

Teaching the Gospel of John

Jesus is the Son of God

Contents

Teaching the Gospel of John.....	1
Jesus is the Son of God.....	1
Overview of the Gospel of John	6
Chapter 1 Summary	8
Chapter 2 Summary	11
Chapter 3 Summary	13
Chapter 4 Summary	14
Chapter 5 Summary	18
Chapter 6 Summary	20
Chapter 7 Summary	22
Chapter 8 Summary	25
Chapter 9 Summary	27
Chapter 10 Summary	30
Chapter 11 Summary	33
Chapter 12 Summary	36
Chapter 13 Summary	38
Chapter 14 Summary	40
Chapter 15 Summary	42
Chapter 16 Summary	44
Chapter 17 Summary	46
Chapter 18 Summary	48
Chapter 19 Summary	50
Chapter 20 Summary	52
Chapter 21 Summary	54
God in the Gospel of John	56
Questions and Answers.....	58

Gospel Overview	58
Chapter 1	59
Chapter 2	60
Chapter 3	61
Chapter 4	62
Chapter 5	63
Chapter 6	64
Chapter 7	65
Chapter 8	66
Chapter 9	67
Chapter 10	68
Chapter 11	69
Chapter 13	72
Chapter 14	73
Chapter 15	74
Chapter 16	76
Chapter 17	78
Chapter 18	80
Chapter 19	81
Chapter 20	82
Chapter 21	83
Questions.....	84
Gospel Overview	84
Chapter 1	85
Chapter 2	86
Chapter 3	87
Chapter 4	88
Chapter 5	89
Chapter 6	90
Chapter 7	91
Chapter 8	92
Chapter 9	93
Chapter 10	94
Chapter 11	95

Chapter 12.....	96
Chapter 13.....	97
Chapter 14.....	98
Chapter 15.....	99
Chapter 16.....	100
Chapter 17.....	101
Chapter 18.....	102
Chapter 19.....	103
Chapter 20.....	104
Chapter 21.....	105
Addendum.....	106

Dealing with Doctrinal Error: John 9.....	106
Significant Gospel Events.....	107
Miracles.....	107
Harmony.....	110
Sequence of the Betrayal of Jesus.....	114
Sequence of the Crucifixion of Jesus.....	115
Sequence of the Resurrection of Jesus.....	116
Appearances of Jesus Christ After the Resurrection.....	118
Significant Events Reported Only Once Within the Gospels.....	119
Parables.....	121
Promises.....	121
Prophecies.....	123
Prophecy Fulfilled.....	124
Non-Prophecy godly Knowledge.....	125
Minor Titles of the Son of God.....	126
Jesus and the Ten Commandments.....	130
What Would Jesus Do?.....	132
In General:.....	132
Blessings:.....	133
Correction:.....	134
Ministry:.....	136
Promises and Protection:.....	138
Teaching:.....	138

Witnessing:	140
What Would Christ Do?.....	141
Verses on John the Baptist.....	143
By Gospel.....	143
Sequential.....	144

General Note:

Many people are taught to interpret God's word 'verse-by-verse'. In Isaiah 28:9 we are told to interpret God's word "[line upon line](#)" which is 'sentence-by-sentence' because the meaning of the word "[line](#)" is a '[measuring line](#)' and grammar is measured by punctuation, which gives us sentences and not verses. Further, God's word tells us that God preserves "[every word](#)" and "[every jot](#)" ('[punctuation](#)'), but the verse format was imposed by men over 100 years after God had John finish Revelation. Therefore, this study uses the sentence format, which is what God's word tells us that God uses to teach us knowledge and to make us to understand. Included in this Study is a sentence-to-verse reference for every chapter.

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

This teaching manual is based upon the detail study which is available at [ljv1611kjb.com](#). That Study deals with every sentence, every verse, every phrase, every punctuation mark and every doctrinally important word in the Gospel of John in order to prove that there are no conflicts and no errors in the KJV-1611 word of God. All such claims are due to men using the wrong way to interpret God's word and then blaming God's perfect word when they encounter a problem instead of admitting that the problem was due to the way they used or their own failure.

Unlike most commentaries, the method used to interpret God's perfect word is also given at [ljv1611kjb.com](#). In addition, this method was consistently applied with no deviation because no problems were encountered. This is unlike Schofield and others who provided a method of interpretation, but then, reportedly, deviated from their own method when they encountered a problem. Further, no part of the Bible was skipped in order to avoid admitting having a problem, like most commentaries do.

Since the detailed Study is developed for the internet, the Bible references are links which can be clicked to bring up the referenced work. As the saying goes: '[Bible interprets Bible](#)'. There are well over 30,000 links in that Study and most go the references, such as Word Studies, which have further links but almost all references end up at the Bible. You will be hard pressed to find another Study with as many Bible references to support the interpretation given. As a final note, while most commentaries are dealing with the application of scripture, the Studies which I provide almost all deal with the interpretation, which uses a different method and produces a different result. There is only one interpretation but many applications.

That said, the details in the detail Study can be overwhelming. What is required for a formal '[proof](#)' is far more than what most people believe and I say this as a former professional who had a world-wide reputation on methods of proving things. With that said, This Teaching Study only provides the Summary portion with the assurance that every part is backed up with a great amount of detail if any part of this study is challenged.

In addition to the summary portion of the detailed Study, there are Question-and-answer sections added for each chapter. Those pages are probably the best way to get a quick idea of the type of doctrine presented in this Study. In addition, there are Question pages for each chapter which can be easily copied for testing students. Finally, as appropriate, other Studies from [ljc1611kjb.com](#) are included for easy reference and support.



Overview of the Gospel of John

John gives us the purpose of His writing this gospel in [John 21:31](#) which says: “[these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name](#)”. Many people think that this gospel is written to the lost, and it is. However, as shown in the quick chapter summaries below, it is also written to the saved. In fact, as measured several ways, we can say that it is more written to the saved. For one thing, the majority of the chapters have lessons after John is finished dealing with getting lost people saved. In addition, most of the lessons in this gospel must be spiritually discerned, and that is only possible after people have the Holy Spirit. Therefore, the saved should read this gospel with prayer for God's Holy Spirit to teach them the spiritual lessons which are contained within this gospel.

What we see in Chapter 1 was a general, and abstract, introduction of John's message and of God's messenger and accounts of people who rejected God's message and of people who accepted God's message. Then, in Chapter 2, we saw John provides the outer limits of what he will cover within the rest of his gospel. Then, in Chapter 3, we read the account of two religious men interacting with Jesus: Nicodemus and John the Baptist. There we saw the difference between the reactions of a lost religious person and a saved religious person. Then, in Chapter 4, we read About the salvation of the Samaritans because they were willing to let truth correct their religious traditions. We also saw Jesus introduce the coming '*Church Age*'. Then, in Chapter 5, we read about Jesus healing a man on the sabbath and getting in an argument with the religious Jews because they challenged His power and authority. He provided several legal proofs, which will be used in God's court when people are judged, which proved that He had true power and authority while religion had neither and led into doctrinal error which will condemn the religious person. Next, in Chapter 6, we read about Jesus dealing with people who want to claim salvation for the blessings but are too lazy to work in God's kingdom. These people are the early representatives of people who cry '*It's all grace with no work*' and believe the lie which is called the '*Health and Welfare Gospel*'. This chapter teaches that the truly saved will have a changed physical life and that the change is due to the influence of Jesus.

In Chapter 7 we see the family of Jesus being disrespectful to Him and we see Jesus dealing with lost religious people who think they are saved and whom He hopes to lead to true Biblical salvation. Then in Chapter 8 we see the conflict between Jesus and the Pharisees, with other Jewish religious leaders, become an open conflict. The Pharisees, with other Jewish religious leaders, keep looking at things from a physical religious perspective and refusing to understand things from a spiritual perspective. This is the basic attitude of lost religious leaders and we see how Jesus dealt with them. Continuing into Chapter 9, we read about Jesus healing a man who was born blind to prove that He had the power of God. This is the true evidence we are to look for when someone claims to be a man of God. Of course, lost religious people claim positions and recognitions from men give the ultimate authority. In this chapter we see how Jesus dealt with this argument over authority. Moving onto Chapter 10 we learn what '*A true relationship with Jesus Christ*' is like and how to separate the true professors from false ones. In Chapter 11 we see Jesus raise Lazarus from the dead and teach that He is the resurrection. In Chapter 12 we see Jesus glorified and this was part of what God used to condemn those people who refused to believe on Jesus.

In Chapters 13 through 17 we have the '*Last Supper*' and the special teaching for the disciples. In Chapter 19 we have the crucifixion and in Chapters 20 and 21 we have the resurrection and restoration of fellowship. Thus, each chapter of this gospel has a theme and they are presented in the order which God wants us to use in order to arrive at John's purpose which is: “[these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name](#)” (John 20:31).

Please notice our progression through these chapters. After John's abstract general outline, he deals with different claimed methods of salvation. After that, and starting in Chapter 6, Jesus deals with several popular doctrinal errors which are believed by people who claim to be saved. Then starting in Chapter 11, Jesus is dealing with people who are truly saved and love Him, but who still need some spiritual maturity because they still believe some things which are not right. Even when we are saved and trying to serve God, we still need further lessons to grow our faith and cause us to mature spiritually. Then starting in Chapter 13, we read about the '*Last Supper*' and the lessons which Jesus gave to His most intimate friends and disciples. Then starting in Chapter 18, we read

about the betrayal and crucifixion of Jesus. Here we are taught that physical suffering and even death are possible for the child of God, but that should be acceptable because of the eternal spiritual rewards which result. Finally, in Chapters 20 and 21, we learn that no matter what happens in this life, we are to get right with God and return to doing what God gave us to do.

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

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

Most Used words in this Gospel.

The most often used words within this Gospel are: 'HIM (391), SAID (236), JESUS (235), YE (234), ME (224), THEM (160), HAVE (151), THEN (134), MY (132), YOU (129), FATHER (124), THIS (122), WHICH (122), SAITH (113), MAN (109), WHEN (100), COME (86), GOD (81), IF (81), THEREFORE (77), HAD (76), WORLD (76), HATH (75), WILL (75), ANSWERED (72), FROM (71), KNOW (71), NOW (71), BECAUSE (70), AM (68), JEWS (68), ON (67), THINGS (67), INTO (66), THERE (64), AS (63), DISCIPLES (63), SON (63), SHOULD (59), ONE (58), CAME (56), NO (56), THESE (56), SENT (54), AT (53), WERE (53), AGAIN (52), ALSO (51), DO (51), BELIEVE (50)'. (Words like "a" and "the" were excluded from these counts.) As can be seen by this list, these words are mainly identifiers of God and words used to describe man's relationship with God. This is the main message of this Gospel. This is true for almost every chapter within this Gospel. Therefore, the most used words within each chapter are not presented within this Study, but can be found on ljc1611kiv.com.

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

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

Chapter 1 Summary

The chapter theme is: 'Introduction of Jesus as God's Main Messenger'.

Verse to Sentence cross-reference:

[C1-S1](#) (Verse 1), [C1-S2](#) (Verse 2), [C1-S3](#) (Verse 3), [C1-S4](#) (Verse 4), [C1-S5](#) (Verse 5), [C1-S6](#) (Verse 6), [C1-S7](#) (Verse 7), [C1-S8](#) (Verse 8), [C1-S9](#) (Verse 9), [C1-S10](#) (Verse 10), [C1-S11](#) (Verse 11), [C1-S12](#) (Verse 12-13), [C1-S13](#) (Verse 14), [C1-S14](#) (Verse 15), [C1-S15](#) (Verse 16), [C1-S16](#) (Verse 17), [C1-S17](#) (Verse 18), [C1-S18](#) (Verse 19), [C1-S19](#) (Verse 20), [C1-S20](#) (Verse 21), [C1-S21](#) (Verse 21), [C1-S22](#) (Verse 21), [C1-S23](#) (Verse 21), [C1-S24](#) (Verse 21), [C1-S25](#) (Verse 22), [C1-S26](#) (Verse 22), [C1-S27](#) (Verse 22), [C1-S28](#) (Verse 23), [C1-S29](#) (Verse 24), [C1-S30](#) (Verse 25), [C1-S31](#) (Verse 26-27), [C1-S32](#) (Verse 28), [C1-S33](#) (Verse 29), [C1-S34](#) (Verse 30), [C1-S35](#) (Verse 31), [C1-S36](#) (Verse 32), [C1-S37](#) (Verse 33), [C1-S38](#) (Verse 34), [C1-S39](#) (Verse 35-36), [C1-S40](#) (Verse 37), [C1-S41](#) (Verse 38), [C1-S42](#) (Verse 38), [C1-S43](#) (Verse 39), [C1-S44](#) (Verse 39), [C1-S45](#) (Verse 40), [C1-S46](#) (Verse 41), [C1-S47](#) (Verse 42), [C1-S48](#) (Verse 42), [C1-S49](#) (Verse 43), [C1-S50](#) (Verse 44), [C1-S51](#) (Verse 45), [C1-S52](#) (Verse 46), [C1-S53](#) (Verse 46), [C1-S54](#) (Verse 47), [C1-S55](#) (Verse 48), [C1-S56](#) (Verse 48), [C1-S57](#) (Verse 49), [C1-S58](#) (Verse 50), [C1-S59](#) (Verse 50), [C1-S60](#) (Verse 51).

Overview of Chapter 1

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

After those general introductory sentences, John tells us about the prophesized fore-runner of Jesus Christ, named John the Baptist in [C1-S6](#) through [C1-S8](#). John the Baptist was God's witness that Jesus Christ was God's Light. Following those sentences, John tells us about men's reaction to Jesus Christ as God's Light, and then continues with the witness from John the Baptist so that we know that people who rejected John's testimony did so out of choice and not out of ignorance. When they could not legitimately reject the message, they then tried to find fault with the messenger, as reported in [C1-S18](#) through [C1-S32](#). From this account we can tell that those people who rejected the witness from God deliberately sought a reason to reject God's message, just like people do today. From this we can also understand that when people act like these people did that they are deliberately seeking ways to reject truth.

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

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

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

1. [C1-S1](#): The Son of God is identified as the Word.
2. [C1-S2](#): The Word is distinct from God the Father.
3. [C1-S3](#): The Son of God is the Creator of everything.
4. [C1-S4](#): God's spiritual light affects men.
5. [C1-S5](#): Lost people can not comprehend spiritual truth.
6. [C1-S6](#): Introduction of John the Baptist.
7. [C1-S7](#): Why John the Baptist was sent from God.
8. [C1-S8](#): Clarification of prior sentence.
9. [C1-S9](#): the identity of the true Light.
10. [C1-S10](#): The reaction of the world.
11. [C1-S11](#): The reaction of God's people.
12. [C1-S12](#): The results of those who did receive the Light.
13. [C1-S13](#): The reason to believe John's witness.
14. [C1-S14](#): The reason to believe the witness of John the Baptist.
15. [C1-S15](#): The result that true believers had.
16. [C1-S16](#): The different results from religion and a personal relationship with Jesus Christ.
17. [C1-S17](#): The witness from God the Father.
18. [C1-S18](#): The start of the record of John.
19. [C1-S19](#): John was not the Christ.
20. [C1-S20](#): First religious question.
21. [C1-S21](#): First wrong guess.
22. [C1-S22](#): Denial
23. [C1-S23](#): Second wrong guess.
24. [C1-S24](#): Denial.
25. [C1-S25](#): Demand for an answer.
26. [C1-S26](#): Why the demand.
27. [C1-S27](#): Question showing a willingness to listen.
28. [C1-S28](#): Answer from John the Baptist.
29. [C1-S29](#): Source of the religious demands.
30. [C1-S30](#): Demand for religious explanation.
31. [C1-S31](#): Answer from John.
32. [C1-S32](#): Where John ministered.
33. [C1-S33](#): Revelation from God after standing for truth.
34. [C1-S34](#): Fulfillment of prior prophecy.
35. [C1-S35](#): John's reason for baptizing.
36. [C1-S36](#): How John was to identify God's Christ.
37. [C1-S37](#): John's instructions came from God.
38. [C1-S38](#): John's testimony of unpopular truth.
39. [C1-S39](#): John's continued testifying of unpopular truth.
40. [C1-S40](#): Reaction showing true belief.
41. [C1-S41](#): Test from Jesus.
42. [C1-S42](#): Seeking spiritual growth.
43. [C1-S43](#): Invitation to spiritual growth.
44. [C1-S44](#): The source of spiritual growth.
45. [C1-S45](#): Identification of true believer.
46. [C1-S46](#): Action of true believer.
47. [C1-S47](#): Second action of true believer.
48. [C1-S48](#): Evidence of truth given by Jesus.
49. [C1-S49](#): Jesus calls Philip.
50. [C1-S50](#): Philip's connection to other disciples.
51. [C1-S51](#): Philip's witnessing to lost friend.
52. [C1-S52](#): Skeptism of witness.

53. [C1-S53](#): Challenge to believe.
 54. [C1-S54](#): Answer from Jesus to skepticism.
 55. [C1-S55](#): Request for clarification.
 56. [C1-S56](#): Answer from Jesus causes belief.
 57. [C1-S57](#): Profession of true belief.
 58. [C1-S58](#): Test of extent of belief from Jesus.
 59. [C1-S59](#): Promise of reward for greater belief.
 60. [C1-S60](#): Details of the promise.
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Chapter 2 Summary

The chapter theme is: ' [Start of the Public Ministry of Jesus](#)'.

Verse to Sentence cross-reference:

[C2-S1](#) (Verse 1-2), [C2-S2](#) (Verse 3), [C2-S3](#) (Verse 4), [C2-S4](#) (Verse 4), [C2-S5](#) (Verse 5), [C2-S6](#) (Verse 6), [C2-S7](#) (Verse 7), [C2-S8](#) (Verse 7), [C2-S9](#) (Verse 8), [C2-S10](#) (Verse 8), [C2-S11](#) (Verse 9-10), [C2-S12](#) (Verse 11), [C2-S13](#) (Verse 12), [C2-S14](#) (Verse 13-16), [C2-S15](#) (Verse 17), [C2-S16](#) (Verse 18), [C2-S17](#) (Verse 19), [C2-S18](#) (Verse 20), [C2-S19](#) (Verse 21), [C2-S20](#) (Verse 22), [C2-S21](#) (Verse 23), [C2-S22](#) (Verse 24-25).

Overview of Chapter

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

If the reader looks at the detailed Study they will see a different interpretation than what is argued by every religion that I have ever heard. Everyone that I have ever heard argue about this miracle concentrate on the word “[wine](#)” and ignore the context which should affect their arguments. There is definitely more presented in this account than what is usually argued. However, most people get caught up in defending the religious view that they have been taught and don't prayerfully study what is actually written in God's word.

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

1. [C2-S1](#): Mary, Jesus and disciples went to marriage at Canna.
2. [C2-S2](#): Mary told Jesus about a problem.
3. [C2-S3](#): Jesus did not want to deal with a worldly problem.
4. [C2-S4](#): The reason why Jesus did not want to act.
5. [C2-S5](#): Mary expressed faith.
6. [C2-S6](#): Conditions which were there.
7. [C2-S7](#): Jesus commanded others to do what they could.
8. [C2-S8](#): They obeyed.
9. [C2-S9](#): Jesus commanded others to do a second task.
10. [C2-S10](#): They obeyed.
11. [C2-S11](#): The governor of the feast identified a problem from a worldly perspective.
12. [C2-S12](#): This was the first miracle that Jesus did.
13. [C2-S13](#): Jesus and disciples went to Capernaum for a while.
14. [C2-S14](#): Jesus and disciples went to Jerusalem for the Passover and He drove the moneylenders out of the Temple.
15. [C2-S15](#): The disciples remembered the prophecy which Jesus fulfilled.
16. [C2-S16](#): The Jews demanded justification for the action of Jesus.
17. [C2-S17](#): Jesus prophesied of his death, burial and resurrection.
18. [C2-S18](#): The Jews misunderstood the prophecy.
19. [C2-S19](#): Clarification of the prophecy.
20. [C2-S20](#): The disciples understood the prophecy after it was fulfilled.
21. [C2-S21](#): The miracles caused many to believe.

22. C2-S22: Jesus knew that their belief was fickle.

Chapter 3 Summary

The chapter theme is: ' True Salvation is Spiritual in Nature'.

Verse to Sentence cross-reference:

[C3-S1](#) (Verse 1-2), [C3-S2](#) (Verse 3), [C3-S3](#) (Verse 4), [C3-S4](#) (Verse 4), [C3-S5](#) (Verse 5), [C3-S6](#) (Verse 6), [C3-S7](#) (Verse 7), [C3-S8](#) (Verse 8), [C3-S9](#) (Verse 9), [C3-S10](#) (Verse 10), [C3-S11](#) (Verse 11), [C3-S12](#) (Verse 12), [C3-S13](#) (Verse 13), [C3-S14](#) (Verse 14-15), [C3-S15](#) (Verse 16), [C3-S16](#) (Verse 17), [C3-S17](#) (Verse 18), [C3-S18](#) (Verse 19), [C3-S19](#) (Verse 20), [C3-S20](#) (Verse 21), [C3-S21](#) (Verse 22), [C3-S22](#) (Verse 23), [C3-S23](#) (Verse 24), [C3-S24](#) (Verse 25), [C3-S25](#) (Verse 26), [C3-S26](#) (Verse 27), [C3-S27](#) (Verse 28), [C3-S28](#) (Verse 29), [C3-S29](#) (Verse 30), [C3-S30](#) (Verse 31), [C3-S31](#) (Verse 32), [C3-S32](#) (Verse 33), [C3-S33](#) (Verse 34), [C3-S34](#) (Verse 35), [C3-S35](#) (Verse 36).

Overview of Chapter

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

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

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

1. [C3-S1](#): Nicodemus acknowledges that Jesus came from God.
2. [C3-S2](#): Jesus gives him his answer from God.
3. [C3-S3](#): Nicodemus asks for clarification.
4. [C3-S4](#): Nicodemus states the source of his confusion.
5. [C3-S5](#): Jesus tells him he needs two births.
6. [C3-S6](#): Jesus explains the two births.
7. [C3-S7](#): Don't marvel at the truth.
8. [C3-S8](#): Illustration to understand spiritual results.
9. [C3-S9](#): Nicodemus asks for clarification.
10. [C3-S10](#): Jesus asks why he does not understand.
11. [C3-S11](#): Jesus said that he didn't understand because the Jews rejected the true witness.
12. [C3-S12](#): Jesus asked how he thought to understand when he rejected obvious truth.
13. [C3-S13](#): Jesus brought truth from Heaven.

14. [C3-S14](#): Symbolism from Jewish history.
15. [C3-S15](#): The meaning of the symbolism.
16. [C3-S16](#): The purpose of the symbolism.
17. [C3-S17](#): The result of the symbolism.
18. [C3-S18](#): Why God condemns man.
19. [C3-S19](#): The attitude of sin.
20. [C3-S20](#): The attitude of righteousness.
21. [C3-S21](#): Jesus then went to Judaea.
22. [C3-S22](#): John the Baptist was ministering close by.
23. [C3-S23](#): Why John the Baptist was there.
24. [C3-S24](#): A religious argument that involved John the Baptist.
25. [C3-S25](#): His disciples said that people were leaving him for Jesus.
26. [C3-S26](#): Why John the Baptist was OK with that.
27. [C3-S27](#): John the Baptist explains his limit.
28. [C3-S28](#): John the Baptist explains his joy.
29. [C3-S29](#): John the Baptist explains God's plan.
30. [C3-S30](#): John the Baptist explains the position of Jesus.
31. [C3-S31](#): John the Baptist explains the rejection of Jesus.
32. [C3-S32](#): John the Baptist explains the acceptance of Jesus.
33. [C3-S33](#): John the Baptist explains the power of Jesus.
34. [C3-S34](#): John the Baptist explains the purpose of Jesus.
35. [C3-S35](#): John the Baptist explains the result of Jesus.

Chapter 4 Summary

The chapter theme is: 'True Biblical Salvation Results in a Changed Life'.

Verse to Sentence cross-reference:

[C4-S1](#) (Verse 1-3), [C4-S2](#) (Verse 4), [C4-S3](#) (Verse 5), [C4-S4](#) (Verse 6), [C4-S5](#) (Verse 6), [C4-S6](#) (Verse 7), [C4-S7](#) (Verse 8), [C4-S8](#) (Verse 9), [C4-S9](#) (Verse 9), [C4-S10](#) (Verse 10), [C4-S11](#) (Verse 11), [C4-S12](#) (Verse 12), [C4-S13](#) (Verse 13-14), [C4-S14](#) (Verse 15), [C4-S15](#) (Verse 16), [C4-S16](#) (Verse 17), [C4-S17](#) (Verse 17-18), [C4-S18](#) (Verse 19), [C4-S19](#) (Verse 20), [C4-S20](#) (Verse 21), [C4-S21](#) (Verse 22), [C4-S22](#) (Verse 23), [C4-S23](#) (Verse 24), [C4-S24](#) (Verse 25), [C4-S25](#) (Verse 26), [C4-S26](#) (Verse 27), [C4-S27](#) (Verse 27), [C4-S28](#) (Verse 28-29), [C4-S29](#) (Verse 30), [C4-S30](#) (Verse 31), [C4-S31](#) (Verse 32), [C4-S32](#) (Verse 33), [C4-S33](#) (Verse 34), [C4-S34](#) (Verse 35), [C4-S35](#) (Verse 35), [C4-S36](#) (Verse 36), [C4-S37](#) (Verse 37), [C4-S38](#) (Verse 38), [C4-S39](#) (Verse 39), [C4-S40](#) (Verse 40), [C4-S41](#) (Verse 41-42), [C4-S42](#) (Verse 43), [C4-S43](#) (Verse 44), [C4-S44](#) (Verse 45), [C4-S45](#) (Verse 46), [C4-S46](#) (Verse 46), [C4-S47](#) (Verse 47), [C4-S48](#) (Verse 48), [C4-S49](#) (Verse 49), [C4-S50](#) (Verse 50), [C4-S51](#) (Verse 50), [C4-S52](#) (Verse 51), [C4-S53](#) (Verse 52), [C4-S54](#) (Verse 52), [C4-S55](#) (Verse 53), [C4-S56](#) (Verse 54).

Overview of Chapter

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

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

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

When we look at how Jesus dealt with the woman of Samaria, we can see a procedure for winning the lost to Jesus. Please see below for the procedure and then see the relevant sentences and their associated notes, in the details Study, for more details on this procedure.

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

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

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

In addition to the sub-sections just mentioned, we have a couple of outlines from the things which Jesus said and did. In the note within the detail Study for [4:4](#), and copied here, we have the procedure that Jesus used to lead a person from a different culture to true Biblical salvation.

1. In [C4-S2](#) He had a command from God the Father to go witness.
2. In [C4-S3](#) He went where it was not convenient not comfortable in order to obey.
3. In [C4-S5](#) He witnessed even while tired, thirsty and hungry.
4. In [C4-S7](#) He arranged the circumstances so that He was not interrupted while witnessing.
5. In [C4-S6](#) He opened the conversation in a way to make the woman curious. He overcame cultural hostility and suspicion so that she would think about His answers.
6. In [C4-S10](#) He gave a spiritual answer when she asked why He did not act as expected and as culture dictated.
7. In [C4-S11 through S13](#) She asked about His spiritual answer not matching cultural and religious teaching of her day. Jesus explained the blessings from God for accepting God's spiritual answer instead of the religious teaching.
8. In [C4-S14 through S17](#) he woman asked for God's blessings and only now does Jesus bring up her sin. He got her interest in the blessings from God before mentioning the problem but did not neglect telling her about the problem.
9. In [C4-S18 through S23](#) She acknowledged that He gave answers from God (Sir, I perceive that thou art a prophet) and not just canned religious answers. Jesus responded by announcing the start of the '*Church Age*' and saying the type of relationship which God was truly offering.
10. In [C4-S24 through S25](#) She said what spiritual truth she had been taught and He clarified her knowledge. At this point she believed on Him and was saved as shown by her action in [C4-S28](#).
11. In [C4-S39](#) we see the result of her witnessing to others after her own salvation.

In the note within the detail Study for [4:21](#), and copied here, we have the outline of the '*Church Age*' as given by Jesus in this chapter.

1. In [C4-S10](#) Jesus offered living water which is a spiritual representation of the indwelling Holy Spirit.
2. In [C4-S13](#) Jesus said that the living water, which is a spiritual representation of the indwelling Holy Spirit, would be the source of saved people witnessing to others.
3. In [C4-S15 through C4-S17](#) Jesus dealt with her sin and required true Biblical repentance.

4. In [C4-S23](#) Jesus said that true worship, in '*Church Age*', would be in spirit and in truth and not just following religious rules and ceremonies.
5. In [C4-S25](#) Jesus said that true salvation requires accepting Him.
6. In [C4-S30 through S33](#) Jesus said that God would provide for His workers during the '*Church Age*'.
7. In [C4-S34 through S38](#) Jesus announced the plan of rewards for God's workers during the '*Church Age*'.

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

1. [C4-S1](#): Jesus left Judaea in order to avoid a fight with the Pharisees.
2. [C4-S2](#): Jesus was required to deal with a non-Jew.
3. [C4-S3](#): Where Jesus met the non-Jew.
4. [C4-S4](#): The significance of Where Jesus stopped.
5. [C4-S5](#): Why Jesus sat.
6. [C4-S6](#): How Jesus started to witness.
7. [C4-S7](#): Why Jesus was alone.
8. [C4-S8](#): Her questioning the unusual behavior of Jesus.
9. [C4-S9](#): Why she considered His behavior unusual.
10. [C4-S10](#): The answer from Jesus turned the conversation to spiritual matters.
11. [C4-S11](#): Her confusion because a spiritual answer did not meet with physical reality.
12. [C4-S12](#): Second question because His answer did not match the standard religious answer.
13. [C4-S13](#): Jesus explains the difference between spiritual truth and standard religious answers.
14. [C4-S14](#): Her request for what Jesus offered.
15. [C4-S15](#): Now Jesus brought up her sin.
16. [C4-S16](#): She dodged the truth.
17. [C4-S17](#): Jesus confronted her with the truth.
18. [C4-S18](#): She realized that He was a man of God.
19. [C4-S19](#): She asked him about the main religious disagreement.
20. [C4-S20](#): Jesus told her about the coming '*Church Age*'.
21. [C4-S21](#): Jesus told he she would have to believe God's source of truth.
22. [C4-S22](#): How people in the church are to worship God.
23. [C4-S23](#): Why God wants us to worship Him this way.
24. [C4-S24](#): The woman confesses the truth that she knows.
25. [C4-S25](#): Jesus answers her implied question.
26. [C4-S26](#): The disciples returned and marveled.
27. [C4-S27](#): No one questioned Jesus.
28. [C4-S28](#): The woman witnessed to others about the Christ.
29. [C4-S29](#): Others responded to her witness.
30. [C4-S30](#): The disciples were concerned about physical needs.
31. [C4-S31](#): Jesus spoke of spiritual provision.
32. [C4-S32](#): The disciples did not understand His answer.
33. [C4-S33](#): Jesus explains His answer.
34. [C4-S34](#): Jesus challenges them with a question.
35. [C4-S35](#): Jesus gives them the spiritual perspective.
36. [C4-S36](#): God's plan of reward for workers.
37. [C4-S37](#): God's plan of cooperative workers.
38. [C4-S38](#): Jesus applies it to them personally.
39. [C4-S39](#): The result of a saved person giving true testimony.
40. [C4-S40](#): Saved people truly desire to know more.
41. [C4-S41](#): Saved people believe God's truth and not just the words of other people.
42. [C4-S42](#): Jesus finished His journey home.
43. [C4-S43](#): Why Jesus went to the mission field.
44. [C4-S44](#): Why people at His home were glad to see Him.
45. [C4-S45](#): Jesus returned home.

46. [C4-S46](#): A need was told to Jesus.
 47. [C4-S47](#): Jesus rebuked the wrong motivation.
 48. [C4-S48](#): The man expressed the right motivation.
 49. [C4-S49](#): Jesus rewarded faith.
 50. [C4-S50](#): Jesus demanded faith.
 51. [C4-S51](#): The man responded in faith.
 52. [C4-S52](#): The man heard the results of his faith.
 53. [C4-S53](#): The man verified the evidence of faith.
 54. [C4-S54](#): The evidence provided.
 55. [C4-S55](#): Confidence from verified evidence of faith.
 56. [C4-S56](#): Importance of this event.
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Chapter 5 Summary

The chapter theme is: 'True Salvation is More Important than Anything in this Life'.

Verse to Sentence cross-reference:

[C5-S1](#) (Verse 1), [C5-S2](#) (Verse 2), [C5-S3](#) (Verse 3), [C5-S4](#) (Verse 4), [C5-S5](#) (Verse 5), [C5-S6](#) (Verse 6), [C5-S7](#) (Verse 7), [C5-S8](#) (Verse 8), [C5-S9](#) (Verse 9), [C5-S10](#) (Verse 10), [C5-S11](#) (Verse 11), [C5-S12](#) (Verse 12), [C5-S13](#) (Verse 13), [C5-S14](#) (Verse 14), [C5-S15](#) (Verse 15), [C5-S16](#) (Verse 16), [C5-S17](#) (Verse 17), [C5-S18](#) (Verse 18), [C5-S19](#) (Verse 19), [C5-S20](#) (Verse 20), [C5-S21](#) (Verse 21), [C5-S22](#) (Verse 22-23), [C5-S23](#) (Verse 23), [C5-S24](#) (Verse 24), [C5-S25](#) (Verse 25), [C5-S26](#) (Verse 26-27), [C5-S27](#) (Verse 28-29), [C5-S28](#) (Verse 30), [C5-S29](#) (Verse 31), [C5-S30](#) (Verse 32), [C5-S31](#) (Verse 33), [C5-S32](#) (Verse 34), [C5-S33](#) (Verse 35), [C5-S34](#) (Verse 36), [C5-S35](#) (Verse 37), [C5-S36](#) (Verse 37), [C5-S37](#) (Verse 38), [C5-S38](#) (Verse 39), [C5-S39](#) (Verse 40), [C5-S40](#) (Verse 41), [C5-S41](#) (Verse 42), [C5-S42](#) (Verse 43), [C5-S43](#) (Verse 44), [C5-S44](#) (Verse 45), [C5-S45](#) (Verse 46), [C5-S46](#) (Verse 47).

Overview of Chapter

Our chapter shows us that we must accept God's truth, as He wrote it in His word and as His Holy Spirit interprets it, above our religious traditions. We must be willing to be cast out of our religion and out of our family and be persecuted, if necessary, in order to stand with God's truth. In this chapter we see a surface argument about the sabbath. However, underneath the surface we see the true argument over who has the true ultimate authority. Jesus claims that God has it and the Jews claim that their religion, and the religious leaders of the day, have the true ultimate authority. It is this argument which ultimately led the crucifixion of our Lord.

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

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

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

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

1. [C5-S1](#): Jesus returned to Jerusalem.
2. [C5-S2](#): The place of the miracle.
3. [C5-S3](#): The people of the miracle.
4. [C5-S4](#): The reason why the people were at that place.
5. [C5-S5](#): The particular man of the miracle.
6. [C5-S6](#): The request to do the miracle.
7. [C5-S7](#): The response to the request.
8. [C5-S8](#): The command of the miracle.
9. [C5-S9](#): The immediate results of the miracle.
10. [C5-S10](#): The response to the miracle from religious people.
11. [C5-S11](#): The answer to religious people.
12. [C5-S12](#): The demand from religion.
13. [C5-S13](#): The man of the miracle could not meet their demand.
14. [C5-S14](#): Further private instruction from Jesus.
15. [C5-S15](#): The man of the miracle now answered the demand from the religious people.
16. [C5-S16](#): The secondary response to the miracle from religious people.
17. [C5-S17](#): The answer to persecution from Jesus.
18. [C5-S18](#): The more severe response by religious people when told their doctrinal error.
19. [C5-S19](#): The start of the answer from Jesus to a death threat for speaking truth.
20. [C5-S20](#): God the Father shows Jesus what to do.
21. [C5-S21](#): Jesus will raise the dead.
22. [C5-S22](#): Jesus will judge all men.
23. [C5-S23](#): The consequence of how we treat Jesus.
24. [C5-S24](#): The reward of believing Jesus.
25. [C5-S25](#): The dead will hear Jesus.
26. [C5-S26](#): Jesus has authority from God to judge because He is the Son of man.
27. [C5-S27](#): The dead will rise to damnation or to salvation.
28. [C5-S28](#): The power and authority behind the judgment by Jesus.
29. [C5-S29](#): The way to determine if someone speaks truth.
30. [C5-S30](#): Jesus claims a second witness.
31. [C5-S31](#): John the Baptist is His second witness.
32. [C5-S32](#): Why Jesus is telling them these things.
33. [C5-S33](#): The evidence that John the Baptist was a true witness from God.
34. [C5-S34](#): A greater witness than John the Baptist.
35. [C5-S35](#): The third witness.
36. [C5-S36](#): Their inability to dispute His word.
37. [C5-S37](#): The evidence that they do not represent God.
38. [C5-S38](#): The way to verify His word.
39. [C5-S39](#): The condemnation of fools.
40. [C5-S40](#): Why Jesus did not care about their rejection.
41. [C5-S41](#): His judgment based upon their character.
42. [C5-S42](#): The consequence of rejecting truth.
43. [C5-S43](#): Why they are deceived.
44. [C5-S44](#): Moses will accuse them before God.
45. [C5-S45](#): Why Moses will accuse them.
46. [C5-S46](#): Why they did not believe Jesus.

Chapter 6 Summary

The chapter theme is: 'True Salvation Requires our Participation'.

Verse to Sentence cross-reference:

[C6-S1](#) (Verse 1), [C6-S2](#) (Verse 2), [C6-S3](#) (Verse 3), [C6-S4](#) (Verse 4), [C6-S5](#) (Verse 5), [C6-S6](#) (Verse 6), [C6-S7](#) (Verse 7), [C6-S8](#) (Verse 8-9), [C6-S9](#) (Verse 10), [C6-S10](#) (Verse 10), [C6-S11](#) (Verse 10), [C6-S12](#) (Verse 11), [C6-S13](#) (Verse 12), [C6-S14](#) (Verse 13), [C6-S15](#) (Verse 14), [C6-S16](#) (Verse 15), [C6-S17](#) (Verse 16-17), [C6-S18](#) (Verse 17), [C6-S19](#) (Verse 18), [C6-S20](#) (Verse 19), [C6-S21](#) (Verse 20), [C6-S22](#) (Verse 21), [C6-S23](#) (Verse 22-24), [C6-S24](#) (Verse 25), [C6-S25](#) (Verse 26), [C6-S26](#) (Verse 27), [C6-S27](#) (Verse 28), [C6-S28](#) (Verse 29), [C6-S29](#) (Verse 30), [C6-S30](#) (Verse 30), [C6-S31](#) (Verse 31), [C6-S32](#) (Verse 32), [C6-S33](#) (Verse 33), [C6-S34](#) (Verse 34), [C6-S35](#) (Verse 35), [C6-S36](#) (Verse 36), [C6-S37](#) (Verse 37), [C6-S38](#) (Verse 38), [C6-S39](#) (Verse 39), [C6-S40](#) (Verse 40), [C6-S41](#) (Verse 41), [C6-S42](#) (Verse 42), [C6-S43](#) (Verse 42), [C6-S44](#) (Verse 43), [C6-S45](#) (Verse 44), [C6-S46](#) (Verse 45), [C6-S47](#) (Verse 45), [C6-S48](#) (Verse 46), [C6-S49](#) (Verse 47), [C6-S50](#) (Verse 48), [C6-S51](#) (Verse 49), [C6-S52](#) (Verse 50), [C6-S53](#) (Verse 51), [C6-S54](#) (Verse 52), [C6-S55](#) (Verse 53), [C6-S56](#) (Verse 54), [C6-S57](#) (Verse 55), [C6-S58](#) (Verse 56), [C6-S59](#) (Verse 57), [C6-S60](#) (Verse 58), [C6-S61](#) (Verse 59), [C6-S62](#) (Verse 60), [C6-S63](#) (Verse 61), [C6-S64](#) (Verse 62), [C6-S65](#) (Verse 63), [C6-S66](#) (Verse 64), [C6-S67](#) (Verse 64), [C6-S68](#) (Verse 65), [C6-S69](#) (Verse 66), [C6-S70](#) (Verse 67), [C6-S71](#) (Verse 68), [C6-S72](#) (Verse 68), [C6-S73](#) (Verse 69), [C6-S74](#) (Verse 70), [C6-S75](#) (Verse 71).

Overview of Chapter

This chapter tells us about a miracle which is recorded in [Matthew 14:13-21](#) and [Mark 6:31-44](#) and [Luke 9:10](#) and [John 6:1-14](#). These accounts tell us about Jesus ministering to many people in a desert place and His feeding 5, 000 men plus women and children before sending them home. In addition, [Matthew 16:9](#) and [Mark 8:19](#) make reference to this miracle. This miracle is also recorded in the [Table of Miracles in the Gospels](#) document. As noted in the Chapter summary for Chapter 5, doing miracles does not prove that Jesus was the Son of God but, along with His Spirit and His doctrine, they did prove that He was sent by God.

After that miracle of feeding many people, Jesus sent His disciples back across the sea while He prayed. Then He came to them walking on water. When the people found Him gone, the next day, they also returned to Capernaum. When they found Jesus there they asked how He had traveled because He did not take the road around the lake and all of the boats were accounted for. Therefore, they knew that He had not taken a boat. Jesus used this to tell them “[Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled](#)”.

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

Once more Jesus tried to teach them the spiritual lesson from the manna and this was when He told them “[I am the bread of life and I am the living bread which came down from Heaven: if any man eat of this bread, he shall live forever:](#)

and the bread that I will give is my flesh, which I will give for the life of the world.”. Once more, as religious people still do today, the religious people tried to understand, in a physical way, a spiritual lesson which was taught with symbolism. Obviously, the spiritual symbolic lesson made no sense in the physical reality and even offended. However, instead of changing their perspective to a perspective which made sense, they stopped following Jesus.

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

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

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

1. [C6-S1](#): Start of a new account.
2. [C6-S2](#): The type of audience that He had.
3. [C6-S3](#): Jesus taught His disciples.
4. [C6-S4](#): The time of this account.
5. [C6-S5](#): Jesus used the multitudes to teach.
6. [C6-S6](#): This was a test for the disciples.
7. [C6-S7](#): The answer from Philip.
8. [C6-S8](#): The answer from Andrew.
9. [C6-S9](#): The start of the lesson.
10. [C6-S10](#): The conditions for the lesson.
11. [C6-S11](#): The numbers for the lesson.
12. [C6-S12](#): The action of the lesson.
13. [C6-S13](#): The end of the lesson.
14. [C6-S14](#): The physical result of the lesson.
15. [C6-S15](#): The spiritual result of the lesson.
16. [C6-S16](#): The reaction due to the lesson.
17. [C6-S17](#): The action by the disciples after the lesson.
18. [C6-S18](#): The action by Jesus after the lesson.
19. [C6-S19](#): The condition of the follow-up lesson.
20. [C6-S20](#): The action of the follow-up lesson.
21. [C6-S21](#): The instruction of the follow-up lesson.
22. [C6-S22](#): The reaction by the disciples to the follow-up lesson.
23. [C6-S23](#): The reaction by the multitude at being left behind
24. [C6-S24](#): The questions from others because of the follow-up lesson.
25. [C6-S25](#): The start of a new spiritual lesson.
26. [C6-S26](#): The new lesson continued.
27. [C6-S27](#): First question about the new lesson.
28. [C6-S28](#): Spiritual answer to question.
29. [C6-S29](#): A stupid demand.
30. [C6-S30](#): A second stupid demand.
31. [C6-S31](#): Proof of laziness.
32. [C6-S32](#): The truth about their example.

33. [C6-S33](#): Why God gave that example.
34. [C6-S34](#): Request based upon misunderstanding.
35. [C6-S35](#): True spiritual meaning of God's example.
36. [C6-S36](#): Their displayed reaction to truth.
37. [C6-S37](#): Results of a proper reaction to truth.
38. [C6-S38](#): Why this is the proper reaction.
39. [C6-S39](#): God the Father's plan.
40. [C6-S40](#): God the Father's procedure.
41. [C6-S41](#): The reaction by religious lost.
42. [C6-S42](#): The argument by religious lost.
43. [C6-S43](#): The question by religious lost.
44. [C6-S44](#): Instruction from Jesus.
45. [C6-S45](#): The work of God.
46. [C6-S46](#): Scriptural reference.
47. [C6-S47](#): Results of obeying God and scripture.
48. [C6-S48](#): Authority of Jesus.
49. [C6-S49](#): A promise of true salvation.
50. [C6-S50](#): A claim.
51. [C6-S51](#): The problem with their belief.
52. [C6-S52](#): The result of true belief.
53. [C6-S53](#): The spiritual explanation.
54. [C6-S54](#): The confusion from trying to understand the spiritual from a physical perspective.
55. [C6-S55](#): Another spiritual explanation.
56. [C6-S56](#): A spiritual promise.
57. [C6-S57](#): The symbolic meaning
58. [C6-S58](#): Results of spiritual obedience.
59. [C6-S59](#): Physical results of spiritual obedience.
60. [C6-S60](#): Difference between the type and the spiritual reality.
61. [C6-S61](#): Where this lesson was taught.
62. [C6-S62](#): The reaction by religious people.
63. [C6-S63](#): Resulting question from Jesus.
64. [C6-S64](#): Additional question.
65. [C6-S65](#): Explanation of the basic truth.
66. [C6-S66](#): An observation.
67. [C6-S67](#): Why the observation.
68. [C6-S68](#): The basis of the observation.
69. [C6-S69](#): The reaction of unbelievers.
70. [C6-S70](#): Question to believers.
71. [C6-S71](#): Answering question.
72. [C6-S72](#): Observed truth.
73. [C6-S73](#): Additional belief.
74. [C6-S74](#): Conclusion from Jesus.
75. [C6-S75](#): Explanation of conclusion.

Chapter 7 Summary

The chapter theme is: 'The Difference Between Spirit Led Religion and Fleshly Religion'.

Verse to Sentence cross-reference:

[C7-S1](#) (Verse 1), [C7-S2](#) (Verse 2), [C7-S3](#) (Verse 3), [C7-S4](#) (Verse 4), [C7-S5](#) (Verse 4), [C7-S6](#) (Verse 5), [C7-S7](#) (Verse 6), [C7-S8](#) (Verse 7), [C7-S9](#) (Verse 8), [C7-S10](#) (Verse 9), [C7-S11](#) (Verse 10), [C7-S12](#) (Verse 11), [C7-S13](#) (Verse 12), [C7-S14](#) (Verse 13), [C7-S15](#) (Verse 14), [C7-S16](#) (Verse 15), [C7-S17](#) (Verse 16), [C7-S18](#) (Verse 17), [C7-S19](#) (Verse 18), [C7-S20](#) (Verse 19), [C7-S21](#) (Verse 19), [C7-S22](#) (Verse 20), [C7-S23](#) (Verse 21), [C7-S24](#) (Verse 22), [C7-S25](#) (Verse 23), [C7-S26](#) (Verse 24), [C7-S27](#) (Verse 25), [C7-S28](#) (Verse 26), [C7-S29](#) (Verse 26), [C7-S30](#) (Verse 27), [C7-S31](#) (Verse 28), [C7-S32](#) (Verse 29), [C7-S33](#) (Verse 30), [C7-S34](#) (Verse 31), [C7-S35](#) (Verse 32), [C7-S36](#) (Verse 33), [C7-S37](#) (Verse 34), [C7-S38](#) (Verse 35), [C7-S39](#) (Verse 35), [C7-S40](#) (Verse 36), [C7-S41](#) (Verse 37), [C7-S42](#) (Verse 38), [C7-S43](#) (Verse 39), [C7-S44](#) (Verse 40), [C7-S45](#) (Verse 41), [C7-S46](#) (Verse 41), [C7-S47](#) (Verse 42), [C7-S48](#) (Verse 43), [C7-S49](#) (Verse 44), [C7-S50](#) (Verse 45), [C7-S51](#) (Verse 46), [C7-S52](#) (Verse 47), [C7-S53](#) (Verse 48), [C7-S54](#) (Verse 49), [C7-S55](#) (Verse 50-51), [C7-S56](#) (Verse 52), [C7-S57](#) (Verse 52), [C7-S58](#) (Verse 53).

Overview of Chapter

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

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

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

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

1. [C7-S1](#): Jesus used wisdom.
2. [C7-S2](#): Circumstances which affected what Jesus did.
3. [C7-S3](#): His family encouraged foolishness.
4. [C7-S4](#): His family questioned what Jesus did.
5. [C7-S5](#): His family challenged Him.
6. [C7-S6](#): Why His family challenged Him.
7. [C7-S7](#): Warning from Jesus.
8. [C7-S8](#): Realize the attitude of the world.
9. [C7-S9](#): Separate the saved from the lost for religion.
10. [C7-S10](#): Jesus did what He said He would do.
11. [C7-S11](#): Jesus acted separate from lost family for worship.
12. [C7-S12](#): The Jews sought Him because of disagreement.
13. [C7-S13](#): The disagreement defined.
14. [C7-S14](#): Why people were afraid to say their opinion honestly.
15. [C7-S15](#): What Jesus did.

16. [C7-S16](#): The Jews believed only those with formal education could teach.
 17. [C7-S17](#): Jesus told them the source of His doctrine.
 18. [C7-S18](#): Jesus told them how to verify truth.
 19. [C7-S19](#): The evidence that they rejected truth.
 20. [C7-S20](#): Challenge to those who rejected the prior evidence.
 21. [C7-S21](#): Rejection of truth.
 22. [C7-S22](#): First sentence of evidence.
 23. [C7-S23](#): Second sentence of evidence.
 24. [C7-S24](#): Challenge based upon evidence.
 25. [C7-S25](#): Instruction in righteousness.
 26. [C7-S26](#): Some acknowledge the truth.
 27. [C7-S27](#): Inconsistency of evidence.
 28. [C7-S28](#): Questioning motivation of rulers.
 29. [C7-S29](#): The problem that they see.
 30. [C7-S30](#): Jesus tells them their error.
 31. [C7-S31](#): Jesus tells them that He knows what they do not know.
 32. [C7-S32](#): The reaction of the Jewish rulers.
 33. [C7-S33](#): The reaction by many people.
 34. [C7-S34](#): The reaction of the Pharisees.
 35. [C7-S35](#): Prophecy by Jesus.
 36. [C7-S36](#): Prophetic reaction to prophecy.
 37. [C7-S37](#): Current reaction to prophecy.
 38. [C7-S38](#): Confusion from misunderstanding.
 39. [C7-S39](#): Attempt to clear up confusion.
 40. [C7-S40](#): Jesus offered salvation.
 41. [C7-S41](#): Jesus promised the indwelling Holy Spirit.
 42. [C7-S42](#): Clarification of prior sentence.
 43. [C7-S43](#): Some people realized spiritual truth.
 44. [C7-S44](#): Others realized a different spiritual truth.
 45. [C7-S45](#): Still others questioned because of wrong religious teaching.
 46. [C7-S46](#): Source of their wrong belief.
 47. [C7-S47](#): Result of confusion which was not resolved.
 48. [C7-S48](#): Some wanted to act wrong because of religious beliefs.
 49. [C7-S49](#): Some were commanded to act wrong because of religious beliefs.
 50. [C7-S50](#): Why they did not act wrong.
 51. [C7-S51](#): Challenge from the rulers.
 52. [C7-S52](#): Wrong basis for finding God's truth.
 53. [C7-S53](#): Doctrinal error claimed.
 54. [C7-S54](#): Challenge from one of the rulers.
 55. [C7-S55](#): Rebuke from those in error.
 56. [C7-S56](#): Nicodemus points out the error in their rebuke.
 57. [C7-S57](#): Return rebuke from those in error.
 58. [C7-S58](#): Source of their religious error.
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Chapter 8 Summary

The chapter theme is: 'The Conflict Between Spirit Led Religion and Fleshly Religion'.

Verse to Sentence cross-reference:

[C8-S1](#) (Verse 1), [C8-S2](#) (Verse 2), [C8-S3](#) (Verse 3-4), [C8-S4](#) (Verse 5), [C8-S5](#) (Verse 6), [C8-S6](#) (Verse 6), [C8-S7](#) (Verse 7), [C8-S8](#) (Verse 8), [C8-S9](#) (Verse 9), [C8-S10](#) (Verse 10), [C8-S11](#) (Verse 10), [C8-S12](#) (Verse 11), [C8-S13](#) (Verse 11), [C8-S14](#) (Verse 12), [C8-S15](#) (Verse 13), [C8-S16](#) (Verse 14), [C8-S17](#) (Verse 15), [C8-S18](#) (Verse 16), [C8-S19](#) (Verse 17), [C8-S20](#) (Verse 18), [C8-S21](#) (Verse 19), [C8-S22](#) (Verse 19), [C8-S23](#) (Verse 20), [C8-S24](#) (Verse 21), [C8-S25](#) (Verse 22), [C8-S26](#) (Verse 22), [C8-S27](#) (Verse 23), [C8-S28](#) (Verse 24), [C8-S29](#) (Verse 25), [C8-S30](#) (Verse 25), [C8-S31](#) (Verse 26), [C8-S32](#) (Verse 27), [C8-S33](#) (Verse 28), [C8-S34](#) (Verse 29), [C8-S35](#) (Verse 30), [C8-S36](#) (Verse 31-32), [C8-S37](#) (Verse 33), [C8-S38](#) (Verse 34), [C8-S39](#) (Verse 35), [C8-S40](#) (Verse 36), [C8-S41](#) (Verse 37), [C8-S42](#) (Verse 38), [C8-S43](#) (Verse 39), [C8-S44](#) (Verse 39), [C8-S45](#) (Verse 40), [C8-S46](#) (Verse 41), [C8-S47](#) (Verse 41), [C8-S48](#) (Verse 42), [C8-S49](#) (Verse 43), [C8-S50](#) (Verse 43), [C8-S51](#) (Verse 44), [C8-S52](#) (Verse 44), [C8-S53](#) (Verse 44), [C8-S54](#) (Verse 45), [C8-S55](#) (Verse 46), [C8-S56](#) (Verse 46), [C8-S57](#) (Verse 47), [C8-S58](#) (Verse 48), [C8-S59](#) (Verse 49), [C8-S60](#) (Verse 50), [C8-S61](#) (Verse 51), [C8-S62](#) (Verse 52), [C8-S63](#) (Verse 52), [C8-S64](#) (Verse 53), [C8-S65](#) (Verse 53), [C8-S66](#) (Verse 54-55), [C8-S67](#) (Verse 56), [C8-S68](#) (Verse 57), [C8-S69](#) (Verse 58), [C8-S70](#) (Verse 59).

Overview of Chapter

In this chapter we see the conflict between Jesus and the Pharisees, with other Jewish religious leaders, become an open conflict. The Pharisees, with other Jewish religious leaders, keep looking at things from a physical religious perspective and refuse to understand things from a spiritual perspective. They accuse Jesus of having a devil in [C7-S22](#); [C8-S58](#); [C8-S62](#) and [C10-S21](#). They claim this because the doctrine of Jesus disagrees with their traditional doctrine. However, Jesus denies their accusation and counters with “[Ye are of your father the devil, and the lusts of your father ye will do](#)” in [C8-S51](#). He bases His judgment upon the spirit displayed by these people which matches what John tells us in [1John 4:1](#). Thus, we see the argument between religious people and the truly saved in the most basic form. Jesus, the word of God and the truly saved all say that you must judge spiritual matters only according to the spirit that a person displays. However, the religious insist that spiritual matters are judged according to physical religious credentials with the religious leaders having the greatest authority even if they display the spirit of a devil. This entire chapter is giving us various examples of this conflict so that we can learn how to apply the true and proper judgment of someone's spirit.

[8:31](#) through the end of the chapter tells us the argument between Jesus and the Jews over salvation with Jesus saying that true salvation requires a change in the person's spirit and the Jews arguing that salvation only requires their physical religious requirement.

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

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

1. [C8-S1](#): Jesus prayed before teaching.
2. [C8-S2](#): Jesus taught.
3. [C8-S3](#): The scribes and Pharisees interrupted with a trap.
4. [C8-S4](#): The scribes and Pharisees present their challenge.
5. [C8-S5](#): Why the scribes and Pharisees tried to trap Jesus.
6. [C8-S6](#): How Jesus reacted.
7. [C8-S7](#): The scribes and Pharisees continue to badger Jesus.
8. [C8-S8](#): Jesus returns to His writing.
9. [C8-S9](#): The reaction of the scribes and Pharisees to what Jesus wrote.
10. [C8-S10](#): Jesus acknowledges that the false accusers are gone.
11. [C8-S11](#): Jesus has her acknowledge the changed circumstance.
12. [C8-S12](#): She acknowledges the changed circumstance.
13. [C8-S13](#): Jesus renders His judgment of the sin she was accused of.
14. [C8-S14](#): Jesus said why people should follow His example.
15. [C8-S15](#): False accusation by the Pharisees based upon prior statement by Jesus.
16. [C8-S16](#): Jesus answers their accusation.
17. [C8-S17](#): The wrong basis for judgment used by the Pharisees.
18. [C8-S18](#): Why they can believe how Jesus judged.
19. [C8-S19](#): Basis for verifying the claim by Jesus.
20. [C8-S20](#): Identification of the two witnesses required by law.
21. [C8-S21](#): Challenge from the Pharisees.
22. [C8-S22](#): Jesus responds to the prior question.
23. [C8-S23](#): The reaction to these statements by Jesus.
24. [C8-S24](#): The next message from Jesus.
25. [C8-S25](#): The Jews failed to understand the prophecy.
26. [C8-S26](#): Why the Jews failed to understand the prophecy.
27. [C8-S27](#): The explanation of the prior sentence.
28. [C8-S28](#): Why Jesus started this section like He did.
29. [C8-S29](#): The Jews finally ask the right question.
30. [C8-S30](#): Jesus refers them back to the answer which they rejected in the past.
31. [C8-S31](#): The present action of Jesus versus future action by Him.
32. [C8-S32](#): The misunderstanding of the Jews.
33. [C8-S33](#): Jesus prophesies of future salvation of some Jews.
34. [C8-S34](#): Why Jews will believe in the future.
35. [C8-S35](#): Immediate result of the words from Jesus.
36. [C8-S36](#): Addition needed for true salvation.
37. [C8-S37](#): The Jews answer from unbelief.
38. [C8-S38](#): Jesus explains the bondage of sin.
39. [C8-S39](#): A difference between a servant and a son.
40. [C8-S40](#): Why to have a relationship with God's Son.
41. [C8-S41](#): Why being a seed is not enough.
42. [C8-S42](#): The difference between the Father of Jesus and the father of the Jews.
43. [C8-S43](#): Denial from the Jews.
44. [C8-S44](#): Evidence against their claim.
45. [C8-S45](#): Further evidence against their claim.
46. [C8-S46](#): Conclusion from the evidence.
47. [C8-S47](#): The Jews finally understood, and denied, the spiritual message.
48. [C8-S48](#): Why their claim is wrong.
49. [C8-S49](#): Question to make the Jews think.
50. [C8-S50](#): Why the Jews had a problem understanding.
51. [C8-S51](#): A clear statement of accusation.
52. [C8-S52](#): Description of the character of the devil.
53. [C8-S53](#): Further description of the character of the devil.
54. [C8-S54](#): Why they rejected the truth from Jesus.
55. [C8-S55](#): Challenge from Jesus.
56. [C8-S56](#): Second challenge from Jesus.

57. [C8-S57](#): True evidence proving the point from Jesus.
58. [C8-S58](#): False accusation with no basis.
59. [C8-S59](#): Answer from Jesus.
60. [C8-S60](#): Jesus is not the one seeking glory.
61. [C8-S61](#): Obedience is required for true Biblical salvation.
62. [C8-S62](#): False accusation again.
63. [C8-S63](#): Reasoning behind prior false accusation.
64. [C8-S64](#): Question of incredulity.
65. [C8-S65](#): Statement from Jesus goes against evidence.
66. [C8-S66](#): Answer from Jesus proves that they misapply their evidence.
67. [C8-S67](#): Return to claims about Abraham.
68. [C8-S68](#): Reaction of Jews to claim about Abraham.
69. [C8-S69](#): Truth about the life of Jesus.
70. [C8-S70](#): End of confrontation.

Chapter 9 Summary

The chapter theme is: 'True Salvation Requires Being Willing to Suffer'.

Verse to Sentence cross-reference:

[C9-S1](#) (Verse 1), [C9-S2](#) (Verse 2), [C9-S3](#) (Verse 3), [C9-S4](#) (Verse 4), [C9-S5](#) (Verse 5), [C9-S6](#) (Verse 6-7), [C9-S7](#) (Verse 7), [C9-S8](#) (Verse 8), [C9-S9](#) (Verse 9), [C9-S10](#) (Verse 10), [C9-S11](#) (Verse 11), [C9-S12](#) (Verse 12), [C9-S13](#) (Verse 12), [C9-S14](#) (Verse 13), [C9-S15](#) (Verse 14), [C9-S16](#) (Verse 15), [C9-S17](#) (Verse 15), [C9-S18](#) (Verse 16), [C9-S19](#) (Verse 16), [C9-S20](#) (Verse 16), [C9-S21](#) (Verse 17), [C9-S22](#) (Verse 17), [C9-S23](#) (Verse 18), [C9-S24](#) (Verse 19), [C9-S25](#) (Verse 19), [C9-S26](#) (Verse 20-21), [C9-S27](#) (Verse 22), [C9-S28](#) (Verse 23), [C9-S29](#) (Verse 24), [C9-S30](#) (Verse 25), [C9-S31](#) (Verse 26), [C9-S32](#) (Verse 26), [C9-S33](#) (Verse 27), [C9-S34](#) (Verse 27), [C9-S35](#) (Verse 28), [C9-S36](#) (Verse 29), [C9-S37](#) (Verse 30), [C9-S38](#) (Verse 31), [C9-S39](#) (Verse 32), [C9-S40](#) (Verse 33), [C9-S41](#) (Verse 34), [C9-S42](#) (Verse 34), [C9-S43](#) (Verse 35), [C9-S44](#) (Verse 36), [C9-S45](#) (Verse 37), [C9-S46](#) (Verse 38), [C9-S47](#) (Verse 38), [C9-S48](#) (Verse 39), [C9-S49](#) (Verse 40), [C9-S50](#) (Verse 41).

Overview of Chapter

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

The first part of this chapter is an allegory. Please see the note for [Galatians 4:24](#) (at ljc1611kiv.com) which explains the difference between an allegory and a parable.

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

At the end of the chapter we read: Jesus said, “[For judgment I am come into this world, that they which see not might see; and that they which see might be made blind](#)”. Before that the formerly blind man met Jesus again and was saved. However, the Pharisees were condemned because of their refusal to believe.

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

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

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

1. [C9-S1](#): Jesus took advantage of a situation which presented itself.
2. [C9-S2](#): A question from his disciples prompted His action.
3. [C9-S3](#): Jesus states the spiritual purpose of this circumstance.
4. [C9-S4](#): A precept for us to live by.
5. [C9-S5](#): The spiritual truth of this chapter.
6. [C9-S6](#): What Jesus did.
7. [C9-S7](#): The blind man did as he was told to do.
8. [C9-S8](#): People wondered at the change caused by God.
9. [C9-S9](#): Different opinions were expressed.
10. [C9-S10](#): People questioned how he had a miracle.
11. [C9-S11](#): The man told what happened to him physically.
12. [C9-S12](#): People asked where Jesus was.
13. [C9-S13](#): The man didn't know.
14. [C9-S14](#): The reaction of the people to his lack of knowledge.
15. [C9-S15](#): When Jesus did the miracle.
16. [C9-S16](#): The Pharisees questioned the man.
17. [C9-S17](#): The man repeated his answer.
18. [C9-S18](#): The Pharisees condemned Jesus based upon religious doctrinal error.
19. [C9-S19](#): An opposing opinion was expressed.
20. [C9-S20](#): And there was a [division](#) among them.
21. [C9-S21](#): The Pharisees asked the man for his opinion of Jesus.
22. [C9-S22](#): The man gave his opinion which was based upon scripture.
23. [C9-S23](#): The Jews refused the testimony given to them.
24. [C9-S24](#): The Jews questioned the man's parents.
25. [C9-S25](#): The question which the Jews asked to the man's parents.
26. [C9-S26](#): The parents told the Pharisees that they were asking the wrong people.
27. [C9-S27](#): Why the parents answered like they did.
28. [C9-S28](#): Why the parents answered like they did.
29. [C9-S29](#): Demand for agreement with doctrinal error.
30. [C9-S30](#): The answer from the formerly blind man.
31. [C9-S31](#): First question.
32. [C9-S32](#): Second question.

33. [C9-S33](#): Challenge to their motivation for prior questions.
 34. [C9-S34](#): Dare then to tell an obvious lie.
 35. [C9-S35](#): The Jews claim a non-obvious lie.
 36. [C9-S36](#): The Jews gave a half-truth lie.
 37. [C9-S37](#): The man called the Jews on their lie.
 38. [C9-S38](#): The man used the doctrine of the Jews against them.
 39. [C9-S39](#): An undeniable fact.
 40. [C9-S40](#): Proof of the doctrinal error from the Jews.
 41. [C9-S41](#): Character assimilation rather than answer truth.
 42. [C9-S42](#): Persecution for standing for truth.
 43. [C9-S43](#): Jesus saves those who stand for truth.
 44. [C9-S44](#): The man expressed willingness to obey.
 45. [C9-S45](#): The truth required for salvation.
 46. [C9-S46](#): Salvation received.
 47. [C9-S47](#): Evidence of true salvation.
 48. [C9-S48](#): Jesus states one reason why He came to this world.
 49. [C9-S49](#): The reaction from the Pharisees.
 50. [C9-S50](#): Jesus condemns eternally the Pharisees.
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Chapter 10 Summary

The chapter theme is: 'The Good Shepherd'.

Verse to Sentence cross-reference:

[C10-S1](#) (Verse 1), [C10-S2](#) (Verse 2), [C10-S3](#) (Verse 3), [C10-S4](#) (Verse 4), [C10-S5](#) (Verse 5), [C10-S6](#) (Verse 6), [C10-S7](#) (Verse 7), [C10-S8](#) (Verse 8), [C10-S9](#) (Verse 9), [C10-S10](#) (Verse 10), [C10-S11](#) (Verse 11), [C10-S12](#) (Verse 12), [C10-S13](#) (Verse 13), [C10-S14](#) (Verse 14), [C10-S15](#) (Verse 15), [C10-S16](#) (Verse 16), [C10-S17](#) (Verse 17), [C10-S18](#) (Verse 18), [C10-S19](#) (Verse 18), [C10-S20](#) (Verse 18), [C10-S21](#) (Verse 19), [C10-S22](#) (Verse 20), [C10-S23](#) (Verse 21), [C10-S24](#) (Verse 21), [C10-S25](#) (Verse 22), [C10-S26](#) (Verse 23), [C10-S27](#) (Verse 24), [C10-S28](#) (Verse 24), [C10-S29](#) (Verse 25), [C10-S30](#) (Verse 26), [C10-S31](#) (Verse 27-28), [C10-S32](#) (Verse 29), [C10-S33](#) (Verse 30), [C10-S34](#) (Verse 31), [C10-S35](#) (Verse 32), [C10-S36](#) (Verse 33), [C10-S37](#) (Verse 34), [C10-S38](#) (Verse 35-36), [C10-S39](#) (Verse 37), [C10-S40](#) (Verse 38), [C10-S41](#) (Verse 39-40), [C10-S42](#) (Verse 41), [C10-S43](#) (Verse 42).

Overview of Chapter

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

- way: in [C10-S1](#) through [C10-S2](#)
- voice: in [C10-S4](#) through [C10-S5](#)
- preacher: in [C10-S7](#) through [C10-S8](#)
- protection: in [C10-S11](#) through [C10-S13](#)
- way to judge: in [C10-S21](#) through [C10-S21](#)
- witness: in [C10-S24](#) through [C10-S25](#)
- sheep: in [C10-S29](#) through [C10-S28](#)
- judgment: in [C10-S31](#) through [C10-S38](#)
- belief: in [C10-S39](#) through [C10-S42](#)

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

The phrase “[have it more abundantly](#)” is added (and) to the phrase “[that they might have life](#)”. Thus, the “[life...more abundantly](#)” is added (“[and](#)”) after receiving initial salvation (“[that they might have life](#)”).

The false relationship, which comes from doctrinal error taught by religion, claims that everything in this relationship is received when we make our initial profession. Yes, there is a lot of doctrinal error taught about how to receive salvation but this chapter is dealing with the main doctrinal error which is taught about our relationship which we have after our initial profession of salvation. True Biblical salvation is '[God's life in us](#)'. All forms of life grow or the life dies. All forms of life change the environment where it is introduced. The simplest example of that is when a family brings home their first baby. This universal example is also true about people receiving God's life in them. True Biblical salvation changes the person who receives it and all who claim otherwise are deceived and / or liars.

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

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

Hidden within this chapter is a truth that some people find and some people miss. Forms of the word “[sheep](#)” occur 17 times in 13 verses, making it one of the most, if not the most, important subject of this chapter. In this chapter Jesus says: “[My sheep hear my voice, and I know them, and they follow me. He also says: But ye believe not, because ye are not of my sheep, as I said unto you.](#)” Thus, we have a clear way to separate true believers from false professors. Simply put: '[true believers hear \(listen \[and obey\]\(#\)\) the true words of Jesus, which come from what is literally written in the Bible, even when it goes against what they believed before hearing the words of Jesus. However, false professors stick with their prior religious beliefs. This difference is a life-style difference and not short-term difference because liars can act right for a short term and true believers can continue in sin for a short-term. However, time will tell the true difference](#)'.

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

1. [C10-S1](#): The start of a lesson on the true shepherd.
2. [C10-S2](#): Someone who is not the true shepherd.
3. [C10-S3](#): The actions of the good shepherd.
4. [C10-S4](#): The relationship of the good shepherd with his sheep.
5. [C10-S5](#): The relationship of sheep with strangers.
6. [C10-S6](#): The people did not understand the parable.
7. [C10-S7](#): Jesus starts to explain the parable.
8. [C10-S8](#): The difference between the good shepherd and others.
9. [C10-S9](#): Explanation of the door.
10. [C10-S10](#): The difference in purpose.
11. [C10-S11](#): How to identify the good shepherd.
12. [C10-S12](#): How the hireling responds to danger.
13. [C10-S13](#): Why the hireling responds this way.
14. [C10-S14](#): The difference of the good shepherd.
15. [C10-S15](#): The application of a spiritual truth.

16. [C10-S16](#): Announcing the existence of the other sheep.
 17. [C10-S17](#): Why the Father loves Jesus.
 18. [C10-S18](#): Jesus will die willingly.
 19. [C10-S19](#): Jesus declares His power over life and death.
 20. [C10-S20](#): How Jesus has this power.
 21. [C10-S21](#): The reaction of the Jews.
 22. [C10-S22](#): The protest from some Jews.
 23. [C10-S23](#): The disagreeing opinion.
 24. [C10-S24](#): A challenging question.
 25. [C10-S25](#): Where and when this account happened.
 26. [C10-S26](#): Where Jesus went next.
 27. [C10-S27](#): A dishonest question.
 28. [C10-S28](#): A demand that Jesus do what He had already done.
 29. [C10-S29](#): Evidence of their lie.
 30. [C10-S30](#): Why they refused to believe the truth.
 31. [C10-S31](#): The difference in true sheep.
 32. [C10-S32](#): God the Father acted.
 33. [C10-S33](#): Jesus declares His divinity.
 34. [C10-S34](#): The people reacted to the declaration by Jesus.
 35. [C10-S35](#): The response from Jesus.
 36. [C10-S36](#): The wrong religious reasoning of the Jews.
 37. [C10-S37](#): Reference to scripture.
 38. [C10-S38](#): Reasoning based on scripture.
 39. [C10-S39](#): Right reasoning.
 40. [C10-S40](#): Trust God given evidence.
 41. [C10-S41](#): Wrong reaction by Jews.
 42. [C10-S42](#): Many Jews reacted differently.
 43. [C10-S43](#): Many Jews were saved.
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Chapter 11 Summary

The chapter theme is: 'The Raising of Lazarus'.

Verse to Sentence cross-reference:

[C11-S1](#) (Verse 1), [C11-S2](#) (Verse 2), [C11-S3](#) (Verse 3), [C11-S4](#) (Verse 4), [C11-S5](#) (Verse 5), [C11-S6](#) (Verse 6), [C11-S7](#) (Verse 7), [C11-S8](#) (Verse 8), [C11-S9](#) (Verse 9), [C11-S10](#) (Verse 9), [C11-S11](#) (Verse 10), [C11-S12](#) (Verse 11), [C11-S13](#) (Verse 12), [C11-S14](#) (Verse 13), [C11-S15](#) (Verse 14), [C11-S16](#) (Verse 15), [C11-S17](#) (Verse 16), [C11-S18](#) (Verse 17), [C11-S19](#) (Verse 18-19), [C11-S20](#) (Verse 20), [C11-S21](#) (Verse 21), [C11-S22](#) (Verse 22), [C11-S23](#) (Verse 23), [C11-S24](#) (Verse 24), [C11-S25](#) (Verse 25-26), [C11-S26](#) (Verse 26), [C11-S27](#) (Verse 27), [C11-S28](#) (Verse 28), [C11-S29](#) (Verse 29), [C11-S30](#) (Verse 30), [C11-S31](#) (Verse 31), [C11-S32](#) (Verse 32), [C11-S33](#) (Verse 33-34), [C11-S34](#) (Verse 34), [C11-S35](#) (Verse 35), [C11-S36](#) (Verse 36), [C11-S37](#) (Verse 37), [C11-S38](#) (Verse 38), [C11-S39](#) (Verse 38), [C11-S40](#) (Verse 39), [C11-S41](#) (Verse 39), [C11-S42](#) (Verse 40), [C11-S43](#) (Verse 41), [C11-S44](#) (Verse 41), [C11-S45](#) (Verse 42), [C11-S46](#) (Verse 43), [C11-S47](#) (Verse 44), [C11-S48](#) (Verse 44), [C11-S49](#) (Verse 45), [C11-S50](#) (Verse 46), [C11-S51](#) (Verse 47), [C11-S52](#) (Verse 47), [C11-S53](#) (Verse 48), [C11-S54](#) (Verse 49-50), [C11-S55](#) (Verse 51-52), [C11-S56](#) (Verse 53), [C11-S57](#) (Verse 54), [C11-S58](#) (Verse 55), [C11-S59](#) (Verse 56), [C11-S60](#) (Verse 57).

Overview of Chapter

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

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

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

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

1. [C11-S1](#): The start of the account within this chapter.
2. [C11-S2](#): Identification of the particular Mary who was involved in this account.
3. [C11-S3](#): As true believers, they went to Jesus for help.

4. [C11-S4](#): The reason why Jesus delayed to answer.
5. [C11-S5](#): The importance of their relationship.
6. [C11-S6](#): The delay which was required to accomplish God's purpose.
7. [C11-S7](#): The time of action had come.
8. [C11-S8](#): The disciples questioned His decision.
9. [C11-S9](#): First part of the answer from Jesus.
10. [C11-S10](#): Light makes men able to walk without stumbling.
11. [C11-S11](#): Lack of light causes men to stumble.
12. [C11-S12](#): Jesus explains clearly what He will do.
13. [C11-S13](#): The disciples misunderstand.
14. [C11-S14](#): The misunderstanding explained.
15. [C11-S15](#): Jesus says the physical situation.
16. [C11-S16](#): Jesus explains His delay.
17. [C11-S17](#): Thomas speaks foolishness instead of keeping his mouth shut.
18. [C11-S18](#): Lazarus had been in the grave long enough that there was no doubt about his being dead.
19. [C11-S19](#): The unbiased witnesses were noted.
20. [C11-S20](#): The sisters reacted to the presence of Jesus.
21. [C11-S21](#): How Martha reacted.
22. [C11-S22](#): Martha expresses her faith.
23. [C11-S23](#): Jesus tells her plainly what he will do.
24. [C11-S24](#): Martha misunderstands.
25. [C11-S25](#): The source of real resurrection and everlasting life.
26. [C11-S26](#): Jesus verifies her belief.
27. [C11-S27](#): Martha confirms her belief.
28. [C11-S28](#): Martha is comforted.
29. [C11-S29](#): Mary reacts to call from Jesus.
30. [C11-S30](#): Where she met Jesus.
31. [C11-S31](#): The reaction by Jews who comforted Mary.
32. [C11-S32](#): Mary repeats the message from Martha but with an apparently different heart attitude.
33. [C11-S33](#): Jesus has compassion.
34. [C11-S34](#): The Jews respond to Jesus.
35. [C11-S35](#): Jesus respond to the Jews.
36. [C11-S36](#): The Jews misunderstand the reaction by Jesus.
37. [C11-S37](#): The Jews question the past actions by Jesus.
38. [C11-S38](#): Jesus prays like the Holy Spirit.
39. [C11-S39](#): Description of grave.
40. [C11-S40](#): Jesus commands people to do what they can.
41. [C11-S41](#): Identify the physical problem.
42. [C11-S42](#): Jesus explains that the power of God is greater than physical limits.
43. [C11-S43](#): The Jews obey the command from Jesus.
44. [C11-S44](#): Jesus starts his prayer.
45. [C11-S45](#): Jesus prays so that listeners can hear.
46. [C11-S46](#): Jesus commands with faith that God the Father will provide the power.
47. [C11-S47](#): The evidence that Lazarus had been dead.
48. [C11-S48](#): The next command from Jesus.
49. [C11-S49](#): The reaction of true belief.
50. [C11-S50](#): The reaction of those who refused to believe.
51. [C11-S51](#): The reactive question by the Pharisees.
52. [C11-S52](#): The reason for the reaction by the Pharisees.
53. [C11-S53](#): The result expected by the Pharisees.
54. [C11-S54](#): The advice from the high priest.
55. [C11-S55](#): The attitude of religious people is shown by the high priest.
56. [C11-S56](#): The long-term decision by the Pharisees.
57. [C11-S57](#): The reaction by Jesus.
58. [C11-S58](#): The circumstances leading to the next event.
59. [C11-S59](#): Speculation of the reaction by Jesus to a death threat.

60. C11-S60: The cause of the speculation.

Chapter 12 Summary

The chapter theme is: 'Jesus is Glorified Before His Death'.

Verse to Sentence cross-reference:

[C12-S1](#) (Verse 1), [C12-S2](#) (Verse 2), [C12-S3](#) (Verse 3), [C12-S4](#) (Verse 4-5), [C12-S5](#) (Verse 6), [C12-S6](#) (Verse 7), [C12-S7](#) (Verse 8), [C12-S8](#) (Verse 9), [C12-S9](#) (Verse 10-11), [C12-S10](#) (Verse 12-13), [C12-S11](#) (Verse 14-15), [C12-S12](#) (Verse 16), [C12-S13](#) (Verse 17), [C12-S14](#) (Verse 18), [C12-S15](#) (Verse 19), [C12-S16](#) (Verse 19), [C12-S17](#) (Verse 20-21), [C12-S18](#) (Verse 22), [C12-S19](#) (Verse 23), [C12-S20](#) (Verse 24), [C12-S21](#) (Verse 25), [C12-S22](#) (Verse 26), [C12-S23](#) (Verse 27), [C12-S24](#) (Verse 27), [C12-S25](#) (Verse 28), [C12-S26](#) (Verse 28), [C12-S27](#) (Verse 29), [C12-S28](#) (Verse 30), [C12-S29](#) (Verse 31), [C12-S30](#) (Verse 32), [C12-S31](#) (Verse 33), [C12-S32](#) (Verse 34), [C12-S33](#) (Verse 34), [C12-S34](#) (Verse 35), [C12-S35](#) (Verse 35), [C12-S36](#) (Verse 36), [C12-S37](#) (Verse 36), [C12-S38](#) (Verse 37-38), [C12-S39](#) (Verse 38), [C12-S40](#) (Verse 39-40), [C12-S41](#) (Verse 41), [C12-S42](#) (Verse 42-43), [C12-S43](#) (Verse 44), [C12-S44](#) (Verse 45), [C12-S45](#) (Verse 46), [C12-S46](#) (Verse 47), [C12-S47](#) (Verse 48), [C12-S48](#) (Verse 49), [C12-S49](#) (Verse 50).

Overview of Chapter

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

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

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

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

1. [C12-S1](#): The date and time of the start of the last events before the crucifixion.

2. [C12-S2](#): What happened when He got there.
 3. [C12-S3](#): Mary worshipped.
 4. [C12-S4](#): Judas objected to the worship.
 5. [C12-S5](#): Judas's motivation.
 6. [C12-S6](#): The reaction from Jesus to Judas.
 7. [C12-S7](#): Why Jesus rebuked Judas.
 8. [C12-S8](#): Many people were spectators.
 9. [C12-S9](#): The life of Lazarus was in danger also.
 10. [C12-S10](#): The people worship Jesus.
 11. [C12-S11](#): Prophecy was fulfilled but not understood.
 12. [C12-S12](#): The understanding by the disciples.
 13. [C12-S13](#): Why the people worshipped Jesus.
 14. [C12-S14](#): Others came because of the miracle.
 15. [C12-S15](#): The Pharisees were upset with the reaction by the people.
 16. [C12-S16](#): What the Pharisees said.
 17. [C12-S17](#): Another group of people also worshipped.
 18. [C12-S18](#): How the new group was treated.
 19. [C12-S19](#): Jesus acknowledges fulfillment of prophecy.
 20. [C12-S20](#): The consequence of death.
 21. [C12-S21](#): The results of our choices about this life.
 22. [C12-S22](#): The results of serving Jesus.
 23. [C12-S23](#): The feeling of Jesus about His future suffering.
 24. [C12-S24](#): What Jesus will not ask.
 25. [C12-S25](#): What Jesus did pray.
 26. [C12-S26](#): God the Father glorifies Jesus.
 27. [C12-S27](#): The people standing by heard but did not understand.
 28. [C12-S28](#): Jesus clarifies why they heard God the Father.
 29. [C12-S29](#): Jesus announces the start of a new age.
 30. [C12-S30](#): Results of the crucifixion.
 31. [C12-S31](#): Jesus prophesied His own crucifixion.
 32. [C12-S32](#): People questioned Jesus disagreeing with their religious teachings.
 33. [C12-S33](#): Request for clarification.
 34. [C12-S34](#): Jesus gives an answer to make people think.
 35. [C12-S35](#): Jesus gives a commandment based upon the prior sentence.
 36. [C12-S36](#): Jesus gives a promise based upon prior sentences.
 37. [C12-S37](#): Jesus left them to think about what he said.
 38. [C12-S38](#): The people rejected Him in spite of all of the evidence.
 39. [C12-S39](#): Prophecy continued.
 40. [C12-S40](#): They lost salvation and blessings because of their earlier rejection.
 41. [C12-S41](#): When Isaiah gave this prophecy.
 42. [C12-S42](#): Some rulers disagreed with the majority but to no avail.
 43. [C12-S43](#): Jesus provided motivation for them to truly believe.
 44. [C12-S44](#): Secondary motivation provided.
 45. [C12-S45](#): The spiritual basis of the prior promises.
 46. [C12-S46](#): Jesus did not come to judge but to save.
 47. [C12-S47](#): The judgment that the lost will face.
 48. [C12-S48](#): Why they will be judged this way.
 49. [C12-S49](#): The lost are judged for rejecting God.
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Chapter 13 Summary

The chapter theme is: 'Last Supper: Jesus Gives Basic Commands'.

Verse to Sentence cross-reference:

[C13-S1](#) (Verse 1), [C13-S2](#) (Verse 2-4), [C13-S3](#) (Verse 5), [C13-S4](#) (Verse 6), [C13-S5](#) (Verse 7), [C13-S6](#) (Verse 8), [C13-S7](#) (Verse 8), [C13-S8](#) (Verse 9), [C13-S9](#) (Verse 10), [C13-S10](#) (Verse 11), [C13-S11](#) (Verse 12), [C13-S12](#) (Verse 13), [C13-S13](#) (Verse 14), [C13-S14](#) (Verse 15), [C13-S15](#) (Verse 16), [C13-S16](#) (Verse 17), [C13-S17](#) (Verse 18), [C13-S18](#) (Verse 19), [C13-S19](#) (Verse 20), [C13-S20](#) (Verse 21), [C13-S21](#) (Verse 22), [C13-S22](#) (Verse 23), [C13-S23](#) (Verse 24), [C13-S24](#) (Verse 25), [C13-S25](#) (Verse 26), [C13-S26](#) (Verse 26), [C13-S27](#) (Verse 27), [C13-S28](#) (Verse 27), [C13-S29](#) (Verse 28), [C13-S30](#) (Verse 29), [C13-S31](#) (Verse 30), [C13-S32](#) (Verse 31), [C13-S33](#) (Verse 32), [C13-S34](#) (Verse 33), [C13-S35](#) (Verse 33), [C13-S36](#) (Verse 34), [C13-S37](#) (Verse 35), [C13-S38](#) (Verse 36), [C13-S39](#) (Verse 36), [C13-S40](#) (Verse 37), [C13-S41](#) (Verse 37), [C13-S42](#) (Verse 38), [C13-S43](#) (Verse 38).

Overview of Chapter

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

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

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

1. [C13-S1](#): Changing circumstances caused a change in action.
2. [C13-S2](#): What Jesus started doing after Satan entered Judas.
3. [C13-S3](#): Jesus did a symbolically important act.
4. [C13-S4](#): Peter didn't understand so he questioned what the Lord did.
5. [C13-S5](#): Jesus explained that they could not yet understand the symbolism.
6. [C13-S6](#): Peter objected to what he did not understand.
7. [C13-S7](#): Peter objected to what he did not understand.
8. [C13-S8](#): Peter objected to what he did not understand the symbolism.
9. [C13-S9](#): Jesus explained why Peter's desire was not required.
10. [C13-S10](#): Why Jesus said Ye are not all clean in the prior sentence.
11. [C13-S11](#): Jesus starts explaining the symbolism.
12. [C13-S12](#): Jesus starts with their relationship.
13. [C13-S13](#): Jesus says that we are to not be too proud.

14. [C13-S14](#): Why we should avoid pride.
 15. [C13-S15](#): The precept behind His command.
 16. [C13-S16](#): Our happiness is dependent upon our knowledge.
 17. [C13-S17](#): Jesus says that Judas is not like the rest of the disciples.
 18. [C13-S18](#): Prophecy is to be known, but not understood, before it is fulfilled.
 19. [C13-S19](#): The authority to represent Jesus and God the Father.
 20. [C13-S20](#): Jesus speaks very clearly about His betrayal.
 21. [C13-S21](#): Jesus speaks very clearly about His betrayal.
 22. [C13-S22](#): John was leaning on Jesus' bosom.
 23. [C13-S23](#): Peter signed John to ask Jesus who it was.
 24. [C13-S24](#): John asked Jesus who it was.
 25. [C13-S25](#): Jesus answered but the disciples didn't understand the answer.
 26. [C13-S26](#): Jesus acted to show who would betray Him.
 27. [C13-S27](#): Satan took control of Judas.
 28. [C13-S28](#): Jesus told him to act quickly.
 29. [C13-S29](#): The disciples did not understand what Jesus did.
 30. [C13-S30](#): They assumed that their own thoughts were correct.
 31. [C13-S31](#): Judas acted on the betrayal immediately after Satan took control.
 32. [C13-S32](#): Judas acted on the betrayal immediately after Satan took control.
 33. [C13-S33](#): God glorifies those who glorify God.
 34. [C13-S34](#): Jesus says that He will be with them only a little while.
 35. [C13-S35](#): Jesus warns that they can't come with Him.
 36. [C13-S36](#): Jesus gives final instructions before He leaves.
 37. [C13-S37](#): Why this command is most important.
 38. [C13-S38](#): Peter asks for clarification.
 39. [C13-S39](#): Jesus says that they will follow in the future.
 40. [C13-S40](#): Peter wants to follow now.
 41. [C13-S41](#): Peter claims the price he is willing to pay in order to follow now.
 42. [C13-S42](#): Jesus questions Peter's claim.
 43. [C13-S43](#): Jesus tells Peter how he will fail.
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Chapter 14 Summary

The chapter theme is: 'Last Supper: Jesus Gives Conditional Promises'.

Verse to Sentence cross-reference:

[C14-S1](#) (Verse 1), [C14-S2](#) (Verse 2), [C14-S3](#) (Verse 2), [C14-S4](#) (Verse 3), [C14-S5](#) (Verse 4), [C14-S6](#) (Verse 5), [C14-S7](#) (Verse 6), [C14-S8](#) (Verse 7), [C14-S9](#) (Verse 8), [C14-S10](#) (Verse 9), [C14-S11](#) (Verse 9), [C14-S12](#) (Verse 10), [C14-S13](#) (Verse 10), [C14-S14](#) (Verse 11), [C14-S15](#) (Verse 12), [C14-S16](#) (Verse 13), [C14-S17](#) (Verse 14), [C14-S18](#) (Verse 15), [C14-S19](#) (Verse 16-17), [C14-S20](#) (Verse 18), [C14-S21](#) (Verse 19), [C14-S22](#) (Verse 20), [C14-S23](#) (Verse 21), [C14-S24](#) (Verse 22), [C14-S25](#) (Verse 23), [C14-S26](#) (Verse 24), [C14-S27](#) (Verse 25), [C14-S28](#) (Verse 26), [C14-S29](#) (Verse 27), [C14-S30](#) (Verse 27), [C14-S31](#) (Verse 28), [C14-S32](#) (Verse 28), [C14-S33](#) (Verse 29), [C14-S34](#) (Verse 30), [C14-S35](#) (Verse 31), [C14-S36](#) (Verse 31).

Overview of Chapter

This chapter gives promises to all saved who “love Jesus” and prove so by “keeping His commandments”. One thing that we need to pay attention to, because it is easy to miss, is the number of conditional promises found in this chapter. Lots of people like to preach and 'claim' promises found in the Bible while ignoring God's requirements for receiving those promises. Then when they don't receive what they 'claimed', they doubt God instead of looking at their own failure. This is pride and “God resisteth the proud” ([James 4:6](#); [1Peter 5:5](#)).

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

Please see the section called [Promises](#), found in the Study called [Significant Gospel Events](#) (at [ljc1611kjv.com](#)) for more references to promises from God.

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

1. [C14-S1](#): Have peace based upon our belief in Jesus.
2. [C14-S2](#): The provision of a place for those who serve.
3. [C14-S3](#): The promise of a place for those all saved.
4. [C14-S4](#): Conditional promise to saved.
5. [C14-S5](#): Jesus had told them how to get to heaven.
6. [C14-S6](#): Thomas confesses confusion.
7. [C14-S7](#): One of the most important precepts found within the gospels.
8. [C14-S8](#): Promise of conditional knowledge.
9. [C14-S9](#): Philip confesses not understanding the prior sentence.
10. [C14-S10](#): Jesus lightly rebukes him for not thinking.
11. [C14-S11](#): The answer to Philip's question.
12. [C14-S12](#): Question to make them think.
13. [C14-S13](#): Evidence to support the belief that they should have.

14. [C14-S14](#): Command to believe based upon evidence.
 15. [C14-S15](#): Promise based upon our proper belief.
 16. [C14-S16](#): Why God will meet our requests.
 17. [C14-S17](#): Requirement forgetting our prayers answered.
 18. [C14-S18](#): Requirement to get Jesus to pray for us.
 19. [C14-S19](#): Promise of the indwelling Holy Spirit.
 20. [C14-S20](#): Promise of an ongoing personal relationship.
 21. [C14-S21](#): Promise to see the resurrected Jesus Christ and of our own resurrection.
 22. [C14-S22](#): Promise of spiritual knowledge based upon fulfilled prophecy.
 23. [C14-S23](#): Promise based upon our true love.
 24. [C14-S24](#): Judas asks for clarification.
 25. [C14-S25](#): Promises for saved people who obey.
 26. [C14-S26](#): God the Father condemns the disobedient.
 27. [C14-S27](#): Jesus makes it clear that He said these things before His death.
 28. [C14-S28](#): Promise of God's help learning spiritual truth.
 29. [C14-S29](#): The peace from Jesus is different from what the world gives.
 30. [C14-S30](#): Repeat of first sentence.
 31. [C14-S31](#): Reminder of prophecy already spoken.
 32. [C14-S32](#): True love of God prefers the spiritual.
 33. [C14-S33](#): Prophecy fulfilled is to increase our belief.
 34. [C14-S34](#): Jesus limits His sayings to prepare for Satan.
 35. [C14-S35](#): Jesus proves His claims with action instead of words.
 36. [C14-S36](#): Jesus says it is time to act.
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Chapter 15 Summary

The chapter theme is: 'Last Supper: Jesus Explains Abiding Love'.

Verse to Sentence cross-reference:

[C15-S1](#) (Verse 1), [C15-S2](#) (Verse 2), [C15-S3](#) (Verse 3), [C15-S4](#) (Verse 4), [C15-S5](#) (Verse 4), [C15-S6](#) (Verse 5), [C15-S7](#) (Verse 6), [C15-S8](#) (Verse 7), [C15-S9](#) (Verse 8), [C15-S10](#) (Verse 9), [C15-S11](#) (Verse 10), [C15-S12](#) (Verse 11), [C15-S13](#) (Verse 12), [C15-S14](#) (Verse 13), [C15-S15](#) (Verse 14), [C15-S16](#) (Verse 15), [C15-S17](#) (Verse 16), [C15-S18](#) (Verse 17), [C15-S19](#) (Verse 18), [C15-S20](#) (Verse 19), [C15-S21](#) (Verse 20), [C15-S22](#) (Verse 20), [C15-S23](#) (Verse 21), [C15-S24](#) (Verse 22), [C15-S25](#) (Verse 23), [C15-S26](#) (Verse 24), [C15-S27](#) (Verse 25), [C15-S28](#) (Verse 26-27).

Overview of Chapter

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

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

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

1. [C15-S1](#): Identify God's role in the symbolic relationship that will be described.
2. [C15-S2](#): What God the Father does with the saved.
3. [C15-S3](#): God's word makes us clean.
4. [C15-S4](#): Command to abide.
5. [C15-S5](#): We must abide in order to produce fruit.
6. [C15-S6](#): Declare the relationship.
7. [C15-S7](#): Realize the results of failure.
8. [C15-S8](#): Realize the results of success.
9. [C15-S9](#): What God gets out of the relationship.
10. [C15-S10](#): Love is part of the relationship.
11. [C15-S11](#): How to have abiding love.
12. [C15-S12](#): How to have full joy.
13. [C15-S13](#): Demonstrated love is commanded.
14. [C15-S14](#): The definition of greatest love.
15. [C15-S15](#): Requirement to be a friend of Jesus.
16. [C15-S16](#): The changed relationship between Jesus and the saved.
17. [C15-S17](#): The ordination of the saved.
18. [C15-S18](#): Why Jesus gave these commands.
19. [C15-S19](#): The world does the opposite of love.

20. [C15-S20](#): The reaction of the world.
 21. [C15-S21](#): Warning to help us in time of persecution.
 22. [C15-S22](#): Expect to be treated like Jesus.
 23. [C15-S23](#): Why the world persecutes the true Christians.
 24. [C15-S24](#): The results of Jesus coming.
 25. [C15-S25](#): The precept that applies here.
 26. [C15-S26](#): The judgment from evidence.
 27. [C15-S27](#): The condemnation from scripture.
 28. [C15-S28](#): The enduring testimony left by Jesus.
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Chapter 16 Summary

The chapter theme is: 'Last Supper: Jesus Explains our need for the Holy Spirit'.

Verse to Sentence cross-reference:

[C16-S1](#) (Verse 1), [C16-S2](#) (Verse 2), [C16-S3](#) (Verse 3), [C16-S4](#) (Verse 4), [C16-S5](#) (Verse 4), [C16-S6](#) (Verse 5), [C16-S7](#) (Verse 6), [C16-S8](#) (Verse 7), [C16-S9](#) (Verse 8-11), [C16-S10](#) (Verse 12), [C16-S11](#) (Verse 13), [C16-S12](#) (Verse 14), [C16-S13](#) (Verse 15), [C16-S14](#) (Verse 16), [C16-S15](#) (Verse 17), [C16-S16](#) (Verse 18), [C16-S17](#) (Verse 18), [C16-S18](#) (Verse 19), [C16-S19](#) (Verse 20), [C16-S20](#) (Verse 21), [C16-S21](#) (Verse 22), [C16-S22](#) (Verse 23), [C16-S23](#) (Verse 23), [C16-S24](#) (Verse 24), [C16-S25](#) (Verse 25), [C16-S26](#) (Verse 26-27), [C16-S27](#) (Verse 28), [C16-S28](#) (Verse 29), [C16-S29](#) (Verse 30), [C16-S30](#) (Verse 31), [C16-S31](#) (Verse 32), [C16-S32](#) (Verse 33), [C16-S33](#) (Verse 33).

Overview of Chapter

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

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

In addition to the prophecies, Jesus tells of changes that will come in the '*Church Age*'. Therefore, a lot of this chapter is telling us about changes that God will bring in as a result of the death and resurrection of Jesus. Please see the section on [Prophecies](#), found in the Study called [Significant Gospel Events](#) (at [ljc1611kiv.com](#)) for links to prophecies found in the Gospels.

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

1. [C16-S1](#): Jesus explains why He told them the things which He said.
2. [C16-S2](#): Jesus explains why they will feel offended.
3. [C16-S3](#): Jesus explains why people will do this.
4. [C16-S4](#): Jesus reminds them why He explained things.
5. [C16-S5](#): Jesus says why He waited to tell them.
6. [C16-S6](#): Jesus says He will return to God the Father.
7. [C16-S7](#): Their reaction to what Jesus said.
8. [C16-S8](#): Why it is better for them if He leaves.
9. [C16-S9](#): What God's Holy Spirit will do.
10. [C16-S10](#): Why some things can not be revealed until later.
11. [C16-S11](#): The job of What God's Holy Spirit.
12. [C16-S12](#): The purpose of What God's Holy Spirit.
13. [C16-S13](#): The source of spiritual gifts.
14. [C16-S14](#): What will happen in the near future.
15. [C16-S15](#): Some disciples express confusion.
16. [C16-S16](#): Some are confused about the time factor.

17. [C16-S17](#): They don't understand.
 18. [C16-S18](#): Jesus called them on asking each other.
 19. [C16-S19](#): Jesus predicts the reaction to His death.
 20. [C16-S20](#): Jesus provides an analogy.
 21. [C16-S21](#): The application of the analogy.
 22. [C16-S22](#): First result of their future sorrow and joy.
 23. [C16-S23](#): Second result of their future sorrow and joy.
 24. [C16-S24](#): Ask in the name of Jesus.
 25. [C16-S25](#): Teaching by Jesus.
 26. [C16-S26](#): A new way to pray.
 27. [C16-S27](#): The summary of the physical life of Jesus.
 28. [C16-S28](#): The reaction by the disciples.
 29. [C16-S29](#): The results from faith.
 30. [C16-S30](#): Question based upon prior profession.
 31. [C16-S31](#): Jesus prophesies the scattering of the disciples.
 32. [C16-S32](#): Where we are to put our trust.
 33. [C16-S33](#): Prophecy of future tribulation and the solution to it.
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Chapter 17 Summary

The chapter theme is: 'Last Supper: The Lord's prayer for His disciples'.

Verse to Sentence cross-reference:

[C17-S1](#) (Verse 1-2), [C17-S2](#) (Verse 3), [C17-S3](#) (Verse 4), [C17-S4](#) (Verse 5), [C17-S5](#) (Verse 6), [C17-S6](#) (Verse 7), [C17-S7](#) (Verse 8), [C17-S8](#) (Verse 9), [C17-S9](#) (Verse 10), [C17-S10](#) (Verse 11), [C17-S11](#) (Verse 11), [C17-S12](#) (Verse 12), [C17-S13](#) (Verse 13), [C17-S14](#) (Verse 14), [C17-S15](#) (Verse 15), [C17-S16](#) (Verse 16), [C17-S17](#) (Verse 17), [C17-S18](#) (Verse 18), [C17-S19](#) (Verse 19), [C17-S20](#) (Verse 20-21), [C17-S21](#) (Verse 22-23), [C17-S22](#) (Verse 24), [C17-S23](#) (Verse 25), [C17-S24](#) (Verse 26).

Overview of Chapter

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

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

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

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

1. [C17-S1](#): Prayer for future glory based upon prior power.
2. [C17-S2](#): Add the true reason for giving life eternal.
3. [C17-S3](#): The work that Jesus did.
4. [C17-S4](#): The reward that Jesus expects.
5. [C17-S5](#): What Jesus did with the people that God the Father gave to Him.
6. [C17-S6](#): The results in the lives of the disciples.
7. [C17-S7](#): Why the disciples had changed lives.
8. [C17-S8](#): Jesus only prays for the saved.
9. [C17-S9](#): Joint ownership of the saved.

10. [C17-S10](#): Turnover of who is the tool of God
 11. [C17-S11](#): Prayer for protection by God the Father.
 12. [C17-S12](#): Protection of saved. by Jesus.
 13. [C17-S13](#): Immediate plans by Jesus.
 14. [C17-S14](#): A changed life due to the word of God.
 15. [C17-S15](#): Prayer for future protection.
 16. [C17-S16](#): Recognition of saved having the character of Jesus.
 17. [C17-S17](#): Prayer for future sanctification.
 18. [C17-S18](#): Passing on the job.
 19. [C17-S19](#): Jesus is the example of sanctification.
 20. [C17-S20](#): Prayer for future believers.
 21. [C17-S21](#): Jesus prays for ongoing unity.
 22. [C17-S22](#): The eternal future of future believers.
 23. [C17-S23](#): Righteousness shows knowledge of God.
 24. [C17-S24](#): The results of the righteousness of God.
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Chapter 18 Summary

The chapter theme is: 'The Betrayal of Jesus'.

Verse to Sentence cross-reference:

[C18-S1](#) (Verse 1), [C18-S2](#) (Verse 2), [C18-S3](#) (Verse 3), [C18-S4](#) (Verse 4), [C18-S5](#) (Verse 5), [C18-S6](#) (Verse 5), [C18-S7](#) (Verse 5), [C18-S8](#) (Verse 6), [C18-S9](#) (Verse 7), [C18-S10](#) (Verse 7), [C18-S11](#) (Verse 8-9), [C18-S12](#) (Verse 10), [C18-S13](#) (Verse 10), [C18-S14](#) (Verse 11), [C18-S15](#) (Verse 12-13), [C18-S16](#) (Verse 14), [C18-S17](#) (Verse 15), [C18-S18](#) (Verse 16), [C18-S19](#) (Verse 16), [C18-S20](#) (Verse 17), [C18-S21](#) (Verse 17), [C18-S22](#) (Verse 18), [C18-S23](#) (Verse 19), [C18-S24](#) (Verse 20), [C18-S25](#) (Verse 21), [C18-S26](#) (Verse 21), [C18-S27](#) (Verse 22), [C18-S28](#) (Verse 23), [C18-S29](#) (Verse 24), [C18-S30](#) (Verse 25), [C18-S31](#) (Verse 25), [C18-S32](#) (Verse 25), [C18-S33](#) (Verse 26), [C18-S34](#) (Verse 27), [C18-S35](#) (Verse 28), [C18-S36](#) (Verse 29), [C18-S37](#) (Verse 30), [C18-S38](#) (Verse 31), [C18-S39](#) (Verse 31-32), [C18-S40](#) (Verse 33), [C18-S41](#) (Verse 34), [C18-S42](#) (Verse 35), [C18-S43](#) (Verse 35), [C18-S44](#) (Verse 36), [C18-S45](#) (Verse 37), [C18-S46](#) (Verse 37), [C18-S47](#) (Verse 37), [C18-S48](#) (Verse 37), [C18-S49](#) (Verse 38), [C18-S50](#) (Verse 38), [C18-S51](#) (Verse 39), [C18-S52](#) (Verse 40), [C18-S53](#) (Verse 40).

Overview of Chapter

This chapter has the betrayal of Jesus by Judas Iscariot, the denial by Peter and the rejection by the Jewish people. We need to keep in mind that John wrote His Gospel “[that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name](#)”. ([John 20:31](#)). What we see in this chapter, if we pay attention, is a reaction to unjust and wrong persecution and torture which can only come from someone who has the Spirit of God. These reactions are not humanly possible.

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

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

The events of this chapter have parallel accounts in the other Gospels but the details vary between the various gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events. Please see the section called the [Sequence of the Betrayal of Jesus](#), found in the Study called [Significant Gospel Events](#) (at [ljc1611kiv.com](#)) to find links to these events within the Gospels.

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

1. [C18-S1](#): Jesus is done with the private ministry to the disciples.

2. [C18-S2](#): Judas knew where to find Jesus.
 3. [C18-S3](#): Judas came with a band to arrest Jesus.
 4. [C18-S4](#): Jesus bold went to meet His arrestors.
 5. [C18-S5](#): The arrestors answered Jesus.
 6. [C18-S6](#): Jesus identified Himself.
 7. [C18-S7](#): Judas identified himself with the arrestors.
 8. [C18-S8](#): The miraculous power of Jesus.
 9. [C18-S9](#): Jesus repeats His question.
 10. [C18-S10](#): The foolish people repeat their answer.
 11. [C18-S11](#): Jesus commands His arrestors in order to fulfill prophecy.
 12. [C18-S12](#): Peter tries to prevent the arrest.
 13. [C18-S13](#): Identity of the one hurt.
 14. [C18-S14](#): Jesus commands Peter to cease his efforts.
 15. [C18-S15](#): Jesus was arrested and taken to Annas.
 16. [C18-S16](#): Who Caiaphas was.
 17. [C18-S17](#): Peter and John were where Jesus was tried.
 18. [C18-S18](#): Peter couldn't get into the palace.
 19. [C18-S19](#): John had Peter brought into the palace.
 20. [C18-S20](#): Peter was recognized the first time.
 21. [C18-S21](#): Peter's first denial.
 22. [C18-S22](#): Peter warmed himself by the world's fire.
 23. [C18-S23](#): Meanwhile, the trial of Jesus started.
 24. [C18-S24](#): Jesus answers their challenge.
 25. [C18-S25](#): Jesus gives His own challenge.
 26. [C18-S26](#): Jesus challenges them to use legal methods to verify truth.
 27. [C18-S27](#): Illegal emotional response to a legal challenge.
 28. [C18-S28](#): Jesus demands justification for illegal action.
 29. [C18-S29](#): Annas passes off Jesus.
 30. [C18-S30](#): Meanwhile, Peter was still at the world's fire.
 31. [C18-S31](#): Peter questioned a second time.
 32. [C18-S32](#): Peter's second denial.
 33. [C18-S33](#): Peter is questioned the third time.
 34. [C18-S34](#): Peter's third denial.
 35. [C18-S35](#): Who went into Rome's judgment hall.
 36. [C18-S36](#): Rome's governor asked about their presence.
 37. [C18-S37](#): The non-answer from the Jews.
 38. [C18-S38](#): Pilate tries to avoid entanglement.
 39. [C18-S39](#): The death demand which fulfills prophecy.
 40. [C18-S40](#): Pilate questioned Jesus about rumors which he had heard.
 41. [C18-S41](#): Jesus questions Pilate about the basis of his question.
 42. [C18-S42](#): Pilate answers with a retort.
 43. [C18-S43](#): Pilate asks his next question.
 44. [C18-S44](#): Jesus answers an honest question.
 45. [C18-S45](#): Pilate asks a question to better understand the answer from Jesus.
 46. [C18-S46](#): Jesus points out that Pilate knows the truth.
 47. [C18-S47](#): Jesus explains His purpose.
 48. [C18-S48](#): Jesus adds the test of true salvation.
 49. [C18-S49](#): Pilate confesses his own ignorance.
 50. [C18-S50](#): Pilate declares Jesus not guilty.
 51. [C18-S51](#): Pilate offers the people a way to avoid the decision of their leaders.
 52. [C18-S52](#): The people reject Jesus.
 53. [C18-S53](#): The people prefer a robber.
-

Chapter 19 Summary

The chapter theme is: 'The Crucifixion'.

Verse to Sentence cross-reference:

[C19-S1](#) (Verse 1), [C19-S2](#) (Verse 2-3), [C19-S3](#) (Verse 3), [C19-S4](#) (Verse 4), [C19-S5](#) (Verse 5), [C19-S6](#) (Verse 5), [C19-S7](#) (Verse 6), [C19-S8](#) (Verse 6), [C19-S9](#) (Verse 7), [C19-S10](#) (Verse 8-9), [C19-S11](#) (Verse 9), [C19-S12](#) (Verse 10), [C19-S13](#) (Verse 10), [C19-S14](#) (Verse 11), [C19-S15](#) (Verse 12), [C19-S16](#) (Verse 13), [C19-S17](#) (Verse 14), [C19-S18](#) (Verse 15), [C19-S19](#) (Verse 15), [C19-S20](#) (Verse 15), [C19-S21](#) (Verse 16), [C19-S22](#) (Verse 16), [C19-S23](#) (Verse 17-18), [C19-S24](#) (Verse 19), [C19-S25](#) (Verse 19), [C19-S26](#) (Verse 20), [C19-S27](#) (Verse 21), [C19-S28](#) (Verse 22), [C19-S29](#) (Verse 23), [C19-S30](#) (Verse 24), [C19-S31](#) (Verse 24), [C19-S32](#) (Verse 25), [C19-S33](#) (Verse 26), [C19-S34](#) (Verse 27), [C19-S35](#) (Verse 27), [C19-S36](#) (Verse 28), [C19-S37](#) (Verse 29), [C19-S38](#) (Verse 30), [C19-S39](#) (Verse 31), [C19-S40](#) (Verse 32), [C19-S41](#) (Verse 33-34), [C19-S42](#) (Verse 35), [C19-S43](#) (Verse 36), [C19-S44](#) (Verse 37), [C19-S45](#) (Verse 38), [C19-S46](#) (Verse 38), [C19-S47](#) (Verse 39), [C19-S48](#) (Verse 40), [C19-S49](#) (Verse 41), [C19-S50](#) (Verse 42).

Overview of Chapter

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

In this chapter we have many details, some of which are also in other Gospels and some of which are not in the other Gospels. In addition, the other Gospels have some details which are not here. This is not a conflict. Each Gospel writer had a reason for writing his Gospel and an intended audience. Each author chose details which would support his message and left out details which could interfere with a clear presentation of the basic message. Please see the section on the [Sequence of the Crucifixion of Jesus](#), found in the Study called [Significant Gospel Events \(at ljc1611kjv.com\)](#) to find links to where the other gospels report parallel accounts of this chapter.

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

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

1. [C19-S1](#): Pilate tried to satisfy the Jews with a lesser punishment.
2. [C19-S2](#): The soldiers expressed their contempt for the religion of the Jews.
3. [C19-S3](#): The soldiers expressed their hatred for all Jews.
4. [C19-S4](#): Pilate tries to get the Jews to accept the lesser punishment.
5. [C19-S5](#): Pilate demonstrates the punishment already given.
6. [C19-S6](#): Pilate tells them to take a good look.
7. [C19-S7](#): The chief priests get the people to reject the lesser punishment.
8. [C19-S8](#): Pilate tries to avoid responsibility.
9. [C19-S9](#): The Jews give their religious reason for their demand.
10. [C19-S10](#): Pilate reacts to their claim.
11. [C19-S11](#): Pilate had already passed-up his chance for salvation.
12. [C19-S12](#): Pilate found it incredible that Jesus refused to answer his prior question.

13. [C19-S13](#): Pilate gave the reason why Jesus should answer.
 14. [C19-S14](#): There are degrees of power and of sin.
 15. [C19-S15](#): Why Pilate could not release Jesus.
 16. [C19-S16](#): Pilate submitted to save his position.
 17. [C19-S17](#): The importance of the decision.
 18. [C19-S18](#): The fanatical decision.
 19. [C19-S19](#): Pilate reminds them of the spiritual significance.
 20. [C19-S20](#): The chief priests give an answer based upon the physical.
 21. [C19-S21](#): Pilate accepts their decision.
 22. [C19-S22](#): The Jews and the Romans acted on the decision.
 23. [C19-S23](#): Jesus was crucified.
 24. [C19-S24](#): Pilate posted His crime on the cross.
 25. [C19-S25](#): What was posted.
 26. [C19-S26](#): Pilate made sure that everyone understood what he posted.
 27. [C19-S27](#): The chief priests demanded a lie.
 28. [C19-S28](#): Pilate refused.
 29. [C19-S29](#): The soldiers divided the spoils.
 30. [C19-S30](#): How and why the spoils were divided.
 31. [C19-S31](#): Who did the dividing.
 32. [C19-S32](#): Who stayed to support Jesus.
 33. [C19-S33](#): Jesus tells Mary to stay with John.
 34. [C19-S34](#): Jesus tells John to care for His mother.
 35. [C19-S35](#): They obey.
 36. [C19-S36](#): Jesus expresses physical pains from loss of blood.
 37. [C19-S37](#): The reaction to what Jesus said.
 38. [C19-S38](#): The last living action on the cross.
 39. [C19-S39](#): The religious concerns of the Jews.
 40. [C19-S40](#): The soldiers did as requested.
 41. [C19-S41](#): They treated Jesus differently.
 42. [C19-S42](#): The basis of this Gospel.
 43. [C19-S43](#): Why things were done as reported in this chapter.
 44. [C19-S44](#): Further fulfilled scripture.
 45. [C19-S45](#): The permission to remove the body of Jesus from the cross.
 46. [C19-S46](#): The action to remove the body of Jesus from the cross.
 47. [C19-S47](#): Nicodemus also helped.
 48. [C19-S48](#): The preparation for burial.
 49. [C19-S49](#): Where Jesus was buried.
 50. [C19-S50](#): The grave was chosen for convenience.
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Chapter 20 Summary

The chapter theme is: 'The Resurrection and Meeting Disciples'.

Verse to Sentence cross-reference:

[C20-S1](#) (Verse 1), [C20-S2](#) (Verse 2), [C20-S3](#) (Verse 3), [C20-S4](#) (Verse 4), [C20-S5](#) (Verse 5), [C20-S6](#) (Verse 6-7), [C20-S7](#) (Verse 8), [C20-S8](#) (Verse 9), [C20-S9](#) (Verse 10), [C20-S10](#) (Verse 11-12), [C20-S11](#) (Verse 13), [C20-S12](#) (Verse 13), [C20-S13](#) (Verse 14), [C20-S14](#) (Verse 15), [C20-S15](#) (Verse 15), [C20-S16](#) (Verse 15), [C20-S17](#) (Verse 16), [C20-S18](#) (Verse 16), [C20-S19](#) (Verse 17), [C20-S20](#) (Verse 18), [C20-S21](#) (Verse 19), [C20-S22](#) (Verse 20), [C20-S23](#) (Verse 20), [C20-S24](#) (Verse 21), [C20-S25](#) (Verse 22-23), [C20-S26](#) (Verse 24), [C20-S27](#) (Verse 25), [C20-S28](#) (Verse 25), [C20-S29](#) (Verse 26), [C20-S30](#) (Verse 27), [C20-S31](#) (Verse 28), [C20-S32](#) (Verse 29), [C20-S33](#) (Verse 30-31).

Overview of Chapter

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

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

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

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

The events of the Resurrection of Jesus have parallel accounts in all of the Gospels but the details vary between the various gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events. Please see the note for the [Sequence of the Resurrection of Jesus](#), found in the Study called [Significant Gospel Events \(at ljc1611kiv.com\)](#) to find links to where the other gospels report parallel accounts of this chapter.

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

1. [C20-S1](#): The women return to finish the preparations for burial.

2. [C20-S2](#): Mary Magdalene runs to tell others about a problem.
 3. [C20-S3](#): Peter and John ran to verify the report.
 4. [C20-S4](#): Peter and John ran.
 5. [C20-S5](#): John arrived.
 6. [C20-S6](#): Peter arrived.
 7. [C20-S7](#): John entered and believed.
 8. [C20-S8](#): John believed before knowing scripture.
 9. [C20-S9](#): The disciples left.
 10. [C20-S10](#): Mary Magdalene received a blessing for staying and weeping.
 11. [C20-S11](#): The angels asked Mary a question.
 12. [C20-S12](#): Mary answers the question.
 13. [C20-S13](#): Mary saw Jesus but did not realize Who she saw.
 14. [C20-S14](#): Jesus asks the same question as the angels.
 15. [C20-S15](#): Jesus asks Mary another question.
 16. [C20-S16](#): Mary asks to receive the body of Jesus.
 17. [C20-S17](#): Jesus lets Mary know Whom she is talking to.
 18. [C20-S18](#): Mary recognizes Jesus.
 19. [C20-S19](#): Jesus uses Mary as His messenger.
 20. [C20-S20](#): Mary delivers the message along with the other women.
 21. [C20-S21](#): Jesus appears in the upper room for the first time.
 22. [C20-S22](#): Jesus proved that He was real and that He was really physically risen.
 23. [C20-S23](#): The disciples were glad.
 24. [C20-S24](#): Jesus greets the people assembled.
 25. [C20-S25](#): Jesus enabled them to do the job.
 26. [C20-S26](#): Identify a problem that needs correcting.
 27. [C20-S27](#): The call to believe.
 28. [C20-S28](#): The failure to believe.
 29. [C20-S29](#): Correction must be done correctly.
 30. [C20-S30](#): Correct the problem.
 31. [C20-S31](#): Receive acknowledgement of correction.
 32. [C20-S32](#): Instruct in how to avoid the problem in the future.
 33. [C20-S33](#): Provide future application of lesson in belief.
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Chapter 21 Summary

The chapter theme is: 'The Restoration of Backslidden'.

Verse to Sentence cross-reference:

[C21-S1](#) (Verse 1), [C21-S2](#) (Verse 2), [C21-S3](#) (Verse 3), [C21-S4](#) (Verse 3), [C21-S5](#) (Verse 3), [C21-S6](#) (Verse 4), [C21-S7](#) (Verse 5), [C21-S8](#) (Verse 5), [C21-S9](#) (Verse 6), [C21-S10](#) (Verse 6), [C21-S11](#) (Verse 7), [C21-S12](#) (Verse 7), [C21-S13](#) (Verse 8), [C21-S14](#) (Verse 9), [C21-S15](#) (Verse 10), [C21-S16](#) (Verse 11), [C21-S17](#) (Verse 12), [C21-S18](#) (Verse 12), [C21-S19](#) (Verse 12), [C21-S20](#) (Verse 13), [C21-S21](#) (Verse 14), [C21-S22](#) (Verse 15), [C21-S23](#) (Verse 15), [C21-S24](#) (Verse 15), [C21-S25](#) (Verse 16), [C21-S26](#) (Verse 16), [C21-S27](#) (Verse 16), [C21-S28](#) (Verse 17), [C21-S29](#) (Verse 17), [C21-S30](#) (Verse 17), [C21-S31](#) (Verse 17), [C21-S32](#) (Verse 18), [C21-S33](#) (Verse 19), [C21-S34](#) (Verse 19), [C21-S35](#) (Verse 20), [C21-S36](#) (Verse 21), [C21-S37](#) (Verse 22), [C21-S38](#) (Verse 22), [C21-S39](#) (Verse 23), [C21-S40](#) (Verse 24), [C21-S41](#) (Verse 25), [C21-S42](#) (Verse 25).

Overview of Chapter

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

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

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

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

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

1. [C21-S1](#): Where this account took place.
2. [C21-S2](#): The disciples who were there.
3. [C21-S3](#): Peter made his announcement.
4. [C21-S4](#): The other disciples said that they would join him.
5. [C21-S5](#): The results of their decision.
6. [C21-S6](#): Jesus came to restore them.
7. [C21-S7](#): Jesus got their attention.
8. [C21-S8](#): They bluntly answered His question.
9. [C21-S9](#): Jesus gave them instructions.
10. [C21-S10](#): They did as instructed.
11. [C21-S11](#): John realized who spoke to them.
12. [C21-S12](#): Peter reacted to the announcement.
13. [C21-S13](#): The others also came to the shore.
14. [C21-S14](#): They saw what Jesus had prepared for them.
15. [C21-S15](#): Jesus gave them further instructions.

16. [C21-S16](#): The reaction to a further command from Jesus.
17. [C21-S17](#): Jesus invites them to partake of His provision.
18. [C21-S18](#): The disciples were afraid to ask any questions.
19. [C21-S19](#): Why they were careful.
20. [C21-S20](#): Jesus reminded them of His feeding the 5,000 and of the '*Last Supper*'.
21. [C21-S21](#): The place in the sequences of the appearances of the resurrected Lord Jesus.
22. [C21-S22](#): Jesus questions Peter for the first time.
23. [C21-S23](#): Peter answers Jesus.
24. [C21-S24](#): Jesus instructs Peter.
25. [C21-S25](#): Jesus questions Peter for the second time.
26. [C21-S26](#): Peter answers Jesus.
27. [C21-S27](#): Jesus instructs Peter.
28. [C21-S28](#): Jesus questions Peter for the third time.
29. [C21-S29](#): Peter gets upset with the repeated question.
30. [C21-S30](#): Peter answers Jesus.
31. [C21-S31](#): Jesus instructs Peter.
32. [C21-S32](#): Jesus prophesies Peter's future.
33. [C21-S33](#): The interpretation of the prophecy.
34. [C21-S34](#): Command to follow regardless of circumstances.
35. [C21-S35](#): Peter tried to change the conversation away from himself and towards another.
36. [C21-S36](#): Peter tried to change the conversation to another disciple.
37. [C21-S37](#): Jesus refused to change away from Peter.
38. [C21-S38](#): Jesus repeats His command.
39. [C21-S39](#): Misunderstanding of doctrine based upon carelessness.
40. [C21-S40](#): John's Gospel can be used by God to judge people.
41. [C21-S41](#): John did not write everything that Jesus did.
42. [C21-S42](#): Doubling the last sentence for legal purposes.

God in the Gospel of John

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

men have relationship with God	8:54 ; 20:17 ; 20:28
no man has seen God	1:18
of God:	
angels	1:51
bread	6:33
children	11:52
doctrine	7:17
gift	4:10
glory	11:4 ; 11:40
heard	8:40
kingdom of God	3:3 ; 3:5
Lamb	1:29 ; 1:36
love	5:42
praise	12:43
saved are born of God	1:13
Son of God	1:34 ; 1:49 ; 3:18 ; 5:25 ; 6:46 ; 6:69 ; 9:35 ; 10:36 ; 11:4 ; 11:27 ; 19:7 ; 20:31
sons (plural, us)	1:12
taught	6:45
words	3:34 ; 10:35
works	6:28 ; 6:9 ; 9:3
wrath	3:36
With God	
Jesus	3:2
Son of God	1:3
Word	1:1
Jesus came from God and went to God	13:3
God is called Father (capitalized)	122 times in 103 verses

Questions and Answers

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

Gospel Overview

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

Chapter 1

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

Chapter 2

1. What is the theme of this chapter?
 - a. Start of the Public Ministry of Jesus
2. What is the main thing which this chapter provides?
 - a. John provides the outer limits of what he will cover within the rest of his gospel.
3. What does our chapter start with?
 - a. The account of the first miracle.
4. What was the result of this miracle?
 - a. It “manifested forth his glory; and his disciples believed on him”.
5. What contextual considerations need to be included in order to determine the true doctrine of this miracle?
 - a. The doctrine must introduce Jesus as the “Son of God”.
 - b. The doctrine must: “manifested forth his glory”.
 - c. The doctrine must cause “his disciples believed on him”. This means that it must also cause people today to “believed on him”.
 - d. The doctrine must match the doctrine and practices of Biblical marriage including the “marriage feast of the Lamb”.
 - e. The doctrine must match the symbolic usage of “water” and of “wine” as they are symbolically used in the New Testament and especially in the Gospels.
6. Explain how neither grape juice not alcoholic wine provide all of the doctrinal requirements but how the “fruit of the vine”, which will be served in heaven at “marriage feast of the Lamb”, will fulfill all of the doctrinal requirements.
 - a.
7. What is the second account found in this chapter?
 - a. The first time that Jesus went to Jerusalem for a Passover during His Earthly ministry.
8. What significant thing did He do according to this account?
 - a. He drove out the money changers and those who sold animals for sacrifice.
9. How did Jesus answer when the Jews challenged Him for His actions?
 - a. He said: “Destroy this temple, and in three days I will raise it up”.
10. What was the result of this account?
 - a. “Many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.”

Chapter 3

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

Chapter 4

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

Chapter 5

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

Chapter 6

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

Chapter 7

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

Chapter 8

1. What is the theme of this chapter?
 - a. The Conflict Between Spirit Led Religion and Fleshly Religion
2. How did the scribes and Pharisees try to trap Jesus?
 - a. They brought Him a woman whom they claimed was caught in adultery.
3. Why was the woman actually not guilty of adultery?
 - a. The true Biblical definition of adultery is "a spiritual sin of violating a covenant agreement made by a vow before God".
4. What was her actual sin?
 - a. Fornication. All sexual sin is fornication but fornication is not limited to sexual sin. It is "any violation of a sanctified relationship which includes a child of God worshiping any being other than God".
5. What did Jesus tell His audience after disposing of this matter and how is His answer related to the interruption of His teaching by the scribes and Pharisees?
 - a. Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Light allows us to see and understand things. In the statement from Jesus, "darkness" represents leading from the world, our flesh and devils. Jesus was telling everyone that the only way to truly see and understand any and all truth was to "followeth me" ("have a life-style of following Jesus"). The scribes and Pharisees wrongly accused this woman because they used religious rules and religious definitions for Biblical words instead of using God's true Biblical rules and definitions. We do not get God's truth by studying religious traditions and the Bible under the leadership of men but by studying God's word using God's Holy Spirit and doing it so that we can "followeth Jesus" ("have a life-style of doing things the same way as Jesus did them").
6. What follow-up message did Jesus give to those Jews which believed on him?
 - a. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32). Here we have a basic part of the definition of "disciple". They not only must have a disciplined life (pray and study God's word daily and accept discipline when failing) but they must "continue in my word" ("have God's word control all of the aspects of life").
7. How did Jesus say that we get free from the control of sin and how is His statement applied in people's lives?
 - a. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36). It takes time to "make" something. He did not say 'set free' but said "make you". This requires an ongoing personal relationship with Him and not just doing a one-time religious act.
8. How did Jesus say that we can tell the difference between some who truly follow Jesus and a religious liar?
 - a. "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39), "If God were your Father, ye would love me (obey His commandments): for I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42). "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44). We are to look at how people actually live and determine if their life is controlled by a devil or by God's Holy Spirit.
9. What is the last thing that this chapter reports Jesus saying and why is it doctrinally important?
 - a. "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58). Here Jesus was claiming to be God and the "I am" who spoke to Abraham. This disproves the claims of all religions who deny the deity of Jesus.
10. How did the Jews react to His statement and why is it doctrinally important?
 - a. "Then took they up stones to cast at him." (John 8:59). This was the prescribed death for a blasphemer and they understood what Jesus was saying, which is why they thought that He was a blasphemer. This disproves all claims that Jesus never claimed to be God and shows the foolishness of religions who claim to know more about Jewish doctrine than the Jews who lived in the day of Jesus because they want to claim that the Jews never understood that Jesus claimed to be 'God in human flesh'.

Chapter 9

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

Chapter 10

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

Chapter 11

1. What is the theme of this chapter?
 - a. The Raising of Lazarus from the dead.
2. In the Chapter Summary it was shown that the prior chapter told us the difference between the true “sheep” of Jesus and the false “sheep”. They are lost religious people who claim salvation based upon their religious activities and religious position. In the prior chapter Jesus said that He would give His life for the “sheep”. Of course, He had to die before He could rise. In this chapter Jesus says that He is the resurrection, but Mary is the only person who understands. In our next chapter we read about her anointing Him for His death. After that this gospel goes into the 'Last Supper' and then the crucifixion. So, what is the doctrinal truth that we see in the order of these chapters?
 - a. First, in these chapters, we see Jesus trying to separate His people from others and prepare them for upcoming events. An important doctrine of the Bible, which many people deny because they believe the doctrine of devils, is that God makes a difference between His people and the lost. That difference literally extends to the difference between being in Heaven for eternity or being in the “lake of fire” for eternity.
 - b. Secondly, we see the importance of paying attention to context and the order that God presents things in. I have never heard anyone point out this sequence which supports this important doctrine and it is pointed out here only with the consideration of context and the order in which God had John present this Gospel.
3. Why did Jesus deliberately stay where he was until Lazarus had been dead and buried for 4 days?
 - a. “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” (John 11:4). For the glory of God.
 - b. “And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.” (John 11:15). This miracle was to make sure that they believed.
 - c. “Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days” (John 11:39). To remove any doubt that Lazarus was really dead.
 - d. “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:26-27). To prepare His disciples for the lesson He was going to teach about death and resurrection. Unfortunately, according to the next chapter, Mary was the only disciple to understand.
 - e. We see in the reactions of all of the disciples, through the remainder of this Gospel, that even God’s children will miss plainly spoken spiritual truth if they are not willing to believe that truth when it goes against all of their prior religious training. This is a warning to God’s people today to be careful to put God’s word above all else when it comes to belief (John 3:12; 5:47).
4. What did Jesus say when He decided to go to the house of Lazarus and what did He clarify that to mean?
 - a. “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep” (11:11), “Lazarus is dead” (11:14). This shows us that physical death is called “sleep” for the child of God because they are still spiritually alive.
5. What is the difference in attitude between Martha and Mary when they say “Lord, if thou hadst been here, my brother had not died”? What is the evidence of this difference in attitude?
 - a. “Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house” (11:20). Martha went and confronted Jesus while Mary waited to be called.
 - b. “Then when Mary was come where Jesus was, and saw him, she fell down at his feet” (11:32). Mary was in a position of worship and begging while Martha stood and demanded an answer.
6. What was Martha’s objection to the commandment “Take ye away the stone” and what does this prove?
 - a. “Lord, by this time he stinketh: for he hath been dead four days” (11:39). This proves that Lazarus was truly physically dead and that corruption of death had touched his body. Jesus was in the grave for only 3 days and no corruption touched His body.
7. What was the answer to Martha from Jesus?
 - a. “Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?” (11:40).
8. What was the reaction of the Jews who were there?
 - a. “Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.” (11:45-46).
9. What was the reaction of the chief priests and the Pharisees?

- a. "from that day forth they took counsel together for to put him to death." (11:53).
 - b. "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him" (11:57).
10. What was the reaction by Jesus?
- a. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." (11:54). He only did this until it was time for the 'Last Supper', His betrayal, crucifixion, death and resurrection. Here we see that we are to wait on God's time before we do something but we should continue in the ministry that God gave us until God's time to do something else.

Chapter 12

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

Chapter 13

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

Chapter 14

1. What is the theme of this chapter?
 - a. Last Supper: Jesus Gives Conditional Promises
2. What are the two primary requirements for receiving the promises of this chapter?
 - a. “*love Jesus*”
 - b. “*keep His commandments*”
3. What is the reaction of most people when they don't receive the promises of this chapter?
 - a. They blame God for not keeping His promises instead of looking at their own failure to meet God's requirements.
 - b. They are filled with pride at ‘*making it without God's help*’ and Have God resist them ([James 4:6](#); [1Peter 5:5](#)).
4. What is the doctrinal significance of these promises being made before the death of Jesus?
 - a. They were made while He was still living as ‘*just a human man*’ and before He took back His power to become “*Lord Jesus*” after His resurrection.
 - b. Because of this, these are not legally based promises (from our “*Lord*”) but are based upon our following the example of “*Jesus*” for how to live in the flesh using the power of God's Holy Ghost.
 - c. They require us to demonstrate true Biblical “*faith*” by following the example of “*Jesus*”.
5. Where are all of these, and other promises made in the Gospels, listed so that they are easily found?
 - a. In the section called [Promises](#), found in the Study called [Significant Gospel Events \(at ljc1611kjv.com\)](#).
6. What is the main doctrinal error believed about the first promise of this chapter?
 - a. While there are “*many mansions*”, we are only promised a “*place*”.
7. Besides the requirements already mentioned, where else do we find restrictions upon receiving this promise?
 - a. In the parables of the “*pounds*” (Luke 19) and the “*talents*” (Matthew 25). The ones who returned a profit were made rulers of cities in proportion to the amount of profit which God received. The two examples of people who returned no profit to God lost the single (“*pound*” / “*talent*”) that they had and were eternal paupers with no rule over anyone and no mansion.
8. What does our chapter tell us is required to receive this reward?
 - a. 14:6 tells us “*And*” (added to the promise) “*whither I go ye know, and the way ye know*”. 14:6 says “*I am the way, the truth, and the life: no man cometh unto the Father, but by me*”. We must have an ongoing personal relationship with Jesus and follow in His steps if we wish to receive the promises which these references are added to.
9. Where does this chapter tell us that the requirement of “*love Jesus*” is?
 - a. 14:15 says: “*If ye love me, keep my commandments*”. This is part of the basis for the answer to the second question.
10. What is probably the most important promise of this chapter and what results will come from this promise?
 - a. 14:26 says: “*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*” 16:8 adds “*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment*”. Most religions which claim a special ministry from God's Holy Spirit deny that He will “*reprove*” these things and instead claim that He allows and approves of them. With such doctrine they prove that their true spiritual guidance comes from a devil.

Chapter 15

1. What is the theme of this chapter?
 - a. Last Supper: Jesus Explains Abiding Love
2. What is the main requirement for receiving the promises of this chapter?
 - a. 15:4 says: “Abide in me”. In addition, 15:2 says: “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit”. The phrase “he taketh away” means that God will kill or at least remove from the fellowship of a true church. The word “purgeth” means that God takes away anything which interferes with the “branch that beareth fruit”. Further, 15:5 says: “He that abideth in me, and I in him, the same bringeth forth much fruit”. Thus, we see the direct link from “abiding in me (Jesus)” to “bringeth forth much fruit” (‘life-style fruit bearing’). Finally, 15:8 says “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples”. Therefore, our personally (“ye”) “bearing much fruit” allows God the Father to be “glorified” and makes us personally (“ye”) “disciples” of Jesus, which lets us receive many promises which are limited to those people who meet these two specific requirements.
3. What is the main requirement for us to “abide in me (Jesus)” and receive these promises?
 - a. 15:10 says “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” Therefore, the primary requirement is to personally (“ye”) “keep my commandments”.
4. What is the primary promise to those who “keep his commandments” and “abide in his love”?
 - a. 15:11 says: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full”.
5. What is the next great promise and what are some of the results of that promise?
 - a. 15:14-15 says: “Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” With this we have:
 - Abraham was “a friend of God”. We can expect to be treated like Abraham.
 - We are promised to know “all things that I have heard of my Father”: God’s knowledge, understanding, wisdom and more so long as we can receive it and handle it Godly.
6. What is the requirement, given in the same verse / sentence, for us to receive the promise of: “whatsoever ye shall ask of the Father in my name, he may give it you”?
 - a. “I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain”. If we do not have “remaining fruit” then we can not ‘claim’ this promise.
7. What does Jesus promise will be the response from the world to those who truly have “remaining fruit”?
 - a. 15:20 says: “If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also”.
8. What reason does Jesus give for this behavior?
 - a. 15:18-19 says: “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”.
9. The last promise of this chapter is that Jesus will send “the Comforter”. What does our chapter tell us is the reason for this promise and what is the main significance of this reason?
 - a. 15:26 says: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me”.
 - First, He will “testify” of the “truth”, since He is “the Spirit of truth”.
 - Since God’s word is “the truth” (John 17:17), he will agree completely, and support, with the word of God. Anything which does not match the word of God, or is not based upon the word of God, is from the world, our flesh or a devil (1John 4).
 - Next, the phrase “he shall testify of me (Jesus)” means that people who claim to have God’s Holy Spirit but who do not “testify of me (Jesus)” are lost liars or are quenching and frustrating God’s Holy spirit.
10. What is the doctrinal meaning of the last verse in this chapter?
 - a. First, it starts with the word “and”, which adds it to the prior verse. In addition, since both verses form a single sentence, they must be considered together in order to avoid doctrinal error.
 - b. Next, all of the considerations of the prior answer apply here, based upon the prior point.

- c. Next, our verse says (“ye”), which makes it a personal command which the saved will be judged for how well they obey it.
- d. Next, our verse says (“also”), which means that this command is done with God’s Holy Spirit.
- e. Next, our verse says (“shall”), which makes it non-optional. Disobedience brings punishments which were named at the start of the chapter (15:2).
- f. Next, our verse says (“bear witness”), which means that we must do the ‘Great Commission’.
- g. Next, our verse says (“because ye have been with me from the beginning”). Jesus Christ has been with each saved person personally (“ye”) “from the beginning” of their personal salvation. He has been faithful to us in spite of our sinful lives and no matter what circumstances we face. We are to “bear witness” of all that He has done for us personally through all of that time and all of those circumstances.

Chapter 16

1. What is the theme of this chapter?
 - a. Last Supper: Jesus Explains our need for the Holy Spirit
2. What is the main prophecy about future believers that is found in this chapter?
 - a. 16:1-2 says “These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” 16:20 says “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.” 16:32 says “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.” In all of these prophecies we see fear and persecution for the believers.
3. What particular prophecies give the future failures of the eleven disciples who were with Him then?
 - a. 16:20 says “ye shall weep and lament...and ye shall be sorrowful” because they refused to believe His prophecies of His own death and resurrection. If they had believed then the death would not have caused as much “sorrow”. While they would have some “sorrow”, they would not have “wept and lamented”.
 - b. 16:32 says “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone”. People like to concentrate on Peter’s denial but all except John “scattered”.
 - c. In both of these prophecies we see their failures. However, we can also see these failures in believers of today even though we have a completed Bible and the indwelling Holy Spirit which they did not have.
4. What hope for help and comfort did Jesus give with these prophecies?
 - a. In 16:4 He said that they would remember His prophecy.
 - b. In 16:7 He said that he would send the Comforter, which is God’s Holy Spirit.
 - c. In 16:7-11 He said that God’s Holy Spirit would “reprove the world”, which means that God’s Holy Spirit would fight for them.
 - d. In 16:13 we read that “the Spirit of truth...will guide you into all truth”. That means that they will have comfort from the assurance of being in God’s truth.
 - e. In 16:15 we are told that God’s Holy Spirit will show the things of God the Father to people who are serving God in spite of persecution. This means that those people (not all saved) will see the promise of future reward which is given in proportion to the amount of sacrifice made for the service of God while we are in this flesh.
 - f. In 16:20 we read: “your sorrow shall be turned into joy” and 16:22 says: “your heart shall rejoice, and your joy no man taketh from you”. While the interpretation of these two promises apply to the disciples who saw the risen savior, we can also expect some application to us because of 20:29.
 - g. In 16:23-24 we have a promise of answered prayer “that your joy may be full”.
 - h. In 16:33 we read “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”
5. Where can these promises and prophecies be easily found listed for our reference?
 - a. In the Study called Significant Gospel Events (at ljc1611kiv.com).
6. What are the requirements for us to receive these promises today and how can we know that these requirements apply to the promises of this chapter?
 - a. This chapter is a continuation of the statements by Jesus to these disciples which is found in the prior chapter. Therefore, because of context, the requirements of the prior chapter still apply. In particular, the requirement to “abide” in Jesus Christ and His word, and the requirement to “do His commandments” very definitely apply. Failure to meet these requirements is probably the main reason for saved people not receiving these promises today.
7. What is meant by the phrase “ask the Father in my name” found in 16:23?
 - a. This is not just a phrase that we tack onto our prayers. The true Biblical meaning of this phrase is ‘in the power and authority of His name’. We can use His power and authority only because He gave it and only when we, in our heart, recognize the sacrifice and service that He gave to God the Father in order to receive His power and authority. Hebrews 12:2 tells us: “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” When we fail to recognize this truth, in our heart, we fail to meet the requirement to use the phrase “ask the Father in my name”.
8. How does the statement in 16:28 apply to us today?

- a. 1John 2:1 tells us that, since Jesus returned to God the Father, He is our advocate.
- 9. Why did Jesus make these prophecies and promises?
 - a. “These things I have spoken unto you, that in me ye might have peace” (16:33). Most people do not have the true Biblical “peace of God” nor do they have the true Biblical “peace with God” because they do not do their part to maintain the ongoing personal relationship which is meant by “in me”.
- 10. How does our chapter tell us that we can have “good cheer”?
 - a. This also is “in me”, which means that we must do our part to maintain the ongoing personal relationship. If we walk away from our relationship then He can not “overcome the world” for the problems and circumstances of our life.

Chapter 17

1. What is the theme of this chapter?
 - a. Last Supper: The Lord's prayer for His disciples
2. How is this prayer different from what is commonly called 'the Lord's prayer'?
 - a. That prayer was truly and example prayer of how we are to pray. It was not a prayer by our Lord for His disciples like this chapter is.
3. How do we know that this prayer is applied to us of today?
 - a. In 17:20-21 we read: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us".
4. What is the main result that Jesus prayed for?
 - a. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (17:21). This is a prayer for unity which rarely exists today.
5. What is the pattern in this prayer as seen by looking at the context of the chapter?
 - a. First, Jesus acknowledges the ministry and promise that God the Father gave to Him and the fact that He fulfilled that ministry. Based upon His fulfilling the ministry, he asks God the Father to provide His promise to God the Son.
 - b. Second, Jesus prays for His disciples who will become His Apostles. He declares that He has given them the message and ministry from God the Father and prays for them while deliberately excluding the lost from this prayer.
 - c. Next, He prays that the ministry be turned over to these disciples because He is leaving but they will remain.
 - d. Next, He recognizes the steps following His handing over the ministry.
 - e. Next, Jesus prays for their future needs in order to do the ministry.
 - f. Last, Jesus prays for future believers who will take over the ministry.
6. What is the central emphasis of this prayer?
 - a. This entire prayer is centered on the ministry and the spiritual needs to advance the ministry. Even though Jesus is going to the cross, He does not pray about that in public but waits until He is praying in private. The example is that public prayer should be for spiritual needs and should be centered on the ministry while personal needs are dealt with in private prayer. We not only see this truth in this chapter but an examination of Paul's recorded prayers will reveal the same pattern.
7. How does Jesus pray for God the Father to provide for the disciples so that they can do the ministry that will be given to them?
 - a. First, He recognizes that He has prepared them for the ministry by "manifesting thy name unto them". (17:6).
 - b. Next, He recognizes that "they have kept thy word". (17:6).
 - c. Next He prays that "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (17:8). That is, they have received and accepted all that was required in order for them to take over the ministry.
 - d. Next, He makes a distinction between them and "the world" and He excludes "the world" from this prayer (17:9).
 - e. Next, He recognizes that they have responded properly and that "I am glorified in them" (17:10).
 - f. Now, He prays that they will have unity (17:11).
 - g. Next, He prays that they will have His joy (17:13).
 - h. Next, He recognizes that "they are not of the world, even as I am not of the world". Because of this, Jesus prays for their protection and sanctification. (17:15-17).
8. How does Jesus include the believers of today?
 - a. 17:20 says: "Neither pray I for these alone, but for them also which shall believe on me through their word"
 - b. 17:21-23 adds in a prayer for our unity so that the world will believe our message.
9. What is the last thing that Jesus prays for future believers?
 - a. That they will be in Heaven and "that they may behold my glory, which thou hast given me". (17:24).
10. How does Jesus end this prayer?
 - a. "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (17:25-26). Here Jesus first recognizes what God the Father requires "that

the love wherewith thou hast loved me may be in them, and I in them". Then He acknowledges that he has fulfilled God the Father's requirement. Then He requests, not demands, that God the Father fulfill His promise.

Chapter 18

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

Chapter 19

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

Chapter 20

1. What is the theme of this chapter?
 - a. The Resurrection and Meeting Disciples
2. Different Gospel accounts provide different details about this event. Where can the sequence be found?
 - a. In the Study called [Significant Gospel Events](http://ljc1611kjv.com) (at ljc1611kjv.com).
3. What is the most significant doctrinal result of the resurrection?
 - a. By His resurrection, Jesus proved that He conquered death and NO other person had ever done that. With this evidence, He proves His deity and His ability to keep His promise to resurrect His followers and give them everlasting life.
4. What is the most significant doctrinal difference that the Bible reports about Jesus after His resurrection that it did not report before the resurrection and what is the significance to us?
 - a. The Bible does not call Him “[Lord Jesus](#)” before the resurrection, even though different people called Him “[Lord](#)”. He also did not act in that office, before the resurrection, other than to make promises about future judgment. This is similar to someone getting a plea bargain with a judge. They have the agreement but it is not official until they meet the judge in the official court setting with the Judge officially acting in his role. Jesus did not act in His official role as “[Lord](#)” before the resurrection. However, His change in behavior after the resurrection tells us that He took back His role, as “[Lord](#)”, which He set aside in order to be conceived, live and die as a literal physical human being. With his taking back this role, He now has all of the authority and power that He had as Creator and He now demands respect that He did not demand before. As a human He let people spit on Him and more. Now, “[For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.](#)” (Romans 14:11).
5. Who did Jesus reveal Himself to, and who did He not reveal Himself, after the resurrection, and why is this doctrinally important?
 - a. “[Lord Jesus](#)” only revealed Himself to the saved after the resurrection. Before His death and resurrection, He put up with insults and more from lost people because He was acting as the messenger for God the Father, After His resurrection, He was no longer in that role. In this chapter, He sends the saved to fulfill that role.
 - b. In this chapter, we see that He has returned to His role as “[Lord](#)” and is making a clear difference between the saved and the lost. He only deals with the saved. He will judge the saved at the “[judgment seat of Christ](#)”. The lost will face God the Father at the “[great white throne](#)” judgment and, there, they can expect no mercy from God the Father because they rejected His mercy which was offered with salvation.
6. In this chapter and in Chapter 21 we see Jesus appearing to saved people. What is the difference between the two chapters in regard to His appearances?
 - a. In this chapter He is assuring people and gently instructing them on scripture about His suffering, death and resurrection which they did not know about before His death. The only exception is His rebuke of Thomas for refusal to believe and He does that while meeting with others to assure and instruct them. In the next chapter Jesus is correcting seven (7) disciples who had been reassured and instructed but still backslid.
7. What did Jesus have to do, after His resurrection, and before He appeared to the church in general?
 - a. He had to ascend to God the Father. We are not told what He did there but we can be assured that he took care of all legal requirements before returning to deal with His people as His betrothed.
8. Who were two people that Jesus made a point to reassure even before ascending to God the Father?
 - a. He met Mary Magdalene when she was alone because she understood His message that He would die and she honored Him before His death. Also, in Mark 16:7, we are told that the angels told the women to be sure to give a message to Peter.
9. When Jesus met with the church, what was the first thing that He said to them?
 - a. “[Peace be unto you](#)”
10. What was the message to us that Jesus delivered through Thomas?
 - a. “[blessed are they that have not seen, and yet have believed](#)” (20:29)

Chapter 21

1. What is the theme of this chapter?
 - a. The Restoration of Backslidden
2. Who were the disciples who backslid?
 - a. “There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons of Zebedee, and two other of his disciples*” (21:2)
3. When these professional fishermen “caught nothing” and Jesus had a fish meal on the fire, what was the lesson?
 - a. Jesus can provide for our needs regardless of circumstances.
4. Why did Jesus tell them to “Cast the net on the right side of the ship, and ye shall find”?
 - a. In English, it can be argued that He was doing a word play with the word “right”. They were not doing the “right” thing and that was why they were not successful. They needed to do the “right” thing if they wanted to succeed. I can’t say that the same word play works in the original Greek, but the same doctrinal lesson would hold especially with Jesus doing something similar in Luke 5 when He first called them. They would have remembered, as the context of John 21 indicates, and they would have understood the doctrinal lesson.
5. What is the doctrinal significance of Jesus saying “Come and dine”?
 - a. He was reminding them of the several times that He fed a multitude. He was reminding them that He could provide for their needs if they served Him.
 - b. He was also reminding them of the ‘Last Supper’ and all of the lessons which He gave them there and how that meal was just before He made the ultimate sacrifice for them. We also see this in the context where, at the end of instructing Peter, Jesus says “Follow me” and all of the disciples would have understood that the command applied to all of them.
 - c. This meal was to point out that what He asked of them was a “reasonable service” (Romans 12:1).
6. Why did Jesus ask Peter “Simon, son of Jonas, lovest thou me?” three times?
 - a. He was dealing with Peter denying his Lord three times so that Satan couldn’t use it against Peter later. Peter would remember that his Lord had dealt with those denials and would not demand more.
 - b. Jesus was also dealing with the other disciples who were there and had also backslid. He was giving them an example of what they could expect if they did the same again.
 - c. As explained in the detailed Study on the Gospel of John, He deliberately used the name of “Jonas”, instead of the usual name for Peter’s physical father, to identify his act with the prophet who ran from God’s work. The phrase “son of” means that Peter was acting in the character of the prophet.
7. When Peter asked “Lord, which is he that betrayeth thee”, why did Jesus ignore the question?
 - a. Peter was trying to distract from his own rebuke. When we do wrong and God is dealing with us, He will not be distracted. Likewise, when a leader is rebuking a follower that leader is to not allow a distraction.
 - b. Jesus had just told Peter “Follow me” and this was Peter’s response instead of simply agreeing with that command. We are to simply obey when our Lord gives us a command.
8. What is the doctrinal lesson that comes from the response from Jesus to Peter’s question of “Lord, and what shall this man do”?
 - a. It does not matter what God does with anyone else, we are to each ‘run our own race’. We will each be judged for how well we personally obeyed God’s will for our personal life. Therefore, we are to keep our eyes on God and ignore what God does in the lives of others.
9. How do we know that John wrote this Gospel?
 - a. 21:20-24 taken in context identifies John as the author.
10. What is the last thing our chapter and Gospel tells us?
 - a. “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.” Too many people try to argue that there are conflicts for many reasons including that two similar, but slightly different accounts, must be a conflict where the truth is that they are two similar but slightly different events or that they are the same event reported from two different perspectives. The point is that none of the Gospels report everything that Jesus did, just like our sentence says. Therefore, to insist that these instances must be a conflict and that no other explanation is possible is ridiculous.

Questions

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

Gospel Overview

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

Chapter 1

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

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the main thing which this chapter provides?
 - a.
3. What does our chapter start with?
 - a.
4. What was the result of this miracle?
 - a.
5. What contextual considerations need to be included in order to determine the true doctrine of this miracle?
 - a.
 - b.
 - c.
 - d.
 - e.
6. Explain how neither grape juice not alcoholic wine provide all of the doctrinal requirements but how the “fruit of the vine”, which will be served in heaven at “marriage feast of the Lamb”, will fulfill all of the doctrinal requirements.
 - a.
7. What is the second account found in this chapter?
 - a.
8. What significant thing did He do according to this account?
 - a.
9. How did Jesus answer when the Jews challenged Him for His actions?
 - a.
10. What was the result of this account?
 - a.

Chapter 3

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

Chapter 4

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

Chapter 5

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

Chapter 6

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

Chapter 7

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

Chapter 8

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

Chapter 9

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

Chapter 10

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

Chapter 11

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

Chapter 12

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

Chapter 13

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

Chapter 14

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

Chapter 15

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

Chapter 16

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

Chapter 17

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

Chapter 18

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

Chapter 19

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

Chapter 20

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

Chapter 21

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

Addendum

Dealing with Doctrinal Error: John 9

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

Significant Gospel Events.

Sections in this Study: [Miracles](#); [Harmony](#); [Sequence of the Betrayal of Jesus](#); [Sequence of the Crucifixion of Jesus](#); [Sequence of the Resurrection of Jesus](#); [Appearances of Jesus Christ After the Resurrection](#); [Significant Events Reported only Once Within the Gospels](#); [Parables](#); [Promises Prophecies](#); [Prophecy Fulfilled](#); [Non-Prophecy Godly Knowledge](#); [Minor Titles of the Son of God](#); [Jesus and the Ten Commandments](#).

This Study is not complete but has all of the entries which I plan to make based upon the Gospel of John.

Miracles.

The first miracle of Jesus was when he turned water into what people claimed was wine. This is reported in [John 2:1-11](#) John ends his Gospel with “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.” ([John 21:25](#)). Therefore, even this record is incomplete as there are miracles, done by Jesus which were not put into a written record.

Table of Miracles in the Gospels

Note: this table deals with miracles related to Jesus. The few miracles that were done by other men, and reported in the New Testament, are listed in the [Table of Miracles in the New Testament](#).

Miracles.	Places.	Matthew	Mark	Luke	John
Mary (mother of Jesus) becomes pregnant	Nazareth	1:18-25		1:30-35	
Star of Bethlehem led wise men	Bethlehem	2:1-2 , 9-11			
God spoke in an audible voice from Heaven	Jordan river and Jerusalem	3:17	1:11	3:22	12:28
healed many diseased and possessed by devils	Capernaum and Gennesaret	4:23 ; 8:16-17 ; 12:15 ; 14:14 , 35-36 ; 15:30-31 ; 21:14	1:32-34 , 39 ; 3:10-11	4:40-41 ; 6:18-19	
Devil instantly transports Jesus	Jerusalem	4:5 , 8-9		4:5 , 9	
Passes unseen through a crowd	Nazareth			4:28-30	
Heals Peter's wife's mother of a fever.	Capernaum.	8:14-15	1:30-31	4:38-39	
Calms the tempest.	Sea of Galilee	8:23-27 ;	4:35-41	8:22-25	
Cures the demoniacs of Gadara.	Gadara.	8:28-34 ;	5:1-19	8:26-39	

Heals the centurion's servant.	Capernaum.	8:5-13 ;		7:1-10	
Cures a man of the palsy.	Capernaum.	9:1-8	2:1-12	5:17-26	
Restores to life the daughter of Jairus.	Capernaum.	9:18-19 ; 23-26	5:22-43	8:41-42,49-58	
Restores to sight two blind men.	Nazareth	9:27-31 ;			
Heals one possessed with a dumb spirit.	Nazareth	9:32-33 ;		9:14	
Heals diseased and casts out devils as proof He is Christ for John the Baptist's disciples	Judea	11:4-5		7:21-22	
Cures a demoniac.	Capernaum.	12:22-23 ;		11:14-23	
Feeds five thousand with 5 loaves and 2 fish	Decapolis.	14:15-21 ; 16:9	6:32-44 ; 8:19	9:10-17	6:1-14
Walks on water	Sea of Galilee.	14:22-36	6:45-56		6:16-21
Calms the storm and moves the boat to shore	Sea of Galilee.	14:22-36	6:45-56		6:16-21
Heals the woman of Canaan's daughter.	Near Tyre.	15:22-28	7:24-30		
Feeds four thousand with 7 loaves and a few fish	Decapolis.	15:32-39 ; 16:10	8:1-9 ; 8:20	9:12-19	
Mount of Transfiguration	Tabor.	17:1-13	9:1-13	9:27-36	
Cast out dumb spirit that disciples couldn't cast out (pray and fast)	Tabor.	17:14-21	9:14-27	9:38-42	
Miraculous provision of tribute	Capernaum	17:24-27			
Restores to sight two blind men (Bartimaeus)	Jericho.	20:30-34 ;	10:46-52	18:35-43	
Jesus rose from the dead	Jerusalem	28:6	16:6	24:6	20:1-18
Cures a demoniac.	Capernaum.		1:22-28	4:31-37	
Heals a leper.	Capernaum.	8:1-4	1:40-45	5:12-15	
Heals withered hand on sabbath	Judea	12:10-13 ;	3:1-5	6:6-11	
Gives power to 12 to heal and cast out devils	Nazareth	10:1	3:14-15 ; 6:7-13	9:1-5, 49	
Cures a woman diseased with a flux of blood.	Capernaum.	9:20-22	5:25-34	8:43-48	
Healed few in His own country	Nazareth		6:5		
Heals a man who was dumb and deaf.	Decapolis.		7:31-37		
Restores to sight a blind man in two steps.	Bethsaida		8:22-26		
Gives power to 70 to heal and cast out devils	Samaria			10:1-17	

Curses the fig tree	Bethany	21:18-21 ;	11:12-14,20-26		
Jesus chose when to die - (see those notes for more references)	Calvary		15:37, 39	23:46	10:18;19:30
Suddenly appears among disciples after arose	Jerusalem		16:14	24:36	20:19;20:26
Casts 7 devils out of Mary Magdalene				8:2	
Zacharias (father of John B.) becomes dumb for a period of time	Jerusalem			1:20-22,62-64	
Elizabeth (mother of John B.) becomes pregnant	city of Juda			1:7, 13	
Heals a woman, under an infirmity eighteen years.	Galilee.			13:11-17	
Cures a man of dropsy.	Galilee.			14:1-6	
Cleanses ten lepers.	Samaria.			17:11-19	
Heals the ear of Malchus.	Gethsemane.	26:51-54	14:47-49	22:50-51	18:10-11
Hid then revealed Himself to 2 disciples after resurrection	road to Emmaus			24:13-31	
Disappears from room and sight	road to Emmaus			24:31	
Causes a miraculous draught of fishes.	Galilee	4:17-22	1:14-20	5:1-11	
Raises the widow's son.	Nain.			7:11-17	
Zacharias made dumb then speaks	Jerusalem.			1:17-20,1:62-65	
the veil was rent in twain from the top to the bottom	Jerusalem.	27:51	15:38	23:45	
Turns water into wine.	Cana.				2:1-11
Cures the nobleman's son of Capernaum.	Capernaum.				4:46-54
Cures an infirm man at Bethesda.	Jerusalem.				5:1-9
Hid Himself in crowd that was trying to kill Him	Jerusalem.				8:59
Restores to sight a man all born blind.	Jerusalem.				9:1-41
Raises Lazarus from the dead.	Bethany.				11:1-57
Men fell at the word of Jesus	Jerusalem.				18:1-9
Angels and Jesus appear to Mary Magdalene	Jerusalem.				20:11-18
Jesus appears in closed room twice	Jerusalem.		16:14	24:36	20:19;20:26
Causes the miraculous draught of fishes.	Sea of Galilee.				21:1-14

Jesus kept the net from breaking	Sea of Galilee.				21:11
Tells Peter to fish for tax money	Capernaum.	17:27			
many other signs...which are not written in this book					20:30-31

Harmony

Several commentators have lists of the Harmony of the Gospels. However, as I started studying the gospels and realized that these references went beyond the gospels. Therefore, this list is mainly references to the Gospels, but is not limited to the Gospels.

In addition to the list below, some of the other sections also report events which are found in more than one book within the New Testament. I tried to avoid duplication by putting references in more than one list. Therefore, please check all of this document to find all events reported.

When we get to the arrest, trials, crucifixion and resurrection, there are different events reported in different Gospels. The sequences for these events are presented in separate sections of this Study. In addition, the events of [John 21](#) are only reported in that Gospel. Trying to figure the sequence from the notes below can be confusing.

1. The [Table of Miracles in the Gospels](#) document has links to where the same miracle is recorded in more than one gospel account. Therefore, they (probably) are not recorded here.
2. The birth of Jesus is prophesied as reported in [Matthew 1:18-21](#) and [Luke 1:26-35](#)
3. [John 1:1-5](#) and [John 1:1-14](#) presents the birth of Jesus. This event is also recorded as reported in [Luke 2:1-20](#) and [Matthew 1:18-25](#). Each of these presentations take a different perspective. John presents the spiritual view. Matthew presents the legal view and his genealogy traces through Joseph, who is the adoptive father of Jesus but not the physical father. Luke presents the physical view and his genealogy traces through Mary, who is the physical mother of Jesus but is not recognized under Jewish Law because she is female. Each Gospel author reveals the perspective of his Gospel with this opening event.
4. The genealogy of Jesus is reported in [Matthew 1:1-16](#) and [Luke 3:23-38](#)
5. [John 1:6-8](#), [John 1:15](#), [John 1:19-28](#), presents the John the Baptist. This event is also recorded as reported in [Matthew 3:1-12](#) and [Mark 1:1-8](#) and [Luke 3:1-20](#). Please use this link provided to see the full Study on [John the Baptist](#), including links to notes which deal with every place in the Bible where he is named. In addition, [John 1:15](#) and [John 1:29-36](#) present the witness of [John the Baptist](#) about Jesus.
6. [John 1:15](#), [John 1:29-36](#), presents the witness from John the Baptist that Jesus was/is the [Son of God](#). This event is also recorded as reported in [Matthew 4:18-22](#). Please use this link provided to see the full Study on [John the Baptist](#), including links to notes which deal with every place in the Bible where he is named.
7. [John 1:37-51](#) and [Mark 1:16-20](#) and [Luke 5:1-11](#) present the call of the apostles by Jesus.
8. The chief priests and the Pharisees plotted the death of Jesus as reported in [Matthew 26:3-5](#) and [John 11:47-53](#).
9. [Matthew 26](#) and [Mark 14](#) and [Luke 22](#) and [John 13](#) all tell about when Jesus had the Last Supper with the twelve before His crucifixion (his hour was come that he should depart out of this world)
10. [1Corinthians 15:4](#) and other places tell us that the suffering of Jesus Christ was according to the scriptures, which means His suffering is prophesied in the Old Testament. [Genesis 3:15](#); [Psalms 16:10-11](#); [Psalms 16:22](#); [Psalms 69:21](#); [Isaiah 50:6](#); [53:2-12](#); [Daniel 9:26](#); [Zechariah 12:10](#), [Zechariah 13:6-7](#) are just a few of places in the Old Testament that prophesy about the suffering of Christ. [Matthew 12:40](#); [16:21](#); [17:12](#), [23](#); [20:8](#), [20-19](#); [27:34](#); [Mark 8:31](#); [9:9](#), [12](#), [30-32](#); [10:32-34](#); [14:64](#); [Luke 9:22](#), [43-44](#); [11:30](#); [18:31-33](#); [24:6-7](#), [25-26](#), [46](#); [John 2:19](#); [3:14](#); [8:28](#); [12:32-34](#); [16:16](#), [20](#); [Acts 3:18](#); [26:23](#); [1Peter 1:19](#); [2:21](#); [3:18](#); [4:1](#) and several other places in the gospels tell us that Jesus told the disciples that He would suffer and die. In [Matthew 12:39-41](#); [Matthew 16:4](#) and [Luke 11:30](#) we are told that just as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the

- earth [Hell]. . . . [1Corinthians 15:3-6](#); [2Corinthians 5:21](#); [Galatians 3:13](#); [Titus 2:14](#) and [1Peter 1:11](#) are just a few of places in the New Testament that explain why Jesus Christ had to suffer.
11. Jesus prophesies Peter's denials as reported in [Matthew 26:34](#), [Mark 14:30](#), [Luke 22:34](#) and [John 13:38](#).
 12. [Matthew 10:17-23](#) and [John 15:20](#) present the prophecy by Jesus that true preachers of God's word would be persecuted.
 13. The account of Jesus in Gethsemane is reported in: [Matthew 26:36-46](#), [Mark 14:32-42](#), [Luke 22:39-44](#) and [John 18:1-13](#).
 14. The arrest of Jesus is reported in: [Matthew 26:47-50](#), [Mark 14:43-46](#), [Luke 22:47-54](#) and [John 18:3-13](#).
 15. Jesus is taken before Caiaphas the high priest as reported in: [Matthew 26:57](#), [Mark 14:53](#), [Luke 22:54](#) and [John 18:24-28](#).
 16. Peter denies knowing Jesus as reported in: [Matthew 69--75](#), [Mark 14:66-72](#), [Luke 22:55-62](#), [John 18:17](#) and [John 18:25-27](#).
 17. The baptism of Jesus is reported in [Matthew 3:13-17](#) and [Mark 1:9-11](#) and [Luke 3:21-22](#).
 18. The temptation of Jesus is reported in [Matthew 4:1-11](#) and [Mark 1:12-13](#) and [Luke 4:1-13](#).
 19. Jesus begins His ministry as reported in [Matthew 4:12-17](#) and [Mark 1:14-15](#) and [Luke 4:14-15](#).
 20. The twelve apostles of Jesus are named as reported in [Matthew 10:2-4](#) and [Mark 3:14-19](#) and [Luke 6:13-16](#).
 21. The twelve were commissioned to be sent out as reported in [Matthew 10](#) and [Mark 3:14-19](#) and [Mark 6:7-11](#) and [Luke 9:1-6](#).
 22. The twelve returned from preaching and reported the results as reported in [Mark 6:30](#) and [Luke 9:10](#).
 23. [Matthew 14:1-12](#) and [Mark 6:14-29](#) and [Luke 9:7-9](#) report the beheading of the [John the Baptist](#). Please use the link provided to see the full Study on John the Baptist, including links to notes which deal with every place in the Bible where he is named.
 24. Starting in [Matthew 14:12](#) and [Mark 6:30](#) and [John 6:1](#) we are told that the disciples of John the Baptist joined the disciples of Jesus. he took all of them to a desert place by ship, but people followed them and they were denied a time alone to morn. After this Jesus fed the 5,000 men and then went across the sea again for a time alone with His disciples. However, the people follow3ed Him again and that was when He rebuked them for following only to get bread. This is when he told them I am the bread of life and most were offended by the spiritual truth and stopped following.
 25. The Sermon on the Mount is reported in: [Matthew chapters 5-7](#) and [Luke 6:17-40](#).
 26. Peter confesses that Jesus is the Christ as reported in [Matthew 16:13-20](#) and [Mark 8:27-30](#) and [Luke 9:18-20](#).
 27. The religious rulers question Jesus and ask Him if He is the Christ in [Matthew 26:63](#); [Mark 14:61](#); [Luke 22:67](#) and [John 10:24](#).
 28. In [Matthew 20:19](#), Jesus prophesized that He would be scourge..
 29. The Jewish leaders and the people rejected Jesus as their rightful King and proved it when they cried crucify him in: [Matthew 20:19](#); [Matthew 27:31](#); [Mark 15:13](#); [Mark 15:14](#); [Mark 15:20](#); [Luke 23:21](#); [John 19:6](#); [John 19:15](#).
 30. Jesus went to Jerusalem for the final confrontation as reported in [Matthew 20:17-19](#) and [Mark 10:32](#) and [Luke 18:31](#). This was before He actually entered Jerusalem and when He told His disciples what would happen.
 31. Jesus entered Jerusalem for the final conflict as reported in [Matthew 21:1-11](#), [Mark 11:1-11](#), [Luke 19:28-38](#) and [John 12:12](#). This is the basis for what is called '[Palm Sunday](#)'. Further, [Matthew 21:5](#), [Matthew 21:7](#); [Mark 11:7](#); [Luke 19:35](#) and [John 12:12](#) all tell about Jesus being glorified.
 32. Jesus Cleanses the Temple as reported in [Matthew 21:12](#), [Mark 11:15-16](#) and [Luke 19:45](#).
 33. The chief priests and the elders challenge Jesus as He teaches in the Temple as reported in [Matthew 21:23](#), [Mark 11:15-16](#) and [Luke 20:1](#).
 34. Judas plots with the chief priests to betray Jesus as reported in [Matthew 26:14-16](#), [Mark 14:10-11](#) and [Luke 22:3-6](#).
 35. Please search the [Words](#) index for more references and information on the third passover / Last Supper.
 36. Preparation for the passover / Last Supper of Jesus as reported in [Matthew 26:17-19](#), [Mark 14:12-16](#) and [Luke 22:7-13](#).
 37. The Last Supper of Jesus as reported in [Matthew 26:20-29](#), [Mark 14:17-18](#) and [Luke 22:14-38](#).
 38. Jesus is taken before the chief priests and elders as reported in: [Matthew 27:1](#), [Mark 15:1](#) and [Luke 22:66](#).
 39. Jesus is taken before Pilate as reported in: [Matthew 27:1-2](#), [Matthew 27:11-26](#), [Mark 15:1-15](#), [Luke 23:1-7](#), [Luke 23:11-25](#) and [John 18:28-39](#). Jesus was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. Please also see the note for [John 18:29](#) which has the time-line for this trial that comes from the International Standard Bible Encyclopedia.
 40. The witness of the centurion that Jesus is the Son of God is reported in: [Matthew 27:54](#), [Mark 15:39](#) and [Luke 23:47](#).

41. The Jews rejected Jesus as reported in [Matthew 27:21-25](#), [Mark 15:9-14](#), [Luke 23:18](#), [John 18:40](#) and as reported in [John 19:15](#). This was after Pilate declared Jesus to be innocent.
42. The Roman soldiers mocked Jesus as reported in [Matthew 27:27-31](#), [Mark 15:16-20](#) and as reported in [John 19:2](#).
43. [John 19:4](#), [John 19:6](#) and [Luke 23:4](#) we see that Pilate declared Jesus to be .
44. Pilate condemned Jesus to death as reported in [Matthew 27:26](#), [Mark 15:15](#),[Luke 23:24](#) and as reported in [John 19:16](#). This was after Pilate declared Jesus to be innocent in [John 19:4](#), [John 19:6](#) and [Luke 23:4](#).
45. Jesus was led away to be crucified as reported in [Matthew 27:31](#), [Mark 15:20](#),[Luke 23:26](#) and as reported in [John 19:16](#). This was after Pilate declared Jesus to be innocent in [John 19:4](#), [John 19:6](#) and [Luke 23:4](#).
46. Jesus was crucified as reported in [Matthew 27:35](#), [Mark 15:24](#), [Luke 23:33](#) and [John 19:18](#).
47. Jesus was on the cross as reported in [Matthew 27:36-50](#), [Mark 15:26-37](#), [Luke 23:34-46](#) and as reported in [John 19:25-30](#).
48. Jesus died as reported in [Matthew 27:50](#), [Mark 15:37](#), [Luke 23:46](#) and as reported in [John 19:25-30](#).
49. Jesus was buried as reported in [Matthew 27:57-60](#), [Mark 15:42-46](#), [Luke 23:50-53](#) and as reported in [John 19:38-42](#).
50. The resurrection of Jesus is reported, within the gospels, in [Matthew 12:40](#); [16:21](#); [17:9](#), [23](#); [26:32](#); [28:1-10](#); [Mark 9:9](#); [Mark 16:1-9](#), [Luke 9:22](#); [24:1-12](#), [24:34](#); [John 2:19](#), [2:22](#); [6:62](#); [12:23](#); [13:31](#); [John 20:1-10](#) and [21:14](#). we also find references to this event in: [Acts 2:24](#), [30](#), [32-36](#); [3:15](#), [26](#); [4:10](#); [5:30-31](#); [10:40](#); [13:30](#), [33](#), [34](#), [37](#); [17:3](#), [31](#); [Romans 4:24](#), [25](#); [6:4](#), [9](#); [7:4](#); [8:11](#), [34](#); [9:10](#); [1Corinthians 6:14](#); [15:14](#), [15](#), [16](#), [17](#), [20](#); [Galatians 1:1](#); [Ephesians 1:20](#); [Ephesians 2:6](#); [Colossians 2:12](#); [3:1](#); [1Thessalonians 1:10](#); [2Timothy 2:8](#); [Titus 2:10-14](#); [Hebrews 11:19](#) and [1Peter 1:21](#)
51. [Matthew 13:54-58](#) and [Mark 6:1-8](#) and [Luke 4:14-31](#) and [John 4:43-45](#) all tell about Jesus making the same declaration that: a prophet hath no honour in his own country. Please keep in mind that these may be different (but similar) incidents.
52. In [Matthew 13:55](#) and [Mark 6:3](#) and [Luke 4:22](#) they said Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
53. Jews, who were alive at the time of the Gospels, knew the truth about where Christ would be born as recorded in: [John 7:41-42](#) and [Matthew 2:5-6](#)
54. [Matthew 16:13-20](#) and [Mark 8:27-30](#) and [Luke 9:18-27](#) and [John 4:42](#); [John 6:69](#)and [John 11:27](#) all contain a profession of faith that Jesus is Christ and is the Son of God.
55. In [John 11:32](#) we see that Mary fell down at his feet as in worship to show that she regarded Jesus to be 'God in human flesh'. We see similar worship by others in [Mark 5:22](#) and [Mark 7:25](#) and [Revelation 1:17-21](#).
56. [John 11:47-53](#) and [Matthew 26:3-5](#) tell us about the chief priests and the Pharisees forming a council to plot the death of Jesus.
57. [Matthew 26:1-16](#) and [Mark 14:1-11](#) and [John 12:1-11](#) tell us about the time that Jesus and His disciples at the house of Simon the leper.& In addition, it would appear as if [Luke 7:38-50](#) appears to be the same incident, although it can, technically, be claimed to be a separate, but similar, account.
58. Jesus is taken before Annas the high priest as reported in: [John 18:12-24](#)
59. In [Luke 23:4](#); [Luke 23:14](#); [John 18:38](#); [John 19:4](#) and [John 19:6](#) we read that Pilate said: I find no fault in this man. His pronouncement did not make him innocent and, since he represented the government of this world, we see that the governments of this world were as guilty as the Jews for the crucifixion of Jesus.
60. [Matthew 26:31](#) and [Mark 14:27](#) and [John 16:32](#) present the prophecy by Jesus that the disciples would leave Him and scatter because of the crucifixion.
61. [Matthew 26:36-56](#) and [Mark 14:32-52](#) and [Luke 22:39-53](#) and [John 18:1-11](#) tell us about events that happened while Jesus was in the garden called Gethsemane.
62. [Matthew 26:51-54](#); [Mark 14:47](#); [Luke 22:49-51](#)and [John 18:10](#) all tell us about Peter cutting off the servant's ear during the arrest of Jesus. Those references also tell us about Jesus healing the man. Some of the details are only told in one of the Gospels. This event is also found in the [Table of Miracles within the Gospels](#).
63. [Matthew 26:1-5](#); [26:57](#) - [27:2](#); [Mark 14:53](#) - [15:1](#); [Luke 22:54](#) - [23:1](#); [John 18:12-28](#) tell about the trial of Jesus by Caiaphas and the scribes and elders and the council.
64. [Matthew 26:57](#) - [Matthew 27:2](#); [Mark 14:53](#) - [Mark 15:1](#); [Luke 22:54](#) - [Luke 23:1](#); [John 18:12-28](#) give part of the trial of Jesus by Caiaphas and the scribes and elders and the council. Here we see them trying to get Jesus to make a statement which they can use to bring a false charge against Him. [John 18:19](#)through [John 18:23](#) has questioning which is only recorded in John. This questioning was done either was before or after the seeking of false witnesses recorded in [Matthew 26:59-63](#) and in [Mark 14:55-60](#).
65. In [Matthew 27:2](#); [Mark 15:1](#); [Luke 23:1](#) and [John 18:15](#) we read that Peter followed at a distance.

66. In [Matthew 26:60-61](#) and [Mark 14:57-59](#) we read about the false witnesses.
67. [Matthew 26:58, 69-75](#) and [Mark 14:54, 66-72](#) and [Luke 22:54-62](#) and [John 18:15-18, John 25-27](#) all tell us about the stumbling of Peter. Each of the Gospels give us details about the stumbling of Peter which are not in the other Gospels. Piecing these accounts together we see that it was two servant maids and a guard who questioned Peter. The first maid also opened the door for John and Peter.
68. [John 18:15-18](#) and [John 25-27](#) give us the unique report by John about Peter's denial.
69. In [Matthew 27:2; Mark 15:1; Luke 23:1](#) and [John 18:28](#) we read that Jesus was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. There is quite a lot, in all of the Gospels, about this judgment. The accounts start with the references provided and some of the details are reported in one account but not in others. Please see the note for [John 18:29](#) which has the time-line for this trial that comes from the International Standard Bible Encyclopedia.
70. The Jews rejected Jesus as reported in [Matthew 27:21-25, Mark 15:9-14, Luke 23:18, John 18:40](#) and as reported in [John 19:15](#).
71. We read about Barabbas, and the crowd's preference for him over Jesus in: [Matthew 27:16-26; Mark 15:7-15; Luke 23:18-25; John 18:40; Acts 3:14](#).
72. The Roman soldiers mocked Jesus as reported in [Matthew 27:27-31, Mark 15:16-20](#) and as reported in [John 19:2](#). This was after Pilate declared Jesus to be innocent in [John 18:38](#) and [Luke 23:4](#).
73. In: [Matthew 27:29; Mark 15:17; John 19:2](#) and; [John 19:5](#) we read that a crown of thorns was put on the head of Jesus.
74. In: [Mark 15:17; Mark 15:20; John 19:2](#) and [John 19:5](#) we read that they clothed him with purple as a mockery of His being King of the Jews.
75. In [Matthew 26:31](#) and [Mark 14:27](#) and [John 16:32](#) Jesus prophesied His own crucifixion and that the disciples would scatter. [Mark 15:15; Luke 23:24](#) and [John 19:16](#) all tell us that Jesus was led from the Roman judgment seat to be crucified.
76. [Matthew 1:21, Matthew 1:25; 27:37](#) and [Luke 1:31; Luke 2:21](#) and [John 19:19](#) all use JESUS in all capitals. This capitalization directly ties these verses together, and also ties this verse to the name Saviour.
77. [Matthew 27:37; Mark 15:26; Luke 23:38](#) and [John 19:19](#) give us the title which Pilate put on the cross of Jesus.
78. [Luke 23:34](#) and [John 19:23](#) tell us that the soldiers parted the clothes of Jesus among themselves. Spoils were considered normal part of a soldier's pay at that time.
79. [Luke 23:49](#) and [John 19:25](#) tell us that there were followers of Jesus at the cross.
80. The 'Eight Sayings from the Cross' are in the note for [John 19:26](#).
81. [Matthew 27:34; Matthew 27:48; Mark 15:36, Luke 23:36; John 19:29](#) and [John 19:30](#) tell us that Jesus was given vinegar to drink while on the cross. [Matthew 27:34](#), and probably, [Luke 23:36](#) tell us that it was mingled with gall: and when he had tasted thereof, he would not drink. This is assumed to be because gall dulled the senses and it was offered to Him as an insult. However, when it was offered plain, as in the other references, Jesus did drink.
82. [Matthew 27:54-60; Mark 15:37; Luke 23:46](#) and [John 19:33](#) through [John 19:37](#) all tell us that Jesus literally physically died.
83. Jesus was buried as reported in [Matthew 27:57-61, Mark 15:42-47, Luke 23:50-56](#) and in [John 19:38-42](#)
84. [Matthew 28; Mark 16; Luke 24; John 20](#) and [John 21](#) all tell about the resurrection of Jesus and the time following, but each of those chapters bring out different significant details. The actual resurrection account is at the beginning of each of the chapters mentioned.
85. Most significant are the verses and notes which identify the risen Jesus as Lord and God. These are in [Matthew 28:2, Matthew 28:6; Mark 16:19, Mark 16:20; Luke 24:3, Luke 24:34; John 20:2, John 20:13, John 20:18, John 20:20, John 20:25, John 20:28; John 21:7; John 21:7, John 21:12, John 21:15, John 21:16, John 21:17, John 21:20, John 21:21; Acts 2:36](#). These verse is parallel to [Luke 24:51-53](#) and [Acts 1:1-12](#) where we are told that the disciples worshipped the risen Lord.
86. Within the chapters listed above, [Matthew 28:1-8; Mark 16:1-8; Luke 24:1-11](#) and [John 20:1-23](#) all tell the day of the resurrection of Jesus. This verse appears to be different from [Mark 16:5](#) and [Luke 24:4](#) which also tell of people getting messages from angels
87. [Matthew 27:62-66](#) tells us that the Jewish leaders requested a watch on the sepulchre because Jesus said that He would rise from the dead and they wanted to assure that there was no fraudulent claim of resurrection. Pilate granted their request. Then [Matthew 28:2-4](#) tells us that there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it...And for fear of him the keepers did shake, and became as dead men What is important for this sentence is that the watch were pretending to be dead when these women arrived. Therefore, the watch did not answer any questions.

88. Several women came to the sepulchre on the first day of the week according to [Matthew 28:1](#); [Mark 16:2](#); [Luke 24:1](#) and [John 20:1](#).
 89. The women seeth the stone taken away from the sepulchre as reported in: [Matthew 28:2-4](#); [Mark 16:2](#); [Luke 24:2](#) and [John 20:1](#).
 90. [Matthew 28:5-8](#) and [Mark 16:5](#) tell us that the angel spoke to the women, gave them a message to deliver to the apostles and told them to go. The wording of the message is slightly different between the two Gospels but the message is, essentially, the same. Apparently, all but Mary Magdalene obeyed the angel.
 91. [John 20:18](#) tells us that Mary Magdalene reported that she had seen the Lord, and that he had spoken these things unto her. [Mark 16:10-11](#) reports “[And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.](#)”
 92. Earlier we saw that Mary Magdalene reported to Peter and John They have taken away the Lord out of the sepulchre, and we know not where they have laid him. As a result, Peter and John ran to the sepulchre, inspected it and then went away again unto their own home. Now we see Mary Magdalene, with the other women, report that Jesus was alive and the eleven refused to believe. Now, [Luke 24:15](#) says: Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Apparently, this was a second visit to the sepulchre by Peter.
 93. [Mark 16:12](#) tells us: After that he appeared in another form unto two of them, as they walked, and went into the country. [Luke 24:16-37](#) tells us the same thing only with much more detail. Then [Luke 24:38-49](#) makes it clear that this happened before Jesus appeared in the upper-room for the first time. In addition, the account in Luke gives us more detail about this first appearance than any of the other Gospels.
 94. [John 20:19-23](#) tells us about the first time that Jesus appeared in the upper-room. [Mark 16:14](#) tells us: Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. This appears to also be the first visit to the upper-room by Jesus, but could be a different time. [Luke 24:40-49](#) are presented as the first time that Jesus appeared in the upper-room for the first time. [Luke 24:50-53](#) appear to be a continuation of that time, but tell us about Jesus going out and returning to Heaven. However, with what we read elsewhere in the Bible, there must be a time gap of several days between these two sections of the Gospel of Luke.
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Sequence of the Betrayal of Jesus

The events of this chapter have parallel accounts in the other Gospels but the details vary between the various gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events.

1. [Matthew 26:36-56](#) and [Mark 14:32-52](#) and [Luke 22:39-53](#) and [John 18:1-11](#) tell us about events that happened while Jesus was in the garden called Gethsemane.
2. The betrayal and arrest of Jesus is reported in: [Matthew 26:47-50](#), [Mark 14:43-46](#), [Luke 22:47-54](#) and [John 18:2-12](#). In addition, [Matthew 26:51-54](#); [Mark 14:47](#); [Luke 22:49-51](#) and [John 18:10](#) all tell us about Peter cutting off the servant's ear during the arrest of Jesus. Those references also tell us about Jesus healing the man. Some of the details are only told in one of the Gospels. This event is also found in the [Table of Miracles within the Gospels](#).
3. [Matthew 26:1-5](#); [26:57 - 27:2](#); [Mark 14:53 - 15:1](#); [Luke 22:54 - 23:1](#); [John 18:12-28](#) tell about the trial of Jesus by Caiaphas and the scribes and elders and the council.
4. [Matthew 26:57 - Matthew 27:2](#); [Mark 14:53 - Mark 15:1](#); [Luke 22:54 - Luke 23:1](#); [John 18:12-28](#) give part of the trial of Jesus by Caiaphas and the scribes and elders and the council. Here we see them trying to get Jesus to make a statement which they can use to bring a false charge against Him. [John 18:19](#) through [John 18:23](#) has questioning which is only recorded in John. This questioning was done either was before or after the seeking of false witnesses recorded in [Matthew 26:59-63](#) and in [Mark 14:55-60](#).
5. In [Matthew 27:2](#); [Mark 15:1](#); [Luke 23:1](#) and [John 18:15](#) we read that Peter followed at a distance. In addition, this Gospel also tells us that John followed with Peter and that John was the person who got Peter into the high priest's house.

6. [Matthew 26:58, 69-75](#) and [Mark 14:54, 66-72](#) and [Luke 22:54-62](#) and [John 18:15-18, John 25-27](#) all tell us about Peter denying Jesus. Each of the Gospels give us some details about this event which are not in the other Gospels. Piecing these accounts together we see that it was two servant maids and a guard who questioned Peter. The first maid also opened the door for John and Peter.
 7. [John 18:15-18](#) and [John 25-27](#) give us the unique report by John about Peter's denial.
 8. In [Matthew 27:2](#); [Mark 15:1](#); [Luke 23:1](#) and [John 18:28](#) we read that Jesus was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. There is quite a lot, in all of the Gospels, about this judgment. The accounts start with the references provided and some of the details are reported in one account but not in others. Please see the note for [John 18:29](#) which has the time-line for this trial that comes from the International Standard Bible Encyclopedia.
 9. Pilate declared Jesus to be innocent in [John 18:38](#); [John 19:4](#), [John 19:6](#) and [Luke 23:4](#).
 10. The Jews rejected Jesus as reported in [Matthew 27:21-25](#), [Mark 15:9-14](#), [Luke 23:18](#), [John 18:40](#) and as reported in [John 19:15](#).
 11. We read about Barabbas, and the crowd's preference for him over Jesus in: [Matthew 27:16-26](#); [Mark 15:7-15](#); [Luke 23:18-25](#); [John 18:40](#); [Acts 3:14](#).
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Sequence of the Crucifixion of Jesus

The events of this chapter have parallel accounts in the other Gospels but the details vary between the various gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events.

1. This chapter tells us about the trial of Jesus, done by Pilate, which is found in [Matthew 27:1-34](#); [Mark 15:1-20](#); [Luke 23:1-26](#) and in [John 18:28-19:16](#).
2. In [Matthew 20:19](#), Jesus prophesized that He would be scourged. This prophecy was fulfilled in [Matthew 27:26](#); [Mark 15:15](#) and in [John 19:1](#).
3. The Roman soldiers mocked Jesus as reported in [Matthew 27:27-31](#), [Mark 15:16-20](#) and in [John 19:2](#).
4. In: [Mark 15:17](#); [Mark 15:20](#); [John 19:2](#) and [John 19:5](#) we read that they clothed him with purple as a mockery of His being King of the Jews.
5. In: [Matthew 27:29](#); [Mark 15:17](#); [John 19:2](#) and; [John 19:5](#) we read that a crown of thorns was put on the head of Jesus.
6. In [Luke 23:4](#); [Luke 23:14](#); [John 18:38](#); [John 19:4](#) and [John 19:6](#) we read that Pilate said: I find no fault in this man. His pronouncement did not make him innocent and, since he represented the government of this world, we see that the governments of this world were as guilty as the Jews for the crucifixion of Jesus.
7. The Jewish leaders and the people rejected Jesus as their rightful King and proved it when they cried crucify him in: [Matthew 20:19](#); [Matthew 27:31](#); [Mark 15:13](#); [Mark 15:14](#); [Mark 15:20](#); [Luke 23:21](#); [John 19:6](#) and [John 19:15](#).
8. In [John 19:8-12](#) Pilate finally realized that Jesus was more than 'just a human man' but it was too late for his personal salvation.
9. In [Matthew 27:19](#) and [John 19:13](#) we see that Pilate sat in the judgment seat. [Luke 23:24](#) reports Pilate gave sentence that it should be as they required. These are the reports of the official legal judgment by the Roman Government.
10. In [John 19:15](#) the chief priests answered, We have no king but Caesar. They deliberately used a lower-case king in response to the question from Pilate of Shall I crucify your King? Pilate used an upper-case King, which was a difference which the religious rulers understood but deliberately perverted their answer.
11. [Mark 15:15](#); [Luke 23:24](#) and [John 19:16](#) all tell us that Jesus was led from the Roman judgment seat to be crucified. This fulfills the prophecy by Jesus found in [Matthew 26:31](#) and [Mark 14:27](#) and [John 16:32](#).
12. We are told that Jesus was crucified at Golgotha in [Matthew 27:33](#); [Mark 15:27](#) and [John 19:17](#).
13. Jesus was crucified as reported in [Matthew 27:35](#), [Mark 15:24](#), [Luke 23:33](#) and [John 19:18](#).
14. [Matthew 1:21](#), [Matthew 1:25](#); [27:37](#) and [Luke 1:31](#); [Luke 2:21](#) and [John 19:19](#) all use JESUS in all capitals. This capitalization directly ties these verses together, and also ties this verse to the name Saviour.
15. [Matthew 27:54](#); [Mark 15:26](#); [Luke 23:38](#) and [John 19:19](#) give us the title which Pilate put on the cross of Jesus.

16. [Luke 23:34](#) and [John 19:23](#) tell us that the soldiers parted the clothes of Jesus among themselves. Spoils were considered normal part of a soldier's pay at that time.
17. [Matthew 27:37](#); [Luke 23:49](#) and [John 19:25](#) tell us that there were followers of Jesus at the cross.
18. The 'Eight Sayings from the Cross' are in the note for [John 19:26](#).
19. [Matthew 27:48](#) and [John 19:25](#) tell us that Jesus was given vinegar to drink while on the cross.
20. [Matthew 27:50](#); [Mark 15:37](#); [Luke 23:46](#) and [John 19:25-30](#) report that Jesus died.
21. [Matthew 27:34](#); [Matthew 27:48](#); [Mark 15:36](#); [Luke 23:36](#); [John 19:29](#) and [John 19:30](#) tell us that Jesus was given vinegar to drink while on the cross. [Matthew 27:34](#), and probably, [Luke 23:36](#) tell us that it was mingled with gall: and when he had tasted thereof, he would not drink. This is assumed to be because gall dulled the senses and it was offered to Him as an insult. However, when it was offered plain, as in the other references, Jesus did drink.
22. [Matthew 27:54-60](#); [Mark 15:37](#); [Luke 23:46](#) and [John 19:33](#) through [John 19:37](#) all tell us that Jesus literally physically died.
23. Jesus was buried as reported in [Matthew 27:57-61](#), [Mark 15:42-47](#), [Luke 23:50-56](#) and in [John 19:38-42](#).

Sequence of the Resurrection of Jesus

The events of the Resurrection of Jesus have parallel accounts in all of the Gospels but the details vary between the various gospels because the different authors present different points of view. There are no conflicts between the Gospels on these events.

- [Matthew 28](#); [Mark 16](#); [Luke 24](#); [John 20](#) and [John 21](#) all tell about the resurrection of Jesus and the time following, but each of those chapters bring out different significant details. The actual resurrection account is at the beginning of each of the chapters mentioned.
- Most significant are the verses and notes which identify the risen Jesus as Lord and God. These are in [Matthew 28:2](#), [Matthew 28:6](#); [Mark 16:19](#), [Mark 16:20](#); [Luke 24:3](#), [Luke 24:34](#); [John 20:2](#), [John 20:13](#), [John 20:18](#), [John 20:20](#), [John 20:25](#), [John 20:28](#); [John 21:7](#); [John 21:7](#), [John 21:12](#), [John 21:15](#), [John 21:16](#), [John 21:17](#), [John 21:20](#), [John 21:21](#); [Acts 2:36](#). These verse is parallel to [Luke 24:51-53](#) and [Acts 1:1-12](#) where we are told that the disciples worshipped the risen Lord.
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The sequence of events, after the body of Jesus was put into the sepulchre, as I understand them.

1. [Matthew 27:62-66](#) tells us that the Jewish leaders requested a watch on the sepulchre because Jesus said that He would rise from the dead and they wanted to assure that there was no fraudulent claim of resurrection. Pilate granted their request. Then [Matthew 28:2-4](#) tells us that there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it...And for fear of him the keepers did shake, and became as dead men What is important for this sentence is that the watch were pretending to be dead when these women arrived. Therefore, the watch did not answer any questions. At some point the watch left but at no point does it appear that they interacted with any believer.
2. Several women came to the sepulchre on the first day of the week according to [Matthew 28:1](#); [Mark 16:2](#); [Luke 24:1](#) and [John 20:1](#).
3. The women seeth the stone taken away from the sepulchre as reported in: [Matthew 28:2-4](#); [Mark 16:2](#); [Luke 24:2](#) and [John 20:1](#).
4. [Matthew 28:2](#) tells us that Mary Magdalene runneth, and cometh to Simon Peter and (John) and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Apparently, Mary Magdalene left while the other women were still outside trying to decide what to do.
5. After this we have the report in [Matthew 28:3-10](#) which tells us that Peter and John inspected the sepulchre and then went away again unto their own home. They, apparently, later returned to the upper room later the same day because they were there when Jesus appeared there later that same day.
6. In [Matthew 28:11-18](#) we have the account of Jesus dealing with Mary Magdalene in a personal way. Apparently, she returned to the sepulchre by following Peter and John and stayed when they left. While she was going to get

- Peter and John, the other women decided what they would do as told in the next few references. Apparently, they were gone by the time that Peter and John arrived and the two groups did not meet in the way.
7. [Mark 16:5](#) tells us that the women had to enter the sepulchre and saw a young man sitting on the right side, clothed in a long white garment. Apparently, the women who came with Mary Magdalene decided to do this after she left to get Peter and John. The next few events probably happened before they returned. Mark does not give us the details which Luke provides in the next reference.
 8. [Luke 24:2-7](#) tells us that the women saw the stone rolled away, went into the sepulchre, saw that the body of Jesus was gone, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, and, apparently, while they were bowed, one of the angels sat down. This would be the young man sitting on the right side, clothed in a long white garment who was reported by Mark. Then the angels delivered their message to the women.
 9. [Matthew 28:5-8](#) and [Mark 16:5](#) tell us that the angel spoke to the women, gave them a message to deliver to the apostles and told them to go. The wording of the message is slightly different between the two Gospels but the message is, essentially, the same. Apparently, all the women who were there obeyed the angel. However, since Mary Magdalene was busy getting peter and John, she wasn't with these other women at the time of these events.
 10. [Mark 16:9](#) tells Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. Therefore, the events reported in [John 20](#), which tell us about Jesus dealing with Mary Magdalene, occur before Jesus met the other women and gave them a similar message as the angel gave to them at the sepulchre. The other women had left the sepulchre and were heading back while Jesus dealt with Mary Magdalene. He then dealt with the other women after dealing with Mary Magdalene but before they returned to the upper room.
 11. [Matthew 28:9-10](#) tells us that Jesus met the other women and gave them a similar message as the angel gave to them at the sepulchre. This appearance was after He dealt with Mary Magdalene. Please see the note for [John 20:17](#) for the explanation of this truth.
 12. [Luke 24:13](#) says: It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Apparently, Mary Magdalene got back with the other women before they reported to the eleven disciples in the upper room. Peter and John had to have returned to the upper room, from their trip home, by the time that the women gave their report.
 13. [John 20:18](#) tells us that Mary Magdalene reported that she had seen the Lord, and that he had spoken these things unto her. [Mark 16:10-11](#) reports And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.
 14. Earlier we saw that Mary Magdalene reported to Peter and John They have taken away the Lord out of the sepulchre, and we know not where they have laid him. As a result, Peter and John ran to the sepulchre, inspected it and then went away again unto their own home. Now we see Mary Magdalene, with the other women, report that Jesus was alive and the eleven refused to believe. As a result, [Luke 24:15](#) says: Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Apparently, this was a second visit to the sepulchre by Peter.
 15. [Mark 16:12](#) tells us: After that he appeared in another form unto two of them, as they walked, and went into the country. [Luke 24:16-37](#) tells us the same thing only with much more detail. Then [Luke 24:22-24](#) makes it clear that this happened after the women brought their report to the upper room and after Peter had returned to the sepulchre for the second time. In addition [Luke 24:38-49](#) makes it clear that this happened before Jesus appeared in the upper room for the first time. In addition, the account in Luke gives us more detail about this first appearance than any of the other Gospels.
 16. [John 20:19-23](#) tells us about the first time that Jesus appeared in the upper room. [Mark 16:14](#) tells us: Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. This appears to also be the first visit to the upper room by Jesus, but could be a different time.
 17. [Matthew 28:11-15](#) tells us that the watch had left and went to the Jewish leaders with the true account of the resurrection. They paid the watch, and assured their safety, so long as the watch supported the fraudulent claim that they spread. This appears to happen during the day while the disciples were busy with other things.
 18. [John 20:24-25](#) tells us that Thomas refused to believe. Then [John 20:26](#) tells us Jesus returned after eight days and dealt with Thomas.

19. [Matthew 28:16](#) tells us: Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. After that Matthew doesn't tell us any more events which fit into the sequence but ends his Gospel with his portion of the '*Great Commission*'. I believe it is impossible to say exactly when this happened but, since it was supposed to take some time to go to Galilee, I believe it was after the first day of the resurrection of Jesus.
20. [Luke 24:40-49](#) are presented as the first time that Jesus appeared in the upper room for the first time. [Luke 24:50-53](#) appear to be a continuation of that time, but tell us about Jesus going out and returning to Heaven. However, with what we read elsewhere in the Bible, there must be a time gap of several days between these two sections of the Gospel of Luke.

Appearances of Jesus Christ After the Resurrection.

The resurrection of Christ and of all men was prophesied in several verses including: [Exodus 3:6, 16](#); [Psalm 16:9-11](#); [17:15](#); [49:15](#); [71:20](#); [Job 14:13-15](#); [19:23-29](#); [Isaiah 26:19](#); [28:5](#); [Ezekiel 37:1-14](#); [Daniel 12:2-3, 13](#); [Hosea 6:2](#); [13:14](#); Further, we read about the resurrection of the dead in [Matthew 22:23-32](#); [24:31](#); [25:1-13](#); [27:52-53](#); [Mark 12:18-27](#); [Luke 14:14](#); [20:27-38](#); [John 5:21](#), [John 5:25](#), [John 5:28-29](#); [John 6:39-40](#), [John 6:44](#), [John 6:54](#); [11:23-25](#); [14:19](#); [Acts 2:26-31](#); [4:1-2](#); [24:15](#); [17:18, 32](#); [23:6, 8](#); [24:14-15](#); [26:6-8](#); [Romans 4:16-21](#); [8:10-11, 19, 21-23](#); [1Corinthians 6:14](#); [15:12-32, 35-57](#); [2Corinthians 4:14](#); [5:1-5](#); [Philippians 3:10-11, 21](#); [1Thessalonians 4:14, 16](#); [2Thessalonians 1:10](#); [2Timothy 2:18](#); [Hebrews 6:2](#); [11:19, 35](#); [Revelation 1:18](#); [20:4-6, 13](#). Therefore, these references should be used to comfort the saints about God's repeated promise of our own resurrection.

We find the Bible uses Jesus and rise / raised together, to speak about the resurrection of someone else (done by Jesus) in [Luke 7:22](#); [John 12:1, John 12:9](#); [Ephesians 2:6](#). In addition, the [Table Of Miracles](#) provides links the places where the Gospels tell us about Jesus raising the dead 3 times.

1. Jesus appeared after His resurrection to Mary Magdalene as reported in [John 20:14-17](#).
2. Jesus appeared after His resurrection to the other women, who had gone to the sepulchre early in the morning, as reported in [Matthew 28:9-10](#).
3. Jesus appeared after His resurrection to the two disciples on the road to Emmaus as reported in [Mark 16:12-13](#) and [Luke 24:13-31](#).
4. Jesus appeared to a Simon who may, or may not, have been Peter. This was reported in [Luke 24:33-34](#).
5. Jesus appeared to Peter as reported in [1Corinthians 15:5](#).
6. Jesus appeared after His resurrection to the eleven apostles as reported in [Mark 16:14](#); [Luke 24:36-49](#) and [John 20:19](#).
7. Jesus appeared to the eleven apostles, again, a week later as reported in [John 20:26](#).
8. Jesus appeared to Peter, John and several other disciples, when they went fishing, as reported in [John 21](#). We are told that this was the third appearance to the group of disciples, who would become apostles, but that does not count His appearing to individuals or to others.
9. [Matthew 28:7-17](#) tells us: that Jesus told the disciples to meet Him in Galilee. That section also tells us that they met there.
10. Jesus appeared, on several different occasions, to several different believers as reported in [1Corinthians 15:3-8](#).
11. Jesus appeared to the apostles when He commissioned them as reported in [Matthew 28:19](#), [Mark 16:15](#) and [Luke 24:45-48](#).
12. Jesus appeared to the apostles when He ascended into Heaven as reported in [Mark 16:19](#); [Luke 24:51](#). We also have appearances in [Acts 1:4](#); [Acts 2:1-4](#) and [Acts 9:3](#), which have to be added to that Study when it is completed.

Significant Events Reported Only Once Within the Gospels

In addition to the list below, some of the other sections also report events which can be listed under more than one section of this document. I tried to avoid duplication by putting references in more than one list. Therefore, please check all of this document to find all events reported.

When we get to the arrest, trials, crucifixion and resurrection, there are different events reported in different Gospels. The sequences for these events are presented above. In addition, the events of [John 21](#) are only reported in that Gospel. Trying to figure the sequence from the notes below can be confusing.

1. The birth of [John the Baptist](#) is reported in [Luke 1:5-20](#)
2. The circumcision and naming of Jesus is reported in [Luke 2:21](#)
3. The seventy were sent out to preach the Gospel and return as reported in [Luke 11:1-44](#).
4. The presentation of Jesus at the Temple is reported in [Luke 2:22-38](#)
5. The appearance of the wise men is reported in [Matthew 2:1-12](#)
6. The trip to Egypt and the return from Egypt by Joseph, Mary and Jesus is reported in [Matthew 2:13-23](#)
7. Jesus, as a boy, is in the Temple teaching as reported in [Luke 2:41-45](#).
8. The first miracle done by Jesus is reported in [John 2:1-11](#)
9. Nicodemus questions Jesus as reported in [John 3:1-21](#)
10. Jesus announces the start of the '*Church Age*' tells us how we are to worship God and gives us an example of how to win the lost. This is probably the first time that Jesus personally won non-Jews. This is reported in [John 4](#).
11. The second miracle done by Jesus is reported in [John 4:46-54](#).
12. The seventy were sent out to preach the Gospel and return as reported in [Luke 11:1-44](#).
13. Jesus raised Lazarus from the dead as reported in [John 11:1-44](#).
14. Jesus arrived at Bethany as reported in [John 12:1](#).
15. Jesus washed the feet of the apostles as reported in [John 13:1-11](#).
16. Jesus gave the apostles His last discourse as reported in [John 13:31-17:26](#).
17. All four gospels report Jesus going to a dinner where Mary washed His feet and Judas Iscariot objected. However, only [Luke 9:39-48](#) reports the indignation by the Pharisee who invited Him to dinner and the lesson that Jesus taught in response.
18. In all of the gospels we find the account of Jesus going to Gethsemane. (Although [Luke 22:39](#) calls it the mount of Olives.) These accounts are found in [Matthew 26:36-46](#), [Mark 14:32-42](#), [Luke 22:39-44](#) and [John 18](#). The reader can search these accounts for uniquely reported events such as the fact that there appeared an angel unto him from heaven, strengthening him. ([Luke 43](#)).
19. [John 18:19](#) through [John 18:23](#) has questioning which is only recorded in John. This questioning was done either was before or after the seeking of false witnesses recorded in [Matthew 26:59-63](#) and in [Mark 14:55-60](#).
20. [John 18:8-9](#) tells us that Jesus answered...let these go their way. It was the disciples whom were to be let go. We are told that this fulfilled scripture.
21. [John 18:10](#) tells us that the servant, whose ear was cut off, was named Malchus. Please see the note in the Book Study on the Gospel of John for comments from commentators about this event.
22. [John 18:15](#) tells us that John followed Jesus just like Peter did.
23. [John 18:22](#) tells us that one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? This action by the guard is in response to the question of [John 18:19](#) and the answer of [John 18:20-21](#). We see a similar action by others in [Matthew 26:67-68](#); [Mark 14:65](#) and [Luke 22:63-64](#), however that was different men and at a different time.
24. [John 18:15-18](#) and [John 18:25-27](#) give us details about the stumbling of Peter which are not in the other Gospels. In addition, [John 18:15-18](#) also tells us that John followed with Peter and that John was the person who got Peter into the high priest's house.
25. [John 18:19](#) through [John 18:23](#) has questioning of Jesus which was done by the high priest.
26. Only [John 18:22](#) reports that: one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? We see a similar action by others in [Matthew 26:67-68](#); [Mark 14:65](#) and [Luke 22:63-64](#), however that was different men and at a different time.
27. [John 18:25-26](#) tells us about Peter's third denial. What is unique to John's Gospel is the identification of the person who asked the third time.

28. In [John 18:29-32](#) Pilate asks for a specific charge against Jesus.
29. Only in [John 18:34](#) do we read that Pilate asked Jesus if He was a (lower-case) king, which meant 'a human king on this Earth'.
30. Only in [John 18:34](#) do we read that Jesus asked Pilate if he believed that Jesus was the King of the Jews. In the other Gospels we only read that Jesus repeated his answer back to him.
31. In [Mark 15:16-20](#) we read several details about the soldiers mocking Jesus which are not in the other Gospels.
32. Only in [Luke 23:7-12](#) do we read about the trial of Jesus by Herod.
33. In [John 19:8-12](#) Pilate finally realized that Jesus was more than 'just a human man' but it was too late for his personal salvation.
34. In [Matthew 27:19](#) and [John 19:13](#) we see that Pilate sat in the judgment seat. [Luke 23:24](#) reports Pilate gave sentence that it should be as they required. These are the reports of the official legal judgment by the Roman Government.
35. In [John 19:15](#) the chief priests answered, We have no king but Caesar. They deliberately used a lower-case king in response to the question from Pilate of Shall I crucify your King? Pilate used an upper-case King, which was a difference which the religious rulers understood but deliberately perverted their answer.
36. Only [Matthew 27:34](#) tells us that Jesus was offered vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. Please see the note for this reference, in the Book Study on the Gospel of Matthew, for the explanation.
37. Only in [Mark 15:42-47](#) are we told that Pilate was surprised that Jesus died as quickly as He did. Once He declared it is finished, there was no more need for Him to stay in this physical world. Therefore, he gave up the ghost.
38. Only [Matthew 27:62-66](#) tells us that the Jewish leaders requested a watch on the sepulchre.
39. How Jesus dealt with Mary Magdalene in a personal way, as recorded in [John 20:10-18](#) are only found in that Gospel.
40. Then we have the report in [Matthew 28:3-10](#) which tells us that Peter and John inspected the sepulchre and then went away again unto their own home. They, apparently, later returned to the upper-room later the same day because they were there when Jesus appeared there later that same day.
41. In [Matthew 28:11-18](#) we have the account of Jesus dealing with Mary Magdalene in a personal way.
42. [Matthew 28:9-10](#) tells us that Jesus met the other women and gave them a similar message as the angel gave to them at the sepulchre. This appearance was after He dealt with Mary Magdalene.
43. Later in the day, we see Mary Magdalene, with the other women, report that Jesus was alive and the eleven refused to believe. Then, [Luke 24:15](#) says: Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Apparently, this was a second visit to the sepulchre by Peter.
44. [Luke 24:16-37](#) tells us about the first time that Jesus appeared in the upper-room but with much more detail than the other Gospels provide.
45. [Matthew 28:11-15](#) tells us that the watch had left and went to the Jewish leaders with the true account of the resurrection. They paid the watch, and assured their safety, so long as the watch supported the fraudulent claim that they spread. This appears to happen during the day while the disciples were busy with other things.
46. All of the events found in [John 21](#) are only found in that Gospel.
47. [Mark 16:5](#) tells us that the women had to enter the sepulchre to see a young man sitting on the right side, clothed in a long white garment.
48. [Luke 24:2-7](#) tells us that the women saw the stone rolled away, went into the sepulchre, saw that the body of Jesus was gone, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, and, apparently, while they were bowed, one of the angels sat down. Then the angels delivered their message to the women.
49. [Mark 16:9](#) tells Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. to see a young man sitting on the right side, clothed in a long white garment. Therefore, this event occurs before other events reported in the other Gospels such as when Jesus met the other women and gave them a similar message as the angel gave to them at the sepulchre.
50. [Matthew 28:2](#) tells us that Mary Magdalene runneth, and cometh to Simon Peter and (John) and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. The entire account of Jesus dealing with Mary Magdalene is only found in the Gospel of John.

51. After this we have the report in [Matthew 28:3-10](#) which tells us that Peter and John inspected the sepulchre and then went away again unto their own home. They, apparently, later returned to the upper-room later the same day because they were there when Jesus appeared there later that same day.
 52. In [Matthew 28:11-18](#) we have the account of Jesus dealing with Mary Magdalene in a personal way.
 53. [Matthew 28:9-10](#) tells us that Jesus met the other women and gave them a similar message as the angel gave to them at the sepulchre. This appearance was after He dealt with Mary Magdalene.
 54. [Luke 24:13](#) says: It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Apparently, Mary Magdalene got back with the other women before they reported to the eleven disciples.
 55. [Matthew 28:11-15](#) tells us that the watch had left and went to the Jewish leaders with the true account of the resurrection. They paid the watch, and assured their safety, so long as the watch supported the fraudulent claim that they spread. This appears to happen during the day while the disciples were busy with other things.
 56. [John 20:24-25](#) tells us that Thomas refused to believe. Then [John 20:26](#) tells us Jesus returned after eight days and dealt with Thomas.
 57. [Matthew 28:16](#) tells us: Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. After that Matthew doesn't tell us any more events which fit into the sequence but ends his Gospel with his portion of the '*Great Commission*'. I believe it is impossible to say exactly when this happened but, since it was supposed to take some time to go to Galilee, I believe it was after the first day of the resurrection of Jesus.
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Parables.

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

1. In [John 10:1-5](#), Jesus gives the parable of the good shepherd. The rest of the chapter gives us the interpretation of it and the reaction by the Jews to it. Some commentators claim that it is not a parable even though the Bible clearly says that it is.
-

Promises

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

1. In [John 8:29](#) we read that God the Father did not leave Jesus alone because I do always those things that please him. This was part of His telling about His coming crucifixion and how God the Father would be with Him even through that. From this we see that God will never abandon us, no matter what the circumstances, if we are doing God's will.
2. In [John 11:23](#) Jesus gives Martha a promise that her brother will be raised from the dead in response to the expression of faith which Martha gave in the prior sentence. The application is that God honors true Biblical faith.
3. [John 14](#) is telling us about promises from Jesus that He made to His disciples during the '*Last Supper*'. This chapter possibly has more promises in it than any other chapter in the Bible. However, what a lot of people ignore, or believe error about, is the fact that ALL of these promises are conditional. First, they are made only to saved people who also fulfilled the Biblical definition of disciple. (Please see the Message on [Spiritual Maturity](#) for details on the difference between a child of God, a disciple, and other Biblical identifiers of spiritual maturity.) Next, each of these promises has conditions attached to that promise specifically. In

addition, this truth about conditional requirement exists for almost all promises within the Bible. Therefore, while it is good to know about the promises found within the Bible, it is critical to also know about God's requirements for receiving those promises.

4. In [John 14:1](#) Jesus promises peace.
5. In [John 14:2](#) Jesus promises provision for our eternity.
6. In [John 14:2](#) Jesus promises that He revealed everything which we need to know in order to serve God.
7. In [John 14:2](#) Jesus promises a place in Heaven.
8. In [John 14:3](#) Jesus promises that the saved will be with Him.
9. In [John 14:7](#) Jesus promises spiritual knowledge.
10. In [John 14:9](#) Jesus promises that we can see God the Father in His character.
11. In [John 14:10](#) Jesus promises that that we can believe that the words from Jesus were the message from God the Father because of the miracles.
12. In [John 14:12](#) Jesus promises that saved people who truly believeth on Jesus will see miracles in their own life to back their claim of being a messenger from God.
13. In [John 14:13](#) Jesus promises the saved people who have God doing miracles that they will have their Godly requests met.
14. In [John 14:14](#) Jesus promises to do what we ask when we are being true messengers for God.
15. In [John 14:16-17](#) Jesus promises the Comforter. The same promise is found in [John 14:26](#); [John 15:26-27](#) and [John 16:7](#). Those references also tell us that He is the Spirit of truth.
16. In [John 14:18](#) Jesus promises His presence.
17. In [John 14:19](#) Jesus promises our own resurrection.
18. In [John 14:20](#) Jesus promises spiritual knowledge based upon fulfilled prophecy.
19. In [John 14:21](#) Jesus promises to manifest Himself to the obedient.
20. In [John 14:23](#) Jesus promises that His manifestation will be in our spirit.
21. In [John 14:26](#) Jesus promises that the Holy Ghost will teach us and help our remembrance.
22. In [John 14:27](#) Jesus promises His peace, which is different from what the world gives.
23. In [John 14:29](#) Jesus promises our belief will increase when we realize that prophecy is fulfilled.
24. In [John 15:3](#) Jesus promised Now ye are clean through the word which I have spoken unto you. However, this promise has limits as to whom can claim it. Please see the note for this sentence, within the Book Study on the gospel of John, to find those limits
25. In [John 15:5](#) Jesus promised that saved people would bringeth forth much fruit if they abideth in me (Jesus).
26. In [John 15:6](#) Jesus promised that saved people would not bringeth forth much fruit would be cast forth as a branch, and is withered...and they are burned.
27. In [John 15:7-8](#) Jesus promised that saved people who personally abide in me, and my words abide in you would get their prayers answered because their life caused God the Father to be glorified.
28. In [John 15:10](#) Jesus promised that saved people who personally keep my commandments shall abide in my love.
29. In [John 15:11](#) Jesus promised that saved people who personally fulfilled the requirements of that chapter would have full joy.
30. In [John 15:14](#) Jesus promised that saved people who personally fulfilled the requirements of that chapter would be considered to be the friend of Jesus.
31. In [John 15:15](#) Jesus promised He would reveal things to His friends.
32. In [John 15:16](#) Jesus promised that our fruit should remain and that people who produced fruit that remains had the promise that: whatsoever ye shall ask of the Father in my name, he may give it you.
33. In [John 15:18-19](#) Jesus promised that the saved people who received the promises of this chapter would be hated by the world.
34. In [John 15:20](#) Jesus promised that the saved people who received the promises of this chapter would be persecuted by the world but believed by saved people who truly believed Jesus.
35. In [John 16:23-27](#) Jesus promises that we can ask God the Father in His name after His ascension. However, many people '*claim*' this promise without considering the context. It was given after the disciples had such a spiritually maturing experience that no man taketh from you. (Please see the note in the Book Study on the gospel of John for the true meaning of this phrase.) In addition, this promise is given that your joy may be full. As also explained in the note in the Book Study on the gospel of John, joy is from a spiritual perspective of '*bad*' circumstances. This promise can not be used to claim the lusts of the flesh, pride, not any of the many other false applications which many people claim it can be applied to.

36. In [John 16:25](#) Jesus promised that He would shew you plainly of the Father. This occurs after the promise of the indwelling Holy Spirit and after the promise of ask, and ye shall receive. The requirements to receive the prior promise also hold true for this promise which basically says that God will reveal clearly the things of God to those spiritually mature people who fulfill His requirements.
37. In [John 12:25-26](#) Jesus promised that the people, who met the requirements for the end of this chapter, would have peace because of His faith and not their own. Where our faith will fail, His faith will not. However, saved people do not have the promised peace because they do not fulfill God's requirements for receiving the promises at the end of this chapter. Please see the notes starting in [John 16:23-27](#) for the related requirements.

[Home](#)

Prophecies.

1. In [John 1:50-51](#) Jesus promised / prophesied that Nathanael would see great things and that some of his group (disciples who became Apostles) would be at the '*mount of transfiguration*'.
2. [John 11:39](#)). However, Jesus was in the grave only three days and three nights ([Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [John 2:20](#) all tell us that Jesus would be in the grave three days and three nights.
3. [Daniel 7:13-14](#); [Matthew 10:23](#); [16:27, 28](#); [19:28](#); [24:27, 30-44](#); [25:13, 31](#); [26:64](#) and [Mark 8:31-9:1](#); [13:26, 34](#); [14:62](#) and [Luke 9:26](#); [12:40](#); [17:24, 26, 30](#); [18:8](#); [21:27, 36](#); [22:69](#) and [John 5:27](#) and [Revelation 1:7](#) and many other verses speak of the return of Jesus as ruling Lord. Many commentators also name other places which talk about the Second Coming of our Lord.
4. In [Matthew 21:1-17](#) and [Mark 11:1-17](#) and [Luke 19:29-44](#) and [John 12:12-16](#) talk about the time that Jesus entered Jerusalem in triumph and the people cried Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest ([Matthew 21:9](#)). This is a fulfillment of [Zechariah 9:9](#) and [Psalms 148](#) which show us how they praised Him. In addition, [Zechariah 9:9](#) tells us that He would be riding upon an ass, and upon a colt the foal of an ass.
5. In [John 10:15](#) and [John 10:17](#) Jesus prophesied that He would lay down my life. We read that this was fulfilled in [Matthew 27:50](#); [Mark 15:37](#); [Luke 23:47](#) and [John 19:30](#)
6. In [John 12:24](#), [John 16:20](#) and [John 16:22-23](#) Jesus prophesies the future results of His death, resurrection and ascension.
7. In [John 12:31](#) Jesus said that everything was completed which had to be done before the day of the Lord could come. Please see the notes for [1Thessalonians 5:2](#) and [Philippians 1:6-LJC](#) which list several references where the Bible talks about various day of (day of the Lord day of Christ day of Jesus Christ etc.). Each of those days have different doctrinal meanings and many people are led into error by not recognizing this difference.
8. In [John 12:32](#) Jesus announced His future crucifixion and the resulting salvation of many people.
9. In [John 12:31-32](#) Jesus announced the start of the Church Age with salvation and judgment. This included the judgment of this world and that the prince of this world be cast out because Jesus Christ would take over and rule and reign. The prophecy also told of His crucifixion and that He would draw all men unto me.
10. In [John 12:37-41](#) we are told that the people rejected Jesus in spite of all of the miracles and other evidences which he provided. This was prophesied by Isaiah.
11. In [John 13:18](#) Jesus said that the judgment of Judas would be different from the judgment of the remaining disciples.
12. In [John 13:31](#) Jesus said that nothing could stop the fulfillment of the prophecy that God the Father would be glorified and that Jesus would be glorified in God the Father.
13. In [John 14:16-18](#) Jesus promised and prophesied the saved would receive the indwelling Holy Spirit.
14. Jesus reveals Judas as his betrayer as reported in [Matthew 26:21-25](#), [Mark 14:18-20](#), [Luke 22:21](#) and [John 13:10](#); [John 13:21-31](#). We also have references to this event in [Psalms 41:9](#); [69:1-4](#), [6-8](#), [19-21](#), [25-26](#); [109:6, 8](#); [Matthew 10:4](#); [17:22](#); [20:18](#); [26:2, 21, 23, 24, 45, 46, 48, 49](#); [27:3, 4](#); [26:24](#); [Mark 3:19](#); [14:10, 11, 18, 21, 41, 42, 44](#); [Luke 9:44](#); [22:4, 6, 21, 22, 48](#); [John](#)

[6:64](#), [71](#); [12:4](#); [13:2](#), [11](#), [18](#), [21](#); [18:2](#), [5](#); [21:20](#); [Acts 1:16-20](#); [1Corinthians 11:23](#). In [John 13:19](#) Jesus says: Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Thus, He gave this prophecy of His betrayal so that people would know that He was God's Messiah / Christ. Please remember that [Luke 24:25-26](#) says Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? Therefore, Jesus prophesied His betrayal so that they would search the scripture and know that He was God's Messiah / Christ, and understand that He would rise from the dead. While we can not know all of the details on unfulfilled prophecy before it is fulfilled, we should understand it enough to believe that God will keep His promises even while hiding exactly how He will do so.

15. Jesus prophesied His own death as reported in [Matthew 16:21](#) and [Mark 8:31](#); [Luke 9:21-22](#); [Luke 18:33](#); [John 3:14](#); [John 8:28](#); [John 10:11-19](#) and [John 12:32](#). This included prophesying the type of death and [John 18:31-32](#) tells us that this prophecy was fulfilled.
16. Jesus prophesied His own resurrection in [John 10:17-19](#). Please also see the section called [Appearances of Jesus Christ After the Resurrection](#) for more references about on resurrection.
17. Jesus prophesied His ascension In [John 12:28](#).
18. Jesus prophesied that the dead would rise from their graves in [John 5:28-29](#)
19. Jesus prophesied that all of the disciples would be offended because of Jesus in [Matthew 26:33-35](#) and [Mark 14:27](#).
20. Jesus prophesied that Peter would deny knowing Jesus in [Matthew 26:31](#) and [Mark 14:29-31](#) and [Luke 22:31-34](#) and [John 13:37-38](#).
21. In [John 16:2](#) Jesus prophesied that the disciples would be rejected and killed by people who thought themselves to be the children of God.
22. In [John 16:32](#) Jesus prophesied of future tribulation and the solution to it.
23. In [John 16:33](#) Jesus prophesied that the disciples would all be scattered.
24. Jesus prophesied the judgment of all men by Himself in [John 5:26-30](#)
25. Jesus prophesied His return to Heaven in [John 7:33](#) and [John 13:33](#). We see this prophecy fulfilled in [Luke 24:51](#) and [Acts 1:9](#).
26. The Third Equivalent Section of [John 18 8-9](#): fulfills the prophecy of [John 17:12](#).
27. [John 17:12](#) gives a prophecy from Jesus that thou gavest me I have kept, and none of them is lost, but the son of perdition. it is fulfilled in the Third Equivalent Section of [John 18 8-9](#).
28. In [Matthew 26:32](#) and [Mark 14:28](#), before Peter denied Jesus, prophesied His actions after He rose when He said I will go before you into Galilee. That is where Tiberias is.
29. [John 21:18](#): Jesus prophesied the type of death that Peter would experience.

Prophecy Fulfilled

1. In [John 2:17](#) we are told that Jesus fulfilled the prophesy found in [Psalms 69:9](#).
2. In [John 2:22](#) we are told that Jesus fulfilled the prophesy found in the sentences before it. Please see the sentence, and related notes, in the Book Study on the gospel of John for more links to references about this prophecy.
3. Jesus prophesied that the dead would rise from their graves in [John 5:28-29](#). This was fulfilled in [Matthew 27:51-53](#)
4. In [John 6:45](#) we are told that Jesus fulfilled a prophesy found in [Isaiah 2:3](#); [Isaiah 54:13](#); [Jeremiah 31:33-34](#) and [Micah 4:2](#).
5. In [John 10:15](#) and [John 10:17](#) Jesus prophesied that He would lay down my life. We read that this was fulfilled in [Matthew 27:50](#); [Mark 15:37](#); [Luke 23:47](#) and [John 19:30](#)
6. In [John 12:14-15](#) we are told that Jesus fulfilled a prophesy found in [Zechariah 9:9](#) and [Psalms 148](#) which show us how they praised Jesus as He entered Jerusalem. In addition, [Zechariah 9:9](#) tells us that He would be riding upon an ass, and upon a colt the foal of an ass.
7. In [John 12:23](#) Jesus acknowledges fulfillment of prophesy.
8. In [John 12:37-43](#) we are told that Jesus hid Himself from the Jews because they refused to believed our report as prophesied by [Isaiah 53:1](#).

9. In [John 15:25](#) we are told that Jesus fulfilled a prophesy found in [Psalms 7:4](#); [Psalms 35:19](#); [Psalms 69:4](#) and [Psalms 109:3](#). Those prophesied that judgment would come on They hated me without a cause.
 10. In [John 17:12](#) and [John 18:8-9](#) we are told that Jesus fulfilled a prophesy that those that thou gavest me I have kept, and none of them is lost, but the son of perdition. No commentator, that I found, could say exactly which scripture this fulfilled. The best that I could find was [Deuteronomy 33:3](#) or [Ezekiel 34](#).. However, in addition to those verses, there are 25 places in the Old Testament which use the words Lord and preserve and promises that the Lord will preserve those people who dedicate their life to His service. Please see the note for [John 17:12](#)for those references.
 11. In [John 18:8-9](#) we are told that Jesus commands His arrestors in order to fulfill prophecy.
 12. In [John 18:31-32](#) we are told that the Jews demanded death by crucifixion to fulfill the prophecy by Jesus that he would die this way.
 13. We find the fulfillment of Jesus prophesying that Peter would deny knowing Jesus in [Matthew 26:74-75](#) and [Mark 14:68-72](#) and [Luke 22:60-61](#) and [John 18:27](#).
 14. In [Matthew 20:19](#), Jesus prophesized that He would be scourged. This prophecy was fulfilled in [Matthew 27:26](#); [Mark 15:15](#) and in [John 19:1](#).
 15. [Matthew 27:54-60](#); [Mark 15:37](#); [Luke 23:46](#) and [John 19:33](#) through [John 19:37](#)all tell us that Jesus literally physically died and fulfilled the prophecies of [Exodus 12:46](#); [Numbers 9:12](#); [Psalms 22:14](#); [Psalms 22:16-17](#); [Psalms 34:20](#)and [Zechariah 12:10](#).
 16. [John 11:39](#)). However, Jesus was in the grave only three days and three nights ([Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [John 2:20](#) all tell us that Jesus would be in the grave three days and three nights. We are told about this prophecy being fulfilled in [Matthew 28](#); [Mark 16](#); [Luke 24](#) and [John 20](#)
 17. In [John 16:16](#) Jesus told His disciples A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. His death fulfilled the first part of this prophecy (A little while, and ye shall not see me). (Please see the section on [Harmony](#), above, for those references.) [John 20:19](#) fulfills the second part of this prophecy (and again, a little while, and ye shall see me, because I go to the Father). The Chapter Summary notes for Chapters 20 within the [Book Study on the Gospel of John](#) show the sequence of events which proves that Jesus had already gone to the Father.
 18. Jesus prophesied His own resurrection in [John 10:17-19](#). Please also see the section called [Appearances of Jesus Christ After the Resurrection](#) for more references about on resurrection.
 19. [John 21:18](#): Jesus prophesied the type of death that Peter's would experience. This was fulfilled before John wrote his Gospel because John gives us the true interpretation of the prophecy.
 20. [John 21](#) is a fulfillment of the prophecy found in [Matthew 26:32](#) and [Mark 14:28](#).
 21. In [Joel 2:28-32](#), we are told that God gave us better promises. In [John 16:7](#), Jesus tells us that this will happen right after he goes away. In [Acts 2:14-21](#), at Pentecost, Peter says that these prophecies were fulfilled.
 22. In [Revelation 5:8-14](#) we read about Jesus Christ, God's Lamb, receive the fulfillment of the prophecy, from [John 7:5](#), that Jesus Christ would be glorified.
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Non-Prophecy godly Knowledge

1. [John 7:19](#) says Did not Moses give you the law, and yet none of you keepeth the law? As explained in the note for this sentence within the Book Study on the Gospel of John, Jesus would not only have to know the personal sins of each person who was there but He would also have to know the Mosaic Law well enough to know how each of them violated it. Therefore, while not obvious, this sentence proved to the Jews that Jesus knew the Mosaic Law very well even though their religion taught them that such knowledge was impossible without a formal education. In addition, this sentence is evidence that Jesus is God because He knew the personal sins of each person who was there. As the Judge of all the earth ([Genesis 18:25](#), Jesus would have been very careful to not accuse anyone falsely because to do so would make Him unrighteous, which God never is. In addition, an accusation from Him could result in an unjust punishment and God is never unjust.

2. In [John 11](#) we have the account of Jesus raising Lazarus from the dead. In this account we are told Then said Jesus unto them plainly, Lazarus is dead, in [John 11:14](#), which was before He went to where Lazarus was at. Then [John 11:17](#) tells us that Jesus found what He knew He would find. Therefore, we see that Jesus knew what could only be known by God and this account eliminates any claim that Jesus might have made a mistake and proven that He was less than God.

Minor Titles of the Son of God

1. Adam: [1Corinthians 15:45](#). Please also see the [Words Index](#) about this word.
2. Advocate: [1John 2:1](#)
3. Almighty: [Revelation 1:8](#). Please also see the [Words Index](#) about this word.
4. Alpha and Omega: [Revelation 1:8](#); [Revelation 22:13](#)
5. Amen: [Revelation 3:14](#)
6. Ancient of days: [Daniel 7:22](#)
7. Angel: Please also see the [Words Index](#) about this word.
Angel of God: [Genesis 48:16](#); [Isaiah 63:9](#); [Zechariah 1:12](#)
Angel of the Lord: [Judges 13:8](#); [Zechariah 1:12](#)
8. Anointed: [Psalms 45:7](#); [Acts 10:38](#). Please also see the [Words Index](#) about the word anoint.
9. Apostle of our profession: [Hebrews 3:1](#). Please also see the [Words Index](#) about this word.
10. Apple tree: [Song 2:3](#)
11. Arm: [Isaiah 51:9-10](#); [Isaiah 59:16](#); [Isaiah 63:12](#)
12. Author and finisher of our faith: [Hebrews 12:2](#)
13. Babe: [Luke 2:12](#); [Luke 2:16](#)
14. Beginning: [Colossians 1:18](#). Please also see the [Words Index](#) about this word.
Beginning and end: [Revelation 22:13](#)
Beginning of the creation of God: [Revelation 3:14](#)
15. Begotten: Please also see the [Words Index](#) about this word.
Begotten of the Father: [John 1:14](#)
First Begotten: [Hebrews 1:6](#); [Revelation 1:5](#)
Only Begotten: [John 1:14](#); [John 3:16](#); [1John 4:9](#)
16. beloved: [Song 1:14](#); [Song 1:16](#); [Song 2:3-17](#); [Song 4:16](#); [Song 5:1-16](#); [Song 5:1-10](#); [Song 6:1-3](#); [Song 7:9-13](#); [Song 8:5](#); [Song 8:14](#); [Isaiah 5:1](#). Please also see the [Words Index](#) about this word.
17. blessed and only Potentate: [1Timothy 6:15](#). Please also see the [Words Index](#) about the word bless.
18. Bishop: [1Peter 2:25](#)
19. Branch: [Isaiah 11:1](#); [Zechariah 3:8](#); [Jeremiah 33:15](#)
20. Bread: [John 6:48](#); [John 6:51](#). Please also see the [Words Index](#) about this word.
21. Bridegroom: [Matthew 9:15](#); [Matthew 9:15](#); [Matthew 25:1](#); [Matthew 25:10](#). Please also see the [Words Index](#) about this word.
22. bright and morning star: [Revelation 22:16](#)
23. Brother: [Mark 3:35](#); [Hebrews 2:11](#). Please also see the [Words Index](#) about the word brethren.
24. Builder: [Zechariah 6:13](#)
25. Captain: [Joshua 5:14](#)
26. Carpenter: [Matthew 13:15](#); [Mark 6:3](#)
27. Child: [Isaiah 9:6](#). Please also see the [Words Index](#) about this word.
28. Chosen of God: [Matthew 12:18](#)
29. Christ: Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
30. Commander: [Isaiah 55:4](#)
31. Covenant of the people: [Isaiah 42:6](#)
32. Creator: [Ecclesiastes 12:1](#); [Isaiah 40:28](#); [Isaiah 43:15](#); [Romans 1:25](#); [1Peter 4:19](#). Please also see the [Words Index](#) about the word create.
33. David: [Jeremiah 30:9](#)

34. Deliverer: [2Samuel 22:2](#); [Psalms 18:2](#); [Psalms 40:17](#); [Psalms 70:5](#); [Psalms 144:2](#); [Romans 11:26](#)
35. Dew: [Hosea 14:5](#)
36. Door: [John 10:1-10](#). Please also see the [Words Index](#) about this word.
37. Eliakim the son of Hilkiyah (servant over the house of a Godly king): [Isaiah 22:20](#)
38. Eternal Life: [1John 5:20](#); [John 11:25](#); [Life in 1John](#).
39. Everlasting Father: [Isaiah 9:1](#). Please also see the [Words Index](#) about the word father.
40. Faithful and true witness: [Revelation 1:5](#); [Revelation 3:14](#)
41. First and last: [Revelation 1:8](#). Please also see the [Words Index](#) about the words faith and true and witness.
42. Firstborn: [Psalms 89:27](#); [Matthew 1:25](#); [Luke 2:7](#); [Romans 8:29](#); [Colossians 1:15](#); [Colossians 1:18](#); [Hebrews 11:28](#); [Hebrews 12:23](#). Please also see the [Words Index](#) about this word.
43. Firstfruits: [1Corinthians 15:20](#); [1Corinthians 15:23](#). Please also see the [Words Index](#) about this word.
44. Fountain: [Zechariah 13:1](#)
45. Forerunner: [Hebrews 6:20](#)
46. Friend: [Song 5:16](#). Please also see the [Words Index](#) about this word.
47. Gift of God: [John 4:10](#). Please also see the [Words Index](#) about the word gift.
48. Glory of the Lord: [Isaiah 40:20](#). Please also see the [Words Index](#) about the word glory and see below about Lord.
49. God: [Isaiah 45:15](#); [Isaiah 54:5](#); [Matthew 1:23](#); [John 1:1](#); [John 5:18](#); [John 10:33](#). Please also see the table for God that is within every Book Study.
50. Good teacher: [Mark 10:17](#)
51. Head: [1Corinthians 11:3](#). Please also see the [Words Index](#) about this word.
 head of all principality and power: [Colossians 2:10](#)
 head of the body: [Colossians 1:18](#); [Colossians 2:19](#); [Ephesians 4:15](#)
 head of the church: [Colossians 1:18](#); [Ephesians 1:22](#); [Ephesians 5:23](#)
 head of the corner: [Matthew 21:42](#); [Mark 12:10](#); [Luke 20:17](#); [Acts 4:11](#); [1Peter 2:7](#)
 head of every man: [1Corinthians 11:3](#)
 head of all things: [Ephesians 1:22](#); [Hebrews 1:2](#)
52. Heir:
 heir of all things: [Hebrews 1:2](#)
 heir of the world: [Romans 1:4](#)
53. Holy: Please also see the [Words Index](#) about this word.
 Holy One of God: [Mark 1:24](#)
 Holy Servant: [Acts 4:27](#); [Acts 4:30](#)
 Holy thing: [Luke 1:35](#)
54. Hope: [1Timothy 1:1](#). Please also see the [Words Index](#) about this word.
 Hope of glory: [Colossians 1:27](#)
 Hope of salvation: [Luke 1:69](#)
55. Husband: [Isaiah 54:5](#); [2Corinthians 11:2](#); [Revelation 21:2](#). Please also see the [Words Index](#) about this word.
56. I AM: Please see the note for [John 8:58](#). Please also see the [Words Index](#) about this name for God.
57. image of the invisible God: [2Corinthians 4:4](#); [Colossians 1:15](#). Please also see the [Words Index](#) about the word image.
58. Immortal, invisible: [1Timothy 1:17](#). Please also see the [Words Index](#) about the word immortality.
59. Israel: [Isaiah 49:3](#)
 Consolation of Israel: [Luke 2:25](#)
 Glory to Israel: [Luke 2:32](#)
60. Jesus: Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
61. Judge: Please also see the [Words Index](#) about this word.
 Judge of all: [Hebrews 12:23](#)
 Judge of the earth: [Genesis 18:25](#); [Psalms 2:10](#); [Psalms 92:4](#)
 Judge of Israel: [Numbers 25:5](#); [1Chronicles 17:6](#); [Micah 5:1](#)
 Judge of quick and dead: [Acts 10:42](#)
 Judge of widows: [Psalms 68:5](#)

62. King: Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
 King of glory: [Psalms 24:7-10](#)
 King of Zion: [Psalms 2:6](#); [Zechariah 9:9](#); [John 12:15](#)
 King over all of the earth: [Zechariah 14:9](#)
 King, eternal: [1Timothy 1:17](#)
63. Lamb: Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
64. Lawgiver: [Isaiah 33:22](#). Please also see the [Words Index](#) about the word law.
65. Leader and commander: [Isaiah 55:4](#)
66. life: [John 14:6](#). Please also see the [Words Index](#) for many links related to this word and to the word live.
67. Light: [John 12:46](#). Please also see the [Words Index](#) about this word.
 Light, everlasting: [Isaiah 60:20](#)
 Light of the Gentiles: [Isaiah 42:6](#)
 Light of the world: [John 8:12](#); [John 9:5](#)
 Light, true: [John 1:9](#); [1John 2:8](#)
68. Lily of the valleys: [Song 2:1](#)
69. Lion of the tribe of Judah: [Revelation 5:5](#). Please also see the [Words Index](#) about the word Judah.
70. Living: Please also see above about the word life.
 Living bread: [John 6:51](#)
 Living stone: [1Peter 2:4](#)
71. Lord: Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
 Lord of hosts: [Psalms 24:10](#); [Isaiah 54:5](#)
 Lord of our righteousness: [Jeremiah 23:6](#); [Jeremiah 33:16](#)
 Lord strong and mighty: [Psalms 24:8](#)
 Lord, your Holy One: [Isaiah 3:15](#)
 Lord, your redeemer: [Isaiah 43:14](#)
72. Man:
 Man: [Acts 2:22](#); [Acts 7:31](#)
 Man, Christ Jesus: [1Timothy 2:5](#)
 Man of God's right hand: [Psalms 80:17](#)
 Man of sorrows: [Isaiah 53:3](#)
73. Mediator: [1Timothy 2:5](#); [Hebrews 9:15](#). Please also see the [Words Index](#) about this word.
74. Melchizedek / Melchisedec: [Genesis 14:18](#); [Psalms 110:4](#); [Hebrews 7:1](#). Please also see the [Words Index](#) about this word.
75. Merciful and faithful: [Hebrews 2:17](#). Please also see the [Words Index](#) about these words.
76. Messenger of the Covenant: [Malachi 3:1](#). Please also see the [Words Index](#) about these words.
77. Messiah / Messias: Please see the [Words Index](#) about this word.
78. Mighty God: [Isaiah 9:6](#)
79. Mighty one of Jacob: [Isaiah 49:26](#)
80. minister of the sanctuary, and of the true tabernacle: [Hebrews 8:2](#). Please also see the [Words Index](#) about these words.
81. Morning star: [2Peter 1:19](#); [Revelation 22:16](#)
82. Nazarene: [Matthew 2:23](#)
83. Offspring of David: [Revelation 22:16](#)
84. only wise God our Saviour: [Jude 1:20](#). Please also see the [Words Index](#) about these words.
85. Peace, our: [Ephesians 2:14](#). Please also see the [Words Index](#) about the word peace.
86. Pearl of great price: [Matthew 13:6](#)
87. Physician: [Matthew 9:12](#)
88. Priest: [Zechariah 6:13](#)
 High priest: Please see the note for [Hebrews 4:14](#)
89. Prince: Please also see the [Words Index](#) about this word.
 Prince and Saviour: [Acts 5:31](#)
 Prince of life: [Acts 3:15](#)

- Prince of peace: [Isaiah 9:6](#)
- Prince of the kings of the earth: [Revelation 1:5](#)
90. Prophet: [Luke 24:19](#); [Acts 3:22-23](#); Please also see the [Words Index](#) about this word and please also see the other sections of this document.
91. Propitiation: [Romans 3:25](#); [1John 2:2](#); [1John 4:10](#). Please also see the [Words Index](#) about this word.
92. Rabbi: [Matthew 26:25](#); [Matthew 26:49](#); [Mark 9:5](#); [Mark 11:21](#); [John 1:38](#); [John 1:49](#)
93. Rabboni: [John 20:16](#)
94. Ransom for all: [1Timothy 2:6](#)
95. Redeemer: [Job 19:25](#)[Psalms 19:14](#); [Psalms 78:35](#); [Proverbs 23:11](#); [Isaiah 41:14](#); [Isaiah 43:14](#); [Isaiah 44:6](#); [Isaiah 44:24](#); [Isaiah 47:4](#); [Isaiah 48:17](#); [Isaiah 49:7](#); [Isaiah 49:26](#); [Isaiah 54:5](#); [Isaiah 54:8](#); [Isaiah 59:20](#); [Isaiah 60:16](#); [Isaiah 63:16](#); [Jeremiah 50:34](#). Please also see the [Words Index](#) for related words.
96. Redemption: [1Corinthians 1:30](#). Please also see the [Words Index](#) for related words.
97. Resurrection and the life: [John 11:25](#); . Please also see the [Words Index](#) about this word.
98. Righteous: [Psalm 85:13](#). Please also see the [Words Index](#) about this word.
 Righteous branch: [Jeremiah 23:5](#)
 Righteous judge: [2Timothy 4:8](#)
 Righteous man: [Matthew 27:19](#)
 Righteous One: [Isaiah 53:11](#); [Acts 7:52](#); [Acts 11:14](#)
99. Rock: Please see the [Words Index](#) about this word.
 Rock of offence: [Isaiah 8:14](#); [1Peter 2:8](#)
100. Root: Please see the [Word Index](#) about this word.
 Root of David: [Revelation 22:16](#)
 Root of Jesse: [Isaiah 11:10](#); [Romans 15:12](#)
101. Rose of Sharon: [Song 2:1](#)
102. Ruler: Please also see the [Words Index](#) about this word.
 Ruler in Israel: [Micah 5:2](#)
 Ruler of the kings of the earth: [Revelation 1:5](#)
103. Sacrifice: [Ephesians 5:2](#). Please also see the [Words Index](#) about this word.
104. Salvation: [Luke 2:3](#)
105. Sanctification: [1Corinthians 1:30](#). Please also see the [Words Index](#) about this word.
106. Sanctuary: [Isaiah 8:4](#)
107. Saviour: God the Father, God the Holy Ghost and God the Son as Lord, and as Jesus, and as Christ, are all Saviour with each having a different role in spiritual conception and spiritual growth. Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
108. Sceptre out of Israel: [Numbers 24:17](#)
109. Second man: [1Corinthians 15:47](#)
110. Seed of woman: [Genesis 3:15](#). Please also see the [Words Index](#) about these words.
111. Servant: [Isaiah 42:1](#); [Matthew 12:1](#). Please also see the [Words Index](#) about this word.
 Servant of rulers: [Isaiah 49:7](#)
112. Sharp sword: [Isaiah 49:2](#). Please also see the [Words Index](#) about the word sword.
113. Shepherd: [Psalms 23:1](#); [Psalms 80:1](#); [Song 1:7-](#); [Isaiah 40:11](#); [Ezekiel 34:11-16](#); [Ezekiel 34:23-24](#); [Ezekiel 37:24](#); [Zechariah 13:7](#); [John 10:1-5](#); [John 10:11-16](#); [1Peter 2:25](#). Please also see the [Words Index](#) about this word.
 Shepherd, Chief: [1Peter 5:4](#)
 Shepherd, great: [Hebrews 13:20](#)
 Shepherd of Israel: [Psalms 80:1](#)
 Shepherd of souls: [1Peter 2:25](#)
114. Shiloh: [Genesis 49:10](#)
115. Shoot: [Isaiah 11:1](#)
116. Son / Son of God / Son of man / Son of David: Please see this [Menu link](#) to find notes and links to every place where the major titles for the Son of God are found within the New Testament including this one.
 Son of Man: [Daniel 7:13](#)
 Son of the gods: [Daniel 3:25](#)
117. Star out of Jacob: [Numbers 24:17](#). Please also see the [Words Index](#) about the word Jacob.

118. Stone: Please see the [Words Index](#) about this word.
 Stone, corner: Please see the note for [Ephesians 2:20](#). Also in [Matthew 21:42](#); [1Peter 2:6](#); [1Peter 2:7](#).
 Stone of stumbling: [Isaiah 8:14](#); [1Peter 2:8](#)
 Stone, tried: [Isaiah 28:16](#)
 stone, living: [1Peter 2:4](#)
119. Sun of righteousness: [Malachi 4:2](#). Please also see the [Words Index](#) about the word righteousness.
120. Teacher: [Matthew 26:18](#); [Mark 14:14](#); [Luke 22:11](#); [John 11:28](#). Please also see the [Words Index](#) about this word.
 Teacher come from God: [John 3:2](#)
121. True God: [Jeremiah 10:10](#); [John 17:3](#); [1Thessalonians 1:9](#); [1John 5:20](#)
122. Truth: Please see the [Word Study on Truth](#)
123. Vine: [John 15:1](#); [John 15:5](#). Please also see the [Words Index](#) about this word.
124. wall of fire: [Zechariah 2:5](#)
125. Way: [John 14:6](#). Please also see the [Words Index](#) about this word.
126. Wisdom of God: [Luke 11:49](#); [1Corinthians 1:24](#). Please also see the [Words Index](#) about this word.
127. Wise God: [1Timothy 1:17](#). Please also see the [Words Index](#) about this word.
128. Witness: [Isaiah 55:4](#); [Revelation 1:5](#); [Revelation 3:14](#). Please also see the [Words Index](#) about this word.
129. Wonderful: [Isaiah 9:6](#)
130. Word: Please also see the [Words Index](#) about this word.
 Word of God: [John 1:1](#); [John 1:14](#)
 Word of life: [1John 1:1](#)
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Jesus and the Ten Commandments.

1. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.
 - Reference: [Exodus 20:30](#); [Deuteronomy 5:7](#)
 - Other Old Testament reference: [Exodus 20:23](#); [Exodus 34:14](#); [Deuteronomy 6:4](#); [Deuteronomy 6:13-14](#); [2Kings 17:35](#); [Psalms 8:9](#); [Jeremiah 25:6](#); [Jeremiah 35:5](#)
 - Other New Testament reference: [Acts 5:29-31](#)
 - Comment by Jesus: [Matthew 4:10](#); [Matthew 6:33](#); [Matthew 22:37-40](#)
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.
 - Reference: [Exodus 20:4-6](#); [Deuteronomy 5:8-10](#)
 - Other Old Testament reference: [Exodus 32:8](#); [Exodus 34:17](#); [Leviticus 19:4](#); [Leviticus 26:1](#); [Deuteronomy 4:15-20](#); [Deuteronomy 7:25](#); [Deuteronomy 32:21](#); [Psalms 115:4-7](#); [Isaiah 44:12-20](#)
 - Other New Testament reference: [Acts 17:29-31](#); [1Corinthians 8:4-6](#); [1Corinthians 8:10-14](#); [Colossians 3:5](#); [1John 5:21](#)
 - Comment by Jesus: [Matthew 6:24](#); [Luke 16:13](#)
3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
 - Reference: [Exodus 20:7](#); [Deuteronomy 5:11](#)
 - Other Old Testament reference: [Exodus :](#); [Leviticus 18:21](#); [Leviticus 19:12](#); [Leviticus 22:2](#); [Leviticus 24:16](#); [Ezekiel 39:7](#)
 - Other New Testament reference: [John 5:12](#)
 - Comment by Jesus: [Matthew 5:33-37](#); [Matthew 6:9](#); [Matthew 23:16-22](#);
4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days

the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it

- Reference: [Exodus 20:12](#); [Deuteronomy 5:16](#)
 - Other Old Testament reference: [Genesis 2:3](#); [Exodus 16:23-30](#); [Exodus 31:13-16](#); [Exodus 35:2-3](#); [Leviticus 19:30](#); [Isaiah 56:2](#); [Jeremiah 17:21-27](#)
 - Other New Testament reference: [Hebrews 10:25](#)
 - Comment by Jesus: [Matthew 12:1-13](#); [Mark 2:23-27](#); [Mark 3:1-6](#); [Luke 6:1-11](#)
5. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- Reference: [Exodus 20:30](#); [Deuteronomy 5:16](#)
 - Other Old Testament reference: [Exodus 21:17](#); [Leviticus 19:3](#); [Deuteronomy 21:18-21](#); [Deuteronomy 27:6](#); [Proverbs 6:20](#)
 - Other New Testament reference: [Ephesians 6:1-3](#); [Colossians 3:20](#)
 - [Matthew 15:4-6](#); [Matthew 19:19](#); [Mark 7:9-13](#); [Luke 18:20](#)
 - Comment by Jesus: [Matthew 15:4-6](#); [Matthew 19:19](#); [Mark 7:13](#); [Luke 18:20](#)
6. Thou shalt not kill.
- Reference: [Exodus 20:13](#); [Deuteronomy 5:17](#)
 - Other Old Testament reference: [Genesis 9:6](#); [Leviticus 24:17](#); [Numbers 35:33](#)
 - Other New Testament reference: [Romans 13:9-10](#); [James 2:11](#)
 - Comment by Jesus: [Matthew 5:21-24](#); [Matthew 19:18](#); [Mark 10:19](#); [Luke 18:20](#)
7. Thou shalt not commit adultery.
- Reference: [Exodus 20:14](#); [Deuteronomy 5:18](#)
 - Other Old Testament reference: [Leviticus 18:20](#); [Leviticus 20:10](#); [Deuteronomy 22:22](#); [Numbers 5:12-31](#); [Proverbs 6:29](#); [Proverbs 6:32](#)
 - Other New Testament reference: [Romans 13:9-10](#); [Ephesians 4:28](#); [James 2:11](#)
 - Comment by Jesus: [Matthew 5:27-30](#); [Matthew 19:18](#); [Mark 10:19](#); [Luke 18:20](#)
8. Thou shalt not steal.
- Reference: [Exodus 20:15](#); [Deuteronomy 5:19](#)
 - Other Old Testament reference: [Leviticus 19:11](#); [Leviticus 19:13](#); [Ezekiel 18:7](#)
 - Other New Testament reference: [Ephesians 4:25](#); [Ephesians 4:31](#); [Colossians 3:9](#); [Titus 3:2](#); [Romans 13:9-10](#)
 - Comment by Jesus: [Matthew 19:18](#); [Mark 10:19](#); [Luke 8:20](#)
9. Thou shalt not bear false witness against thy neighbour.
- Reference: [Exodus 20:16](#); [Deuteronomy 5:20](#)
 - Other Old Testament reference: [Exodus 23:1](#); [Exodus 23:7](#); [Leviticus 19:11](#); [Psalms 15:2](#); [Psalms 101:5](#); [Proverbs 10:18](#); [Jeremiah 9:3-5](#); [Zechariah 8:16](#)
 - Other New Testament reference: [Matthew 5:37](#); [Matthew 19:18](#); [Mark 10:19](#); [Luke 18:20](#); [Romans 13:9-10](#);
 - Comment by Jesus: [Matthew 5:37](#); [Matthew 19:18](#); [Mark 10:19](#); [Luke 18:20](#)
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
- Reference: [Exodus 20:17](#); [Deuteronomy 5:21](#)
 - Other Old Testament reference: [Deuteronomy 7:25](#); [Job 31:24-28](#); [Psalms 62:10](#)
 - Other New Testament reference: [Romans 7:7](#); [Romans 13:9-10](#); [Ephesians 5:3-5](#); [Hebrews 13:5](#); [James 4:1-2](#)
 - Comment by Jesus: [Luke 2 15-34](#):
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What Would Jesus Do?

1Peter 2:21 says: For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. Doctrinally, Jesus shows us how to deal with problems of the flesh and problems with this world. Christ shows us how to mature spiritually and how to deal with spiritual problems.

Sections: [In General](#), [Blessings](#), [Correction](#), [Ministry](#), [Promises and Protection](#), [Teaching](#), [Witnessing](#), [What would Christ Do?](#)

This Study is not complete but has all of the entries which I plan to make based upon the Gospel of John.

In General:

- In [John 11:39](#) Jesus said, Take ye away the stone. This stone may have required more than one person to move, but even if one person could do it Jesus would not have done the job. God always requires us to do what we can and only after that does He do what we can't.
- In [John 11](#) Jesus raised Lazarus from the dead and. However, He made sure of the faith of Martha and Mary first. God does not need our faith to do His work but He has chosen to limit Himself to works which support the faith of the true believer. This is why it is so important to walk by faith. God gets more glory when we have more true Biblical faith.
- In [John 11:41-43](#) Jesus prayed to God the Father before He raised Lazarus from the dead and. The point which we see in His prayer is that He prayed out loud for the benefit of the people who were there. He did not need to pray to get permission because who to raise was His decision and not that of God the Father, which He made in a point to Martha just before this prayer when He said I am the resurrection, and the life. He did not need to pray to get the power from God the Father because He prayed Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. This means that Her had already prayed and there was complete agreement between Him and God the Father. He prayed for the benefit of others and the benefit for us is the example to always pray before doing anything even when you know that you are in the complete will of God.
- In [John 11](#): we are told that Jesus raised Lazarus from the dead. This displayed the power of God in His personal life and in His minister. In many places, within the gospels, Jesus is called the Son of God because He displayed the character of God. (In [John 1:12-13](#) we are told that we have the power, and are to become the sons of God.) In [John 12](#) we are told that the chief priests consulted that they might put Lazarus also to death (along with Jesus) because the people stopped following them, and their doctrine, to follow Jesus, and His doctrine. He did not dispute with them after initially explaining their error but displayed the power and character of God. In this example, we see that the proper response to hearing opposing doctrines which both claim to teach God's word is to see which side truly has the approval from God which is displayed by the character of God and the power of God in their personal life and in their ministry. We are to follow doctrine which causes people to become holy and righteous like God and we are to reject doctrine which makes excuses for people continuing to live in sin. Please see the note for [John 12:19](#), in the Book Study on the gospel of John, for more details.
- [John 12:23](#) through [John 12:28](#) form a single answer from Jesus when He was sought out by Greek Jews and knew that the Pharisees and chief priests were now determined to crucify Him. These sentences have several precepts which all saved are to believe and follow if they truly want eternal rewards when they get to Heaven. In these we see how Jesus dealt with the war between our flesh and our spirit and this is how we are supposed to deal with that war.

- In [John 14:10](#) Jesus gives us a direct relationship between God working through our life and the doctrine which we teach and live. The words, which we live by must match what God says if we want God to work in and through our personal life. Also, we see that God will work in and through the personal life of people who truly live and deliver God's words as opposed to the words of self, religion or this world. Thus, as we have seen in the epistles and elsewhere, we are not to look for numbers or any other worldly measurement but we are to look for the power of God in the life and ministry of a person if we want to determine if they truly are delivering the words from God.
 - In [John 18:10-11](#) we see Peter cut off the ear of a servant during the arrest of Jesus. Here, we see Jesus heal a man who came with the intention of greatly abusing Jesus and who may have done that in spite of his healing. We are told Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; in [Matthew 5:44](#) and [Luke 6:28](#) . Here we see Jesus doing what He preached even when He knew that the man He healed would be involved in His torture and crucifixion.
 - In [John 18:20-21](#) we see the high priest question Jesus in a way to get a reason to accuse Him, and/or His disciples. Jesus not only answer the high priest's questions about His doctrine but Jesus also told him how to verify what He said. This is how we are to answer someone looking for an argument. Not only are we to answer their questions the facts, but we are also supposed to give them the way to verify the facts.
 - In [John 18:20-21](#) we notice that Jesus did not answer about His disciples. A coward tries to include others in order to try and deflect part of the punishment . Jesus did not act like a coward.
 - In his answer, found in [John 18:20](#), we see three Steps. First, Jesus answered how he spake in the world. Next he spake about teaching to groups of the people in question. Finally He dealt with His private conversations. Thus we see a procedure going from the general to the specific. We also see this procedure used in Paul's epistles and other places within the Bible. This is a procedure which we should also follow.
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Blessings:

- The most important blessing to receive is salvation. [John 19:8-10-](#) we see that Pilate was finally concerned about the potential eternal consequences of his actions. However, when he questioned Jesus, Jesus gave him no answer. As explained in the Book Study on the Gospel of John, Pilate refused to humble himself and acknowledge his own inability and his need for s Saviour. Thus we see that Jesus refuses salvation to people who refuse to come to God with the attitude of heart which God demands. This truth applies to any blessing that we receive from God and it does not matter if we are a child of God or are not.
- In [John 19:8-10-](#) we see Pilate offered / threatened Jesus with physical blessings and / or punishment. Jesus answered that the spiritual was more important and more powerful than the physical. Here we see that if we want God's protection, provision and other blessings then we must keep the spiritual at the highest priority regardless of what is happening in our physical circumstances.
- In [John 11](#) Jesus deliberately waited until He was sure that Lazarus was dead and that the sisters were in pain over that death before He went there. Jesus allows suffering in this world in order to increase our eternal spiritual blessings.
- [John 12:28](#) through [John 12:32](#) we see God the Father speak from Heaven and say: have both glorified it (His name), and will glorify it again. As explained in the notes for those sentences, God will glorify (His name) again is followed by Jesus declaring His willingness to suffer in the flesh in order to do the service which God required. Since He is our example, this is the same attitude required by God in order for people to see God do miracles in their life.
- In [John 17:3-4](#) we have part of the last recorded prayer of Jesus. his was His prayer for all saved. In the sentences mentioned, Jesus said that He dedicated His life to doing the work which thou (God the Father) gavest me to do. Our sentences also tell us that He expected eternal spiritual rewards as a result. Many people claim that we should not serve God for the future rewards but only work to show out love of God. We definitely should show our love of God and should be thankful. However, that doctrine is a subtle claim that we should disobey the command of God and should, instead, seek the pride of boasting about our own love for God. The sentences mentioned here provide us the example from Jesus about what should be the main focus of our life and why it should be our main focus. Jesus got his motivations right and we should do the same. We should

work and obey God in order to get blessings, here and in eternity, and in order to avoid a punishment from God.

Correction:

- In [John 5:14](#) Jesus dealt with a man about sin that he had done in private even though the evidence of his sin was seen in public. Jesus deliberately avoided dealing with him while others were there. Unless someone sins publicly, we are to avoid public correction.
- In [John 5:16](#), through the end of the chapter, the Jews picked a doctrinal fight with Jesus about their rules on the sabbath. Since they chose a public forum for their fight with Jesus, He dealt with their error in public. We need to be careful about when and where we pick a fight.
- In [John 5:14](#), we see Jesus give a warning to a saved man to sin no more, lest a worse thing come unto thee. We are to warn everyone, especially the saved, about the consequence of sin before they do sin and receive those consequences.
- Many people claim that we should never judge. This is claimed by people who have been shown that they are wrong and, instead of getting right with God and correction their life, they deceive themselves and try to justify their sin. The note for [John 5:30](#) explains that we all judge and claiming otherwise makes us a self-deceived hypocrite. However, if we judge according to how God's Holy Spirit shows us in God's word what is right and what is wrong, then our judgment is just. We are to judge but are to do so with the right motivation and the right basis for that judgment.
- In [John 6:22](#) and continuing through the end of the chapter we have a lesson by Jesus where He said I am the bread of life. The physical cells of our body come from the things which we eat. What we eat has a controlling effect upon our body and our physical life. In this lesson Jesus was using symbolism to teach the spiritual lesson that His true disciples will have their physical life controlled by the spiritual influence of Jesus. These people had trouble accepting this lesson, and many stopped following Jesus because of it. Likewise, many religious people deceive themselves into thinking that they are Christians, but are not true Biblical Christians because they reject this lesson. In this account, which is a majority of this chapter, we see Jesus correcting the religious doctrine that people can claim to be truly Biblically saved and it not affect their physical life. In the '*Great Commission*' ([Matthew 28:18-20](#)) we read baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The word baptize means 'be spiritually identified with'. When people look at the life of a saved person they are to see the saved person 'be spiritually identified with' God the Father because His holiness and righteousness are evident for all to see in their physical life. They are to see the saved person 'be spiritually identified with' God the Son because His sacrifice and service are evident for all to see in their physical life. They are to see the saved person 'be spiritually identified with' God the Holy Spirit because His constant reproof and correction causes them to have an ever-changing life that is constantly becoming more like God. In John 6, Jesus reproved these people who insisted that they did not have to let salvation change their physical life.
- In [John 7:20](#) the Jews made a false accusation against Jesus as a distraction from the fact that they did not answer His true accusation against them. This is a common reaction from someone who is being corrected. Like Jesus did, we are to ignore the personal attack, not defend ourselves, and continue with the correction.
- In [John 7:24](#) we are told Judge not according to the appearance, but judge righteous judgment. What we actually have here is a commandment to Judge according to Biblical principles and this is the precept which we are to always use.
- In [John 8:3-11](#) we are told about the scribes and Pharisees accusing a woman of adultery so that they could attack Jesus unjustly and without cause and did so publicly. He responded by causing them to leave without revealing anything against them publicly. Thus, we see that we are to avoid harm and embarrassment to others, if possible, even when we are attacked unjustly and without cause.
- All of John Chapter 8 is religious argument between Jesus and the religious leaders of the Jews about authority and the basis of doctrine. In [John 8:48](#) the Jews finally realized that they were not going to win this fight, which they started, and resorted to character assassination when they said thou art a Samaritan, and hast a devil. This is an obvious lie and religious prejudice and it is explained in the note for this sentence within the Book Study on the Gospel of John. However, the point for this Study is that Jesus did not respond in kind but

answered their accusation with a simple I have not a devil and then simply stated the difference between how He lived, and honoured God, and how they lived and dishonoured God. When people start name calling and character assassination they prove that they have closed their minds and will not consider anything said. At this point, all that we can do is answer their false accusations with a simple denial and move on. We need the simple denial so that they can not claim that we admitted guilt by refusing to answer their accusation. However, we are only inviting further false accusations if we elaborate. Therefore, answer such accusations with only a simple denial and walk away.

- All of John Chapter 9 is about a single miracle where Jesus deals with doctrinal error. He deals with different groups of people differently and based upon their own reaction to the doctrinal error. Please see the Message called [Dealing with Doctrinal Error](#) for an overview message of this chapter.
- In [John 10:24-42](#) the Jews asked a couple of questions trying to hide the fact that they were making a false accusation and, in response, Jesus calls them on their false accusation and, effectively, calls them liars to their faces.
- Jesus rejected judgment according to class or human grouping. True Biblical judgment is personal and based upon personal character and deeds done. Please see the note for [John 10:34](#) for a detailed explanation of this truth.
- In most of John 10 we have an account of a disagreement between Jesus and the lost religious Jews. Then in [John 10:39-40](#) we read Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. Sometimes, that is the best that you can do. Jesus avoided them until the time and circumstances which God the Father set for His crucifixion. This is why we need to have a close walk with God and be sensitive to the leading of the Holy Spirit. Sometimes we need to '*take a stand*' and sometimes we need to walk away. Only God's Holy Spirit can tell us when to do each.
- In [John 10:39-40](#) we read but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. Please notice that he did not go back to where His physical family lived because they were not saved, at that time, and did not believe Him. Elsewhere we read that He did not many mighty works there because of their unbelief ([Matthew 13:54-58](#); [Mark 6:1-6](#)). Rather than going and fighting with people who refused to believe, He went where He could have peace while He communed with God. Some people insist that we have to keep trying to convince the unbeliever but our sentence demonstrates that when someone clearly has closed their mind, we are to leave them alone until God gets them ready to listen.
- In [John 10:41](#) we read how some people believed Jesus even though the religious leaders, and most of the people, rejected His message. Thus, we see that we are not to be discouraged by rejection, nor are we to be discouraged by how many reject us, but are to take encouragement from those who do truly accept the message from God.
- In [John 12:4-5](#) we see the response from Jesus to people wrongly criticizing Mary for her worship of Him. What we see in these accounts is that Jesus rebuked His disciples but did not correct them, nor instruct them, while in public. However, He gave a more subtle rebuke to the Pharisees, and instructed them in public, because they sinned in public by setting up this supper just so that they could trap Jesus. Thus, we see two different responses from Jesus based upon the motivations of the people involved. On the surface, it would seem that the Pharisees made less of an offence. However, their plan was the greater long-term problem because it challenged the authority of Jesus. Please use the link to see the note in the Study on the gospel of John for more details on this difference.
- In [John 18:10-11](#) we see Peter cut off the ear of a servant during the arrest of Jesus. While his intentions were good, he tried to do God's work the wrong way. In these sentences we see that Jesus instructed Peter but did not rebuke him. This is the correct way to deal with someone who has the correct attitude of heart but takes the wrong action.
- In [John 20:25-31](#) we see Jesus deal with Thomas who had declared I will not believe before the entire assembled church.. That account also tells us that Jesus corrected him publicly, in front of the entire church. Then, in [John 21](#) we see Jesus deal with disciples who left the ministry to go fishing. Since Jesus met them on the shore, and not in the upper room, He obviously wanted this meeting to be private and only with the disciples who had gone fishing. Thus, we see that how we do correction is dependent upon how the wrong was done.
- In [John 21](#) we see Jesus deal with Peter over his denial. He also dealt, indirectly, with the other disciples who were with Peter. Jesus did not let things sit and fester until Peter became bitter and ruined. He also used

indirection to correct disciples who had not done sin but had turned away from God's plan and path for their life.

- in [John 21:15](#) through [John 21:18](#) we see Jesus administer correction to Peter. [John 21:17](#) says that Peter was grieved. This shows a change of attitude in his heart. Jesus did not stop administering correction until He saw evidence of a change of attitude, which is what the Bible tells us to do when we apply correction. Also, [John 21:18](#) has the explanation from Jesus as to why He applied correction. When we correct someone, we are supposed to explain to them how the correction will help them personally.
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Ministry:

- [John 1:10-12](#) tells us that even though Jesus was rejected by His own people, He still ministered to all because of the few who would receive him. God wants us to continue to minister regardless of circumstances and regardless if results which we see. This is part of living by faith. Abraham has not yet received all of his promises even though he remained faithful and is our Biblical example to follow.
- Jesus set aside all of His glory and power in order to come to this world and die to pay for our sins and also to teach us how to live in a way which brings glory to God ([John 1:1-18](#)). He did this for the joy that was set before him [Hebrews 12:2](#). We are to keep our eyes on the promise of eternal reward and not regard circumstances which we have to endure.
- In [John 1:37-51](#), [Mark 1:16-20](#) and [Luke 5:1-11](#) we read about Jesus calling the disciples who would later become Apostles. In these accounts we see Jesus testing their commitment when they were called and before giving them promises of future blessings. Also, note that He did give them an idea of what they would receive for their commitment. We need to test and verify promises which people make before we accept them. Further, we need to reward those promises once we accept them.
- In [John 5:19-22](#), we see Jesus give the credit to God the Father for everything which He did. God the Father provided the power and the plan for everything which He did. Likewise, a true '*man of God*' will give credit to God for everything which God does through the '*man of God*'.
- In [John 5:19-22](#), we see Jesus claim that He had greater power and authority, than the religious people had based upon His relationship with God the Father He also claimed greater power and authority from God the Father because He displays God's true character to the world. Thus, we see that the more that we truly represent God's character to this world, the more power and authority we can get from God.
- In [John 6:61-71](#), we see Jesus separating true believers from people who have a false profession. We also see Him drive away those who have a false profession. Thus, God believes that a small church full of true believers is preferable to a large church with a mixed multitude of believers and false professors. In John 6 we see a disagreement between Jesus and some disciples. In [John 6:66](#) we read: From that time many of his disciples went back, and walked no more with him. Jesus literally drove off people who refused to walk by faith. In [John 6:32](#) He accused them of only seeking to fill their bellies the easy way. In [John 6:27](#) He told them: Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. Simply put: Jesus deliberately ran off people who wanted all of the advantages of being a church member but who refused to work in God's kingdom.
- In [John 6:71](#) we see that Jesus let Judas Iscariot stay even while causing others to leave. He did not force anyone to leave but put them in a position where they had to leave to stay knowing, beyond a shadow of doubt, that they were being a hypocrite. Judas Iscariot chose to stay and live a lie. If someone has a Judas in their ministry they are to leave them with the knowledge that God has a plan for them and that God will protect all others within the ministry who are truly seeking God. The Judas may be there to get truly saved. The Judas may be there to separate true disciples from the liars. There may be another reason and the minister may not ever know what God's reason is. However, the minister is to follow the example of Jesus and leave the Judas alone.
- **Classes of people:** We see Jesus dealing with different classes of people different ways. However, the classifications of people that Jesus used were not race or national origin or what the world uses but were according to their relationship to God and His word.

- In [John 3](#) we see Jesus dealing with a lost religious person who was truly seeking the truth. Jesus answered his questions but did not demand that he make a profession before he could think about the answers.
- In [John 4](#) Jesus dealt with the Samaritan woman and others in her city. They represented people that our culture and religion tell us to ignore. Jesus dealt with her within her culture and did not require her to accept His culture like many missionaries mistakenly do.
- In [John 5](#) Jesus dealt with the religious Jews about their religious being added to the word of God and actually being made more important than the work of God. That is: the religious Jews had a fit over a miraculous healing on the sabbath. Jesus used the truth of the Bible and their own laws and traditions and knowledge of John the Baptist to show them the error of their religion. The context makes it clear that they rejected His message and He left them instead of arguing. After giving them truth He left them to the judgment of God for rejecting the truth.
- In [John 6](#) we read about Jesus dealing with people who want to claim salvation for the blessings but are too lazy to work in God's kingdom. These people are the early representatives of people who cry '*It's all grace with no work*' and believe the lie which is called the '*Health and Welfare Gospel*'. This chapter teaches that the truly saved will have a changed physical life and that the change is due to the influence of Jesus
- In [John 7](#) we see the family of Jesus being disrespectful to Him and we see Jesus dealing with lost religious people who think they are saved and whom He hopes to lead to true Biblical salvation.
- In [John 8](#) we see the conflict between Jesus and the Pharisees, with other Jewish religious leaders, come to open conflict. The Pharisees, with other Jewish religious leaders, keep looking at things from a physical religious perspective and refusing to understand things from a spiritual perspective. This is the basic attitude of lost religious leaders and we see how Jesus dealt with them.
- In [John 9](#) we read about Jesus healing a man who was born blind to prove that He had the power of God. This is the true evidence we are to look for when someone claims to be a man of God. of course, lost religious people claim positions and recognitions from men give the ultimate authority. In this chapter we see how Jesus dealt with this argument over authority.
- In [John 10](#) we learn what '*A true relationship with Jesus Christ*' is like and how to separate the true professors from false ones. All saved are to learn this in order to avoid doctrinal error taught by religious leaders who have a false profession.
- In [John 11](#) we see Jesus raise Lazarus from the dead and teach that He is the resurrection. In the chapter we see Mary anoint Jesus for His death because she received understanding that other saved people, who were there for the same lesson, did not receive. In this chapter we see that the level of understanding which we receive is dependent upon our relationship with Jesus and how much time we are willing to '*sit at His feet to learn*'.
- In [John 11](#) we see the account of Jesus raising Lazarus from the grave. In the early part of the chapter we read that the disciples were concerned because Jesus would have to go where the Jews were trying to capture and kill Him. We also see that He went anyway and trusted God the Father to protect Him. In this account we see that the threat of personal danger should not keep us from doing God's will, especially when it involves helping another believer.
- In [John 11:28](#) we see that Martha called her sister Mary secretly to Jesus and told her that it was a personal call. This was after Lazarus had died and before Jesus dealt with Mary about the death. By this we see that there are times that we should try to deal with someone privately and personally, especially when they are hurting. Please see the notes of that account in the gospel of John for more details.
- In [John 14:30-31](#) Jesus says it is time for '*little talk and much action*'. Anyone who never gets to the point of '*shut up and get busy doing*' is not following His example in these two sentences.
- In [John 14:31](#) Jesus tells us that part of the reason why Jesus did what He did, including keeping His mouth shut and going to the cross and all of the other suffering as a sheep to the slaughter ([Isaiah 53:7](#); [Jeremiah 11:19](#); [Acts 8:32](#)) was that the world may know that I love the Father. [2Timothy 3:12](#) says Yea, and all that will live godly in Christ Jesus shall suffer persecution. When we suffer persecution, we are expected to follow the example of Jesus in this sentence and accept it with His human spirit as a witness to the world that we love Christ Jesus.
- In [John 20:14-17](#) Jesus appeared after His resurrection to Mary Magdalene and used her as His messenger to the people who loved Him. Here we see Jesus send a message of comfort when He was delayed in His personal appearance to those who loved Him. We should always try to help others avoid worry when we can do so.

Promises and Protection:

- Jesus kept every promise that He made or will keep the promise in the future. People misunderstand these promises for a couple of reasons. One is that God determines when and how He fulfills promises and people assume that they can dictate these details. Another reason for misunderstanding is that people '*claim*' promises which were not given to them. For example, the doctrine '*Every promise in the book is mine*' is absolutely wrong. Promises made to the Jews can not be claimed by others. In addition, promises made to people personally (John 1:50) can not be '*claimed*' even though we can expect God to do something similar for us if we do the same thing as was done to receive the promise. Bottom line: we need to be careful about promises which we '*claim*'. In addition, we need to be very careful about promises which we make and be sure to fulfill any promise which we make.
- In [John 2:1-11](#) we read about the first miracle done by Jesus. In the account Jesus called His mother woman. This lets us know that he treated her, in this account, like God treats all of His children. From this account we see that God always tests the attitude of our heart before giving a blessing. In this account, Jesus received glory. We need to have a heart attitude of being willing to do whatever God demands and plan on being sure to give God glory then we ask for a blessing. These two things are critical requirements of a proper heart attitude when asking for a blessing.
- In [John 7:30](#) we read Then they sought to take him: but no man laid hands on him, because his hour was not yet come. God the Father protected Jesus from people who sought to kill Him until it was time for Him to die. We also can see this truth in other places within the Gospels. Likewise, God the Father will protect any saved person who is really doing the will of God the Father for as long as they are doing the will of God the Father and while it is not yet time for them to die. However, saved people who are not doing the will of God the Father should expect God the remove His protection. This is taught in other places within the Bible. Also, this loss of protection happens most quickly and assuredly when we refuse to submit to our God-given authority.
- In [John 8:3-11](#) we are told about the scribes and Pharisees accusing a woman of adultery so that they could attack Jesus unjustly and without cause and did so publicly. After He caused them to leave, He asked the woman where her accusers were, thereby forcing her to acknowledge what He had done for her and acknowledge that it took the power of God to drive away her accusers. God wants us to publicly acknowledge when He does things for us so that we will have a thankful attitude but also so that others will know that they can go to God in time of need. This leads to more people being saved, which is God's ultimate goal.
- When Jesus was arrested ([John 18:8](#)), the people came with a large band who came armed and, apparently, expected resistance and people trying to scatter. Then the next few sentences, within the Gospel, tell us that Peter almost caused a big fight anyway. However, Jesus also prevented a reaction to Peter's action. The lesson is to remain calm, regardless of circumstances, and act in a way which minimizes problems for other of God's people.
- The Roman soldiers mocked Jesus as reported in [Matthew 27:27-31](#), [Mark 15:16-20](#) and as reported in [John 19:2](#). This was after Pilate declared Jesus to be innocent. They also beat Him until He no longer looked human and He was rejected by His own people who demanded that He be crucified. In all of this He said and did nothing. This is how we are to act when treated wrongly if we want God to judge the people who treat us wrongly. If we act, then God lets the wrong go with only our actions as punishment.

Teaching:

- In [John 3:10](#) we see Jesus point out the failure of teaching '*pat answers*' to religious questions. Instead, as that note explains, Jesus taught methods for people to think for themselves and to use their own mind to find the answers that they needed.
- In [John 3:12](#) we see the principal of how to use the '*Natural Law*', which was truly established by God, to learn and teach about spiritual things. Please see the note for that sentence, in the Book Study on the gospel by John, for more details.

- In [John 3:12](#) we see the principal that we need to be able to separate truth from error within the things which we know and understand before we can use the same principals to separate truth from error in spiritual matters.
- In [John 4:13-14](#) and [John 6:27-58](#) Jesus talks about the same basic doctrine but in one case He uses bread and in the other He uses water as a symbolic type for teaching the same spiritual truth. That spiritual truth is that only what Jesus provides can truly meet our needs and satisfy our soul. Please see those sentences and the entire related sections and all of the associated notes for more detail on this doctrine.
- In [John 7:23](#) Jesus asked a question, which He often did. The question was to try and get His audience to think instead of just reacting emotionally and spouting prior religious indoctrination.
- In [John 8:3-11](#) we are told about the scribes and Pharisees accusing a woman of adultery so that they could attack Jesus unjustly and without cause and did so publicly. After He caused them to leave, He dealt with the woman and the context indicates that she received true salvation. When that happened, Jesus told her go, and sin no more. What we see here, as an application, is that if someone has a profession which involves sin, when they get saved they are to go, and sin no more.
- In [John 11](#) we see Jesus letting His disciples experience sorrow and confusion before He performs a miracle of raising Lazarus from the dead. This is because He had a spiritual lesson to teach them which they could not truly understand, nor appreciate, until after they had the personal experience. When God does something which makes no sense to us, we should expect that He is trying to teach us a spiritual lesson and stop trying to figure out what He is doing from the perspective of this world.
- In [John 13](#) we see Jesus humble Himself to wash the feet of the disciples. He did this as a deliberate example of love for us to follow. Here we see Him teaching by example and we have a lesson that He expects all of His followers to also do.
- In [John 13](#) we also see Jesus act before He explains His actions. As always, Jesus acts in a way to make people think. Many preachers have pointed out that God will use almost any type of person except as lazy person. We all tend to be intellectually lazy.
- [John 13:2-10](#); [John 12:16](#); [John 16:12](#) and many other places in the Bible teach that understanding coming after an experience which provides the understanding. A simple illustration is that no woman can truly understand birth before the experience. Therefore, there are times when we must teach people a truth and tell them that they will not understand until after the experience but they must be willing to have the experience, without understanding, or they will never receive the understanding. This truth especially applies to spiritual lessons which require the Holy Spirit working in our life for us to receive spiritual understanding. However, God does not take away our free will but demands that we walk / live by faith. Therefore, the Holy Spirit does not work in our life until after we obey without understanding (obey by faith).
- In this section Jesus is showing His disciples how to act in the flesh to demonstrate a spiritual truth. While some churches practice '*foot washing*', it can become just a religious ceremony like the '*Lord's Supper*' is in many so-called churches. When we see or practice something that is meant to represent a spiritual truth, we need to be sure that everyone understands the spiritual significance of it.
- In [John 13:2-10](#) Jesus is showing His disciples how to act in the flesh to demonstrate a spiritual truth. While some churches practice '*foot washing*', it can become just a religious ceremony like the '*Lord's Supper*' is in many so-called churches. When we see or practice something that is meant to represent a spiritual truth, we need to be sure that everyone understands the spiritual significance of it.
- In [John 13:12](#) Jesus starts to explain the symbolic spiritual doctrine which is related to the physical symbolic act He did with '*feet washing*'. Before He started the explanation, He first put on His garments and was set down again. He did this in order to signify that He was switching roles. We see that in what He says in the next sentence within the gospel of John. There is a major doctrinal difference between how the Bible uses Jesus and how it uses Lord. Please notice that this change in roles is so important that He does not just change clothes and change physical position, but He deliberately says this sentence to make them consciously aware of His changing roles. A lot of people think it is foolish for a pastor to wear dress clothes when he preaches. A lot of people object to '*wearing their Sunday best to church*'. A lot of people object to the truth of the lesson which we have here. However, that does not change the truth that clothes are part of our mode of presentation and our mode of presentation affects the way that people listen and consider what we are presenting. Therefore, we always want to make our appearances the best we can when we represent God and God's message. The bottom line is that it is important that we consider our mode of presentation when we teach because it affects the mental attitude of our listeners.

- [John 13:8](#) is in the middle of a conversation between Jesus and Peter. This is an example of the typical saved person reacted to what he did not understand but was too proud to admit that lack of understanding. In the immediately prior verse, Jesus had said that they could not understand what He did. However, Peter, like a lot of saved people, reacted before he thought. Jesus didn't get mad or speak harshly with Peter but told him, and us, an important spiritual truth in a gentle way.
 - In [John 13:33](#) Jesus tells His disciples that he is going to die soon. However, He says it in an abstract way that they can not understand unless they think about it first and accept a truth that they had earlier refused to accept. When people close their mind to the truth, Jesus continued to tell them the truth but used terms that could be easily misunderstood. That way He still fulfilled His obligation to tell them the truth while avoiding a pointless argument with a closed mind.
 - In [John 18:36](#) through [John 18:38](#) Jesus is talking with Pilate during His trial. In these sentences they are talking about Jesus being a (lower-case, human) king. At this time Jesus says: for this cause came I into the world. As explained in the notes within the Book Study on the Gospel of John, other places in the Bible give us other reasons, but this reason relates to the concerns of Pilate. Jesus did not bring up other reasons because they did not relate to the current discussion and could lead to a distraction. We should, likewise, avoid distractions while teaching and discussing important things. That is: stick to the main subject.
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Witnessing:

- In [John 4:4](#) through [John 4:26](#) we see how Jesus led the woman of Samaria to salvation. At that time, He was tired, thirsty, hungry and dealing with a hostile person. In this example He shows us that we are to witness under any circumstances. He also shows us how to witness under these circumstances by how He does it in this account.
- In [John 6:35-40](#) and in [John 6:47-51](#) and in [John 6:53-58](#) we have three different explanations of the saying I am the bread of life. When people did not understand the explanation one way, Jesus tried another until it was obvious that the problem was a closed mind which refused to allow God's word to correct their beliefs. We also should try different ways of witnessing but not continue when it becomes obvious that the person refuses to honestly listen and consider what is being said.
- Throughout the answers that Jesus gives in [John 6](#) we see Him speak from a spiritual perspective and using symbolic terms. He refused to explain things in a way that made it easy for the natural man to understand using the wisdom of this world / man. This made it hard for these people to argue, even though they objected to what He told them. At the end of the chapter He told them how to figure out what He said, but the closed-minded people would not do what He said. What some people have a hard time understanding is that it is not our job to force people to believe Bible truth when they don't want to think about God's truth. They were given the truth and if they refused to believe it they brought condemnation upon themselves. However, when anyone showed even the slightest effort to understand the truth, then Jesus made it easy to understand. Therefore, the soul winner is to pay attention to his audience. He is to preach the gospel to every creature ([Mark 16:15](#)), But he is only required to clarify things for the person who is willing to consider God's truth. If someone insists upon having a closed mind then we are to let them have it and not take away their free will by trying to force the truth upon them. We are to tell them the truth, so that they condemn themselves by rejection the truth, but we are not to force clarity upon a closed mind.
- [John 7:6](#) through [John 7:9](#) provide the answer from Jesus to His physical family (half brothers and sisters) telling Him to do something which would endanger His life. When true Biblical Christians act like Christ they cause the world to hate them, as explained in this section. They also, usually, upset lost family members, like Jesus did. Here we see how to deal with haltered from physical family due to our living righteously.
- In [John 7:8-10](#) we see that Jesus waited until the right time to do the will of God the Father. Going on in this account we see that Jesus also did God the Father's will the right way. In particular, [John 7:10](#) tells us how He went to the feast and the rest of the chapter tells us how He testified and how His testifying the right way protected Him in those circumstances. Thus, we see the importance on waiting until God's time and of doing God's will in God's way. In [John 7:8](#) we see Jesus tell His lost physical family to deal with a religious ceremony one way while He personally dealt with it another way. There will be times when a saved person can not attend

religious ceremonies with lost physical family and there will be times that they can attend such but must still act differently from their lost physical family.

- [John 7:10](#) says not openly, but as it were in secret. Many people claim that we are not being true if we hide something. However, since God keeps secrets until the right time, that claim is false. The fact is that there are circumstances where revealing everything causes harm and we are to avoid causing harm to others. Thus, we see that a true Biblical Christian will ignore danger to self, while trusting God for protection, while considering harm to others when deciding what to reveal and when to do so.
 - [John 7:11](#) says Then the Jews sought him at the feast, and said, “[Where is he?](#)” As the note for that sentence, in the Book Study on the Gospel of John explains, the Jews sought him at the feast because all religiously obedient Jews would attend and they knew that Jesus would be there even when threatened with death. (The first sentence in the chapter says that the Jews sought to kill Him.) How many others would do what is obedient to God when facing death threats? Yes, many would claim to do right, but how many would really walk into such a situation?
 - In [John 8:14](#) through the rest of the chapter Jesus speaks spiritual truths and shows the unbelieving Jews how the Bible supports the truths which He tells them. They keep rejecting what Jesus tells them but they can not deny that the scripture, which they know, says what Jesus tells them nor can they deny that it supports what He tells them. The point is that, when we witness, even if people reject the truth, we are to back our witness with evidence which comes from God and which they know comes from God. In our reference, Jesus uses the Bible. However, when people do not know the Bible we can use nature and the witness that it provides about God. That way, whether they accept or reject our witness, they know that they accepted or rejected truth which came from God and that they did not just accept or reject a message from '*just another man*'.
 - In [John 9:1](#) we have the start of an account where Jesus cured a man born blind. Here we see that Jesus paid attention to the circumstances surrounding Him and took advantage of those circumstances in order to do more for the kingdom of God and to provide a witness within this world.
 - In [John 9:35-38](#) we see Jesus save the man who was born blind. Jesus first verified his heart attitude. He was not willing to make a promise of salvation to anyone who had a wrong heart attitude as shown by His condemning the Jews. However, after verifying this man's heart attitude, Jesus gave a very clear and simple statement of what was required for true salvation.
 - In [John 10:19](#) we read There was a division therefore again among the Jews for these sayings. As the note for that sentence explains, Jesus told the truth even when it upset the religious people.
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What Would Christ Do?

- [1Peter 2:21](#) says: For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. This sentence has many points which are detailed in the Book Study on 1Peter. As our example Christ:
 - suffered for those who did Him wrong (suffered for us)
 - lived a sinless life (did no sin)
 - avoided the non-sin weights (neither was guile found in his mouth:)
 - responded with love instead of negative emotions (when he was reviled, reviled not again)
 - avoided anger and violence (when he suffered, he threatened not)
 - trusted God to determine how to deal with those who did wrong (but committed himself to him that judgeth righteously:)
 - paid the debt of others (Who his own self bare our sins)
 - taught others to stop sinning (that we, being dead to sins)
 - taught others how to life righteously (, that we...should live unto righteousness)
 - paid the debt of immature so long as they were learning (by whose stripes ye were healed)

Our next sentence in 1Peter tells us that Christ did this to bring us back to following Him. The main focus of our life is to get people to follow Jesus Christ.

Verses on John the Baptist

By Gospel

Matthew

- [3](#) John's basic message.
- [3:13-17](#) Jesus is baptized by John the Baptist
- [4:12-17](#) Jesus started preaching Repent when he heard that John was in prison
- [9:14-17](#) John's disciples asked Jesus why they fasted and the disciples of Jesus did not
- [11:1-19](#) John sent from prison and asked Jesus if He was the Christ
- [14:1-13](#) Herod thinks that Jesus is John and remembers beheading John
- [16:14](#) And they said, Some say that thou art John the Baptist:
- [16:28 - 17:13](#) Mount of Transfiguration with Elias and Jesus says that John the Baptist has the spirit of Elias
- [21:23-46](#) Jesus challenges the religious leaders about John's Baptism

Mark

- [1:1-11](#) John's basic message.
- [1:9-11](#) Jesus is baptized by John the Baptist
- [1:14-15](#) Jesus started preaching Repent when he heard that John was in prison
- [2:18-22](#) John's disciples asked Jesus why they fasted and the disciples of Jesus did not
- [6:14-32](#) Herod thinks that Jesus is John and remembers beheading John
- [8:28](#) And they answered, John the Baptist
- [9:1-13](#) Mount of Transfiguration with Elias and Jesus says that John the Baptist has the spirit of Elias
- [11:27-33](#) Jesus challenges the religious leaders about John's Baptism

Luke

- [1:5-25](#) Preparation of the parents of John the Baptist
- [1:39-80](#) Visit by Mary and birth of John the Baptist
- [3:1-22](#) John's basic message.
- [3:21-22](#) Jesus is baptized by John the Baptist
- [5:33-39](#) John's disciples asked Jesus why they fasted and the disciples of Jesus did not
- [7:18-35](#) John sent from prison and asked Jesus if He was the Christ
- [9:7-9](#) Herod thinks that Jesus is John
- [9:19](#) They answering said, John the Baptist
- [9:27-36](#) Mount of Transfiguration with Elias and Jesus says that John the Baptist has the spirit of Elias
- [11:1](#) Lord, teach us to pray, as John also taught his disciples
- [16:15-31](#) Jesus declares that the Old Testament is until John

John

- [1:6](#) , [15-40](#) John's basic message
- [1:32](#) Jesus is baptized by John the Baptist
- [3:22-36](#) John declares that he is not Christ and is less than Jesus
- [4:1-3](#) Jesus made and baptized more disciples than John
- [5:32-37](#) John is a witness of Jesus
- [10:31-42](#) John is a witness of Jesus

Sequential

1. Preparation of the parents of John the Baptist Luke [1:5-25](#)
2. Visit by Mary and birth of John the Baptist - Luke [1:39-80](#)
3. John's basic message - Matthew [3](#); Mark [1:1-11](#); Luke [3:1-22](#); John [1:6](#), [15-40](#)
4. John declares that he is not Christ and is less than Jesus Matthew [11:2-3](#); Luke [3:15-17](#); John [1:7-10](#), [20-21](#), [25](#); [3:22-36](#).
5. Matthew [3:13-17](#) and Mark [1:9-11](#) and Luke [3:21-22](#) and John [1:32](#) - Jesus is baptized by John the Baptist. Please see the note for Matthew [3:13](#) under [Jesus](#) and other verses noted there for details on this incident and for baptism as covered in this study
6. Jesus made and baptized more disciples than John - John [4:1-3](#). Baptize means ' *identified with* '. Please see the note for John [1:25](#) under [Christ](#) for a reference to where Baptize is used in the Bible.
7. Jesus started preaching Repent when he heard that John was in prison - Matthew [4:12-17](#); Mark [1:14-15](#)
8. John's disciples asked Jesus why they fasted and the disciples of Jesus did not - Matthew [9:14-17](#); Mark [2:18-22](#); Luke [5:33-39](#)
9. John sent from prison and asked Jesus if He was the Christ - Matthew [11:1-28](#); Luke [7:17-35](#);
10. Herod thinks that Jesus is John and remembers beheading John - Matthew [14:1-13](#); Mark [6:14-32](#); Luke [9:7-9](#);
11. They answering said, John the Baptist - Matthew [16:14](#); Mark [8:28](#); Luke [9:19](#);
12. Mount of Transfiguration with Elias and Jesus says that John the Baptist has the spirit of Elias - Matthew [16:28](#) - [17:13](#) and Mark [9:1-13](#) and Luke [9:27-36](#)
13. Lord, teach us to pray, as John also taught his disciples - Luke [11:1](#)
14. Jesus declares that the Old Testament is until John - Luke [16:15-31](#)
15. John is witness of Jesus John [5:32-37](#)
16. John is witness of Jesus John [10:31-42](#)
17. Jesus challenges the religious leaders about John's Baptism - Matthew [21:23-27](#) and Mark [11:27-33](#) and Luke [20:1-7](#). The parable in Matthew [21:33-44](#) and Mark [12:1-12](#) and Luke [20:8-19](#) was given in response to this challenge.