verb translated “deliver” or “rescue” is used in the New Testament for every sphere in which God intervenes to save—spiritual, physical, temporal, and eschatological. Whether on the lips of the Lord Jesus, in apostolic testimony, or in prophetic hymn, the word consistently sets God (or His Messiah) as the active subject and His people as the grateful recipients. Although a Greek verb, the concept stands in direct continuity with Hebrew expressions for divine rescue (“natsal,” “chalats,” “palat”). By employing this word, New Testament writers consciously connect the saving acts of God in Israel’s account (Exodus, Judges, Psalms, Prophets) with the decisive saving act in Jesus Christ.*

Deliverance is Grounded in the Person and Work of Christ:

- [*Colossians 1:13*](#) *places ultimate deliverance in the completed work of the Father through the Son: “He has rescued us from the dominion of darkness and brought us into the kingdom of His beloved Son”.*
- [*Romans 11:26*](#), *citing Isaiah, calls the returning Messiah “the Deliverer” who removes ungodliness from Jacob, binding the term to the Messianic identity of Jesus.*
- [*1 Thessalonians 1:10*](#) *speaks of the risen Son “who rescues us from the coming wrath,” underscoring substitutionary atonement and final judgment.*

So, I say gain, If you are struggling with sin or a particular sin, start with the Words of John 16:1. (If you have remaining questions, please contact me through the reply section below this post). (End Commentary Break).

Verse **2**. They will ban you from the synagogue, yet an hour is coming for everyone who kills you to think that he is offering a service to God. Verse **3**. These things they will do because they have not known the Father nor Me. Verse **4**. But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. However, I did not say these things to you at the beginning, because I was with you.

(Commentary Break): Once again, I remind us that these words are spoken to all of God's people throughout all the ages. Times of persecution have come and gone, and they will come again. When these things come upon you do not be taken off guard. (Also see [Ephesians 6:10-18](#)). (End Commentary Break).

The Holy Spirit Promised

Verse **5**. "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'" Verse **6**. But because I have said these things to you, grief has filled your heart. Verse **7**. But I tell you the truth: it is to your advantage that I am leaving; for if I do not leave, the Helper will not

come to you; but if I go, I will send Him to you. Verse 8. And He, when He comes, will convict the world regarding sin, and righteousness, and judgment: verse 9, regarding sin, because they do not believe in Me; verse 10, and regarding righteousness, because I am going to the Father and you no longer *are going to see Me*; verse 11, and regarding judgment, because the ruler of this world has been judged.

(Commentary Break): *This highlights the disciples' lack of understanding and their focus on their immediate concerns rather than the larger divine plan. Earlier, Peter had asked a similar question in [John 13:36](#), but here, Jesus points out that they are not truly grasping the significance of His departure. The disciples are troubled by the thought of losing Jesus' physical presence, which reflects their human perspective and emotional response. This moment underscores the need for the coming of the Holy Spirit, who will guide them into all truth ([John 16:13](#)) and help them understand the spiritual implications of Jesus' return to the Father. This is still true, for us, today.*

Jesus briefly explains the mission of the Helper (the Holy Spirit) as He, when He comes, will convict the world regarding sin, and righteousness, and judgment because the ruler of this world has been judged. This reveals one of the primary reasons the world hates Jesus so vehemently and will hate each and every Jew and every Christian. They are judged and they hate it and they will hate you for adhering to this truth. The world wants to do only as each of them sees fit and they do not want to be judged or held accountable. (When you hear a Christian say, teach or preach that

“no one should judge another person”, they are treading on the treacherous grounds of sinking sand. While we, as Christians are not to judge others unfairly, we are to make judgments about sinful behavior, attitudes and thoughts. For example, Matthew 7:1 says, “Do not judge (your brother) so that you will not be judged”. The word “judge” translate from the Greek to “avenge, condemn, decree or to sentence”, and is referring to a “brother or sister in the faith”. I.e., “do not judge a brother or sister in order to avenge, condemn, decree or to sentence”. This word goes on to include the idea to “hold in esteem”. This means we are to esteem them, treat them with respect, set a positive value on them, and to appreciate them first. Then address them as “we”, as one of the Body of Christ before making a judgment. Additionally, 1 John 5:14-16 reminds us, “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him. (Therefore) If anyone sees his brother or sister committing a sin not leading to death, he shall ask and God will, for him, give life to those who commit sin not leading to death.” (End Commentary Break).

Verse **12**. “I have many more things to say to you, but you cannot bear *them* at the present time. Verse **13**. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own, but whatever He hears, He will speak; and He will disclose to you what is to come. Verse **14**. He will glorify Me, for He will take from Mine and will

disclose *it* to you. Verse 15. All things that the Father has are Mine; this is why I said that He takes from Mine and will disclose *it* to you.

Jesus' Death and Resurrection Foretold

Verse 16. “A little while, and you no longer *are going to* see Me; and again a little while, and you will see Me.” Verse 17. So some of His disciples said to one another, “What is this that He is telling us, ‘A little while, and you are not *going to* see Me; and again a little while, and you will see Me’; and, ‘because I am going to the Father?’” Verse 18. So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking *about*.” Verse 19. Jesus knew that they wanted to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you are not *going to* see Me, and again a little while, and you will see Me’? Verse 20. Truly, truly I say to you that you will weep and mourn, but the world will rejoice; you will grieve, but your grief will be turned into joy! Verse 21. Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. Verse 22. Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *is going to* take your joy away from you.

Prayer Promises

Verse 23. And on that day you will not question Me about anything. Truly, truly I say to you, if you ask the Father for anything in My name, He will

give it to you. Verse 24. Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

Verse 25. “These things I have spoken to you in figures of speech; an hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father. Verse 26. On that day you will ask in My name, and I am not saying to you that I will request of the Father on your behalf; verse 27, for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. Verse 28. I came forth from the Father and have come into the world; again, I am leaving the world and going to the Father.”

Verse 29. His disciples said, “See, now You are speaking plainly and are not using any figure of speech. Verse 30. Now we know that You know all things, and *that* You have no need for anyone to question You; this is why we believe that You came forth from God.” Verse 31. Jesus replied to them, “Do you now believe? Verse 32. Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me. Verse 33. These things I have spoken to you so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” (End Chapter 16).

(Commentary Break): *What a grand day that we, too, can come to the disciple's conclusion in verses 29-30, “Now we know that You know all*

things, and that You have no need for anyone to question You; this is why we believe that You came forth from God.”

*The Jesus replies saying that “These things I have spoken to you so that in Me you may have peace. In the world you have **tribulation**, but take courage; I have overcome the world.”*

*The word used here for tribulation is **“thlipsis”**. It is not, and I repeat, it is not referring just to persecution. It is the same word used in each and every instance the Bible refers to the Tribulation, as well as the Great Tribulation. Here in verse 33, the tribulation Jesus is referring to describes both the mounting pressures, trials, troubles, and yes, persecutions Christians have been facing since the time of the birth of Christ and will continue to face in this world. (These are the early stages of the tribulation period, also known as tribulation seals 1 through 5, which are overlapping and increasing in intensity. Then will come the Great Tribulation, beginning with the breaking of the Sixth Tribulation seal (see [Matthew 24:29-31](#) and [Revelation 6:12-17, Revelation 7:1-17](#)) which will last for 7 years, which is divided by 2, three and one half periods – known as The Great Tribulation and the Wrath of the Lamb.*

Though the Bible never uses the word “phases”, I will use it here only to assist in defining periods, and for clarity, the tribulation is referred to in the Bible in three “phases”.

*Phase one is the “**Birth Pains**” of the tribulation, (see [Matthew 24:3-14](#); deceptions, wars, rumors of war, famines and earthquakes, the same tribulation Seals as enumerated in [Revelation 6:1-11](#).)*

*The “Second Phase” of the Tribulation is known as the **Great Tribulation** (see Matthew [24:29-31](#), [21](#)), will commence with the Sixth Tribulation Seal and continue through the Sixth Trumpet Judgment. (see [Revelation chapters 6 through 9](#)).*

*The “Third Phase” of the Tribulation is known as **the Wrath of the Lamb** (and as *The Great and Terrible Day of The Lord* – see [Revelation 11:15 through Revelation 16:17](#)), after which Jesus appears in the heavens with His army to exact His final judgments (see [Revelation 19](#)). (End Commentary Break).*

The days of “tribulation” (see verse 33) were indeed upon them and are also upon us now. (for details on this statement, please review [“Did Jesus and His Apostles really say this?”](#) and [“When does the 7 years really begin?”](#))

Do not be deceived by some contemporary teaching saying that the birth pains of the tribulation have not begun. That kind of thinking will lull you into a false sense of security and a state of unreadiness.

Let’s be ready. Be found doing what He has commanded, when He returns.

THE BOOK OF JOHN, Chapter 17



The High Priestly Prayer, The Disciples in the World, Disciples Future Glory

If ever there were mystery in the Bible, this chapter and these Words of Jesus would rank highly as the greatest of [Mustérion](#) – something made known only because God reveals it.

Jesus refers to God's glory eight times in these twenty-six verses; He mentions that God gave Him these disciples out of the world three times; He repeatedly prays and reminds us that He is not of this world and now we do not belong to this world; He is One with God and that we are One with Him, therefore we are now One with them so the world will know and glorify Him.

Now the question is “what does all of this mean to us and for us? And what does this have to do with us?” It may be greater than we think.

The High Priestly Prayer

John 17:1, Jesus spoke these things; and raising His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, so that the Son may glorify You, verse **2**, just as You gave Him authority over all mankind, so that to all whom You have given Him, He may give eternal life.

(Commentary Break): *Jesus’ own family, at one point came to take Him home, saying they believed He has lost His senses and the scribes were saying Jesus was possessed by the devil (Luke 3:7-22).. I can only imagine what these same people would have thought if they had heard Him praying this prayer. Jesus is claiming to be in unity with God. He is claiming to have authority over all humankind and the authority to give eternal life. What would you have thought? What do you think now? What does this mean to you and for you? (End Commentary Break).*

Verse **3**. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. Verse **4**. I glorified You on the earth by accomplishing the work which You have given Me to do. Verse **5**. And now You, Father, glorify Me together with Yourself, with the glory which I had with You before the world existed.

(Commentary Break): *Now Jesus defines and explains the meaning of eternal life: “That they may **know** (ginóskó) You, the only true God and Jesus Christ whom You have sent”. It is important to understand the meaning of the word “**know**” (from the Greek word ginóskó) in this case. It is the most intimate and closely held spiritual, mental and personal relationships. It is to be so thoroughly familiar with as to be infilled by*

that you self-identify with that person. Jesus is saying, “He is in you and you are in Him” and you will become indistinguishable from Him”. It is on this occasion that “you will ask Him anything and He will do it” (see [John 14:12-14](#)). And on another occasion, “If you abide in Me and My words abide in you, ask whatever you will and it shall be done for you”. ([John 15:7](#))

And in regards to the Works of God (which He has now accomplished), when He said, “This is the work of God, that you believe in Him whom He has sent.” Then they said to him, “What must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe ([pisteuó](#) – a confident expectation) in Him whom He has sent.” (see [John 6:28](#)).

Please note that in both of these instances, it not first about an act or a deed but it is about a Person or “Persons”. The Person and Persons of the Godhead. Eternal life is about knowing ([ginosko](#)) Him. Doing the works of God is about believing ([pisteuó](#)) in Him!

*How can this be? It is because by knowing and believing Him in this way, you become His *doulos*, a voluntary bond-slave or servant – It is then that He can do His works through you as you “remain in and believe Him”. (End Commentary Break).*

Verse 6. “I have revealed Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have followed Your word.

(Commentary Break): *Verse six reveals that God has chosen these men ahead of time, just as He will choose all that will believe in and on Him (Unconditionally and irresistibly). If He has called you and you have responded, then proceed with full confidence that He will accomplish the very thing He has begun in you. You will indeed “follow His Word”. (End Commentary Break).*

Verse 7. Now they have come to know that everything which You have given Me is from You; verse 8, for the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me.

(Commentary Break): *These verses outline the characteristics of a true believer in Christ – a true Christian. (1). They have come to know that everything in Jesus is from God the Father – so it must be with us. (2). We know, possess and speak His Words. (3). We truly understand that Jesus has come from The Father and believe – without doubt – that God the Father has sent Jesus. This is our commitment as Christians, to know about Jesus, to actually know Him and that He is from the Father and to know His Words. It may take time, but it is an essential. Anything less is telling. (And if anyone thinks this is too ‘legalistic’, then you don’t truly know Him). (End Commentary Break).*

Verse **9**. I ask on their behalf; I do not ask on behalf of the world, but on the behalf of those whom You have given Me, because they are Yours; verse **10**, and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. Verse **11**. I am no longer *going to be* in the world; and *yet* they themselves are in the world, and I am coming to You. Holy Father, keep them in Your name, *the name* which You have given Me, so that they may be one just as We *are*. Verse **12**. While I was with them, I was keeping them in Your name, which You have given Me; and I guarded them, and not one of them perished except the son of destruction, so that the Scripture would be fulfilled.

The Disciples in the World

Verse **13**. But now I am coming to You; and these things I speak in the world so that they may have My joy made full in themselves. Verse **14**. I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. Verse **15**. I am not asking You to take them out of the world, but to keep them away from the evil one. Verse **16**. They are not of the world, just as I am not of the world. Verse **17**. Sanctify them in the truth; Your word is truth. Verse **18**. Just as You sent Me into the world, I also sent them into the world. Verse **19**. And for their sakes I sanctify Myself, so that they themselves also may be sanctified in truth.

(Commentary Break): *The words of Jesus, in this prayer, are prophetic in nature. He is not only stating the truth, He is proclaiming what forever*

shall be – we belong to God, we are kept by God, we are One with God, we are kept safe from judgment in Him. We can take comfort in this even in times of tribulation, tests and trials. (End Commentary Break).

Verse **20**. “I am not asking on behalf of these alone, but also for those who believe in Me through their word, verse **21**, that they may all be one; just as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

Disciples’ Future Glory

Verse **22**. The glory which You have given Me I also have given to them, so that they may be one, just as We are one; verse **23**, I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and You loved them, just as You loved Me. Verse **24**. Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

Verse **25**. “Righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; verse **26**, and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

(Commentary Break): *This is the unity of the Body as the Church. Just like the Godhead is God the Father, God the Son, and God the Holy Spirit – One God in three Persons – we are many people but we are to be one as*

the Body of Christ. [Philippians 2:2](#) encourages believers to be "like-minded, having the same love, being one in spirit and purpose." This unity is characterized by humility, selflessness, and a focus on the mission of the church. (End Commentary Break).

(End Chapter 17).

The concept of unity in purpose also extends to the use of spiritual gifts. In [1 Corinthians 12:12-14](#), Paul compares the church to a body, with many parts working together for a common purpose. Each member has a unique role, but all are essential for the health and function of the body. Unity in purpose is a vital aspect of the Christian faith, reflecting the oneness of God and His desire for His people to work together in fulfilling His mission on earth. Through the power of the Holy Spirit, believers are called to live in harmony, striving together for the advancement of the Kingdom of God.

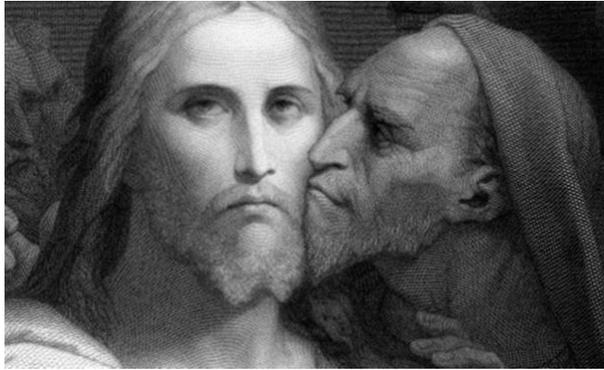
Despite its importance, unity in purpose can be challenged by divisions, disagreements, and personal agendas. The New Testament addresses these issues, urging believers to resolve conflicts and maintain harmony. In [1 Corinthians 1:10](#), Paul appeals to the church, *"I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree together, so that there may be no divisions among you and that you may be united in mind and conviction."*

PS: A personal note: Unity within a church Body can sometimes be a difficult, challenging and deeply troubling matter. No matter which side of

any disagreement or dispute you find yourself, if you find yourself at odds within your Church, and you find yourself in the minority, it is incumbent on you to either find unity or to move on. Either you have become inconsolable or the church has drifted from its mission or has even been corrupted. In any case, as a true believer, you must find peace in unity because you are to be – and in fact are – the visible witness of Christ.

And as a reminder: This study and commentary is not meant to be an exhaustive study or commentary on the historicity, linguistics, social, political, geographical or doctrinal fine points of the Bible – although it may express some of the characteristics. It is meant to be and so designed to lead to an application of The Word of God in the life of a believer. For an in depth comprehensive study, I strongly recommend BibleHub.Org.

THE BOOK OF JOHN, Chapter 18



Judas Betrays Jesus, Jesus Before the Priests, Peter's Denial of Jesus, Jesus
Before Pilate

Matters concerning Jesus and His Mission on earth are coming to a crescendo. We can read, in Matthew chapter 26 that Jesus had told His disciples, that the Passover would take place in two days, and at that time the Son of Man will be handed over to be crucified. It was at this point the chief priests and the leaders of the people gathered in the palace of the chief priest Caiaphas and made plans to arrest Jesus in an underhanded way and to kill him. Then Judas Iscariot, (one of the 12 disciples) went to the chief priests and asked what they would pay him if he handed Jesus over to them. They offered him 30 silver coins. From then on, Judas looked for a chance to betray Jesus. During this time, Jesus revealed to His disciples that He knew that one of them would betray Him and Peter says that even if everyone abandoned Jesus, he would not. But Jesus rebukes Peter, telling him he would deny Him three times before a rooster crowed.

Jesus then went to the garden of Gethsemane and prayed, awaiting His arrest, mock trial, crucifixion and death.

As you read the following words, as best you can, walk with Jesus and visualize these events and watch with your mind's eye the confidence shown by Jesus in the face of this episode of betrayal, false accusations and mistreatment. Jesus knew this appointment was ordained by His Father and was just one more step toward the grand finale in the defeat of sin and death and the evil one for all time. (Jesus' victory over sin and death is highlighted in several Bible verses, such as Romans 6:23, which states, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Additionally, 1 Corinthians 15:55 proclaims, "O death, where is your victory? O death, where is your sting?" These verses emphasize the hope and assurance believers have through Jesus' sacrifice and resurrection. *This is not only our hope but the example set before us as our day of trial and testing comes upon us, also.*

Judas Betrays Jesus

John 18:1, When Jesus had spoken these words, He went away with His disciples across the ravine of the Kidron, where there was a garden which He entered with His disciples. Verse **2**. Now Judas, who was betraying Him, also knew the place, because Jesus had often met there with His disciples. Verse **3**. So Judas, having obtained the *Roman* cohort and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. Verse **4**. Jesus therefore, knowing all the things that were coming upon Him, came out *into the open* and said to them, "Whom are you seeking?" Verse **5**. They answered Him, "Jesus the Nazarene." He said to them, "I am *He*." And Judas also, who was betraying

Him, was standing with them. Verse 6. Now then, when He said to them, “I am *He*,” they drew back and fell to the ground. Verse 7. He then asked them again, “Whom are you seeking?” And they said, “Jesus the Nazarene.” Verse 8. Jesus answered, “I told you that I am *He*; so if you are seeking Me, let these *men* go on their way.” Verse 9. *This took place* so that the word which He spoke would be fulfilled: “Of those whom You have given Me I lost not one.”

(Commentary Break): *Jesus is confronted by Judas, the Pharisees and a Roman cohort which was a standard tactical military unit of a Roman legion which was generally composed of 480 soldiers – considered to be the equivalent of a modern military battalion – carrying lanterns, torches and weapons! Imagine the sight of these hundreds of armed militia coming to arrest one man. And when they see Him, “they drew back and fell to the ground”!*

Many commentaries overstate or dramatize this moment saying these men and the Roman Cohort were overcome when recognizing Jesus’ divine authority. However, if that were the case, they would not have recovered so quickly as to arrest Him. It is more likely This involuntary response underscores the authority of Jesus’ Words and His (supernatural spiritual) control over the situation, even as He submits to arrest. (It also fulfills the prophecy of [Isaiah 53:7](#), where the Messiah is described as being led like a lamb to the slaughter, yet with divine authority.) At any rate, this is not something can be understood or

explained by mere words. It is a supernatural work of the divine. (End Commentary Break).

Verse **10**. Then Simon Peter, since he had a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. Verse **11**. So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, am I not to drink it?"

(Commentary Break): *This is an important event with subtle but profound implications. Peter responds emotionally, as many of us might. This addresses the question, "can and should a follower of Jesus, (a Christian), [defend themselves using aggressive or violent means](#)? Malchus was the servant of Caiaphas, the Jewish High Priest. During the arrest of Jesus in the Garden of Gethsemane, Simon Peter cut off Malchus's right ear with a sword in an attempt to defend Jesus. (This event is recorded in all four Gospels, but only the Gospel of John names Malchus specifically).*

After Peter's action, Jesus intervened. He told Peter to put away his sword and then healed Malchus by touching his ear. (This act of healing is noted in the Gospel of Luke, which states, "But Jesus answered, 'No more of this!' And he touched the man's ear and healed him.") Several commentaries contend with the idea that "the healing of Malchus's ear illustrates Jesus's compassion and his commitment to peace, even in the face of violence. It also serves as a reminder of the importance of mercy and reconciliation". But there are two valid perspectives at play here. (1). Jesus completes his

remark to Peter saying, “the cup which the Father has given Me, am I not to drink it?” This seems to be less about “compassion and commitment to peace” than Jesus saying that Peter’s action is not just an improper response, it is a diversion and potentially an interruption to God’s Plan, Purpose and Mission for Jesus. And, (2). If we were to allow the opponents or adversaries of Jesus kill and maim all Christians at will, where would that leave us? There is a time for appropriate responses such as not escalating a situation out of emotions, or removing oneself from harm’s way; of responding with no more aggression than necessary to preserve life. In certain circumstances there may not be an easy way out. But we should always remember that we too, are on the same Mission as Christ Jesus. And overcoming our enemies and threats of violence with maiming and killing will accomplish little-to-nothing in our cause. (Like a quip from a war movie parody, “you can save them if you are killing them”). Let’s remember that the Roman cohort fell back and to the ground reassuring us that Jesus is in control at all times. Submit yourself to Him and not to the dreads you are facing. *“For so the LORD spoke to me with mighty power and instructed me not to walk in the way of this people, saying, “You are not to say, ‘It is a conspiracy!’ regarding everything that this people call a conspiracy; and you are not to fear what they fear or be in dread of it. It is the LORD of armies whom you are to regard as holy. And He shall be your fear, And He shall be your dread. Then He will become a sanctuary.” (Isaiah 8:11-14).* (End Commentary Break).

Jesus before the Priests

Verse 12. So the *Roman* cohort, the commander, and the officers of the Jews arrested Jesus and bound Him, verse 13, and brought Him to Annas first; for he was the father-in-law of Caiaphas, who was high priest that year. Verse 14. Now Caiaphas was the one who had advised the Jews that it was in their best interest for one man to die in behalf of the people.

(Commentary Break): *The irony and prophetic nature of Verse 14 is so obvious as not to need additional comment.* (End Commentary Break).

Verse 15. Simon Peter was following Jesus, and *so was* another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest, verse 16, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. Verse 17. Then the slave woman who was the doorkeeper said to Peter, “You are not also *one* of this Man’s disciples, are you?” He said, “I am not.” Verse 18. Now the slaves and the officers were standing *there*, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.

Verse 19. The high priest then questioned Jesus about His disciples, and about His teaching. Verse 20. Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple *area*, where all the Jews congregate; and I said nothing in secret. Verse 21. Why are you asking Me? Ask those who have heard what I spoke to them. Look: these people know what I said.” Verse 22. But when He said this, one of the

officers, who was standing nearby, struck Jesus, saying, “Is that the way You answer the high priest?” Verse **23**. Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” Verse **24**. So Annas sent Him bound to Caiaphas the high priest.

Peter’s Denial of Jesus

Verse **25**. Now Simon Peter was *still* standing and warming himself. So they said to him, “You are not *one* of His disciples as well, are you?” He denied *it*, and said, “I am not.” Verse **26**. One of the slaves of the high priest, who was related to the one whose ear Peter cut off, said, “Did I not see you in the garden with Him?” Verse **27**. Peter then denied *it* again, and immediately a rooster crowed.

(Commentary Break): *Peter had loudly proclaimed (see chapter 13, verse 38) that he would never deny Jesus, whereupon Jesus replied, “Will you lay down your life for Me? Truly, truly I say to you, a rooster will not crow until you deny Me three times. Scriptures instruct us not to make rash vows, but simply make your yes, yes and your no, no – “anything more is evil”. (see [Matthew 5:33-37](#)). (End Commentary Break).*

Jesus before Pilate

Verse **28**. Then they brought Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter the Praetorium, so that they would not be defiled, but might eat the Passover. Verse **29**. Therefore Pilate came out to them and said, “What accusation are you bringing

against this Man?” Verse **30**. They answered and said to him, “If this Man were not a criminal, we would not have handed Him over to you.” Verse **31**. So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death.” Verse **32**. *This happened* so that the word of Jesus which He said, indicating what kind of death He was going to die, would be fulfilled.

Verse **33**. Therefore Pilate entered the Praetorium again, and summoned Jesus and said to Him, “You are the King of the Jews?” Verse **34**. Jesus answered, “Are you saying this on your own, or did others tell you about Me?” Verse **35**. Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed You over to me; what have You done?” Verse **36**. Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” Verse **37**. Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say *correctly* that I am a king. For this *purpose* I have been born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth listens to My voice.” Verse **38**. Pilate said to Him, “What is truth?” And after saying this, he came out again to the Jews and said to them, “I find no grounds at all for charges in His case.”

(Commentary Break): *This dialogue is revealing and further study would be helpful (see BibleHub.Org), but I would focus on the fact that Pilate is speaking from a human perspective and Jesus is speaking from a spiritual perspective, which, to Pilate, is foolishness. But we should pay*

close attention: For this purpose I have been born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth listens to My voice.” Every word and action of Jesus points to His deity, His union with the Father, His Mission to seek and save the lost by His Own Sacrifice, and to reconcile the faithful with the Father – and that is the truth. And ironically, Pilate asks, “What is truth?” while all this time he is looking at the Truth, and the Truth is, a Person. The Person of Jesus. The profundity of these remarks cannot be overstated. If you or I are ever in the need of knowing the Truth on any matter, look to Jesus. (End Commentary Break).

Verse 39. However, you have a custom that I release one *prisoner* for you at the Passover; therefore do you wish that I release for you the King of the Jews?” **Verse 40.** So they shouted again, saying, “Not this Man, but Barabbas.” Now Barabbas was a rebel. (End Chapter 18).

Has Pilate seen the Truth? He finds no grounds of wrongdoing and declines to bring charges against Jesus and in his proclamation, he addresses Jesus as the King of the Jews! But the crowd of Jews sought to release one more like them – Barabbas – a rebel.

These are defining moments. A clear distinction between good and evil. Right and wrong. The way of the cross or the way of the world. This crowd made its choice and you and I will have to make ours. And in the final analysis, words alone will not suffice. God “will repay each person according to his (or her) deeds”. (See Romans 2:6).

THE BOOK OF JOHN, Chapter 19



An Inductive Study

The Crown of Thorns, The Crucifixion

Humankind, from their first appearance in the Bible, have sinned from their fallen nature. They have always been savage-minded, undisciplined and selfish, from the Garden of Eden through the creation of the Jewish nation until this day.

Scriptures warn us that “sin is crouching at your door and its desire is to have you”, and for us to “Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.” We will see (and experience) in this book and chapter the inherent evil of humankind. Mankind putting his himself and his self-centered thoughts and desires above the Thoughts, Plans and Desires of the One True and Good God.

(If this book and chapter was subject to modern book and movie rating warnings, it would be classified as “M.A.”, mature audiences only, due to its graphic nature of violence.)

All of that said, and despite the insanely cruel violence, God had decreed that these things must come to pass in order to redeem humankind from

their wild barbarism and self-destruction, to tame them and reconcile them to Himself.

God has provided for mankind even in his and her rebellion toward Him, from the beginning. And each time there has been a price to pay in blood. God provided clothing for Adam and Eve when they were sent out of the Garden of Eden, and animals had to die to provide that clothing. The Jewish laws provided that justice was found through “an eye for an eye, tooth for tooth, hand for hand, foot for foot”, even a death for a death, as a means of proportional justice, meaning that the punishment should match the offense – and was often exacted in blood the resulted in conflict, wars and death. As a result the Jewish law provided a way to soothe the conscience of the consequential sense of guilt and shame by the sacrificial blood of bulls and goats. This would temporarily assuage and relieve the conscience (i.e., sins were covered), but needed to be repeated.

Finally, God provided an end to blood sacrifices by supreme sacrifice of His Son to permanently wipe away the stain and negate the power and penalty of sin. Here is that cosmic event:

The Crown of Thorns

John 18:1, So Pilate then took Jesus and had Him flogged. Verse **2**. And the soldiers twisted together a crown of thorns and placed it on His head, and put a purple cloak on Him; verse **3**, and they *repeatedly* came up to Him and said, “Hail, King of the Jews!” and slapped Him in the face *again and again*. Verse **4**. And *then* Pilate came out again and said to them, “See, I am bringing Him out to you so that you will know that I find no grounds at all

for charges in His case.” Verse **5**. Jesus then came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold, the Man!” Verse **6**. So when the chief priests and the officers saw Him, they shouted, saying, “Crucify, crucify!” Pilate said to them, “Take Him yourselves and crucify *Him*; for I find no grounds for charges in His case!” Verse **7**. The Jews answered him, “We have a law, and by that law He ought to die, because He made Himself *out to be* the Son of God!”

Verse **8**. Therefore when Pilate heard this statement, he was *even* more afraid; verse **9**, and he entered the Praetorium again and said to Jesus, “Where are You from?” But Jesus gave him no answer. Verse **10**. So Pilate said to Him, “Are you not speaking to me? Do You not know that I have authority to release You, and I have authority to crucify You?” Verse **11**. Jesus answered him, “You would have no authority over Me at all, if it had not been given to you from above; for this reason the one who handed Me over to you has *the* greater sin.” Verse **12**. As a result of this, Pilate made efforts to release Him; but the Jews shouted, saying, “If you release this Man, you are not a friend of Caesar; everyone who makes himself *out to be* a king opposes Caesar!”

Verse **13**. Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement—but in Hebrew, Gabbatha. Verse **14**. Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, “Look, your King!” Verse **15**. So they shouted, “Away with *Him*, away with *Him*, crucify

Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king except Caesar.”

The Crucifixion

Verse **16**. So he then handed Him over to them to be crucified. Verse **17**. They took Jesus, therefore, and He went out, carrying His own cross, to the *place* called the Place of a Skull, which in Hebrew is called, Golgotha. Verse **18**. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. Verse **19**. Now Pilate also wrote an inscription and put it on the cross. It was written: “JESUS THE NAZARENE, THE KING OF THE JEWS.” Verse **20**. Therefore many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, *and* in Greek. Verse **21**. So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; rather, *write* that He said, ‘I am King of the Jews.’” Verse **22**. Pilate answered, “What I have written, I have written.”

Verse **23**. Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts: a part to each soldier, and the tunic *also*; but the tunic was seamless, woven in one piece. Verse **24**. So they said to one another, “Let’s not tear it, but cast lots for it, *to decide* whose it shall be.” *This happened* so that the Scripture would be fulfilled: “THEY DIVIDED MY GARMENTS AMONG THEMSELVES, AND THEY CAST LOTS FOR MY CLOTHING.” Therefore the soldiers did these things.

Verse 25. Now beside the cross of Jesus stood His mother, His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. Verse 26. So when Jesus saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" Verse 27. Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own *household*.

Verse 28. After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture would be fulfilled, said, "I am thirsty." Verse 29. A jar full of sour wine was standing *there*; so they put a sponge full of the sour wine on *a branch of* hyssop and brought it *up* to His mouth. Verse 30. Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Care of the Body of Jesus

Verse 31. Now then, since it was the day of preparation, to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews requested of Pilate that their legs be broken, and *the bodies* be taken away. Verse 32. So the soldiers came and broke the legs of the first man, and of the other who was crucified with Him; Verse 33. but after they came to Jesus, when they saw that He was already dead, they did not break His legs. Verse 34. Yet one of the soldiers pierced His side with a spear, and immediately blood and water came out. Verse 35. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. Verse 36. For these things

took place so that the Scripture would be fulfilled: “NOT A BONE OF HIM SHALL BE BROKEN.” Verse **37**. And again another Scripture says, “THEY WILL LOOK AT HIM WHOM THEY PIERCED.”

(Commentary Break): *It is one thing to get an account of an event or of events from hearsay or third-party accounts, but this is a first-hand, eyewitness account of these events. So, the Apostle John gives his oath as to the truth and accuracy of these events – “so you also may believe”. (End Commentary Break).*

Verse **38**. Now after these things Joseph of Arimathea, being a disciple of Jesus, but a secret *one* for fear of the Jews, requested of Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. Verse **39**. Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred litras *weight*.

(Commentary Break): *It seems odd to this author to be named as a “secret disciple” such as Joseph of Arimathea, or as one “who had first come to Jesus by night” (out of fear for loss of position, reputation or status. And like so many other names who might appear once in the Bible, are not heard from again. Their moment was fleeting. But the question remains, were they saved? Did a simple encounter with Jesus result in their salvation, or were they like the “moth would fly around a flame”- and in this case, the Light of God. Drawn but never committed? Rather than have to speculate, it is best to be certain, “for men.(and women) will come to*

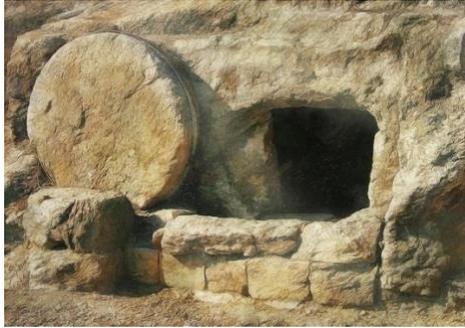
Him in that day and say, 'did I not prophesy in Your Name and in Your name cast out demons, and in Your Name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness'". We must, as Jesus commanded, pick up our cross and follow Him. (End Commentary Break).

Verse **40**. So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. Verse **41**. Now in the place where He was crucified there was a garden, and in the garden *was* a new tomb in which no one had yet been laid. Verse **42**. Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid **Jesus there**. (End of chapter 19).

Following Jesus means will draw close to Him, as to be looking over His shoulder, watching His every move so we can be like Him. And we will be seen with Him and will be identified with Him. People will likely know that you have been with Him. So, when we follow Jesus we may and most certainly will encounter criticisms, persecutions, trials, stresses and tribulations. We may suffer losses in this world from being His disciple. But in those costs, we will gain an unspeakable joy, an unconditional love and a peace that will surpass this world's understanding. We will have gained an eternal safety, and a spiritual health that cannot be diminished or taken from us. We will be made whole and into the perfect image of Christ, living in His presence for all eternity. Yes. It is worth the cost a thousand times over!

PS: As I have said on many occasions, the “Commentary Breaks” on these pages and on most of the commentary-oriented studies I write, are not always designed as nor are they meant to be just an exegetical analysis or a critical explanation of the text, for I provide links to sources such as GotQuestions.Org and BibleHub.com. These pages and “Commentary Breaks” are meant to ask the questions “what does it say; why was it said or done; what does it mean; and what does it mean to me – i.e., what am I to do in response?” This is an inductive study method, which focuses on observation, interpretation, and application of Scripture. This approach encourages readers to engage deeply with the text, allowing it to reveal its own meaning through careful analysis and personal reflection.

THE BOOK OF JOHN, Chapter 20



The Empty Tomb, Jesus Among His Disciples, Why This Gospel Was Written

The accounts recorded in this chapter, specifically the resurrection of Jesus from the dead, have been called the most pivotally important event in all of Christianity. Without it, Christianity collapses; with it everything stands.

Paul makes this explicit in 1 Corinthians 15:7, “If Christ is not risen, your faith is futile; you are still in your sins.”

If Jesus did not rise: The cross failed, sin is not conquered, death still reigns, there is no justification. Christianity would not just be weakened — it would be false.

The resurrection is God’s public declaration that the sacrifice of Jesus was accepted, the cost of sin was paid in full and death was defeated.

With the resurrection, the cross becomes victory. It is the **first fruits** of the coming resurrection of all believers. (1 Corinthians 15:20).

As **Jesus Christ** rose bodily, so believers will rise bodily. No resurrection, no rapture. No resurrection, no kingdom. No resurrection, no new creation.

Christianity does not stand primarily on ethics. It does not stand primarily on teachings. It does not stand primarily on prophecy. It stands on an empty tomb.

If Christ is risen, everything changes. If Christ is not risen, nothing else matters.

The Empty Tomb

John 20:1, Now on the first *day* of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* removed from the tomb. Verse **2**. So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken the Lord from the tomb, and we do not know where they have put Him.” Verse **3**. So, Peter and the other disciple left, and they were going to the tomb. Verse **4**. The two were running together; and the other disciple ran ahead, faster than Peter, and came to the tomb first; verse **5**, and he stooped to look *in*, and saw the linen wrappings lying *there*; however he did not go in. Verse **6**. So Simon Peter also came, following him, and he entered the tomb; and he looked at the linen wrappings lying *there*, verse **7**, and the face-cloth which had been on His head, not lying with the linen wrappings but folded up in a place by itself. Verse **8**. So the other disciple who had first come to the tomb also entered then, and he saw and believed. Verse

9. For they did not yet understand the Scripture, that He must rise from the dead. Verse **10.** So the disciples went away again to their own *homes*.

(Commentary Break): *If the Apostle John is writing this account of events, the perhaps the question comes up as to how does he know the specifics surrounding and following Jesus' resurrection if he arrived at the tomb after Mary Magdalene and leaves for his home shortly after seeing the empty tomb? It is reasonable to assume that John gathered the information from others present at the scene and those who saw Jesus after He left the tomb. Secondly, these events display and confirm what Jesus has been telling His disciples would happen. Nonetheless, these events are so fantastic, so stupendous, as to be almost unbelievable even to the most dedicated and ardent follower of Jesus – even to this day. Yet, these events are no less important than the virgin birth of Jesus as the Christ. On these events hang the proving and the veracity of your faith.*
(End Commentary Break).

Verse **11.** But Mary was standing outside the tomb, weeping; so, as she wept, she stooped to look into the tomb; verse **12,** and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. Verse **13.** And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they put Him.” Verse **14.** When she had said this, she turned around and saw Jesus standing *there*, and *yet* she did not know that it was Jesus. Verse **15.** Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Thinking that He was the gardener, she said to

Him, “Sir, if you have carried Him away, tell me where you put Him, and I will take Him away.” Verse **16**. Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni!” (which means, Teacher). Verse **17**. Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and say to them, ‘I am ascending to My Father and your Father, and My God and your God.’” Verse **18**. Mary Magdalene came and announced to the disciples, “I have seen the Lord,” and *that* He had said these things to her.

(Commentary Break): *Verses 11 through 18 are easy enough to read but far from easy to understand their meaning, implication and application. Remember that the Words of Scriptures are the Breathed Words of God – breathed into men by way of the Holy Spirit so as to inspire them to record them as the inerrant Truth of God. ([2 Timothy 3:16](#)).*

*First Mary encounters two angels, messengers of God, at a very emotionally intense moment. Then, suddenly she is face-to-face with Jesus “and yet she did not know that it was Jesus”. How could this have been? Many commentaries speculate that it may have been her emotional state, or perhaps she could not see Him clearly because of the early morning light, or perhaps a divine veiling of her perception. However, if we look deeper at the deeper meaning of the Greek language used here we see: (1), “she turned around and **saw** Jesus standing there” - “theóreo”, means she could see as a “spectator” or look on in order to try to speculate or to discern. Simply, her “mind’s eye” saw Him but did not recognize Him as Who He was in His Glorified Body.*

(2), After Jesus identified Himself, she went and found the disciples and exclaimed to them, “**I have seen the Lord**” – “horaó”, meaning to perceive, to discern clearly, physically and mentally. Interestingly, this is spoken in the Aorist tense, which means she now sees Him as He was, as He is now and will always – for all times – see Him for Who He Is!

(3), Once the “eyes of our heart are enlightened” as it was with Mary, “you (and I) will know Him, and we will come to know what is the hope of His calling and what are the riches of His glory”. ([Ephesians 1:18](#)).

At first, Mary was an emotionally distraught **spectator** of life – distraught by what might have been – just as we all are or have been. Then she is confronted with the message of God, the Good News, which is truly being confronted with the Living Christ. This, too, is our opportunity; to go from being a spectator to being confronted with the Good News of God and by the Only One True and Living God. She then believed. She believed in the Risen Christ and ran to tell others of her great discovery and of this exceedingly Good News – which is what each and every true believer in Jesus will do. This is the initial sign of having been saved by God’s grace through our faith in Christ Jesus and His completed work on the cross. (End Commentary Break).

Jesus among His Disciples

Verse **19**. Now when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were *together* due to fear of the Jews, Jesus came and stood in their midst, and said to them, “Peace *be* to you.” Verse **20**. And when He had said this, He showed them

both His hands and His side. The disciples then rejoiced when they saw the Lord. Verse 21. So, Jesus said to them again, “Peace *be* to you; just as the Father has sent Me, I also send you.” Verse 22. And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. Verse 23. If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained.”

(Commentary Break): *The drama of this moment is heightened as the doors were shut and the disciples were gathered together in fear of the Jews – huddled together, full of fear, (phobos – dread, exceeding terror) wondering, doubting and withdrawn from the world around them. The, suddenly in their midst stands Jesus speaking as He had spoken to the waves of the tumultuous and threatening seas, “Peace to you”. And just as the seas heard His Command and obeyed, the disciples, too, would soon be transformed by these words from frightened boy into galvanized warriors of the Cross!*

Then He, Jesus, breathed on them and said “Receive the Holy Spirit” and with this act they were being filled with courage, the Word of God, the gifts of the Spirit of God and the power to go and make disciples. There are teachings going about that say being filled by and with the Holy Spirit is a “separate act of grace”, or a “second act of grace” or that you receive the Holy Spirit at salvation and the gifts and power of the Holy Spirit later. That might appear the case to some. But these very verses, when read at face-value and in context of the rest of scriptures, you see that when you come to Jesus. submit to Him and follow Him in faithful obedience, He

will breathe the Holy Spirit into your life also. There is no such thing as a true believer and disciple of Jesus who is not filled with the Holy Spirit of God, and all of this comes at the moment you are saved and only when you give your life away, as did the disciples, and follow Him in faith. (You will be sharpened in your faith and the application of the gifts of the Spirit.

Verses like 2 Timothy 1:6 remind us to "fan into flame the gift of God," while Romans 12:6-8 emphasizes using our different gifts according to the grace given to us, showing that growth and service are integral to our faith journey, and Proverbs 27:17 reminds us that "as iron sharpens iron, so one man sharpens another". But always, it is Jesus Who does His works through us." (End Commentary Break).

Verse **24**. But Thomas, one of the twelve, who was called Didymus, was not with them when Jesus came. Verse **25**. So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Verse **26**. Eight days later His disciples were again inside, and Thomas *was* with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* to you." Verse **27**. Then He said to Thomas, "Place your finger here, and see My hands; and take your hand and put it into My side; and do not continue in disbelief, but *be* a believer." Verse **28**. Thomas answered and said to Him, "My Lord and my God!" Verse **29**.

Jesus said to him, “Because you have seen Me, have you *now* believed?”

Blessed *are* they who did not see, and *yet* believed.”

(Commentary Break): *Jesus had appeared to the other disciples and breathed on them. Now, Jesus the patient Shepherd, comes back for one of His sheep who was wandering in disbelief. Thomas proclaims, “My Lord and my God!”, and Jesus reminds all of us, “Blessed are they who did not see me and yet believed.” I suppose we could read all sorts of things into His statement. First,β Since Thomas was not present when Jesus had breathed on the other disciples, had he received the Holy Spirit? Considering that after the resurrection and ascension, the disciples (now including Thomas) were gathered together in Acts of the Apostles 1–2. At Acts of the Apostles 2:1–4, the Holy Spirit came powerfully at Pentecost: “They were all filled with the Holy Spirit”, and since*

Thomas is listed among the apostles in Acts 1:13, meaning he was present when the Spirit was poured out, the answer is yes. Secondly, Thomas's belief is based on physical evidence, as he had insisted on seeing and touching Jesus' wounds to believe in His resurrection. This reflects a common human tendency to rely on empirical evidence. The statement underscores the importance of faith, contrasting belief based on sight with belief based on trust in Jesus' words and promises. This pronouncement extends beyond Thomas to future generations of believers who would come to faith without physical evidence of Jesus' resurrection. It emphasizes the blessedness of faith that does not rely on sight, aligning with [Hebrews 11:1](#), which defines faith as confidence in what we hope for

and assurance about what we do not see. This blessing is a promise of spiritual reward and assurance for believers throughout history. It seems, Thomas was used as an example for future believers. (End Commentary Break).

Why This Gospel Was Written

Verse **30**. So then, many other signs Jesus also performed in the presence of the disciples, which are not written in this book; verse **31**, but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in His name. (End Chapter 20).

Jesus was fully man and fully God and the final verses of chapter 20 says as much. What was recorded by the disciples and the Apostles and is now canonized as our Bible, apparently were just a sampling, albeit among the most important and most salient signs and works of Jesus, *“but these have been* written so that you may believe that Jesus is the Christ, the Son of God (verse 31); and we will see in the next chapter that *“there are also many other things which Jesus did, which, if they were written in detail, I suspect that even the world itself would not contain the books that would be written”*.

Let's believe that we may have the abundant life on found in Jesus; vibrant, effervescent, full of purpose and promise; a life worth living!

THE BOOK OF JOHN, Chapter 21



Jesus Appears at the Sea of Galilee, Jesus Provides, The Love Question,
Our Times are in His Hand.

It would seem that Jesus' earthly ministry is coming to a close, but in reality, it is just beginning. The disciples have been taught in the ways of the Master and soon they will be sent to perpetuate the work of the Father, at the command and under the unction of the Son. They will be instructed to make disciples by the authority of Jesus Christ and through the filling of the Holy Spirit the entire world will experience the explosion of the Gospel across the globe – and nothing will ever be the same.

You don't want to miss this, and you don't want to miss out on this. Listen. Become a follower of Jesus and experience the most meaningful and amazing adventure of your life. There will be no spectators in heaven – on the participants will rise with Him in the end.

Jesus Appears at the Sea of Galilee

John 21:1, After these things Jesus revealed Himself again to the disciples at [the Sea of Tiberias](#), and He revealed *Himself* in this way: verse **2**, Simon

Peter, Thomas who was called Didymus, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. Verse **3**. Simon Peter said to them, “I am going fishing.” They said to him, “We are also coming with you.” They went out and got into the boat; and that night they caught nothing.

Verse **4**. But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Verse **5**. So, Jesus said to them, “Children, you do not have any fish to eat, do you?” They answered Him, “No.” Verse **6**. And He said to them, “Cast the net on the right-hand side of the boat, and you will find *the fish*.” So, they cast *it*, and then they were not able to haul it in because of the great quantity of fish. Verse **7**. Therefore, that disciple whom Jesus loved said to Peter, “It is the Lord!” So, when Simon Peter heard that it was the Lord, he put on his outer garment (for he was stripped *for work*), and threw himself into the sea. Verse **8**. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net *full* of fish.

(Commentary Break): *The personalities and the souls – the heartfelt emotional state of these disciples – is on full display here. It would seem that Peter, in resignation or just simple emotional exhaustion, decides to return to his former occupation of fishing. “I am going fishing.” The others with him said, ‘We are also coming with you.’ They went out and got into the boat; and that night they caught nothing.” You should be able to feel the forlorn resignation and the sense of failure, “and that night they*

caught nothing. But then – the day was now breaking – Jesus was standing.” Listen dear friends, it is not a stretch to say that when things are the darkest and all seems to have ended in failure, with Jesus the dawn is always breaking!

“So, Jesus said to them, ‘Children, you do not have any fish to eat, do you?’” It is so telling that Jesus calls these men, “[children](#)” (or “[paidion](#)” in the Greek). Jesus is referring to them as “half grown boys”, which they were by age, and “immature Christians”, which was also true. Such a sight that the Lord would endear Himself to these boys–soon–to–be–men in such a way.

Jesus states the obvious “you do not have any fish to eat, to you?” And instructs them to cast the net on the right–hand side of the boat, saying, “and you will find the fish.” So, they did as He said, and then they were not able to haul it in because of the great quantity of fish. Therefore, that disciple whom Jesus loved said to Peter, “It is the Lord!” And in the same way that Mary Magdalene did not immediately recognize the risen Christ, now they knew. And Peter, impetuous Peter, dives into the water and swims to the beach while the other bring the boat, dragging their haul of fish with them. Such a picture of the soon–to–be Church. (End Commentary Break).

Verse 9. So, when they got out on the land, they saw a charcoal fire *already* made and fish placed on it, and bread. **Verse 10.** Jesus said to them, “Bring some of the fish which you have now caught.” **Verse 11.** So, Simon Peter

went up and hauled the net to land, full of large fish, and although there were so many, the net was not torn.

Jesus Provides

Verse **12**. Jesus said to them, “Come *and* have breakfast.” None of the disciples ventured to inquire of Him, “Who are You?” knowing that it was the Lord. Verse **13**. Jesus came and took the bread and gave *it* to them, and the fish likewise. Verse **14**. This was now the third time that Jesus revealed Himself to the disciples, after He was raised from the dead.

(Commentary Break): *Jesus, the Lord, Priest, King and provider. All things were already set in place – a charcoal fire already made and fish placed on it, and bread – a foreshadowing of the things to come – “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.” (see Matthew 28:19-20) Please, dear friends, hold onto these things as you go and do these works that He has prepared ahead of time for you to walk in. He has all authority and He is always with you.*
(End Commentary Break).

The Love Question

Verse **15**. Now when they had finished breakfast, Jesus said to Simon Peter, “Simon, *son* of John, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My lambs.”

Verse **16**. He said to him again, a second time, “Simon, *son* of John, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Shepherd My sheep.” Verse **17**. He said to him the third time, “Simon, *son* of John, do you love Me?” Peter was hurt because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Tend My sheep.

(Commentary Break): *This account of Jesus questioning Peter’s love is not just for our reading pleasure or for our entertainment. It is not idle information.*

Jesus addresses Peter directly, indicating a personal and intimate conversation. This is significant as Peter had previously denied Jesus three times. The use of Peter’s original name, Simon, may suggest a return to foundational identity and calling.

Just days earlier, Peter had denied Jesus three times. Now, after the resurrection, Jesus publicly restores him. Three times Jesus asks, “Do you love Me?” Three times Peter answers, “Yes, Lord, You know that I love You.”

Three times Jesus responds with a commission: “Feed My lambs”, “Tend My sheep”, “Feed My sheep.” The threefold questioning mirrors Peter’s three denials — this is deliberate and deeply symbolic.

*In Greek, two different words for love are used: **Agapē** / **agapāō** – sacrificial, unconditional love; **Phileō** – brotherly affection, friendship love.*

*The pattern: The first time Jesus asks: “Do you **agapāō** Me?”. Peter replies “I **phileō** You.” The second time Jesus asks, “Do you **agapāō** Me?”; and the second time Peter replies “I **phileō** You.”*

*So, the third time Jesus changes the wording to reflect Peter’s response, “Do you **phileō** Me?”; and Peter says, “Lord, You know everything; You know that I **phileō** You.”*

Many interpreters see this as Jesus calling Peter to the highest form of love and Peter responding humbly, aware of his recent failure. So, Jesus meets Peter where he is on the third question.

It is with all of us, as it was with Peter, Jesus meets us where we, even in our deepest moments. He reveals to us and causes us to see our true intentions.

None-the-less, each affirmation of love is followed by responsibility: “Feed My lambs”, “Tend My sheep”, and, “Feed My sheep”. This passage restores to Biblical servanthood and prepares for future roles in His church.

(Please note: This is meant for each and every Christian and not just for those we incorrectly and errantly call “leaders”. Each of us have a role, a

calling, gifts of service, and besides, Jesus said, “do not be called ‘leaders’ for only One is your leader, that is Christ” (see Matthew 23:10).

*No matter what your calling, gifting or office in service to Jesus and His Church, His question and His command remains the same: “Do you **agapāō** Me?” “Feed and tend My sheep”. Ours is to love one another and it is through this that the world will know that we are His disciples – through our service of teaching, protecting, guiding, nourishing and loving one another.*

Peter denied Jesus publicly. We all run risk of denying Jesus in many ways.

Jesus will restore the repentant – publicly. Failure is not final when there is repentance.

*Jesus does not ask, “Are you brave?, are you loyal, or are you gifted?” He asks: “**Do you love Me?**” Love for Christ is the qualification for serving Him, His Church and for shepherding His people.*

John 21:15–17 teaches:

- *Christ restores fallen believers.*
- *Service flows from love for Christ.*
- *Loving, serving and shepherding God’s people is sacred stewardship.*
- *Past failure does not disqualify a repentant servant.*

(End Commentary Break).

Our Times Are in His Hand

Verse **18**. Truly, truly I tell you, when you were younger, you used to put on your belt and walk wherever you wanted; but when you grow old, you will stretch out your hands and someone else will put your belt on you, and bring *you* where you do not want *to go*.” Verse **19**. Now He said this, indicating by what kind of death he would glorify God. And when He had said this, He said to him, “Follow Me!”

(Commentary Break): *The phrase "stretch out your hands" is often interpreted as a metaphor for crucifixion, a form of execution that was common in the Roman Empire. This imagery foreshadows Peter's martyrdom, as tradition holds that he was crucified in Rome.*

Jesus has told us that we must 'crucify the flesh' and 'die to self' in order to follow Him. The stretching out of hands can also symbolize submission and vulnerability. Theologically, it reflects the cost of discipleship and the ultimate surrender to God's will, even unto death. This prophecy is fulfilled in the tradition that Peter was martyred for his faith, highlighting the theme of sacrifice and commitment in following Christ. (End Commentary Break).

Verse **20**. Peter turned around and saw the disciple whom Jesus loved following *them*—the one who also had leaned back on His chest at the supper and said, “Lord, who is the one who is betraying You?” Verse **21**. So, Peter, upon seeing him, said to Jesus, “Lord, and what *about* this

man?” Verse 22. Jesus said to him, “If I want him to remain until I come, what *is that* to you? You follow Me!” Verse 23. Therefore, this account went out among the brothers, that that disciple would not die; yet Jesus did not say to him that he would not die, but *only*, “If I want him to remain until I come, what *is that* to you?”

(Commentary Break): *The question "what about him?" suggests Peter's curious interest in the fate of John, possibly in light of Jesus' earlier prophecy about Peter's own future martyrdom. This moment emphasizes the theme of individual callings and destinies within the Christian faith, as Jesus' response will focus on the importance of following Him regardless of others' paths. This interaction also serves as a reminder of the unique roles each disciple plays in the unfolding of God's plan, echoing the diverse gifts and callings mentioned in [1 Corinthians 12](#). (End Commentary Break).*

Verse 24. This is the disciple who is testifying about these things and wrote these things, and we know that his testimony is true.

Verse 25. But there are also many other things which Jesus did, which, if they were written in detail, I expect that even the world itself would not contain the books that would be written.

(End Chapter 21 – End the Book of John).

John aptly closes this writing saying, “*This is the disciple who is testifying about these things and wrote these things, and we know that his testimony is true*”. This is not hearsay, but a first-hand account of these matters.

Jesus’ earthly ministry is coming to a close. [Luke 24:50-53](#) and [Acts 1:9-11](#), give us the primary account of Jesus’ ascension and what follows, Jesus says, “*Truly, truly I say to you, the one who believes in Me, the **works** that I do, he will do also; and **greater works** than these he will do; because I am going to the Father*”. (See John 14:12). So, it begins – the greater works of Christ – the world turned upside down – the beginning of the End is at hand.

CONCLUSION

The Bible is the Breathed Word of God. It is profitable for teaching, reproof, for correction, and for training in righteousness so that the man or woman of God may be complete and equipped for every good work (2 Timothy 3:16).

What if we have been reading but misunderstanding what Jesus actually meant by His Words and fail to grasp the intentions of His Words? What if we have been misapplying what He taught? (Jesus was always concerned about His disciple's *lack of understanding* and 'lack of faith'.)

What if Jesus has been telling us how to actively engage His Word, so we could actually do His Works, and even *greater works* – or more accurately, so He could do His Works through us? (“*Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will you do, because I am going to the Father.*” [John 14:12.](#))

I realize I am wading into a *potentially controversial* area, but I am not referring to some kind of *religious mysticism* or extra-Biblical teaching, *heresy* or religious nonsense. (I believe, practice and teach a reformed view of the Bible. I believe it is God Who does His works through us and not us, in and of ourselves, doing these Works.) And, I do believe a great majority of the church, the teaching and practices of the church and the results produced by the early church have *waned* if not *disappeared* completely.

So, I ask one last time: What if the Word of God is

- Somehow, literally *Alive, and*
- Somehow, literally *Active, and*
- Producing the effect of being *Sharper than any two-edged sword,*
- Capable of literally *Penetrating as far as the division of soul and spirit,*
- Dividing *both joints and marrow, and*
- Somehow, literally *able to judge the thoughts and intentions of the heart?* (See [Hebrews 4:12](#))

Ask yourself, “Why would the Bible and Jesus say such things if they were not true?”

“Why would Jesus and His disciples be willing to suffer and die for a lie or a scam?”

If The Word of God is absolutely true, and in light of what we have discussed and in light of what you have read, *what do you now think* about the Word of God? If you believe the Bible can live up to its claims, how would you now approach the Bible?

Would you even dare pick up The Word of God, suspecting or knowing it is somehow “*actually [alive](#), and [active](#) and able to [penetrate](#) your mind, spirit and body, having the ability to ‘cut you to pieces’ and reveal the deepest secrets and thoughts of your heart mind and soul?*”

What would you now DO with such a strange and exciting potential?

Would you still read the Bible just as ‘stories’ about people, places and ‘about God’?

Would you still read the Bible for just for prophecies? For promises? For power?

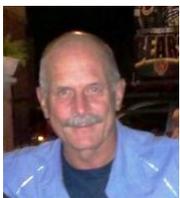
Would you still you read the Bible just to learn *about it*?

And, if so, what would you DO with what you would learn?

If all of this is True, it is truly life changing – it is truly world changing!
And It has already changed the world; and since it is True, it will also change your life for the better, if you will just believe and act!

I hope that perhaps these Words now have a clearer meaning, *“Therefore, my beloved, as you have always obeyed, so now, not only as in my presence, but much more in my absence, work out your own salvation with fear and trembling.”* ([Philippians 2:12](#)).

Your Brother and Friend,



Michael Young, Sr.

I am a practicing Christian, a disciple of Jesus, a husband of over 50 years, a father and a grandfather, a business man, a veteran and a friend to all who will have me. I have served or am serving, at various times, as an

Evangelist, a Pulpit fill pastor, an Associate Pastor of Evangelism and as Senior Pastor of a church plant. My passion is for practicing and teaching the Bible, building small groups, reaching the lost with the message of the Gospel of Jesus, recovering the straying Sheep of God and the gathering together the Called of God, in neighborhoods, business settings and in churches by equipping other Christians. I have authored a few small books and I have a background in professional business management, finance and investments. I am glad to meet you, even if it is virtually. Write me at any time and let's become friends. [View all articles and posts by Michael Young, Sr.](#)