



The  
**Book**  
of John



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The Book of John, the fourth Gospel in the New Testament, offers a distinctive and profound account of the life, teachings, and divine nature of Jesus Christ. Unlike the Synoptic Gospels (Matthew, Mark, and Luke), which emphasize Jesus' parables, miracles, and actions, John's Gospel focuses on the identity of Jesus as the Son of God and the incarnate Word. The Gospel of John presents a theological and poetic narrative that deeply explores themes of light, truth, life, and love, offering insights into Jesus' divine relationship with God the Father and the promise of eternal life for all who believe.

Authored by John, one of Jesus' closest disciples, this Gospel is written from the perspective of an eyewitness who knew Jesus intimately. John often calls himself "the disciple whom Jesus loved," and his account reflects this close, personal relationship. Throughout the Gospel, John uses symbolic language, metaphors, and "I Am" statements to reveal Jesus' identity as both fully human and fully divine, the Savior of humanity. For instance, Jesus refers to Himself as the "Bread of Life," the "Light of the World," the "Good Shepherd," and "the Way, the Truth, and the Life," emphasizing His essential role in fulfilling God's plan of salvation.

John's Gospel is structured around seven miraculous signs performed by Jesus, each illustrating His authority and divine mission, as well as His teachings and discourses, such as His conversation with Nicodemus on the necessity of being "born again" and the Bread of Life discourse. These signs and teachings underscore the central message of the Gospel: that Jesus is the Messiah, the Son of God, who grants eternal life to those who believe in Him. The Gospel culminates in Jesus' crucifixion and resurrection, where His ultimate sacrifice and victory over death reveal His love and promise of redemption.

The purpose of John's Gospel is explicitly stated near its conclusion: "But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in His

name” (John 20:31). This Gospel invites readers into a deeper understanding of Jesus' nature and mission, challenging them to place their faith in Him for the promise of eternal life. Through its emphasis on belief, relationship, and love, the Gospel of John provides a spiritual and theological depth that continues to resonate with readers and believers across the ages.

## **CHAPTER 1:**

### **Verse Commentary on John 1:1-5 (KJV)**

#### **John 1:1 - “In the beginning was the Word, and the Word was with God, and the Word was God.”**

This opening verse establishes the pre-existence of the Word, which is identified as Jesus Christ. The phrase “In the beginning” echoes Genesis 1:1, indicating that before creation itself, the Word existed. This emphasizes that Jesus is not a created being but has always been in existence. The repetition of “the Word” signifies its importance in understanding God’s revelation to humanity. The statement “the Word was with God” indicates a relationship between Jesus and God the Father, suggesting both distinction and unity within the Godhead. The final clause, “and the Word was God,” affirms the divine nature of Jesus, establishing Him as fully God.

#### **John 1:2 - “The same was in the beginning with God.”**

This verse reinforces what has already been stated in verse one. It reiterates that this Word—Jesus—was not only present at creation but also had an intimate relationship with God from eternity past. The use of “the same” connects back to “the Word,” emphasizing continuity in identity and purpose.

#### **John 1:3 - “All things were made by him; and without him was not any thing made that was made.”**

Here, John asserts that all creation came into being through Jesus (the Word). This highlights His role as Creator and underscores His authority over all things. The phrase “without him was not any thing made that was made” emphasizes that nothing exists apart from Him, affirming His centrality in both creation and existence.

#### **John 1:4 - “In him was life; and the life was the light of men.”**

This verse introduces two significant concepts: life and light. “In him was life” indicates that Jesus is not only the source of physical life but also spiritual life—eternal life for humanity. The phrase “and the life was the light of men” suggests that this life brings illumination to human understanding, revealing truth amidst darkness.

#### **John 1:5 - “And the light shineth in darkness; and the darkness comprehended it not.”**

The imagery of light versus darkness is prevalent throughout John’s Gospel. Here, John states that this light (representing Christ) shines into a world filled with darkness (representing sin and ignorance). The latter part of this verse indicates a rejection or failure to understand this light by those who dwell in

darkness. This duality sets up a theme for conflict between belief and unbelief throughout John's narrative.

In summary, John 1:1-5 serves as a profound introduction to understanding who Jesus is—the eternal Word who existed with God from the beginning, who created all things, who embodies life and light for humanity, yet faces rejection from those enveloped in darkness.

### **Verse Commentary on John 1:6-10 (KJV)**

#### **Verse 6: “There was a man sent from God, whose name was John.”**

This verse introduces John the Baptist, a pivotal figure in the New Testament narrative. The phrase “sent from God” emphasizes John's divine mission and purpose. He is not merely a prophet or teacher; he is specifically chosen by God to prepare the way for Jesus Christ. This sets the stage for understanding John's role as a forerunner to the Messiah. His name being mentioned signifies his importance in God's plan of salvation.

#### **Verse 7: “The same came for a witness, to bear witness of the Light, that all men through him might believe.”**

Here, we see John's purpose clearly articulated: he came “for a witness.” The term “witness” indicates that John's role is to testify about Jesus, referred to as “the Light.” This metaphor of light symbolizes truth, revelation, and divine presence. The phrase “that all men through him might believe” underscores the universal scope of John's ministry—his testimony is intended for everyone, inviting all people to faith in Christ. It highlights the evangelistic aspect of John's mission.

#### **Verse 8: “He was not that Light, but was sent to bear witness of that Light.”**

In this verse, John clarifies his position relative to Jesus. He explicitly states that he is not the Light himself but rather a witness to it. This distinction is crucial; it prevents any misunderstanding about John's identity and mission. By emphasizing that he is merely a bearer of testimony rather than the source of light, John directs attention away from himself and towards Jesus. This humility reflects true servanthood in ministry.

#### **Verse 9: “That was the true Light, which lighteth every man that cometh into the world.”**

This verse identifies Jesus as “the true Light,” affirming His divine nature and role as the source of spiritual illumination for humanity. The phrase “lighteth every man” suggests that Christ's light has an inclusive reach; it shines upon all people who enter the world. This can be interpreted as an indication of God's grace and truth available to everyone, emphasizing that no one is excluded from receiving this light.

#### **Verse 10: “He was in the world, and the world was made by him, and the world knew him not.”**

This verse presents profound theological truths about Jesus' incarnation and His relationship with creation. The statement “He was in the world” affirms that Jesus entered human history as a real person. The subsequent clause “and the world was made by him” establishes His pre-existence and creative authority—Jesus is both Creator and creation. However, despite His intimate connection with

humanity (“the world”), it tragically notes that “the world knew him not,” highlighting humanity’s failure to recognize or accept Him when He came among them.

In summary, these verses collectively emphasize John’s role as a divinely appointed witness who points others toward Jesus—the true Light—who brings illumination and life but is often unrecognized by those He came to save.

### **Verse Commentary on John 1:11-15 (KJV)**

#### **John 1:11**

**“He came unto his own, and his own received him not.”**

This verse highlights the profound rejection of Jesus by His own people, the Jews. The phrase “his own” refers to both the land of Israel and the Jewish people who were chosen by God. Despite being their Messiah, He was not welcomed. This rejection is significant as it underscores a recurring theme in the Gospel of John: the contrast between acceptance and rejection of Christ. The term “received” implies more than mere acknowledgment; it indicates a warm welcome and acceptance that was absent from His own.

#### **John 1:12**

**“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”**

In stark contrast to verse 11, this verse introduces hope and promise. While many rejected Him, those who did receive Him were granted the right or power (“exousia”) to become children of God. This signifies a transformative relationship initiated through faith in Jesus’ name. The term “sons of God” emphasizes a new identity and familial relationship with God for believers, highlighting grace rather than merit.

#### **John 1:13**

**“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”**

This verse elaborates on the nature of this new birth. It clarifies that becoming a child of God is not based on human lineage (“not of blood”), personal effort (“nor of the will of the flesh”), or human decision (“nor of the will of man”). Instead, it is solely an act of divine initiative—“but of God.” This emphasizes God’s sovereignty in salvation and reinforces that spiritual rebirth is a supernatural work.

#### **John 1:14**

**“And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.”**

This pivotal verse encapsulates the doctrine of Incarnation—the Word (Logos) becoming flesh signifies God’s ultimate revelation through Jesus Christ. The phrase “dwelt among us” suggests that Jesus lived among humanity in a tangible way. The reference to “glory” indicates His divine nature visible in His earthly ministry. The description “full of grace and truth” highlights two essential attributes characterizing Jesus’ mission: grace representing unmerited favor towards humanity and truth embodying divine reality.

### **John 1:15**

**“(John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.)”**

In this verse, John the Baptist serves as a witness to Jesus’ preeminence. His testimony affirms Jesus’ superiority despite being born after him chronologically; John acknowledges that Jesus existed before him eternally (“for he was before me”). This reinforces Christ’s divinity and eternal nature while establishing John’s role as a forerunner who points others toward Christ.

In summary, these verses collectively illustrate themes central to John’s Gospel: rejection versus acceptance; divine initiative in salvation; incarnation; and recognition of Christ’s preeminence through witness.

### **Verse Commentary on John 1:16-20 (KJV)**

#### **John 1:16**

**“And of his fulness have all we received, and grace for grace.”**

This verse emphasizes the abundance of grace that believers receive from Christ. The term “fulness” refers to the totality of divine attributes present in Jesus. The phrase “grace for grace” can be interpreted as receiving one blessing after another, indicating a continuous supply of grace that builds upon itself. This suggests that as believers experience God’s grace, they are empowered to receive even more grace, leading to spiritual growth and maturity.

#### **John 1:17**

**“For the law was given by Moses, but grace and truth came by Jesus Christ.”**

Here, John contrasts the Old Covenant represented by the Law with the New Covenant brought by Jesus. The Law, given through Moses, served as a guide for righteousness but was limited in its ability to provide true redemption. In contrast, Jesus embodies both “grace” and “truth,” fulfilling the requirements of the Law while offering salvation through His sacrificial love. This highlights the transformative nature of Christ’s ministry compared to the previous covenant.

#### **John 1:18**

**“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”**

This verse asserts that no one has ever seen God in His full glory due to His divine nature. However, Jesus, referred to as “the only begotten Son,” reveals God to humanity. The phrase “in the bosom of the Father” indicates an intimate relationship between Jesus and God, suggesting that He is uniquely qualified to disclose God’s character and will. Through Christ’s life and teachings, believers gain insight into God’s nature.

#### **John 1:19**

**“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?”**

In this verse, John shifts focus to John the Baptist’s testimony about his identity. The religious leaders from Jerusalem seek clarification regarding John’s role as a prophet. This inquiry sets up a critical moment where John’s witness will pave the way for understanding who Jesus is. John’s humility in



addressing this question reflects his awareness of his mission as a forerunner rather than a messianic figure.

### **John 1:20**

**“And he confessed, and denied not; but confessed, I am not the Christ.”**

John’s response is clear and unequivocal; he openly admits that he is not the Messiah (the Christ). This statement underscores his role as a preparatory figure whose purpose is to point others toward Jesus rather than claim any messianic authority for himself. By denying being “the Christ,” John emphasizes that his ministry serves solely to direct attention away from himself and towards Jesus.

In summary, these verses collectively highlight key theological themes such as divine revelation through Christ, the transition from law to grace, and John the Baptist’s role in preparing people for Jesus’ coming.

### **Verse Commentary on John 1:21-25 (KJV)**

#### **John 1:21**

**“And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.”**

In this verse, the religious leaders are questioning John the Baptist about his identity. They refer to “Elias,” which is the Greek form of Elijah, a significant prophet in Jewish tradition who was expected to return before the coming of the Messiah (Malachi 4:5). John’s denial of being Elijah indicates that he does not fit their expectations of a literal return of the prophet. When they ask if he is “that prophet,” they are likely referring to the one prophesied by Moses in Deuteronomy 18:15-18, who would be like him and lead Israel. John’s response of “No” emphasizes his role as a forerunner rather than a prophetic figure in himself.

#### **John 1:22**

**“Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?”**

The religious authorities demand clarity from John regarding his identity because they need to report back to those who sent them. This question reflects their desire for a definitive answer about John’s role and authority. It highlights their skepticism and need for validation from established religious figures. John’s mission was not about self-promotion but rather pointing others toward Christ.

#### **John 1:23**

**“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.”**

Here, John identifies himself with a prophetic voice calling out in preparation for Jesus’ coming. He quotes Isaiah (Esaias), specifically Isaiah 40:3, which speaks of preparing a way for God’s arrival. This declaration emphasizes John’s humility and purpose; he sees himself as merely a herald announcing someone far greater than himself—Jesus Christ.

### **John 1:24**

**“And they which were sent were of the Pharisees.”**

This verse provides context about those questioning John; they were sent by the Pharisees, a prominent religious group known for strict adherence to Jewish law and traditions. Their presence signifies institutional authority and highlights potential conflict between established religion and John’s new message.

### **John 1:25**

**“And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?”**

The questioning continues as they challenge John’s authority to baptize without being recognized as either the Messiah or an important prophetic figure. Baptism was traditionally associated with repentance and purification; thus, these leaders are perplexed why John practices it if he lacks formal recognition from their religious hierarchy.

In summary, these verses illustrate a critical moment where John clarifies his identity and mission while confronting skepticism from religious authorities. His responses serve to redirect attention away from himself and towards Jesus Christ.

## **Verse Commentary on John 1:26-30 (KJV)**

### **John 1:26**

**“And John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.”**

In this verse, John the Baptist is responding to the religious leaders who have come to question him about his authority and the nature of his baptism. His statement “I baptize with water” indicates that his baptism is a physical act symbolizing repentance and preparation for the coming Messiah. The phrase “but there standeth one among you” introduces the idea that Jesus is present among them, although they do not recognize Him. This highlights a central theme in John’s Gospel: the failure of many to recognize Jesus as the Messiah despite His presence.

### **John 1:27**

**“He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.”**

Here, John emphasizes the superiority of Jesus over himself. The phrase “who coming after me is preferred before me” suggests that although Jesus will begin His ministry after John’s, He holds a higher status and authority. The reference to unloosing the latchet of His shoes signifies humility; in Jewish culture, this was considered a task reserved for servants. John’s acknowledgment of his unworthiness serves to elevate Jesus’ position as the Messiah.

### **John 1:28**

**“These things were done in Bethabara beyond Jordan, where John was baptizing.”**

This verse provides geographical context for John’s ministry. Bethabara (or Bethany) beyond Jordan was a significant location where many came to be baptized by John. This setting underscores the importance of John’s role in preparing the way for Jesus and situates his ministry within a specific historical and cultural framework.

### **John 1:29**

**“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”**

In this pivotal moment, John identifies Jesus as “the Lamb of God.” This title carries profound theological implications; it connects Jesus to sacrificial lambs used in Jewish worship and foreshadows His ultimate sacrifice for humanity’s sins. The phrase “which taketh away the sin of the world” indicates that Jesus’ mission extends beyond Israel to all humanity, emphasizing universal redemption.

### **John 1:30**

**“This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.”**

In this concluding verse of this passage, John reiterates his earlier point about Jesus’ preeminence. By stating “for he was before me,” John acknowledges Jesus’ eternal existence and divine nature. This assertion reinforces that while John may have begun his ministry first chronologically, Jesus existed prior to him in both time and essence.

Overall, these verses encapsulate John’s role as a forerunner to Christ while simultaneously highlighting Christ’s divine identity and mission.

## **Verse Commentary on John 1:31-35 (KJV)**

### **John 1:31**

**“And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.”**

In this verse, John the Baptist acknowledges his lack of prior personal knowledge of Jesus. Despite being relatives, John’s statement emphasizes that his recognition of Jesus as the Messiah came through divine revelation rather than personal acquaintance. His mission was to prepare the way for Jesus and make Him known to Israel. The phrase “made manifest” indicates John’s role in revealing Jesus’ true identity to the people.

### **John 1:32**

**“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.”**

Here, John testifies about a significant event during Jesus’ baptism. The descent of the Holy Spirit in the form of a dove serves as divine confirmation of Jesus’ identity as the Son of God. This moment is

crucial because it signifies God's approval and anointing of Jesus for His ministry. The imagery of a dove conveys peace and purity, reinforcing the nature of Christ's mission.

### **John 1:33**

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

In this verse, John reiterates that he did not recognize Jesus until God revealed Him through the sign of the Spirit's descent. The phrase “baptizeth with the Holy Ghost” highlights a key aspect of Jesus' ministry—He would empower believers through the Holy Spirit. This contrasts John's baptism with water, which symbolizes repentance and preparation for receiving Christ.

### **John 1:34**

**“And I saw, and bare record that this is the Son of God.”**

This declaration by John is pivotal; it identifies Jesus unequivocally as “the Son of God.” John's testimony serves as a foundational affirmation for those who would follow Christ. By proclaiming this truth publicly, John fulfills his role as a witness to Jesus' divine nature and mission.

### **John 1:35**

**“Again the next day after John stood, and two of his disciples;”**

This verse sets up a continuation from John's previous testimony. It indicates that John was persistent in his role as a witness to Christ even after declaring Him as “the Son of God.” The mention of “two of his disciples” suggests that there were followers who were learning from John and would soon encounter Jesus themselves.

In summary, these verses collectively emphasize John's role as a forerunner to Christ. They highlight key themes such as revelation, divine confirmation through signs (the Holy Spirit), and John's unwavering commitment to proclaiming Jesus' identity.

## **Verse Commentary on John 1:36-40 (KJV)**

### **John 1:36**

**“And looking upon Jesus as he walked, he saith, Behold the Lamb of God!”**

In this verse, John the Baptist directs the attention of his disciples to Jesus. The phrase “looking upon Jesus” indicates a moment of recognition and revelation. John identifies Jesus not merely by name but with a significant title: “the Lamb of God.” This title carries profound theological implications, linking Jesus to the sacrificial system in Jewish tradition where lambs were offered for atonement. By calling Him the Lamb of God, John emphasizes Jesus' role as the ultimate sacrifice for sin.

### **John 1:37**

**“And the two disciples heard him speak, and they followed Jesus.”**

Upon hearing John's proclamation about Jesus, two of his disciples respond immediately by following Him. This illustrates the effectiveness of John's ministry; he points others to Christ rather than seeking

followers for himself. The act of following signifies a commitment to learn from and be associated with Jesus, marking a pivotal moment in their spiritual journey.

### **John 1:38**

**“Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?”**

Jesus acknowledges the two disciples who are now following Him by asking them a question that invites introspection: “What seek ye?” This question is fundamental as it prompts them to consider their motives for following Him. Their response reveals their desire for deeper understanding and relationship with Him; they refer to Him as “Rabbi,” indicating respect and recognition of His authority as a teacher. The inquiry about His dwelling place suggests their wish to spend time with Him and learn more about His teachings.

### **John 1:39**

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

Jesus’ invitation “Come and see” is an open call for exploration and discovery. It reflects His willingness to engage with those who seek Him genuinely. The mention of “the tenth hour” (approximately 4 PM) adds a temporal detail that may indicate when this significant encounter took place. Spending time with Jesus marks an important transition in their lives from mere curiosity to genuine discipleship.

### **John 1:40**

**“One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother.”**

This verse identifies one of the two disciples who followed Jesus as Andrew. By naming Andrew specifically while also mentioning his relationship to Simon Peter highlights both personal identity and familial connections within early Christianity. Andrew’s role is significant because he later becomes instrumental in bringing others to Christ (notably his brother Peter), illustrating how individual encounters with Jesus can lead to broader evangelistic efforts.

In summary, these verses depict a critical moment in the early ministry of Jesus where He begins gathering His first disciples through John’s testimony. Each interaction emphasizes themes such as recognition of Christ’s identity, personal commitment to follow Him, and the importance of community in faith development.

## **Verse Commentary on John 1:41-45 (KJV)**

### **John 1:41**

**“He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.”**

In this verse, Andrew is introduced as the first disciple who actively seeks out his brother Simon Peter after encountering Jesus. The term “first” emphasizes Andrew’s initiative and eagerness to share the good news of finding the Messiah. The phrase “his own brother” indicates a personal connection and highlights the familial bond between Andrew and Simon. The use of “Messiah” is significant as it reflects the Hebrew term for “anointed one,” which corresponds to the Greek term “Christ.” This shows



that Andrew recognizes Jesus' identity as the long-awaited Savior. The interpretation provided in this verse serves to clarify for readers who may not be familiar with Hebrew terminology.

#### **John 1:42**

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

Andrew's action of bringing Simon to Jesus demonstrates a key aspect of discipleship—bringing others to Christ. When Jesus sees Simon, He acknowledges him by name and identifies him as “the son of Jona,” establishing a personal connection. The renaming of Simon to “Cephas,” which means “stone,” signifies a transformation in identity and purpose. This renaming foreshadows Peter's future role as a foundational leader in the early church. The metaphor of a stone suggests stability and strength, qualities that will be essential for Peter's ministry.

#### **John 1:43**

**“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.”**

This verse marks a transition in Jesus' ministry as He begins to gather His disciples more formally. The phrase “the day following” indicates continuity in events following Andrew's encounter with Jesus. By seeking out Philip directly with the command “Follow me,” Jesus demonstrates His authority and calls Philip into discipleship. This act signifies an invitation not just to follow physically but also spiritually—to become part of His mission.

#### **John 1:44**

**“Now Philip was of Bethsaida, the city of Andrew and Peter.”**

Here we learn about Philip's background; he hails from Bethsaida, which connects him geographically with Andrew and Peter. This detail enriches our understanding of the early disciples' relationships and their shared origins. It also sets up a community context where these individuals are likely familiar with one another before becoming followers of Christ.

#### **John 1:45**

**“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.”**

In this verse, Philip follows Andrew's example by seeking out Nathanael to share his discovery about Jesus. The phrase “We have found him” echoes earlier sentiments expressed by both Andrew and John regarding their encounters with Christ. Philip references Moses and the prophets to affirm that Jesus fulfills Old Testament prophecies concerning the Messiah—a crucial point for Jewish audiences who would recognize these prophetic writings as authoritative. By identifying Jesus specifically as “of Nazareth,” Philip introduces an element that could lead to skepticism from Nathanael due to Nazareth's humble status.

Overall, these verses illustrate a pattern within John's Gospel where individuals encounter Christ personally and then actively seek out others to share their discovery—demonstrating both personal faith development and communal evangelism.

## **Verse Commentary on John 1:46-51 (KJV)**

### **John 1:46**

**“And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.”**

In this verse, we encounter a dialogue between Nathanael and Philip. Nathanael’s question reflects a common prejudice against Nazareth, a town in Galilee that was looked down upon by many Jews. The phrase “Can there any good thing come out of Nazareth?” indicates his skepticism about the Messiah coming from such an insignificant place. This sentiment is rooted in the cultural context of the time, where Galileans were often viewed as less cultured compared to those from Judea. Philip’s response, “Come and see,” invites Nathanael to personally investigate and experience Jesus for himself, suggesting that firsthand experience can dispel preconceived notions.

### **John 1:47**

**“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!”**

As Nathanael approaches Jesus, He recognizes him as “an Israelite indeed.” This phrase implies that Nathanael embodies true Israelite qualities—sincerity and honesty. The term “no guile” suggests that he is genuine and straightforward, contrasting with Jacob (the patriarch), who was known for his cunning nature. Jesus’ acknowledgment of Nathanael’s character serves to affirm his worthiness as a disciple.

### **John 1:48**

**“Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.”**

Nathanael is astonished by Jesus’ knowledge of him. His question “Whence knowest thou me?” indicates surprise at how someone he has never met could know anything about his life. Jesus responds by revealing supernatural insight into Nathanael’s past—specifically mentioning that He saw him while he was under the fig tree before Philip called him. The fig tree often symbolizes peace and security in Jewish tradition; thus, being under it may suggest a moment of contemplation or prayer for Nathanael.

### **John 1:49**

**“Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.”**

Upon hearing Jesus’ words about seeing him under the fig tree, Nathanael immediately recognizes Jesus’ divine authority and declares Him as “the Son of God” and “the King of Israel.” This declaration signifies a profound realization of Jesus’ identity as the Messiah foretold in Jewish scriptures. It highlights how personal revelation can lead to faith.

### **John 1:50**

**“Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.”**

Jesus acknowledges Nathanael’s belief but also hints at greater revelations to come. His statement suggests that while seeing Him as the Son of God is significant, there are even more profound truths and miracles awaiting Nathanael’s discovery. This sets the stage for future teachings and miracles that will further confirm Jesus’ identity.

### **John 1:51**

**“And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”**

In this verse, Jesus uses “Verily, verily” (or “Truly, truly”) to emphasize His statement’s truthfulness. He promises Nathanael a vision where heaven opens up with angels ascending and descending upon Him—the “Son of man.” This imagery evokes Jacob’s dream in Genesis 28:12 where angels ascended and descended on a ladder reaching to heaven. By referencing this event from Genesis while applying it to Himself as the Son of Man (a title reflecting both His humanity and messianic role), Jesus indicates that He is the connection between heaven and earth—a mediator through whom divine revelation will occur.

The verses collectively illustrate an important transition from skepticism to faith through personal encounter with Christ. They highlight themes such as prejudice against origins (Nazareth), recognition of true character (Nathanael), divine knowledge (Jesus knowing Nathanael), declarations of faith (Nathanael recognizing Jesus), promises of greater revelations (Jesus assuring more signs), and Christ’s role as mediator between God and humanity.

## **CHAPTER 2:**

### **Verse Commentary on John 2:1-5 (KJV)**

**John 2:1 - “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.”**

This verse sets the scene for the first miracle performed by Jesus, which is significant in its timing and location. The phrase “the third day” indicates that this event follows a series of encounters that Jesus had with His disciples, specifically after calling Nathanael (John 1:43-51). The mention of a marriage in Cana, a small town in Galilee, highlights the ordinary yet joyous occasion where Jesus chose to reveal His divine power. The presence of Mary, referred to as “the mother of Jesus,” signifies her importance in this narrative and foreshadows her role in prompting Jesus to act.

**John 2:2 - “And both Jesus was called, and his disciples, to the marriage.”**

Here we see that Jesus and His disciples were invited guests at the wedding. This inclusion emphasizes the social aspect of Jesus’ ministry; He engaged with people in their everyday lives. The fact that He accepted an invitation to a wedding illustrates His willingness to partake in communal celebrations and suggests that He values relationships and joy among people. It also indicates that His ministry would not be one of isolation but rather one that embraces community.

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

The situation arises when the hosts run out of wine, which would have been a significant social embarrassment during a wedding feast. Wine was an essential part of Jewish celebrations, symbolizing joy and abundance. Mary’s statement reflects her concern for the couple’s reputation and perhaps hints at her understanding of Jesus’ capabilities. By bringing this issue to Jesus’ attention, she demonstrates faith in Him as someone who can remedy their predicament.

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

In this response, Jesus addresses Mary respectfully by calling her “Woman,” which may seem distant but is actually a term of honor. However, it also signifies a shift from their familial relationship to one defined by His divine mission. The phrase “what have I to do with thee?” suggests that He is indicating a separation between His earthly responsibilities and His divine purpose. When He mentions “mine hour is not yet come,” it implies that there is an appointed time for Him to reveal Himself publicly through miracles. This moment is not yet aligned with His divine timetable.

**John 2:5 - “His mother saith unto the servants, Whatsoever he saith unto you, do it.”**

Mary’s response shows her unwavering faith despite Jesus’ initial reluctance or rebuke. She instructs the servants to obey whatever commands He gives them without hesitation or question. This statement serves as an important lesson about obedience and trust in Christ’s authority. It emphasizes that even when circumstances seem dire or unclear, following Christ’s guidance leads to miraculous outcomes.

In summary, these verses depict an intimate moment where personal relationships intersect with divine purpose. Mary’s faith prompts action from Jesus even before He officially begins His public ministry through miracles.

## **Verse Commentary on John 2:6-10 (KJV)**

### **John 2:6**

**“And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.”**

In this verse, we see the introduction of six stone waterpots that were specifically used for Jewish purification rituals. The use of stone rather than clay is significant because stone does not retain impurities, making it suitable for ceremonial purposes. Each pot could hold a considerable amount of liquid, approximately twenty to thirty gallons. This detail emphasizes the abundance that Jesus is about to provide and sets the stage for His miraculous act.

### **John 2:7**

**“Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.”**

Here, Jesus instructs the servants to fill these pots with water. The command to fill them “up to the brim” indicates complete obedience and readiness for what is about to happen. This act symbolizes faith and preparation; they are not merely filling them halfway but are fully committing to Jesus’ instructions without knowing what will occur next.

### **John 2:8**

**“And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.”**

After filling the pots with water, Jesus commands the servants to draw some out and take it to the master of the feast (the headwaiter). This moment requires great faith from the servants as they must present what they believe is still just water. Their willingness to obey without question reflects a deep trust in Jesus’ authority and power.

### **John 2:9**

**“When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: but the servants which drew the water knew.”**

The headwaiter tastes what has been transformed into wine but does not know its origin. This highlights a key theme in John’s Gospel—the revelation of Jesus’ glory through His miracles. The servants who obeyed Him are aware of what has transpired, thus experiencing a unique blessing by witnessing this miracle firsthand.

### **John 2:10**

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

The master of ceremonies remarks on a common practice at feasts where better wine is served first and inferior wine later when guests are less discerning. However, he notes that this bridegroom has saved the best wine for last. This statement serves as an affirmation of Jesus’ miraculous work—He provides something superior compared to traditional expectations. It symbolizes how Jesus brings forth something new and better than what was previously available under Jewish law.

In summary, these verses illustrate not only a miraculous event but also convey deeper theological truths about obedience, faith, transformation, and God’s provision through Christ.

## **Verse Commentary on John 2:11-15 (KJV)**

### **John 2:11**

**“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”**

In this verse, the Gospel writer John emphasizes that the miracle of turning water into wine at the wedding in Cana was the first of Jesus’ public miracles. The phrase “beginning of miracles” indicates that this event marks the initiation of Jesus’ miraculous ministry. The location, “Cana of Galilee,” is significant as it highlights Jesus’ humble beginnings and His choice to perform His first miracle in an ordinary setting rather than a grand public venue.

The term “manifested forth his glory” suggests that through this miracle, Jesus revealed His divine nature and authority. This act not only demonstrated His power over nature but also served as a sign pointing to His identity as the Messiah. The response from “his disciples believed on him” indicates a



deepening of their faith. They had already followed Him, but witnessing this miracle solidified their belief in Him as the Son of God.

### **John 2:12**

**“After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.”**

Following the miracle at Cana, Jesus traveled to Capernaum with His mother, brothers, and disciples. The phrase “went down” is geographically accurate since Capernaum is located by the Sea of Galilee, which is lower in elevation compared to Cana. This journey signifies a transition from private life to public ministry.

The mention of “his mother” and “his brethren” (likely referring to His half-brothers) indicates that Jesus maintained familial relationships even as He began His ministry. The fact that they did not stay long (“not many days”) may suggest that Jesus was focused on His mission rather than settling into any one place for an extended period.

### **John 2:13**

**“And the Jews’ passover was at hand, and Jesus went up to Jerusalem.”**

This verse introduces a significant event in Jewish culture—the Passover festival—indicating that it was an important time for pilgrimage to Jerusalem. The phrase “went up” reflects both geographical ascent (as Jerusalem is situated on a hill) and spiritual significance; going to Jerusalem often symbolizes approaching God.

Jesus’ participation in Passover demonstrates His adherence to Jewish customs while also foreshadowing His ultimate sacrifice during another Passover when He would become the Lamb of God.

### **John 2:14**

**“And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.”**

Upon arriving at the temple in Jerusalem, Jesus encountered merchants selling animals for sacrifices—oxen, sheep, and doves—as well as money changers who facilitated transactions for pilgrims needing temple currency. This scene illustrates how commerce had infiltrated sacred spaces meant for worship.

The presence of these merchants indicates a corruption within religious practices where profit overshadowed genuine worship. It sets the stage for Jesus’ forthcoming actions against such practices.

### **John 2:15**

**“And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables.”**

In this verse, we see a dramatic shift as Jesus takes decisive action against those profaning God’s house. By making a “scourge of small cords,” He demonstrates both authority and righteous anger. This act serves as a prophetic statement about cleansing worship spaces from corruption.

Driving out both people and animals signifies a complete rejection of commercial activities within sacred areas. Pouring out money further emphasizes His disdain for exploiting religion for financial gain. This confrontation reveals Jesus' zeal for true worship—a theme central to His ministry.

### **Verse Commentary on John 2:16-20 (KJV)**

#### **John 2:16**

**“And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.”**

In this verse, Jesus directly addresses those who were selling doves in the temple. The term “doves” refers to the sacrificial animals that were commonly used by the poor, as they were more affordable than larger animals like sheep or oxen. By commanding them to “take these things hence,” Jesus is asserting His authority over the temple and its practices. The phrase “my Father’s house” emphasizes His unique relationship with God, indicating that He sees the temple as a sacred space meant for worship rather than commercial transactions. The admonition against making it a “house of merchandise” highlights the corruption and commercialization that had taken root within what should have been a place of prayer and reverence.

#### **John 2:17**

**“And his disciples remembered that it was written, The zeal of thine house hath eaten me up.”**

This verse references Psalm 69:9, which speaks to the fervent passion for God’s house. The disciples recall this scripture as they witness Jesus’ actions in the temple. The phrase “the zeal of thine house hath eaten me up” indicates that Jesus’ intense devotion to God’s honor and holiness drives Him to act decisively against those who profane it. This moment serves as a pivotal teaching point for the disciples, illustrating that true worship requires purity and sincerity.

#### **John 2:18**

**“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing thou doest these things?”**

Here, the Jewish leaders challenge Jesus by asking for a sign to validate His authority to cleanse the temple. Their question reflects skepticism and a demand for proof rather than genuine inquiry into His identity or mission. This request for a sign is significant because it reveals their lack of understanding regarding who Jesus is and what He represents. They fail to recognize that His actions themselves are a powerful testament to His authority.

#### **John 2:19**

**“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”**

In this verse, Jesus makes a profound statement about His body being the true temple. When He refers to “this temple,” He is speaking metaphorically about Himself rather than the physical structure of Herod’s Temple. The declaration “in three days I will raise it up” foreshadows His resurrection after His crucifixion. This statement confounds His listeners because they interpret it literally; they cannot comprehend how He could rebuild something so grand in such a short time frame.

### **John 2:20**

**“Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?”**

The Jewish leaders respond with incredulity at Jesus’ claim regarding rebuilding the temple in three days. Their reference to “forty-six years” points to the extensive construction efforts undertaken by Herod to expand and renovate the Second Temple. This response underscores their misunderstanding of Jesus’ message; they are focused on physical structures while missing the spiritual significance of what He is saying about Himself as the new dwelling place of God among humanity.

In summary, these verses collectively illustrate a critical moment where Jesus asserts His authority over religious practices corrupted by commerce while simultaneously revealing deeper truths about Himself as both Messiah and divine Son.

### **Verse Commentary on John 2:21-25 (KJV)**

#### **John 2:21**

**“But he spake of the temple of his body.”**

In this verse, Jesus clarifies that His reference to the temple is not about the physical structure in Jerusalem but rather about His own body. This statement emphasizes the concept of Jesus as the new temple, indicating that He embodies God’s presence among humanity. The use of “temple” signifies a place where God dwells, and by referring to His body in this way, Jesus is asserting His divine identity and foreshadowing His resurrection.

#### **John 2:22**

**“When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.”**

This verse highlights a pivotal moment for the disciples. After Jesus’ resurrection, they recall His earlier words regarding the temple of His body. Their remembrance leads to a deepened faith—not only in Jesus but also in Scripture itself. The phrase “believed the scripture” suggests that they recognized how Old Testament prophecies were fulfilled in Christ. This moment illustrates how understanding often comes retrospectively; it was only after witnessing the resurrection that they fully grasped what Jesus meant.

#### **John 2:23**

**“Now when he was in Jerusalem at the passover, in the feast day, many believed on his name, when they saw the miracles which he did.”**

During Passover, a significant Jewish festival, many people witnessed Jesus performing miracles. Their belief “on his name” indicates an acknowledgment of His authority and divine power. However, their faith appears to be based primarily on miraculous signs rather than a deeper understanding of who Jesus is. This sets up a contrast between superficial belief based on signs and genuine faith rooted in understanding and relationship.

#### **John 2:24**

**“But Jesus did not commit himself unto them, because he knew all men,”**

Here we see an important aspect of Jesus’ character—His discernment regarding human nature. Despite many believing in Him due to miracles, He does not entrust Himself to them because He understands

their hearts and motivations. This verse underscores that while outward expressions of faith are visible, true commitment requires deeper spiritual insight and sincerity.

### **John 2:25**

**“And needed not that any should testify of man: for he knew what was in man.”**

This concluding verse reinforces Jesus’ omniscience—His ability to know what resides within each person’s heart. He does not require external validation or testimony about individuals because He possesses complete knowledge of their thoughts and intentions. This assertion serves as a reminder that human judgment can be flawed or superficial; however, Christ’s understanding is perfect.

In summary, these verses collectively illustrate key themes such as Christ’s identity as the new temple, the nature of belief based on signs versus true faith rooted in understanding, and Jesus’ profound knowledge of humanity.

## **CHAPTER 3:**

### **Verse Commentary on John 3:1-5 (KJV)**

#### **1. John 3:1 - “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.”**

This verse introduces Nicodemus, a significant figure in Jewish society. He is described as a Pharisee, indicating that he was part of a religious group known for strict adherence to the Law and traditions. The term “ruler of the Jews” suggests that he held a position of authority, likely within the Sanhedrin, which was the governing body of Jewish law and religion at that time. His status implies that he was educated and influential, making his encounter with Jesus particularly noteworthy.

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

Nicodemus approaches Jesus at night, which may indicate his desire for privacy or fear of being seen by others in his community who opposed Jesus. By addressing Jesus as “Rabbi,” Nicodemus acknowledges Him as a respected teacher. His statement reflects an understanding among some Jewish leaders that Jesus performed miracles through divine power; however, it also hints at Nicodemus’s curiosity and openness to learn more about Jesus’s teachings.

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

In this pivotal verse, Jesus responds directly to Nicodemus’s inquiry by introducing the concept of being “born again.” The phrase “Verily, verily” emphasizes the truthfulness and importance of what follows. The necessity of being born again is crucial for entering God’s kingdom; it signifies a spiritual rebirth rather than merely physical birth. This statement challenges Nicodemus’s understanding of salvation and highlights the transformative nature required to perceive God’s kingdom.

#### **4. John 3:4 - “Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb and be born?”**

Nicodemus struggles to comprehend Jesus’s teaching about spiritual rebirth. His literal interpretation leads him to question how an adult could physically return to their mother’s womb for another birth. This response illustrates his confusion regarding spiritual matters despite his high status as a teacher in Israel. It underscores the gap between human understanding and divine revelation.

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

Jesus clarifies His earlier statement by specifying that one must be “born of water and of the Spirit.” This dual requirement emphasizes both physical birth (often interpreted as natural birth) represented by water and spiritual rebirth through the Holy Spirit. The phrase reinforces that mere physical existence does not grant access to God’s kingdom; instead, one must undergo a profound spiritual transformation initiated by God Himself.

### **Verse Commentary on John 3:6-10 (KJV)**

#### **John 3:6**

***“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”***

In this verse, Jesus contrasts two types of birth: the natural birth and the spiritual birth. The phrase “born of the flesh” refers to our physical birth, indicating our human nature, which is inherently flawed and sinful due to original sin. This aligns with the biblical teaching that all humans are born with a sinful nature (Romans 5:12). Conversely, “born of the Spirit” signifies a spiritual rebirth or regeneration that comes from the Holy Spirit. This new birth transforms an individual’s nature, enabling them to live in accordance with God’s will. It emphasizes that spiritual life cannot be achieved through human effort or merit but is a divine act initiated by God.

#### **John 3:7**

***“Marvel not that I said unto thee, Ye must be born again.”***

Here, Jesus addresses Nicodemus directly, urging him not to be surprised by His teaching about the necessity of being “born again.” The term “must” indicates an essential requirement for entering the Kingdom of God. This statement challenges Nicodemus’s understanding as a Pharisee who believed in strict adherence to law and rituals for righteousness. Jesus emphasizes that mere religious observance is insufficient; a profound transformation through spiritual rebirth is necessary.

#### **John 3:8**

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

In this verse, Jesus uses the metaphor of wind to illustrate the mysterious nature of spiritual rebirth. Just as one cannot see where the wind comes from or where it goes yet can perceive its effects, so too is the work of the Holy Spirit in regeneration. The Spirit operates sovereignly and invisibly in individuals’ lives. This analogy serves to remind Nicodemus—and readers today—that while we may not fully understand how spiritual rebirth occurs, its reality can be experienced through changed lives.



### **John 3:9**

***“Nicodemus answered and said unto him, How can these things be?”***

Nicodemus expresses confusion regarding Jesus’ teachings on being born again. His question reflects his struggle to comprehend this radical concept within his framework of Jewish beliefs and traditions. As a learned man and teacher in Israel (as indicated earlier), his inability to grasp these truths highlights a common theme in John’s Gospel—the contrast between earthly understanding and heavenly revelation.

### **John 3:10**

***“Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?”***

In response to Nicodemus’s inquiry, Jesus questions how someone with Nicodemus’s status—being a teacher (or master) among Israel—could lack understanding about such fundamental spiritual truths. This rhetorical question underscores both Nicodemus’s ignorance regarding God’s plan for salvation through Christ and serves as a critique of religious leaders who fail to recognize their need for spiritual renewal despite their knowledge of Scripture.

In summary, these verses encapsulate key theological concepts regarding human nature’s fallibility due to sin (flesh), the necessity for spiritual rebirth (born again), the mysterious workings of God’s Spirit (wind), and highlight an educational gap among religious leaders concerning foundational truths about salvation.

### **Verse Commentary on John 3:11-15 (KJV)**

#### **John 3:11**

***“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.”***

In this verse, Jesus begins with the phrase “Verily, verily,” which emphasizes the truthfulness and importance of what He is about to say. The repetition serves to draw attention to His authority as a teacher. By stating “We speak that we do know,” Jesus indicates that His teachings are based on firsthand knowledge and divine revelation. He contrasts this with the response of Nicodemus and others who fail to accept or understand His message. The phrase “ye receive not our witness” highlights the spiritual blindness of those who reject the truth presented by Jesus.

#### **John 3:12**

***“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?”***

Here, Jesus points out a fundamental issue in Nicodemus’s understanding. He refers to “earthly things,” which can be interpreted as basic truths about spiritual rebirth that should be comprehensible even to a learned Pharisee like Nicodemus. The rhetorical question underscores the difficulty of believing more profound spiritual truths (“heavenly things”) if one cannot grasp simpler concepts. This illustrates the challenge of faith; if one struggles with foundational truths, they will find it even harder to accept deeper revelations.

### **John 3:13**

**“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”**

In this verse, Jesus asserts His unique authority as the only one who has come down from heaven—referring to Himself as “the Son of man.” This title emphasizes both His humanity and His divine mission. By stating that no man has ascended into heaven except Him, Jesus establishes Himself as the sole mediator between God and humanity. This claim reinforces His role in revealing heavenly truths and highlights the necessity of accepting His testimony regarding spiritual matters.

### **John 3:14**

**“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:”**

Jesus draws a parallel between Himself and an event from Israel’s history found in Numbers 21:4-9. In that account, Moses lifted up a bronze serpent on a pole so that those bitten by snakes could look at it and be healed. By saying “even so must the Son of man be lifted up,” Jesus foreshadows His crucifixion. Just as looking at the serpent brought physical healing to those afflicted by venomous bites, faith in Christ’s sacrificial death would bring spiritual healing and salvation.

### **John 3:15**

**“That whosoever believeth in him should not perish, but have eternal life.”**

This verse encapsulates one of the central messages of Christianity—the offer of salvation through faith in Jesus Christ. The term “whosoever” signifies inclusivity; anyone who believes can receive eternal life. The contrast between “should not perish” and “have eternal life” highlights two possible outcomes for humanity—eternal separation from God versus everlasting communion with Him through belief in Christ. This promise reassures believers of their security in faith.

In summary, these verses emphasize Jesus’ authority as a teacher sent from God while highlighting human disbelief despite clear evidence. They also foreshadow His crucifixion as essential for salvation—a theme central to Christian doctrine.

### **Verse Commentary on John 3:16-20 (KJV)**

#### **John 3:16**

**“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”**

This verse is often regarded as the cornerstone of Christian doctrine. It encapsulates the essence of God’s love and the purpose of Jesus Christ’s coming into the world. The phrase “For God so loved the world” emphasizes the depth and breadth of God’s love, which is not limited to a specific group but extends to all humanity. The term “world” signifies every person, regardless of their background or status.

The phrase “that he gave his only begotten Son” highlights the sacrificial nature of God’s love. The use of “only begotten” (Greek: *monogenēs*) indicates that Jesus is unique and of the same divine nature as God the Father. This underscores the significance of His sacrifice; God did not spare His most precious possession for humanity’s redemption.

The latter part of the verse, “that whosoever believeth in him should not perish, but have everlasting life,” presents a clear condition for salvation—faith in Jesus Christ. The term “whosoever” reinforces that this offer is available to anyone who believes. The contrast between “perish” and “everlasting life” illustrates the consequences of belief versus unbelief. To perish signifies eternal separation from God, while everlasting life denotes a relationship with Him that transcends earthly existence.

### **John 3:17**

**“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”**

This verse clarifies Jesus’ mission on Earth. It explicitly states that He was not sent to condemn humanity but to offer salvation. This reflects God’s desire for reconciliation rather than judgment. The phrase “the world through him might be saved” emphasizes that salvation is accessible through faith in Jesus Christ alone. This reinforces the message from verse 16 about God’s intent to save rather than condemn.

### **John 3:18**

**“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”**

In this verse, belief in Jesus results in no condemnation, affirming assurance for believers regarding their standing before God. Conversely, those who do not believe are described as “condemned already.” This indicates a present state of judgment due to their rejection of Christ—their refusal to accept Him as Savior leads them away from salvation.

The phrase “because he hath not believed” highlights personal responsibility; it underscores that condemnation stems from an individual’s choice to reject faith in Christ rather than any arbitrary decree from God.

### **John 3:19**

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

Here, Jesus introduces a metaphorical contrast between light and darkness. “Light” represents truth and righteousness brought by Christ; conversely, “darkness” symbolizes sin and moral failure. The statement “men loved darkness rather than light” reveals human nature’s inclination toward sinfulness over righteousness.

The reason given—“because their deeds were evil”—indicates that people often prefer sinful behavior over embracing truth due to fear or shame associated with exposure to light (truth). This sets up a fundamental conflict between living according to God’s standards versus succumbing to sinful desires.

### **John 3:20**

**“For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.”**

This verse expands on why individuals avoid coming into contact with “light.” Those engaged in evil actions harbor animosity towards truth because it exposes their wrongdoing (“lest his deeds should be

reproved”). This aversion demonstrates how sin can lead individuals away from seeking redemption or transformation through Christ.

Overall, these verses collectively convey profound theological truths about God’s love for humanity, Jesus’ mission for salvation rather than condemnation, and human responses toward divine truth.

### **Verse Commentary on John 3:21-25 (KJV)**

#### **John 3:21**

**“But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”**

In this verse, Jesus contrasts those who practice evil with those who seek the truth. The phrase “doeth truth” indicates a lifestyle characterized by honesty and righteousness. Those who genuinely pursue truth are drawn to the light of Christ, which reveals their actions as being aligned with God’s will. The purpose of coming to the light is so that their deeds can be seen as having been accomplished through divine assistance—“wrought in God.” This emphasizes that true good works are not merely human efforts but are empowered by God.

#### **John 3:22**

**“After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.”**

This verse marks a transition in the narrative where Jesus begins His ministry in Judea. The mention of baptism here indicates an important aspect of His ministry, as He engages in baptizing people—a practice associated with repentance and preparation for the coming Kingdom. It is noteworthy that Jesus’ baptism was distinct from John’s baptism; while John baptized for repentance, Jesus’ baptism would signify a new covenant relationship with God.

#### **John 3:23**

**“And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”**

Here, we see John the Baptist continuing his own ministry of baptism at Aenon near Salim. The reference to “much water” suggests that John’s baptisms were likely full immersions rather than mere sprinklings. This detail underscores the significance of baptism as an act requiring sufficient water for immersion, symbolizing a complete cleansing or renewal.

#### **John 3:24**

**“For John was not yet cast into prison.”**

This verse provides a temporal context for John’s ministry. It serves as a reminder that at this point in time, John had not yet been imprisoned by Herod Antipas. This detail is crucial because it highlights that John’s ministry was still active and influential when Jesus began His own public ministry. Understanding this timeline helps readers appreciate the dynamics between Jesus’ growing popularity and John’s role as a precursor to Christ.

### **John 3:25**

**“Then there arose a question between some of John’s disciples and the Jews about purifying.”**

In this verse, we see a dispute arising among John’s disciples regarding purification rituals—a topic central to Jewish law and tradition. The term “purifying” likely refers to ceremonial washings or baptisms practiced by Jews for ritual cleanliness. This question reflects ongoing tensions between different groups regarding religious practices and highlights how both Jesus’ and John’s ministries were intertwined within broader discussions about faithfulness to Jewish law.

In summary, these verses illustrate key themes such as the pursuit of truth leading one toward Christ (v.21), the active ministries of both Jesus and John (vv.22-24), and emerging questions about religious practices (v.25). They emphasize how both figures played pivotal roles in preparing people for understanding God’s kingdom through repentance and faith.

### **Verse Commentary on John 3:26-30 (KJV)**

#### **John 3:26**

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

In this verse, we see John’s disciples expressing concern over Jesus’ growing popularity. They refer to Jesus as “he that was with thee beyond Jordan,” indicating their recognition of His authority and the testimony John had given about Him. The term “Rabbi” signifies respect for John as a teacher. The phrase “the same baptizeth” highlights that Jesus is now performing baptisms similar to John’s ministry. The disciples’ statement that “all men come to him” reveals their jealousy and fear of losing followers to Jesus.

#### **John 3:27**

**“John answered and said, A man can receive nothing, except it be given him from heaven.”**

Here, John the Baptist responds with humility and acknowledgment of divine sovereignty. He emphasizes that any success or recognition he has received is ultimately a gift from God. This statement reflects John’s understanding of his role in God’s plan; he recognizes that his ministry is not an end in itself but part of a larger divine purpose.

#### **John 3:28**

**“Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.”**

In this verse, John reiterates his previous declarations about his identity. He reminds his disciples that he has always pointed away from himself towards Christ. By stating “I am not the Christ,” John clarifies any misconceptions about his role as merely a forerunner who prepares the way for Jesus. This reinforces the idea that John’s mission was to lead others to recognize and accept Jesus as the Messiah.

### **John 3:29**

**“He that hath the bride is the bridegroom: but the friend which standeth and heareth him rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.”**

John uses a metaphor here to illustrate his relationship with Jesus. He identifies Jesus as the bridegroom and himself as merely a friend or best man at a wedding. The friend’s joy comes from hearing the bridegroom’s voice and witnessing his happiness; similarly, John’s joy is fulfilled by seeing people respond positively to Jesus’ ministry. This metaphor emphasizes John’s role in facilitating a relationship between Christ (the bridegroom) and His followers (the bride).

### **John 3:30**

**“He must increase, but I must decrease.”**

This powerful statement encapsulates John’s understanding of his mission’s purpose. He acknowledges that Jesus must gain prominence while he himself must fade into the background. This reflects true humility and selflessness in ministry; John recognizes that his role was temporary and subordinate to Christ’s eternal significance. It serves as an important lesson for all believers regarding priorities in service—putting Christ first above all else.

In summary, these verses highlight themes of humility, recognition of divine authority, and prioritizing Christ’s mission over personal ambition.

## **Verse Commentary on John 3:31-36 (KJV)**

### **John 3:31**

**“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.”**

In this verse, John the Baptist emphasizes the divine origin of Jesus Christ. The phrase “he that cometh from above” refers to Jesus, who is not only a teacher but also God incarnate. The contrast between “above all” and “earthly” highlights the superiority of Jesus’ message compared to human wisdom. Those who are “of the earth” represent ordinary humans whose understanding is limited to earthly matters. This sets up a clear distinction between Jesus’ heavenly authority and human limitations.

### **John 3:32**

**“And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.”**

Here, John explains that Jesus speaks from firsthand experience—what He has “seen and heard” in heaven. His testimony carries weight because it comes directly from God. However, John notes a tragic reality: “no man receiveth his testimony.” This reflects the widespread rejection of Jesus’ message by many, particularly among religious leaders who were resistant to His teachings.

### **John 3:33**

**“He that hath received his testimony hath set to his seal that God is true.”**

This verse introduces a positive note amidst the rejection. Those who accept Jesus’ testimony affirm their belief in God’s truthfulness. The phrase “set to his seal” implies a personal commitment or endorsement of what Jesus represents. It signifies an agreement with God’s revelation through Christ, indicating that faith in Jesus equates to faith in God Himself.

### **John 3:34**

**“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.”**

In this verse, John reiterates that Jesus speaks with divine authority as one sent by God. The statement “God giveth not the Spirit by measure unto him” indicates that Jesus possesses the Holy Spirit without limitation. Unlike others who may receive the Spirit in varying degrees, Jesus embodies the fullness of God’s Spirit, enabling Him to communicate God’s will perfectly.

### **John 3:35**

**“The Father loveth the Son, and hath given all things into his hand.”**

This verse underscores the intimate relationship between God the Father and His Son, emphasizing divine love and authority. The phrase “hath given all things into his hand” signifies complete sovereignty over creation granted to Jesus by the Father. It reflects both His role as Savior and His ultimate authority over all aspects of existence.

### **John 3:36**

**“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”**

The concluding verse presents a stark dichotomy regarding belief in Christ. Those who believe in Him are promised “everlasting life,” which signifies both quality and duration of life with God. Conversely, those who reject Him face dire consequences—“the wrath of God abideth on him.” This serves as a sobering reminder of accountability before God based on one’s response to Christ’s message.

In summary, these verses encapsulate key themes such as Christ’s divine authority, His unique relationship with God, and the critical importance of accepting or rejecting His testimony for eternal destiny.

## **CHAPTER 4:**

### **Verse Commentary on John 4:1-5 (KJV)**

#### **1. Understanding the Context of Jesus’ Ministry (John 4:1)**

The verse begins with a significant note regarding the growing influence of Jesus. **“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.”** This indicates that Jesus was becoming increasingly popular, which posed a threat to the religious leaders of His time, particularly the Pharisees. The mention of “made and baptized more disciples” highlights the active ministry of Jesus, emphasizing His role in drawing followers to Him. It is important to note that while it states He baptized more disciples, it clarifies in verse 2 that Jesus Himself did not baptize but rather His disciples did. This distinction serves to underscore His primary mission as a teacher and spiritual leader rather than merely a baptizer.

#### **2. The Decision to Depart (John 4:2)**

The next part reads, **“Though Jesus himself baptized not, but his disciples.”** This clarification is crucial because it shows that while Jesus initiated this movement and was central to it, He delegated the act of baptism to His followers. This delegation can be seen as a way to empower His disciples for

future ministry roles and also reflects on the nature of leadership in spiritual contexts—wherein leaders guide others in their responsibilities rather than performing every task themselves.

### **3. The Need for Travel (John 4:3)**

The narrative continues with **“He left Judaea, and departed again into Galilee.”** Here we see a strategic move by Jesus; He chooses to leave Judea due to the rising tensions with the Pharisees who were likely feeling threatened by His growing influence. By departing into Galilee, He not only avoids immediate conflict but also positions Himself where there are fewer adversaries and more opportunities for ministry among those who were open to His message.

### **4. The Route Through Samaria (John 4:4)**

The phrase **“And he must needs go through Samaria”** is particularly noteworthy. Although traveling through Samaria was not common for Jews due to longstanding animosities between Jews and Samaritans, this necessity indicates a divine purpose behind His journey. The term “must needs” suggests that there was an essential reason for this route—implying that there were people in Samaria who needed Him, which aligns with Jesus’ mission of seeking out those who are lost or marginalized.

### **5. Arrival at Sychar (John 4:5)**

**Finally, we read “Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.”** Sychar holds historical significance as it is linked with patriarchal narratives from Genesis involving Jacob and Joseph. This connection enriches the text by placing Jesus within a broader biblical history where He fulfills God’s promises across generations. The reference to Jacob’s well further emphasizes this location’s importance as both a physical site and a spiritual symbol—a place where God’s work continues through Christ.

In summary, these verses set up an important transition in Jesus’ ministry as He moves from Judea into Galilee via Samaria—a route laden with cultural tension yet ripe for divine encounters.

### **Verse Commentary on John 4:6-10 (KJV)**

#### **John 4:6**

**“Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.”**

In this verse, we find Jesus arriving at Jacob’s well, a significant historical site linked to the patriarch Jacob. The mention of Jacob’s well serves to connect Jesus’ ministry with the Jewish heritage and highlights the importance of this location in biblical history. The phrase “being wearied with his journey” emphasizes Jesus’ humanity; despite being divine, He experienced physical fatigue just like any other person. This detail is crucial as it illustrates that Jesus fully embraced human experiences and limitations.

The term “sat thus” suggests a posture of weariness, indicating that He needed rest after a long journey. The reference to “the sixth hour” indicates that it was around noon, a time when women typically did not come to draw water due to the heat of the day. This unusual timing may suggest that the woman who would soon approach Him was an outcast or had urgent needs.



#### **John 4:7**

**“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.”**

Here we see the introduction of the Samaritan woman, who approaches the well at an atypical hour. The fact that she comes alone may indicate her social status within her community—possibly marginalized or shunned by others. Jesus’ request for a drink is significant; it breaks cultural norms since Jews typically avoided interactions with Samaritans due to longstanding animosities.

By asking for water, Jesus initiates a conversation that transcends societal barriers and prejudices. His request also serves as a means to engage her in dialogue about deeper spiritual truths.

#### **John 4:8**

**“(For his disciples were gone away unto the city to buy meat.)”**

This parenthetical statement provides context for why Jesus is alone at the well when He encounters the Samaritan woman. His disciples have gone into town for food, leaving Him in a position where He can interact freely without their presence influencing the situation. This absence is essential as it allows for an intimate conversation between Jesus and the woman without any distractions or judgments from His followers.

#### **John 4:9**

**“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.”**

The woman’s response reveals her surprise and confusion regarding Jesus’ request. She acknowledges their cultural divide by questioning how a Jew could ask for water from her—a Samaritan woman. This moment highlights two critical aspects: gender dynamics and ethnic tensions prevalent during that time.

Her question reflects not only her awareness of societal norms but also hints at her own feelings of inferiority or unworthiness in light of those norms. It underscores how radical Jesus’ actions are; He disregards established boundaries and engages with someone considered socially unacceptable by Jewish standards.

#### **John 4:10**

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

In this verse, Jesus shifts the conversation from physical thirst to spiritual matters by introducing “the gift of God.” His statement implies that if she truly understood who He was—the Messiah—she would be asking Him for “living water.”

The term “living water” signifies more than just physical hydration; it represents eternal life and spiritual fulfillment found only through Christ. By using this metaphorical language, Jesus invites her into a deeper understanding of what He offers—a relationship with Him that quenches spiritual thirst permanently.

This exchange sets up an important theological theme in John’s Gospel regarding belief in Christ as essential for salvation and true satisfaction.

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#### **Verse Commentary on John 4:10-15 (KJV)**

##### **John 4:10**

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

In this verse, Jesus engages the Samaritan woman at the well by introducing the concept of a “gift of God.” The term “gift” here refers to something freely given without expectation of return. This sets the tone for understanding the nature of salvation and grace. Jesus emphasizes that if the woman truly understood who He was—the Messiah—she would ask Him for “living water.” The phrase “living water” signifies not just physical hydration but a deeper spiritual sustenance that quenches spiritual thirst eternally.

##### **John 4:11**

**“The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?”**

The Samaritan woman’s response reflects her literal interpretation of Jesus’ words. She points out the practical impossibility of obtaining this “living water,” as Jesus has no vessel to draw from Jacob’s well. Her question illustrates a common human tendency to focus on physical realities rather than spiritual truths. This moment highlights her lack of understanding about the nature of what Jesus offers.

##### **John 4:12**

**“Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?”**

Here, she challenges Jesus’ authority by referencing Jacob—the patriarch revered by both Jews and Samaritans. By asking if He is greater than Jacob, she inadvertently places Jesus in a position where He

must reveal His true identity. This rhetorical question serves as an opportunity for Jesus to demonstrate His superiority over historical figures and religious traditions.

#### **John 4:13**

**“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:”**

In this verse, Jesus contrasts physical water with what He offers. While drinking from Jacob’s well will temporarily satisfy thirst, it ultimately leads to a cycle of need—one must continually return for more. This statement serves as an analogy for earthly pursuits that fail to provide lasting fulfillment.

#### **John 4:14**

**“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”**

Jesus elaborates on what He means by “living water.” The promise here is profound; those who accept His gift will experience eternal satisfaction—a spiritual fulfillment that transcends earthly desires. The imagery of a “well springing up” suggests an abundant source within oneself that continually nourishes one’s spirit.

#### **John 4:15**

**“The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.”**

Finally recognizing some value in what Jesus offers—though still misunderstanding its true nature—the woman expresses a desire for this living water. Her request indicates an openness to receive what Christ has promised but still reflects her focus on physical relief rather than spiritual transformation.

In summary, these verses illustrate a pivotal moment in which Jesus reveals profound spiritual truths through dialogue with a Samaritan woman. The exchange highlights themes such as grace (“the gift of God”), misunderstanding versus revelation (the woman’s literal interpretations), and the contrast between temporary satisfaction versus eternal fulfillment (physical vs. living water).

### **Verse Commentary on John 4:16-20 (KJV)**

#### **Introduction to the Passage**

In John 4:16-20, we encounter a pivotal moment in Jesus’ conversation with the Samaritan woman at the well. This exchange not only reveals Jesus’ knowledge of her personal life but also serves as a profound teaching moment about worship and identity. The verses highlight themes of revelation, sin, and the nature of true worship.

#### **Verse 16: “Jesus saith unto her, Go, call thy husband, and come hither.”**

In this verse, Jesus initiates a deeper dialogue by asking the woman to call her husband. This request is significant for several reasons:

1. **Invitation to Intimacy:** By asking her to bring her husband, Jesus invites her into a more personal conversation. It indicates that He desires to address not just surface-level issues but the deeper matters of her life.

2. **Revelation of Sin:** The request foreshadows His revelation of her sinful lifestyle. It sets the stage for an important discussion about her relationships and moral standing.
3. **Cultural Context:** In Jewish culture, a woman's relationship with her husband was central to her identity. By addressing this aspect of her life, Jesus acknowledges societal norms while simultaneously challenging them.

**Verse 17: “The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:”**

The woman's response reveals both honesty and avoidance:

1. **Honesty About Her Situation:** She admits she has no husband, which reflects a degree of self-awareness about her circumstances.
2. **Avoidance of Deeper Issues:** While she states a fact, there is an implication that she may be avoiding discussing the complexities of her past relationships.
3. **Jesus' Affirmation:** His acknowledgment that she has spoken truthfully serves as both validation and an opening for further discussion about why she is in this situation.

**Verse 18: “For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.”**

Here, Jesus reveals specific details about the woman's life:

1. **Knowledge of Her Past:** By stating that she has had five husbands and is currently living with someone who is not her husband, Jesus demonstrates His divine knowledge and insight into human lives.
2. **Confrontation with Sin:** This revelation serves as a confrontation with sin without condemnation. It highlights the gravity of her situation while still offering grace.
3. **Call to Reflection:** The mention of multiple husbands prompts reflection on societal norms regarding marriage and relationships during that time period.

**Verse 19: “The woman saith unto him, Sir, I perceive that thou art a prophet.”**

The woman's reaction indicates several key points:

1. **Recognition of Authority:** By calling Him “Sir” and recognizing Him as a prophet, she acknowledges His authority and insight into spiritual matters.
2. **Shift in Conversation:** This recognition shifts the focus from personal issues to theological questions about worship—indicating that she senses something significant about Jesus beyond just being a man at the well.
3. **Cultural Implications:** Her acknowledgment also reflects how prophetic figures were viewed within Jewish tradition—she sees Him as someone who can speak truth into spiritual matters.

**Verse 20: “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.”**

In this verse, the woman introduces a theological debate:

1. **Historical Context of Worship Locations:** She references Mount Gerizim as a site where Samaritans worshipped—a point of contention between Jews and Samaritans regarding proper worship practices.
  2. **Cultural Division:** This statement highlights the cultural divide between Jews and Samaritans concerning religious practices—Jews believed Jerusalem was central to true worship while Samaritans held Mount Gerizim in high regard due to their historical roots.
  3. **Desire for Clarity:** By bringing up this topic, she seeks clarity on where true worship should occur—a question reflecting broader concerns about identity and belonging within faith communities.
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In summary, John 4:16-20 encapsulates critical elements of personal revelation through Christ's interaction with the Samaritan woman while addressing broader themes related to sinfulness and authentic worship practices across cultural divides.

#### **Verse Commentary on John 4:21-25 (KJV)**

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

In this verse, Jesus addresses the Samaritan woman directly and asserts that a significant change is coming regarding worship. The phrase “the hour cometh” indicates a future time of transformation in how people will relate to God. Jesus emphasizes that true worship will not be confined to specific locations such as Mount Gerizim (the Samaritan place of worship) or Jerusalem (the Jewish center of worship). This statement challenges the prevailing beliefs of both Jews and Samaritans about the necessity of physical locations for divine worship.

**John 4:22 - “Ye worship ye know not what: we know what we worship: for salvation is of the Jews.”**

Here, Jesus contrasts the Samaritan understanding of worship with that of the Jews. He points out that the Samaritans are engaged in a form of worship without full knowledge or understanding (“ye know not what”). In contrast, He affirms that salvation comes from the Jews, highlighting their role in God's redemptive plan. This statement underscores the importance of truth in worship; it is not enough to simply engage in religious practices without understanding their significance.

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

In this pivotal verse, Jesus introduces a new paradigm for worship—one that transcends physical locations and rituals. The term “true worshippers” signifies those who genuinely seek to honor God. Worshipping “in spirit and in truth” implies an authentic relationship with God characterized by sincerity and alignment with His nature. The phrase “for the Father seeketh such to worship him” reveals God's

desire for genuine connection with His creation. It emphasizes that God values heartfelt devotion over mere ritualistic observance.

**John 4:24 - “God is a Spirit: and they that worship him must worship him in spirit and in truth.”**

This verse encapsulates Jesus’ teaching on the nature of God as Spirit. It reinforces that true worship cannot be limited to external forms but must originate from within—a spiritual engagement with God. The requirement to “worship him in spirit and in truth” reiterates that both elements are essential; emotional expression must be grounded in biblical truth. This duality ensures that one’s approach to God is both heartfelt and doctrinally sound.

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

In her response, the Samaritan woman acknowledges her awareness of Messianic expectations among her people. She expresses hope for future revelation from the Messiah (“when he is come”). This acknowledgment sets up a profound moment where Jesus reveals His identity as the Messiah shortly thereafter (in verse 26). Her statement reflects a longing for deeper understanding and connection with God’s plan.

In summary, these verses illustrate a transformative moment where Jesus redefines true worship beyond geographical boundaries or traditional practices. He invites individuals into an intimate relationship characterized by authenticity and truthfulness.

### **Verse Commentary on John 4:26-30 (KJV)**

#### **John 4:26**

**“And Jesus saith unto her, I that speak unto thee am he.”**

In this pivotal moment, Jesus reveals His identity to the Samaritan woman. The phrase “I that speak unto thee am he” is a direct declaration of His messianic role. This statement is significant as it marks one of the few occasions in the Gospels where Jesus explicitly identifies Himself as the Messiah. The use of “I am” resonates with the divine name revealed in Exodus 3:14, emphasizing His authority and divine nature. This revelation occurs after a series of dialogues where Jesus gradually leads the woman to understand her spiritual need and His ability to fulfill it.

#### **John 4:27**

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

The arrival of the disciples introduces a moment of tension. Their astonishment at Jesus speaking with a Samaritan woman highlights cultural norms and prejudices of the time. Jewish men typically did not engage in public conversation with women, especially Samaritans who were viewed unfavorably by Jews. The disciples’ silence regarding their thoughts reflects their confusion and perhaps their internal struggle with societal expectations versus Jesus’ actions.

### **John 4:28**

**“The woman then left her waterpot, and went her way into the city, and saith to the men,”**

The woman’s decision to leave her waterpot signifies a transformative moment; she abandons her immediate physical need for water in favor of sharing the news about Jesus. This act symbolizes her newfound purpose and urgency in spreading the message she has just received. Her return to the city indicates a shift from isolation to community engagement, demonstrating how an encounter with Christ can lead to personal transformation and evangelism.

### **John 4:29**

**“Come, see a man, which told me all things that ever I did: is not this the Christ?”**

In this verse, she invites others to experience what she has encountered. Her proclamation emphasizes two key points: first, that Jesus possesses knowledge about her life that no ordinary man could have; second, she poses a rhetorical question affirming her belief that He is indeed the Messiah (“is not this the Christ?”). This invitation reflects an important aspect of evangelism—sharing one’s personal testimony as a means of drawing others to Christ.

### **John 4:30**

**“Then they went out of the city, and came unto him.”**

The response from those in the city illustrates effective evangelism; they are intrigued enough by her testimony to seek out Jesus themselves. Their willingness to leave their homes demonstrates an openness to explore faith based on personal witness rather than mere hearsay. This action sets up further opportunities for teaching and revelation from Jesus as He continues His ministry among both Jews and Samaritans.

In summary, these verses encapsulate themes of revelation, cultural barriers being broken down by Christ’s actions, personal transformation through encounters with Him, and effective evangelism through testimony.

## **Verse Commentary on John 4:31-35 (KJV)**

### **Contextual Overview**

In John 4, the narrative focuses on Jesus’ encounter with the Samaritan woman at the well. After this significant interaction, His disciples return and urge Him to eat. The verses 31-35 provide insight into Jesus’ teaching about spiritual sustenance and the urgency of His mission.

**Verse 31: “In the mean while his disciples prayed him, saying, Master, eat.”**

The disciples, having returned from their journey to buy food, express concern for Jesus’ physical needs. They address Him as “Master,” indicating their recognition of His authority and leadership. Their request highlights a common human need—hunger—and reflects their care for Him. However, it also sets the stage for a deeper lesson that Jesus is about to impart regarding spiritual nourishment.

**Verse 32: “But he said unto them, I have meat to eat that ye know not of.”**

Jesus responds enigmatically by stating that He has “meat to eat” that they are unaware of. This statement introduces a contrast between physical sustenance and spiritual fulfillment. The term “meat” here symbolizes something more profound than mere food; it refers to the work He is engaged in—the



mission of salvation and ministry to others. This moment illustrates how Jesus often communicated in ways that challenged His followers to think beyond their immediate circumstances.

**Verse 33: “Therefore said the disciples one to another, Hath any man brought him ought to eat?”**

The disciples are puzzled by Jesus’ statement and speculate among themselves whether someone else has provided Him with food. Their misunderstanding emphasizes their focus on physical needs rather than spiritual realities. This reflects a common theme in the Gospels where Jesus’ teachings often go over the heads of His listeners due to their preoccupation with worldly concerns.

**Verse 34: “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”**

Here, Jesus clarifies what He means by “meat.” He states that His true sustenance comes from doing God’s will and completing His work. This verse encapsulates the essence of Jesus’ mission on Earth—obedience to God and fulfilling His purpose. It underscores a vital principle in Christian theology: spiritual fulfillment comes from serving God and engaging in His work rather than merely satisfying physical appetites.

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

In this verse, Jesus challenges the disciples’ perception of time concerning spiritual readiness. The phrase “four months” likely refers to an agricultural metaphor where farmers anticipate a future harvest after planting seeds. However, Jesus urges them to recognize that opportunities for ministry are present now—“the fields” represent people ready for salvation. The imagery of fields being “white already” suggests ripeness; it indicates urgency in evangelism and outreach.

## **Conclusion**

Through these verses (John 4:31-35), we see a profound teaching moment where Jesus shifts focus from physical needs to spiritual priorities. He emphasizes that true nourishment comes from fulfilling God’s will and recognizing the immediacy of reaching out to those who are spiritually hungry.

## **Verse Commentary on John 4:36-40 (KJV)**

### **John 4:36**

**“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”**

In this verse, Jesus emphasizes the unity of purpose between those who sow (the prophets and teachers) and those who reap (the apostles and ministers). The metaphor of reaping signifies the gathering of souls into the kingdom of God. The “wages” refer to the spiritual rewards received for laboring in God’s harvest. This concept is rooted in the idea that every effort made in spreading the Gospel contributes to eternal life for those who believe. The joy mentioned here is a shared experience among all workers in God’s vineyard, highlighting the collaborative nature of ministry.

**John 4:37**

**“And herein is that saying true, One soweth, and another reapeth.”**

This verse reinforces the principle established in verse 36 by reiterating that different individuals play distinct roles in God’s work. It acknowledges that while one person may plant seeds of faith through teaching or evangelism, another may come along later to harvest those seeds by leading someone to Christ. This division of labor does not diminish anyone’s contribution; rather, it illustrates how God’s plan unfolds through various individuals over time.

**John 4:38**

**“I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”**

Here, Jesus speaks directly to His disciples about their role as reapers. He indicates that they are benefiting from the work done by others before them—namely, the prophets and John the Baptist—who laid the groundwork for His ministry. The phrase “bestowed no labour” suggests that while they did not initially engage in sowing during these earlier ministries, they are now reaping a rich harvest due to those efforts. This serves as an encouragement for them to recognize their position within a larger continuum of God’s redemptive work.

**John 4:39**

**“And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.”**

This verse highlights a significant moment where many Samaritans come to faith because of the testimony of the Samaritan woman at the well. Her encounter with Jesus had a profound impact on her community; her declaration about Jesus being able to reveal her past served as a powerful witness. This demonstrates how personal testimonies can lead others to believe in Christ and emphasizes God’s ability to use anyone—regardless of their background—to bring others into His kingdom.

**John 4:40**

**“So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.”**

The response from the Samaritans shows their eagerness to learn more about Jesus after hearing from the woman. Their request for Him to stay indicates their openness and desire for deeper understanding. By staying with them for two days, Jesus affirms His mission beyond just reaching Jews; He extends grace and truth even to those whom many Jews would have considered outcasts. This moment underscores Jesus’ inclusive ministry and foreshadows His commandment for His followers to spread the Gospel throughout all nations.

In summary, these verses collectively illustrate themes such as collaboration in ministry, acknowledgment of previous laborers’ contributions, personal testimony leading others to faith, and Jesus’ inclusive approach toward salvation.

## Verse Commentary on John 4:41-45 (KJV)

### John 4:41

**“And many more believed because of his own word;”**

In this verse, the narrative highlights the impact of Jesus’ personal testimony and teachings. The phrase “many more believed” indicates a significant increase in faith among the Samaritans, particularly those who had initially come to see Him based on the woman’s testimony. This belief is not merely a superficial acknowledgment but suggests a deeper conviction that arises from hearing Jesus speak directly. The emphasis on “his own word” underscores the authority and power of Jesus’ message, which resonates with the listeners and leads them to genuine faith.

### John 4:42

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

Here, the Samaritans express their newfound faith by acknowledging that their belief has transitioned from relying solely on the woman’s testimony to a personal conviction after hearing Jesus themselves. The phrase “we have heard him ourselves” signifies an important shift from second-hand knowledge to first-hand experience. They affirm Jesus as “the Christ,” recognizing Him as the long-awaited Messiah, and further identify Him as “the Saviour of the world,” which emphasizes His universal significance beyond just Israel. This declaration reflects an understanding that salvation through Christ is available to all humanity.

### John 4:43

**“Now after two days he departed thence, and went into Galilee.”**

This verse marks a transition in Jesus’ journey. After spending two days in Sychar with the Samaritans—during which time He taught them and many came to believe—He now departs for Galilee. The mention of “two days” indicates a period of fruitful ministry where Jesus engaged deeply with these people. His departure signifies both a physical movement towards Galilee and a spiritual transition as He continues His mission.

### John 4:44

**“For Jesus himself testified, that a prophet hath no honour in his own country.”**

In this verse, there is an important reflection on societal dynamics regarding honor and recognition. Jesus acknowledges that prophets often face skepticism or lack of respect from those who are familiar with them—specifically in their hometowns or native regions. This statement foreshadows challenges He will encounter upon returning to Galilee, where people may struggle to accept Him due to preconceived notions about His background.

### John 4:45

**“Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.”**

Upon arriving in Galilee, Jesus is received by its inhabitants who had witnessed His miracles during previous visits to Jerusalem. Their reception suggests a mix of curiosity and admiration based on what

they had observed during His earlier ministry at festivals like Passover. However, it also raises questions about whether their acceptance is rooted in genuine faith or merely fascination with miraculous signs.

In summary, these verses illustrate a pivotal moment in John's Gospel where belief transitions from hearsay to personal conviction among the Samaritans while simultaneously hinting at future challenges Jesus will face in His own region due to familiarity breeding contempt.

### **Verse Commentary on John 4:46-50 (KJV)**

#### **John 4:46**

**“And Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.”**

In this verse, we see Jesus returning to Cana of Galilee, the site of His first miracle where He turned water into wine (John 2:1-11). The mention of this previous miracle serves to remind the reader of Jesus' divine authority and power. The term “nobleman” refers to a person of high rank or status, likely an official in Herod's court. This nobleman's situation is dire as his son is gravely ill in Capernaum, which indicates a sense of urgency and desperation.

#### **John 4:47**

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

The nobleman demonstrates faith by seeking out Jesus upon hearing about His return to Galilee. His request for Jesus to “come down” signifies both a physical journey from Cana to Capernaum and an acknowledgment of Jesus' healing power. The phrase “at the point of death” underscores the severity of the boy's condition, emphasizing the nobleman's desperation and need for immediate intervention.

#### **John 4:48**

**“Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.”**

Here, Jesus addresses not only the nobleman but also the broader audience present. His statement reflects a common theme in John's Gospel regarding belief based on signs versus genuine faith. Jesus seems to be challenging the nobleman's faith; it suggests that many people require visible miracles before they can truly believe in Him. This statement serves as both a critique and an invitation for deeper faith beyond mere spectacle.

#### **John 4:49**

**“The nobleman saith unto him, Sir, come down ere my child die.”**

The nobleman's response reveals his continued desperation. He acknowledges Jesus' authority by addressing Him as “Sir,” indicating respect and urgency in his plea. The phrase “ere my child die” conveys a sense of impending loss if help does not arrive soon enough. This moment highlights human vulnerability and the instinctive drive to seek help when faced with life-threatening situations.

#### **John 4:50**

**“Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.”**

In this pivotal verse, Jesus provides assurance without physically going to Capernaum—He simply declares that the boy will live. This act demonstrates His authority over life and death and emphasizes that faith can exist without physical evidence or presence. The nobleman’s belief in Jesus’ word marks a significant moment; it illustrates true faith as trusting in what is promised even before seeing it fulfilled. The fact that he then goes on his way signifies obedience to Christ’s command.

Overall, these verses illustrate themes such as faith under pressure, divine authority over illness, and the nature of belief—highlighting how true faith transcends mere signs.

#### **Verse Commentary on John 4:51-54 (KJV)**

#### **John 4:51**

**“And as he was now going down, his servants met him, and told him, saying, Thy son liveth.”**

In this verse, we see the father returning home after having spoken with Jesus. The phrase “now going down” indicates that he is physically traveling from Cana to Capernaum. The arrival of his servants signifies a moment of relief and joy; they bring news that his son has recovered from illness. The use of “Thy son liveth” is significant as it confirms the miraculous healing that Jesus had promised earlier. This statement emphasizes the power of Jesus’ words and the faith of the father.

#### **John 4:52**

**“Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.”**

Here, the father seeks to understand exactly when his son’s condition began to improve. His inquiry about “the hour when he began to amend” reflects a desire for clarity and perhaps an affirmation of Jesus’ miraculous intervention. The mention of “Yesterday at the seventh hour” indicates that there was a specific time when healing occurred—this corresponds to approximately 1 PM in Roman timekeeping. This detail serves to strengthen the narrative by providing a precise timeline that aligns with Jesus’ declaration.

#### **John 4:53**

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

This verse reveals a pivotal moment for both the father and his household. The realization that his son’s recovery coincided precisely with Jesus’ words leads to a profound belief not only in Jesus’ ability to heal but also in His identity as the Messiah. The phrase “and himself believed” indicates a personal transformation for the father, while “and his whole house” suggests that this miracle had a ripple effect on those around him, leading them all to faith.

#### **John 4:54**

**“This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.”**

The final verse summarizes this event as significant within Jesus’ ministry. By referring to it as “the second miracle,” it places this healing within a broader context of signs and wonders performed by

Christ. It highlights not only His authority over illness but also serves as an affirmation of His mission upon entering Galilee after leaving Judea.

In summary, these verses collectively illustrate themes of faith, healing, and recognition of Jesus' divine authority. They emphasize how personal experiences with Christ can lead individuals and their families toward belief.

## **CHAPTER 5:**

### **Verse Commentary on John 5:1-5 (KJV)**

#### **I. Contextual Background**

The passage of John 5:1-5 occurs in the context of Jesus' ministry, specifically during a feast of the Jews in Jerusalem. The exact feast is not specified, but it is significant as it sets the stage for Jesus' miraculous healing at the Pool of Bethesda. This event highlights both the compassion of Jesus and the religious tensions that arise from His actions, particularly concerning the observance of the Sabbath.

#### **II. Verse Analysis**

##### **John 5:1**

***“After this there was a feast of the Jews; and Jesus went up to Jerusalem.”***

This verse introduces a pivotal moment in Jesus' ministry. The phrase “after this” indicates that this event follows previous teachings and miracles performed by Jesus. The mention of a “feast of the Jews” suggests a gathering where many people would be present, emphasizing the communal aspect of Jewish religious life. The act of going “up to Jerusalem” reflects both geographical elevation and spiritual significance, as Jerusalem was considered the center of Jewish worship.

##### **John 5:2**

***“Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.”***

Here, we are introduced to the location where Jesus performs His miracle. The “sheep market” likely refers to an area where sheep were sold for sacrifices at the temple, indicating its proximity to religious activities. The name “Bethesda,” meaning “house of mercy,” signifies a place associated with healing and compassion. The description of “five porches” suggests a large structure capable of accommodating many sick individuals seeking healing.

##### **John 5:3**

***“In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.”***

This verse paints a vivid picture of desperation among those gathered at Bethesda. The term “impotent folk” encompasses various ailments—blindness, lameness (“halt”), and paralysis (“withered”). Their collective waiting for “the moving of the water” indicates their belief in a miraculous healing process associated with this pool. This belief may stem from local traditions or legends regarding an angel stirring the waters.

### **John 5:4**

*(This verse is often omitted in modern translations due to manuscript evidence suggesting it may not have been part of John's original text.)*

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

If included, this verse elaborates on why so many sick individuals congregated at Bethesda—the belief that an angel would periodically stir up the waters, granting healing to whoever entered first after such stirring. This reflects both hope and competition among those present; however, it also raises questions about faith and divine intervention versus superstition.

### **John 5:5**

***“And a certain man was there, which had an infirmity thirty and eight years.”***

The focus shifts to one specific individual who had suffered for thirty-eight years—a significant duration that underscores his plight and despair. This detail emphasizes not only his physical condition but also his emotional state; having waited so long without relief illustrates profound suffering and hopelessness.

### **III. Summary**

In summary, John 5:1-5 sets up an important narrative about healing through faith while highlighting themes such as desperation among those afflicted by illness and societal expectations surrounding religious practices. It introduces key elements that will unfold further as Jesus interacts with this man at Bethesda.

## **Verse Commentary on John 5:6-10 (KJV)**

### **John 5:6**

***“When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?”***

In this verse, we see Jesus' compassionate nature as He approaches the man who had been afflicted for thirty-eight years. The phrase “saw him lie” indicates that Jesus was aware of the man's physical condition and his prolonged suffering. The term “long time” emphasizes the severity and duration of the man's ailment, which adds to the gravity of the situation. Jesus' question, “Wilt thou be made whole?” is profound; it not only addresses the man's physical healing but also implies a deeper inquiry into his desire for restoration. This question invites reflection on faith and willingness to accept healing.

### **John 5:7**

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

The impotent man's response reveals his despair and helplessness. His statement “I have no man” highlights his isolation and lack of support in seeking healing. The mention of “the water is troubled” refers to the belief that an angel would stir the waters at certain times, granting healing to whoever entered first. This illustrates a sense of competition among those seeking healing at the pool. The

phrase “while I am coming” indicates his struggle to reach the water due to his condition. This verse underscores themes of desperation and reliance on others for assistance.

### **John 5:8**

**“Jesus saith unto him, Rise, take up thy bed, and walk.”**

In this pivotal moment, Jesus commands the man to “Rise,” signifying not just physical action but also spiritual awakening. The command “take up thy bed” suggests an immediate transformation; he is instructed to leave behind his former state of paralysis and dependency. The phrase “and walk” signifies both literal walking and a new path in life—one marked by health and freedom from affliction. This command demonstrates Jesus’ authority over illness and His ability to bring about instantaneous change.

### **John 5:9**

**“And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.”**

This verse captures the miraculous nature of Jesus’ healing power. The word “immediately” emphasizes that there was no delay in restoration; it was instantaneous upon Jesus’ command. The act of taking up his bed symbolizes a break from his past life of suffering. Furthermore, noting that this occurred on the Sabbath introduces tension with Jewish law regarding work on this holy day.

### **John 5:10**

**“The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.”**

Here we see a shift from celebration of healing to legalistic scrutiny by religious authorities. The Jews focus on adherence to Sabbath laws rather than recognizing or celebrating the miracle that has taken place. Their statement reflects a rigid interpretation of religious law where compassion seems secondary to rule-following. This sets up a conflict between Jesus’ mission of mercy and traditional Jewish customs.

Overall, these verses illustrate key themes such as compassion, faith, authority over illness, transformation through divine intervention, and conflict between mercy and legalism.

## **Verse Commentary on John 5:11-15 (KJV)**

### **John 5:11**

**“But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.”**

In this verse, the healed man responds to the Jewish leaders who questioned him about carrying his bed on the Sabbath. His answer indicates that he attributes his healing to a specific individual—Jesus—who commanded him to take up his bed and walk. This statement highlights the authority of Jesus in performing miracles and gives insight into the man’s understanding of his healing. The phrase “made me whole” suggests not only physical restoration but also a deeper spiritual significance, as it implies a transformation in his entire condition.



### **John 5:12**

“Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?”

The Jewish leaders are perplexed by the man’s response and seek to identify Jesus. Their inquiry reflects their concern for adherence to the Sabbath laws rather than an interest in the miracle itself. This question reveals their disbelief and skepticism regarding Jesus’ authority. They are more focused on enforcing religious rules than recognizing the miraculous work of God through Jesus.

### **John 5:13**

**“And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.”**

This verse indicates that the healed man did not know who had healed him at first. The phrase “conveyed himself away” suggests that Jesus left discreetly after performing the miracle. The presence of a multitude implies that there were many people around, which may have contributed to Jesus’ ability to leave unnoticed. This detail emphasizes both Jesus’ humility and the overwhelming nature of the crowd’s focus on their own ailments rather than on Him.

### **John 5:14**

**“Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”**

In this encounter following the initial healing, Jesus finds the man in the temple—a significant location for worship and gratitude towards God. Here, Jesus reaffirms his healing by stating “thou art made whole,” indicating a complete restoration. The admonition “sin no more” introduces a moral dimension to physical healing; it suggests that sin can lead to suffering or worse consequences. This warning serves as both encouragement for righteous living and a reminder of accountability.

### **John 5:15**

**“The man departed, and told the Jews that it was Jesus, which had made him whole.”**

After realizing who had healed him, the man informs the Jewish leaders about Jesus’ identity. This act of reporting could be interpreted as an acknowledgment of gratitude or possibly as an attempt to absolve himself from blame regarding breaking Sabbath laws by carrying his bed. It also sets into motion further conflict between Jesus and religious authorities as they now have a name associated with this miraculous act.

In summary, these verses illustrate themes of healing, authority, faithfulness to God’s commandments versus human traditions, and personal responsibility following divine intervention.

## **Verse Commentary on John 5:16-20 (KJV)**

### **John 5:16**

**“And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.”**

In this verse, we see the immediate reaction of the Jewish leaders to Jesus’ healing of the impotent man at the Pool of Bethesda. The act of healing on the Sabbath was a significant violation in their eyes, as they held strict interpretations of Sabbath laws. The term “persecute” indicates that their response was

not merely disapproval but an active pursuit to harm Jesus. This sets a tone for the escalating conflict between Jesus and religious authorities.

#### **John 5:17**

**“But Jesus answered them, My Father worketh hitherto, and I work.”**

Here, Jesus asserts His divine authority by equating His work with that of God the Father. The phrase “My Father worketh hitherto” implies that God’s activity does not cease on the Sabbath; rather, God continues to sustain creation and perform acts of mercy. By stating “and I work,” Jesus claims His right to perform miracles even on the Sabbath, indicating that His mission aligns with God’s ongoing work in the world.

#### **John 5:18**

**“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”**

This verse highlights two critical charges against Jesus: breaking Sabbath law and claiming a unique relationship with God as His Son. The Jewish leaders understood this claim as blasphemy since it implied equality with God. Their desire to kill Him intensifies here, demonstrating how deeply threatened they felt by His teachings and actions.

#### **John 5:19**

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

In this statement, Jesus emphasizes His dependence on God the Father for authority and action. The repetition of “Verily, verily” underscores the importance of what He is about to say. By stating that He can do nothing independently from what He sees the Father doing, He affirms both His divine mission and unity with God’s will. This relationship is foundational for understanding Christ’s ministry.

#### **John 5:20**

**“For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.”**

Jesus explains that His actions are rooted in love from the Father. The phrase “sheweth him all things” indicates a close relationship where knowledge is shared between them. Furthermore, He hints at future works that will be even more astonishing than healing on the Sabbath—foreshadowing greater miracles such as resurrection or other signs meant to reveal divine glory.

In summary, these verses illustrate a pivotal moment in John’s Gospel where tensions rise between Jesus and Jewish authorities due to misunderstandings about law and divine authority. They highlight key theological themes such as Christ’s divinity, His relationship with God as Father, and His role in revealing God’s works.

## Verse Commentary on John 5:21-25 (KJV)

### John 5:21

**“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”**

In this verse, Jesus asserts His divine authority by equating His ability to give life with that of God the Father. The term “quickeneth” means to make alive or to restore to life. This statement emphasizes that just as God has the power to raise the dead, so does Jesus possess this same power. The phrase “whom he will” indicates that Jesus exercises sovereign authority over life and death, highlighting His role in spiritual resurrection as well as physical resurrection.

### John 5:22

**“For the Father judgeth no man, but hath committed all judgment unto the Son:”**

Here, Jesus explains that all judgment has been entrusted to Him by the Father. This delegation of authority signifies a unique relationship between Jesus and God, where the Son acts as the judge of humanity. It underscores the belief in Christian theology that Christ is central not only in salvation but also in final judgment. This verse reinforces Jesus’ divine status and His role in God’s plan for humanity.

### John 5:23

**“That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.”**

In this verse, Jesus calls for equal honor to be given to Him as is given to God the Father. This equality is crucial in understanding Christian doctrine regarding the Trinity—Father, Son, and Holy Spirit are distinct yet one in essence. The latter part of this verse serves as a warning: failing to honor Jesus is tantamount to dishonoring God Himself. This highlights the importance of recognizing Jesus’ divine nature and authority.

### John 5:24

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

Jesus emphasizes truth with “Verily, verily,” indicating that what follows is of utmost importance. He states that those who hear His words and believe in God (the One who sent Him) possess eternal life—a key tenet of Christian faith. The assurance given here is profound; believers are promised freedom from condemnation and a transition from spiritual death to eternal life through faith in Christ.

### John 5:25

**“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”**

In this verse, Jesus proclaims an impending time when those who are spiritually dead will respond to His voice. The phrase “and now is” suggests an immediacy; it indicates that even during His earthly ministry there was a present reality where spiritual awakening could occur through His teachings. This foreshadows both physical resurrection at a future date and spiritual revival available through faith in Him.

The verses collectively emphasize Jesus' divine authority over life and judgment while affirming His unity with God the Father. They encapsulate core beliefs about salvation through faith in Christ and highlight His role as both Savior and Judge.

### **Verse Commentary on John 5:26-30 (KJV)**

#### **John 5:26**

**“For as the Father hath life in himself; so hath he given to the Son to have life in himself;”**

In this verse, Jesus emphasizes the divine nature of both Himself and the Father. The phrase “hath life in himself” indicates that God is self-existent and the source of all life. By stating that the Father has given this same quality of life to the Son, Jesus asserts His equality with God. This is a profound declaration of His divinity, suggesting that just as the Father possesses inherent life, so too does the Son.

#### **John 5:27**

**“And hath given him authority to execute judgment also, because he is the Son of man.”**

Here, Jesus explains that He has been granted authority to judge humanity. The title “Son of man” reflects His incarnation and connection to humanity. This duality—being both fully divine and fully human—underscores His unique position as judge. The authority to execute judgment is significant because it establishes Jesus not only as a healer but also as a sovereign figure who will ultimately determine eternal destinies.

#### **John 5:28**

**“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,”**

Jesus instructs His listeners not to be astonished by His claims regarding judgment and authority. He points forward to a future time when all who have died will respond to His voice. This prophecy speaks to the resurrection of the dead, indicating that Jesus holds power over life and death—a theme central to Christian belief.

#### **John 5:29**

**“And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”**

This verse delineates two distinct outcomes based on one's actions during their earthly life. Those who have “done good” will experience a “resurrection of life,” implying eternal reward and communion with God. Conversely, those who have “done evil” face a “resurrection of damnation,” indicating eternal separation from God and punishment. This stark contrast serves as a moral imperative for believers.

#### **John 5:30**

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

In this concluding verse, Jesus clarifies that His judgments are not made independently but are aligned with God's will. He emphasizes His submission to the Father's authority while asserting that His

judgments are inherently just. This statement reinforces His role as an obedient servant while simultaneously affirming His divine nature and mission.

The passage collectively illustrates key theological concepts such as Christ's divinity, authority over judgment, resurrection hope for believers, and alignment with God's will—all foundational elements within Christian doctrine.

### **Verse Commentary on John 5:31-35 (KJV)**

#### **John 5:31**

**“If I bear witness of myself, my witness is not true.”**

In this verse, Jesus begins by addressing the validity of His testimony. According to Jewish law, a single individual could not testify on their own behalf; there needed to be corroborating witnesses to establish truth (Deuteronomy 17:6). By stating that His witness is “not true” if He bears it alone, Jesus acknowledges this legal principle. This sets the stage for Him to present multiple forms of evidence that support His claims about Himself.

#### **John 5:32**

**“There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.”**

Here, Jesus introduces the concept of an additional witness—implying that there are others who can validate His identity and mission. The “another” refers primarily to God the Father, who testifies through various means including miracles and prophetic fulfillment. This assertion reinforces the idea that Jesus' claims are not based solely on self-assertion but are supported by divine endorsement.

#### **John 5:33**

**“Ye sent unto John, and he bare witness unto the truth.”**

In this verse, Jesus points to John the Baptist as a human witness who testified about Him. John's ministry was pivotal in preparing the way for Jesus and affirming His messianic role. The phrase “bare witness unto the truth” emphasizes John's role in proclaiming God's revelation and pointing people toward Christ as the awaited Messiah.

#### **John 5:34**

**“But I receive not testimony from man: but these things I say, that ye might be saved.”**

Jesus clarifies that while He acknowledges John's testimony, He does not rely on human testimony for validation. Instead, He emphasizes that His purpose in referencing John's testimony is for the benefit of those listening—specifically, so they might come to faith and salvation through Him. This highlights Jesus' mission as one focused on bringing people into a relationship with God rather than seeking human approval.

#### **John 5:35**

**“He was a burning and a shining light: and ye were willing for a season to rejoice in his light.”**

In this verse, Jesus describes John as “a burning and a shining light,” symbolizing his role as a beacon of truth in a dark world. The imagery suggests both intensity (“burning”) and clarity (“shining”),

indicating John's significant impact during his ministry. However, Jesus also notes that their initial willingness to rejoice in John's message was temporary ("for a season"). This reflects how people's enthusiasm can wane when confronted with challenging truths or when they must change their lives in response to those truths.

Overall, these verses illustrate how Jesus establishes His authority through multiple witnesses while simultaneously calling attention to humanity's tendency to falter in faith despite clear signs of divine truth.

### **Verse Commentary on John 5:36-40 (KJV)**

#### **John 5:36**

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

In this verse, Jesus emphasizes that His testimony is supported by a greater witness than that of John the Baptist. While John played a significant role in heralding Jesus' coming, Jesus points to His own works as evidence of His divine mission. The phrase "the works which the Father hath given me to finish" indicates that Jesus is fulfilling a specific purpose ordained by God. These works include miracles and acts of compassion, which serve as tangible proof of His authority and identity as the Messiah. The assertion "the same works that I do" reinforces the idea that these miraculous acts are not merely random but are directly linked to His divine commission from the Father.

#### **John 5:37**

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

Here, Jesus asserts that God the Father Himself testifies to His identity and mission. This claim highlights a profound relationship between Jesus and the Father; they are united in purpose and action. The statement "Ye have neither heard his voice at any time, nor seen his shape" serves as a rebuke to those who doubt Him. It suggests that despite their religious knowledge and practices, they lack true spiritual insight or experience with God. This underscores a theme throughout John's Gospel: recognizing Jesus as the Son of God requires spiritual discernment.

#### **John 5:38**

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

In this verse, Jesus continues to confront His audience about their disbelief. He states that they do not have God's word residing within them because they fail to recognize and accept Him—the one whom God has sent. This lack of belief is indicative of a deeper spiritual issue; it reflects an unwillingness to embrace truth when it is presented. The implication is clear: true understanding and acceptance of God's message come through faith in Christ.

### **John 5:39**

**“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”**

Jesus challenges His listeners to examine the Scriptures diligently because they contain testimony about Him. The phrase “ye think ye have eternal life” reveals their misplaced confidence in their knowledge of Scripture without recognizing its ultimate purpose—to point towards Christ as the source of eternal life. This verse emphasizes the importance of Scripture in revealing God’s plan for salvation through Jesus.

### **John 5:40**

**“And ye will not come to me, that ye might have life.”**

In this concluding verse of this passage, Jesus laments over their refusal to come to Him for life. Despite having access to Scriptures and witnessing His miracles, they remain obstinate in their unbelief. This refusal signifies a tragic choice; they reject not only Jesus but also the eternal life He offers. The invitation remains open—coming to Christ is essential for receiving true life.

Overall, these verses highlight themes such as divine testimony through works, spiritual blindness among religious leaders, and the necessity of faith in Christ for salvation.

### **Verse Commentary on John 5:41-45 (KJV)**

#### **John 5:41**

**“I receive not honour from men.”**

In this verse, Jesus asserts His independence from human validation. He emphasizes that His mission and actions are not motivated by a desire for human praise or recognition. This statement reflects the nature of His ministry, which is rooted in divine authority rather than social approval. The phrase “honour from men” indicates that Jesus does not seek accolades or status among people; instead, He operates solely under the authority of God.

#### **John 5:42**

**“But I know you, that ye have not the love of God in you.”**

Here, Jesus addresses the religious leaders directly, revealing His insight into their hearts. Despite their outward displays of piety and adherence to the law, they lack genuine love for God. This lack of love is critical because it signifies a disconnect between their religious practices and true faith. Jesus’ knowledge of their inner condition serves as a rebuke, highlighting that mere observance of rituals does not equate to a relationship with God.

#### **John 5:43**

**“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.”**

In this verse, Jesus contrasts His divine mission with the acceptance of false messengers. By coming “in my Father’s name,” He indicates that He represents God’s authority and purpose. However, the Jewish leaders reject Him while being susceptible to accepting others who come without divine endorsement. This statement underscores a recurring theme in Scripture where God’s true messengers are often rejected by those who are spiritually blind or hardened.

#### **John 5:44**

**“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”**

Jesus poses a rhetorical question aimed at exposing the hypocrisy of the religious leaders. Their reliance on mutual admiration among themselves prevents them from recognizing and accepting truth when it appears before them. The pursuit of human honor distracts them from seeking God’s approval and truth. This highlights a fundamental issue within religious communities where social status can overshadow spiritual integrity.

#### **John 5:45**

**“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.”**

In this concluding verse of the passage, Jesus clarifies that He will not be their accuser before God; rather, it is Moses—their revered lawgiver—who will stand as an accuser against them due to their failure to recognize Him as the fulfillment of the Law they claim to uphold. This assertion serves as both a warning and an indictment against those who place their trust in legalistic observance rather than faith in Christ.

The overall message conveyed through these verses emphasizes the importance of genuine faith over mere ritualistic practice and warns against seeking human validation at the expense of divine truth.

#### **John 5:46**

**“For had ye believed Moses, ye would have believed me: for he wrote of me.”**

In this verse, Jesus directly addresses the Jewish leaders who are questioning His authority and teachings. He asserts that their belief in Moses is superficial because if they truly understood and believed the writings of Moses, they would recognize Him as the Messiah. The reference to Moses signifies the Pentateuch, which contains prophecies and foreshadowing of Christ’s coming. This statement emphasizes the continuity between the Old Testament and Jesus’ mission, reinforcing that the Scriptures were not merely historical documents but prophetic texts pointing towards Him.

#### **John 5:47**

**“But if ye believe not his writings, how shall ye believe my words?”**

Here, Jesus challenges the Jewish leaders’ understanding of Scripture. He implies that their rejection of His words stems from their failure to accept Moses’ writings. This rhetorical question highlights a critical point: if they do not accept the foundational texts of their faith, which testify about Him, there is little hope for them to accept His teachings. It underscores a theme prevalent throughout John’s Gospel—the relationship between belief in Scripture and belief in Christ.

### **CHAPTER 6:**

#### **Verse Commentary on John 6:1-5 (KJV)**

**Verse 1: “After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.”**

In this verse, we see a transition in Jesus’ ministry as He moves from one location to another. The phrase “after these things” indicates that this event follows a series of significant actions and teachings



by Jesus. The Sea of Galilee, also known as the Sea of Tiberias, is a prominent geographical feature in the region where much of Jesus' ministry took place. This body of water is vital for understanding the context of His miracles and teachings, as it served as a backdrop for many events in the Gospels.

**Verse 2: “And a great multitude followed him, because they saw his miracles which he did on them that were diseased.”**

The gathering of a “great multitude” illustrates the impact Jesus had on the people through His miraculous works. Their motivation for following Him was not solely spiritual; rather, they were drawn by the physical healings and signs He performed. This highlights a common theme in the Gospels where people are attracted to Jesus out of curiosity or need rather than genuine faith. The mention of “them that were diseased” emphasizes Jesus' compassion and ability to heal those suffering from various ailments.

**Verse 3: “And Jesus went up into a mountain, and there he sat with his disciples.”**

Jesus' ascent to a mountain serves multiple purposes. It provides Him with an elevated position from which He can address the crowd effectively while also symbolizing His authority and divine nature. Sitting down signifies His role as a teacher or rabbi, ready to impart wisdom to His disciples and followers. This moment also reflects the importance of community among His disciples, as they are gathered together with Him.

**Verse 4: “And the passover, a feast of the Jews, was nigh.”**

The mention of Passover situates this event within Jewish tradition and religious observance. Passover commemorates Israel's deliverance from Egypt and God's provision during their wilderness journey. By noting that this feast was approaching, John connects Jesus' forthcoming miracle—feeding the multitude—with themes of sustenance and divine provision reminiscent of God's care for Israel during their time in the desert.

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

In this verse, we observe Jesus' awareness of the needs around Him as He lifts His eyes to see the approaching crowd. His question directed at Philip serves both as an inquiry into logistics and as a test of faith. Philip's background from Bethsaida suggests he might have insight into local resources for feeding such a large group. This moment sets up not only an impending miracle but also an opportunity for teaching about reliance on divine provision rather than human limitations.

In summary, John 6:1-5 establishes critical elements leading up to one of Christ's most famous miracles—the feeding of the five thousand—while emphasizing themes such as divine authority, compassion for human needs, communal learning among disciples, and connections to Jewish tradition.

## **Verse Commentary on John 6:11-15 (KJV)**

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

In this verse, we see a significant moment where Jesus performs a miracle of multiplication. The act of taking the loaves signifies His authority over creation. By giving thanks before distributing the food, Jesus models gratitude and acknowledgment of God’s provision. The distribution through His disciples emphasizes their role in serving others, illustrating a principle of ministry where believers are called to share God’s blessings with those in need. The phrase “as much as they would” indicates abundance; everyone received enough to satisfy their hunger, showcasing not just a miracle but also God’s generosity.

**Verse 12: “When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.”**

After everyone was fed, Jesus instructs His disciples to gather any leftover fragments. This command serves multiple purposes: it demonstrates stewardship over resources and reflects a concern for wastefulness. In a broader theological sense, it symbolizes that God cares for every detail of life and does not overlook even the smallest remnants of His provision. The gathering of leftovers also foreshadows future sustenance and abundance in Christ’s ministry.

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

The collection results in twelve baskets full of leftovers from just five barley loaves. The number twelve is significant in biblical symbolism, often representing God’s people (the twelve tribes of Israel). This detail reinforces the idea that Jesus’ provision is sufficient not only for immediate needs but also for ongoing sustenance. The use of barley loaves—considered a staple food for the poor—highlights Jesus’ compassion for those who are marginalized or in need.

**Verse 14: “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.”**

Upon witnessing this miracle, the crowd recognizes Jesus as “that prophet,” referring to Deuteronomy 18:15-18 where Moses speaks about a prophet like himself who would arise among the Israelites. Their declaration reflects an understanding of messianic expectations within Jewish tradition. However, their desire to elevate Him as king based solely on this miracle reveals a misunderstanding of His true mission—one not merely focused on physical needs but spiritual redemption.

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

This verse illustrates an important turning point in Jesus’ ministry. Recognizing their intention to forcibly make Him king highlights their misunderstanding of His purpose. Instead of accepting earthly power or political leadership based on miraculous signs alone, Jesus retreats to solitude—a common practice throughout His ministry when faced with overwhelming public response or misinterpretation.

of His mission. This action underscores His commitment to divine timing and purpose rather than human ambition.

In summary, these verses collectively illustrate themes such as divine provision, stewardship, recognition of Christ's identity as prophet and Messiah while simultaneously revealing misunderstandings about His mission. They emphasize both physical nourishment provided by Christ and deeper spiritual truths regarding reliance on Him.

### **Verse Commentary on John 6:15-20 (KJV)**

#### **John 6:15**

**“When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.”**

In this verse, we see a pivotal moment where Jesus recognizes the intentions of the crowd. They are eager to crown Him as king due to the miraculous feeding of the five thousand, which has stirred their enthusiasm. However, their desire is not aligned with His mission or divine timing. The phrase “take him by force” indicates that they were willing to impose their will upon Him, misunderstanding His purpose. Jesus' response is to withdraw to a solitary place in the mountains, emphasizing His commitment to God's plan rather than succumbing to popular demand.

#### **John 6:16**

**“And when even was now come, his disciples went down unto the sea.”**

As evening approaches, the disciples decide to leave the mountain and head toward the sea. This transition signifies a shift from the miraculous event of feeding the multitude back to their ordinary circumstances. The disciples' actions reflect a sense of normalcy amidst extraordinary events; they return to what they know—fishing and navigating the waters.

#### **John 6:17**

**“And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.”**

The disciples board a ship headed for Capernaum, indicating their intention to continue their ministry work in familiar territory. The mention of darkness serves both as a literal description of time and as a metaphorical representation of uncertainty or fear that may accompany their journey without Jesus. His absence is significant; it foreshadows an impending challenge that they will face on the water.

#### **John 6:18**

**“And the sea arose by reason of a great wind that blew.”**

Here we encounter an immediate crisis—the sea becomes tumultuous due to strong winds. This verse illustrates how quickly circumstances can change from calmness to chaos. The storm symbolizes trials and tribulations that believers may face in life. It serves as a reminder that even in moments when one feels abandoned or alone (as the disciples might have felt without Jesus), challenges can arise unexpectedly.

### **John 6:19**

**“So when they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.”**

After rowing for several miles (approximately three or four miles), which would have been physically taxing against strong winds, the disciples spot Jesus walking on water. This miraculous sight evokes fear among them; they struggle with disbelief at what they are witnessing. Their fear reflects human nature’s tendency towards panic in extraordinary situations—especially when faced with something beyond comprehension.

### **John 6:20**

**“But he saith unto them, It is I; be not afraid.”**

Jesus reassures His disciples with these words—“It is I.” This declaration not only identifies Him but also serves as an invitation for them to trust Him amidst their fears. The command “be not afraid” emphasizes His authority over nature and encourages faith over fear. In this moment, He reveals His divine nature and power while providing comfort during distressing times.

In summary, these verses illustrate themes of misunderstanding Christ’s mission (v15), returning to normalcy amidst miracles (v16), facing challenges without Christ’s physical presence (v17-18), encountering fear in extraordinary circumstances (v19), and receiving reassurance from Christ (v20). Together, these elements highlight both human frailty and divine assurance.

### **Verse Commentary on John 6:21-25 (KJV)**

#### **John 6:21**

**“And they willingly received him into the ship: and immediately the ship was at the land whither they went.”**

In this verse, we see a significant moment of transition for the disciples. After witnessing Jesus walking on water, they willingly received Him into their boat. The phrase “willingly received” indicates their acceptance and recognition of His authority and divinity. This act of receiving Jesus is not just physical but also symbolizes their faith in Him as their leader and savior. The miraculous nature of their journey is emphasized by the phrase “immediately the ship was at the land whither they went.” This suggests that upon receiving Jesus, they experienced an immediate resolution to their previous struggles at sea, highlighting His divine power over nature and circumstances.

#### **John 6:22**

**“The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;”**

This verse introduces a new group of characters—the multitude who had been fed by Jesus during the miracle of the loaves and fishes. They are now searching for Him after realizing He did not accompany His disciples across the sea. Their observation about there being no other boats available emphasizes their confusion regarding how Jesus could have disappeared from them. This sets up a contrast between

those seeking physical sustenance (the crowd) and those who have begun to understand Jesus' spiritual significance (the disciples).

### **John 6:23**

**“(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)”**

Here we learn that additional boats arrived from Tiberias, indicating that others were also interested in finding Jesus after His miraculous feeding of the five thousand. The mention of “after that the Lord had given thanks” serves as a reminder of Jesus' gratitude towards God before performing miracles. It underscores His dependence on divine provision and sets an example for believers regarding thankfulness in all circumstances.

### **John 6:24**

**“When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.”**

The crowd's determination to find Jesus is evident as they take shipping to Capernaum upon realizing He is missing. Their actions reflect a sense of urgency and desire to reconnect with Him after experiencing His miraculous works. However, it also raises questions about their motivations—are they seeking Him for spiritual reasons or merely for more physical sustenance? This verse highlights a key theme in John's Gospel: understanding true spiritual hunger versus mere physical need.

### **John 6:25**

**“And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?”**

Upon finding Jesus in Capernaum, they address Him as “Rabbi,” acknowledging His role as a teacher. Their question reflects genuine curiosity about how He arrived there without having taken a boat with His disciples. However, it can also be interpreted as an indication of their misunderstanding regarding His divine nature and abilities. They are still focused on temporal concerns rather than grasping deeper spiritual truths about who He is.

In summary, these verses illustrate a pivotal moment in John's narrative where themes of faith, recognition of Christ's authority, human curiosity about divine actions, and misunderstandings regarding spiritual versus physical needs converge.

## **Verse Commentary on John 6:26-30 (KJV)**

### **John 6:26**

**“Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.”**

In this verse, Jesus addresses the crowd that has followed Him after the miracle of feeding the five thousand. The phrase “Verily, verily” emphasizes the truthfulness and importance of His statement. He points out that their motivation for seeking Him is not rooted in a genuine understanding of His divine nature or the significance of His miracles but rather in their physical satisfaction from the bread they

received. This highlights a common human tendency to seek immediate gratification rather than spiritual enlightenment.

**John 6:27**

**“Labor 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.”**

Here, Jesus contrasts temporary physical sustenance (“the meat which perisheth”) with spiritual nourishment that leads to eternal life. He encourages them to focus on what truly matters—spiritual food that lasts forever. The phrase “the Son of man shall give unto you” indicates His role as a provider of this spiritual sustenance. The mention of being “sealed” by God signifies divine approval and authentication of Jesus’ mission and authority.

**John 6:28**

**“Then said they unto him, What shall we do, that we might work the works of God?”**

The crowd responds with a question about how they can perform God’s works. This reflects a misunderstanding; they are still thinking in terms of physical actions or rituals rather than recognizing faith as essential to God’s work. Their inquiry suggests an inclination towards legalism or performance-based religion rather than understanding grace.

**John 6:29**

**“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”**

In response to their question about works, Jesus clarifies that belief in Him—the one sent by God—is what constitutes “the work of God.” This statement underscores the centrality of faith in Christ as essential for salvation and relationship with God. It shifts their focus from actions to faith as the means through which they can engage with God’s purposes.

**John 6:30**

**“They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?”**

The crowd’s response reveals their continued skepticism. They demand a sign from Jesus to validate His claims about being sent by God. This request reflects a lack of understanding regarding who Jesus is and what He has already done (i.e., feeding thousands). Their desire for further signs indicates a reliance on visible proof rather than faith.

In summary, these verses illustrate a critical moment where Jesus seeks to redirect people’s focus from physical needs to spiritual truths. He emphasizes belief in Him as essential for eternal life while addressing their misconceptions about divine works.

## Verse Commentary on John 6:31-35 (KJV)

### John 6:31

**“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.”**

In this verse, the crowd references the miraculous provision of manna during Israel’s wilderness journey. This historical account serves as a backdrop for their understanding of Jesus’ identity and mission. The mention of “our fathers” indicates a connection to their heritage and highlights the expectation that Jesus might provide similar sustenance. The phrase “as it is written” points to scriptural authority, specifically referencing Exodus 16:15, where God provided manna to sustain His people. This sets up a contrast between the physical bread given in the past and what Jesus is about to reveal about Himself.

### John 6:32

**“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.”**

Here, Jesus corrects the misconception that Moses was the source of manna. He emphasizes that it was God who provided this sustenance. By stating “my Father giveth you,” Jesus introduces a personal relationship with God as His Father and asserts His divine authority. The term “true bread from heaven” signifies that while manna was temporary and physical, Jesus represents a lasting spiritual nourishment that transcends earthly needs.

### John 6:33

**“For the bread of God is he which cometh down from heaven, and giveth life unto the world.”**

In this verse, Jesus identifies Himself as “the bread of God,” emphasizing His divine origin (“cometh down from heaven”). This statement underscores His role as a life-giver—not just for individuals but for “the world.” The use of “life” here refers to both physical existence and spiritual vitality. It suggests that through Him, all can receive eternal life, contrasting with the temporary satisfaction provided by earthly food.

### John 6:34

**“Then said they unto him, Lord, evermore give us this bread.”**

The crowd’s response reflects their misunderstanding of Jesus’ teaching. They desire this “bread” but interpret it in a literal sense rather than grasping its spiritual significance. Their request for “this bread” indicates a longing for continual provision without recognizing that Jesus is offering something far greater than mere physical sustenance—He offers Himself as the source of eternal life.

### John 6:35

**“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”**

In this pivotal verse, Jesus makes one of His most profound declarations: “I am the bread of life.” This statement establishes Him as essential for spiritual nourishment and fulfillment. The promise that those who come to Him will “never hunger” or “thirst” speaks to complete spiritual satisfaction found in faith in Christ. It emphasizes an intimate relationship with Him where believers find their deepest needs met—not just momentarily but eternally.

In summary, these verses collectively illustrate how Jesus uses the metaphor of bread to convey profound truths about His identity and mission. He contrasts Himself with Moses and manna while inviting listeners into a deeper understanding of spiritual sustenance through faith in Him.

### **Verse Commentary on John 6:36-40 (KJV)**

#### **John 6:36**

**“But I said unto you, That ye also have seen me, and believe not.”**

In this verse, Jesus addresses the crowd that has followed Him after the miracle of feeding the five thousand. He acknowledges that they have physically seen Him and His works yet still do not believe in Him. This highlights a significant theme in the Gospel of John: the contrast between physical sight and spiritual understanding. The people may have witnessed miraculous signs, but true belief requires more than just witnessing; it demands faith in His identity as the Son of God.

#### **John 6:37**

**“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”**

Here, Jesus reassures His listeners about the divine plan of salvation. He emphasizes that those who are given to Him by the Father will inevitably come to Him. This verse underscores the doctrine of election—God’s sovereign choice in bringing individuals to faith. Furthermore, Jesus promises that He will never reject anyone who comes to Him, emphasizing His willingness to accept all who seek Him sincerely. This assurance is foundational for believers, providing comfort regarding their acceptance before God.

#### **John 6:38**

**“For I came down from heaven, not to do mine own will, but the will of him that sent me.”**

In this verse, Jesus clarifies His mission on earth. He states that His purpose is not self-serving but rather aligned with God’s will. This statement reinforces His divine origin (“came down from heaven”) and highlights His role as a servant fulfilling God’s redemptive plan for humanity. It also invites reflection on how believers should align their own lives with God’s purposes rather than pursuing personal ambitions.

#### **John 6:39**

**“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”**

Jesus elaborates on what it means to fulfill the Father’s will: preserving every believer entrusted to Him until the final resurrection. This promise speaks to both eternal security and hope for believers regarding life after death. The phrase “raise it up again at the last day” refers to the resurrection of believers at Christ’s second coming—a central tenet of Christian eschatology.

#### **John 6:40**

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

In conclusion, Jesus reiterates God’s desire for humanity—that everyone who sees (understands) and believes in Him receives eternal life. This verse encapsulates John’s message about faith in Christ as



essential for salvation. The promise of everlasting life is a profound encouragement for believers; it assures them of their future with God if they place their trust in Christ.

The verses collectively emphasize key theological themes such as belief versus sight, divine election, Christ's mission aligned with God's will, eternal security for believers, and hope in resurrection—all central elements within Christian doctrine.

## **Verse Commentary on John 6:41-45 (KJV)**

### **Contextual Background**

The passage of John 6:41-45 occurs within the broader narrative of Jesus' teaching about Himself as the "bread of life." This chapter follows the miraculous feeding of the five thousand, which serves as a backdrop for Jesus' discourse on spiritual sustenance. The audience, primarily composed of Jews, grapples with the implications of Jesus' claims regarding His divine origin and mission.

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

In this verse, we see a reaction from the Jewish leaders and people who are skeptical and critical of Jesus' assertion. The term "murmured" indicates a low-level but persistent discontent among them. Their disbelief is rooted in their understanding of Jesus' earthly origins; they know Him as the son of Joseph and Mary. This highlights a common theme in John's Gospel where spiritual truths are often met with misunderstanding or rejection by those who rely solely on physical evidence.

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

Here, the crowd expresses their confusion and disbelief regarding Jesus' claim to have come down from heaven. They reference His familial ties to Joseph and Mary as evidence against His divine origin. This illustrates a significant barrier to faith: familiarity can breed contempt or skepticism. The people's reliance on their knowledge of Jesus' earthly life prevents them from recognizing His divine nature.

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

Jesus responds directly to their murmuring by urging them not to complain or argue amongst themselves. This response serves two purposes: it acknowledges their doubts while also redirecting their focus toward understanding His message rather than engaging in fruitless debate. It emphasizes that faith requires more than mere intellectual assent; it involves an openness to divine revelation.

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

In this verse, Jesus introduces a profound theological concept about divine election and calling. He asserts that no one can approach Him unless drawn by God the Father. This underscores God's sovereignty in salvation—indicating that human effort alone cannot lead one to Christ; rather, it is through God's initiative that individuals are brought into relationship with Him. The promise of resurrection at the last day also points toward eschatological hope for believers.

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

Jesus cites prophetic scripture here (likely referencing Isaiah 54:13) to validate His claims about being taught by God. This reinforces that true knowledge of God leads one to Christ. The phrase “taught of God” implies an experiential learning process where individuals receive insight directly from God through revelation rather than mere human instruction. Thus, those who genuinely seek truth will ultimately be drawn to Christ.

### **Conclusion**

In summary, John 6:41-45 encapsulates key themes such as disbelief stemming from familiarity with Jesus’ earthly life, God’s sovereign role in drawing individuals to Christ for salvation, and the necessity for divine teaching in coming to faith. These verses challenge readers to consider their own responses to Christ’s claims and recognize that understanding spiritual truths often requires divine assistance beyond human reasoning.

### **Verse Commentary on John 6:46-50 (KJV)**

#### **John 6:46**

**“Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”**

In this verse, Jesus emphasizes the unique relationship He has with the Father. The phrase “not that any man hath seen the Father” indicates that no human being has had direct experience or vision of God in His fullness. This aligns with Old Testament teachings where God’s glory was often hidden from mankind (Exodus 33:20). The latter part of the verse, “save he which is of God,” refers to Jesus Himself, who is divine and has a complete understanding of the Father. This assertion underscores Jesus’ authority and His role as the mediator between God and humanity.

#### **John 6:47**

**“Verily, verily, I say unto you, He that believeth on me hath everlasting life.”**

Here, Jesus introduces a profound truth about faith and eternal life. The repetition of “verily, verily” serves to emphasize the certainty and importance of His statement. By stating that “he that believeth on me hath everlasting life,” Jesus makes it clear that belief in Him is not just a future hope but a present reality for those who trust in Him. This concept of eternal life is central to Christian doctrine, indicating not only a continuation after physical death but also a quality of life characterized by an intimate relationship with God.

#### **John 6:48**

**“I am that bread of life.”**

In this verse, Jesus uses metaphorical language to describe Himself as “the bread of life.” This imagery connects back to the manna provided to the Israelites during their wilderness journey (Exodus 16), suggesting that just as physical bread sustains physical life, Jesus provides spiritual sustenance necessary for eternal life. By identifying Himself as this essential nourishment, He invites His listeners to understand their need for Him in a spiritual sense.

### **John 6:49**

**“Your fathers did eat manna in the wilderness, and are dead.”**

Jesus contrasts His offering with the manna consumed by the Israelites. While manna temporarily sustained them physically during their journey through the desert, it could not prevent death; those who ate it eventually died. This statement serves to highlight the inadequacy of earthly provisions compared to what He offers—eternal sustenance through faith in Him. It reinforces His point about being more than just a provider for physical needs; He is essential for spiritual survival.

### **John 6:50**

**“This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”**

In this concluding verse of this passage, Jesus clarifies what He means by being “the bread of life.” He asserts that unlike earthly bread or manna, which leads to physical death despite providing temporary nourishment, He offers something far greater—spiritual sustenance leading to eternal life. The phrase “cometh down from heaven” emphasizes His divine origin and mission. Eating this bread symbolizes accepting Christ into one’s life through faith and belief in Him.

In summary, these verses collectively convey critical theological truths about Christ’s identity as both divine and essential for eternal life. They challenge listeners to recognize their need for spiritual nourishment found only in Him.

### **Verse Commentary on John 6:51-55 (KJV)**

#### **John 6:51**

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

In this verse, Jesus identifies Himself as “the living bread,” emphasizing His divine origin by stating He “came down from heaven.” This assertion highlights His unique role in salvation history, contrasting with the manna provided to the Israelites during their exodus. The phrase “if any man eat of this bread” introduces a conditional aspect to eternal life, suggesting that participation in Jesus’ sacrificial offering is essential for spiritual sustenance. The term “live for ever” signifies not just a future existence but an ongoing relationship with God that begins in the present. Furthermore, when Jesus refers to “the bread that I will give,” He foreshadows His impending crucifixion, where His flesh will be broken for humanity’s redemption.

#### **John 6:52**

**“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?”**

This verse captures the confusion and disbelief of Jesus’ audience. The term “Jews” here likely refers to religious leaders and those who were skeptical of Jesus’ claims. Their question reflects a literal interpretation of Jesus’ words, revealing their inability to grasp the spiritual truth behind His metaphorical language. The phrase “give us his flesh to eat” indicates a struggle with understanding how one could partake in such an act. This moment underscores a recurring theme in John’s Gospel: the tension between earthly understanding and spiritual revelation.

**John 6:53**

**“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”**

Here, Jesus intensifies His message by using “Verily, verily,” which serves as an emphatic introduction indicating that what follows is crucial truth. The use of “Except” establishes a stark condition; without partaking in His body and blood—symbolizing His sacrifice—one cannot possess eternal life. This statement emphasizes the necessity of communion with Christ for spiritual vitality. It also alludes to the Eucharistic practice that would later become central in Christian worship.

**John 6:54**

**“Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.”**

In this verse, Jesus reiterates the promise associated with consuming His flesh and blood—eternal life. The phrase “hath eternal life” indicates possession rather than mere hope or future expectation; it conveys an immediate reality for believers who participate in Christ’s sacrifice through faith. Additionally, “I will raise him up at the last day” assures believers of resurrection—a core tenet of Christian eschatology—linking physical death with spiritual continuity through Christ.

**John 6:55**

**“For my flesh is meat indeed, and my blood is drink indeed.”**

Jesus clarifies further by asserting that His flesh is “meat indeed” and His blood is “drink indeed.” This repetition emphasizes authenticity; it affirms that what He offers is not merely symbolic but genuinely nourishing for spiritual life. By using strong terms like “meat” and “drink,” He reinforces that participation in Him provides true sustenance necessary for eternal existence.

In summary, these verses collectively emphasize Jesus’ identity as essential nourishment for spiritual life while highlighting themes of belief, communion through sacrificial love, and assurance of eternal life through faith.

**Verse Commentary on John 6:56-60 (KJV)****John 6:56**

**“He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”**

In this verse, Jesus introduces a profound theological concept that emphasizes the intimate relationship between Him and His followers. The act of eating His flesh and drinking His blood symbolizes a deep spiritual communion. The Greek term for “dwelleth” (meno) suggests not just a temporary stay but an abiding presence. This indicates that true believers are to remain in Christ, drawing sustenance from Him as one would from food and drink. This metaphorical language points towards the necessity of faith in Jesus for eternal life.

**John 6:57**

***“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.”***

Here, Jesus draws a parallel between His relationship with the Father and the relationship He desires with His followers. Just as He is sustained by the Father’s life-giving power, those who partake of Him spiritually will also receive life. This verse reinforces the idea that Jesus is essential for spiritual vitality; to live by Him means to rely on Him completely for sustenance in both physical and spiritual realms.

**John 6:58**

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

In this verse, Jesus contrasts Himself with the manna provided during the Exodus. While manna sustained Israel temporarily, it did not grant eternal life; those who ate it eventually died. In contrast, Jesus presents Himself as the true bread from heaven that offers everlasting life. This assertion emphasizes His divine origin and mission—He is not merely a provider of physical sustenance but rather the source of eternal life.

**John 6:59**

***“These things said he in the synagogue, as he taught in Capernaum.”***

The setting of this teaching is significant; it takes place in a synagogue where Jewish worshippers gathered to learn about God’s law. By making such radical claims about Himself within this context, Jesus challenges traditional Jewish beliefs regarding sustenance and salvation. It highlights how His teachings were revolutionary and often met with resistance from those who adhered strictly to their interpretations of scripture.

**John 6:60**

***“Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?”***

The reaction of many disciples reflects their struggle to comprehend Jesus’ teaching. The phrase “hard saying” indicates that they found His message difficult to accept or understand fully. This response underscores a recurring theme in John’s Gospel—the challenge of accepting spiritual truths that contradict established beliefs or expectations. The question “who can hear it?” reveals their bewilderment at what seems like an impossible demand for literal consumption of flesh and blood.

In summary, these verses collectively illustrate a critical moment in Jesus’ ministry where He articulates profound truths about faith, communion with God through Christ, and the nature of eternal life versus temporal sustenance. They serve as both an invitation to deeper faith and a point of contention leading many to turn away due to misunderstanding or inability to accept such radical ideas.

## **Verse Commentary on John 6:61-65 (KJV)**

**Verse 61: “When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?”**

In this verse, we see the omniscience of Jesus clearly displayed. He is aware of the thoughts and feelings of His disciples without them needing to express their concerns verbally. The term “murmured” indicates a sense of discontent or confusion among the disciples regarding Jesus’ previous teachings about being the bread of life. This murmuring reflects a common human reaction to difficult teachings that challenge established beliefs or expectations. By asking, “Doth this offend you?”, Jesus directly addresses their discomfort, inviting them to confront their doubts rather than suppress them.

**Verse 62: “What and if ye shall see the Son of man ascend up where he was before?”**

Here, Jesus poses a rhetorical question that emphasizes His divine authority and origin. The phrase “ascend up where he was before” refers to His pre-incarnate existence with God the Father in heaven. This statement serves two purposes: first, it challenges the disciples to consider the implications of His identity as the Son of Man; second, it foreshadows His ascension after resurrection, which would be a pivotal event confirming His divine nature and mission. By presenting this thought, Jesus encourages His followers to look beyond their immediate struggles with understanding and recognize the greater truth of who He is.

**Verse 63: “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”**

In this verse, Jesus clarifies that spiritual truths cannot be grasped through physical means alone. The term “quickeneth” means to give life or revive; thus, He emphasizes that true life comes from spiritual understanding rather than mere physical sustenance. The contrast between “the flesh” and “the spirit” highlights a key theme in John’s Gospel—the necessity of spiritual rebirth and enlightenment. Furthermore, when Jesus states that “the words that I speak unto you” are both spirit and life, He underscores the transformative power of His teachings. They are not just mere words but carry divine authority capable of imparting eternal life.

**Verse 64: “But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.”**

This verse introduces an element of foreknowledge concerning disbelief among some disciples. Jesus acknowledges that despite witnessing miracles and hearing profound teachings, there are still those who do not have faith in Him. The phrase “from the beginning” suggests an awareness of their hearts even before they followed Him closely. Additionally, this verse foreshadows Judas Iscariot’s betrayal—Jesus’ knowledge extends beyond mere observation; it encompasses an understanding of each individual’s faith journey and ultimate choices.

**Verse 65: “And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.”**

In concluding this passage, Jesus reiterates a fundamental theological principle regarding divine election and grace. The phrase “no man can come unto me” emphasizes human inability to seek God

without divine intervention. It reflects a core belief in Christian theology—that salvation is initiated by God’s grace rather than human effort or merit. By stating “except it were given unto him of my Father,” Jesus affirms that access to Him is contingent upon God’s sovereign will and purpose.

Overall, these verses encapsulate critical themes such as faith versus doubt, spiritual versus physical understanding, divine authority versus human limitations, and God’s sovereignty in salvation.

### **Verse Commentary on John 6:66-71 (KJV)**

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

This verse marks a significant turning point in the ministry of Jesus. The phrase “from that time” indicates a definitive moment when many who had previously followed Him chose to turn away. The term “disciples” here refers not only to the Twelve Apostles but also to a broader group of followers who had been attracted by His teachings and miracles. Their departure signifies a crisis of faith, prompted by the challenging nature of Jesus’ teachings, particularly those concerning His identity as the Bread of Life and the necessity of eating His flesh and drinking His blood (as discussed earlier in this chapter). This rejection reflects a common theme in the Gospel narratives where many are drawn to Jesus for various reasons but ultimately falter when faced with the demands of true discipleship.

**John 6:67 - “Then said Jesus unto the twelve, Will ye also go away?”**

In this verse, Jesus directly addresses the Twelve Apostles, highlighting their unique position among His followers. The question posed by Jesus is both probing and poignant; it invites introspection regarding their commitment. By asking if they too would leave, He acknowledges the reality of doubt and disillusionment that can arise even among His closest companions. This moment serves as a test of loyalty and faithfulness amidst widespread abandonment.

**John 6:68 - “Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.”**

Peter’s response is profound and revealing. It demonstrates his recognition that there is no alternative to Jesus for true spiritual sustenance. The rhetorical question “to whom shall we go?” underscores an understanding that apart from Christ, there is no source of eternal life or truth. Peter acknowledges that Jesus possesses “the words of eternal life,” affirming not only His authority but also the transformative power inherent in His teachings. This declaration encapsulates the essence of Christian faith—finding ultimate hope and purpose in Christ alone.

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

Here, Peter articulates a foundational belief held by the apostles—that Jesus is indeed “that Christ,” meaning He is the Messiah foretold in Jewish scripture. The phrase “the Son of the living God” emphasizes both His divine nature and unique relationship with God. This confession reflects a deep-seated faith that transcends mere intellectual assent; it is rooted in personal conviction borne out through their experiences with Him.

### **John 6:70 - “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?”**

In this verse, Jesus acknowledges His sovereign choice in selecting the Twelve Apostles while simultaneously foreshadowing betrayal within their ranks. The reference to “one of you is a devil” alludes to Judas Iscariot, who would later betray Him for thirty pieces of silver. This statement serves as both an affirmation of divine selection and a sobering reminder that even among those chosen for ministry can exist treachery and unfaithfulness.

### **John 6:71 - “He spake of Judas Iscariot the son of Simon: for he it was that should betray him.”**

This concluding verse explicitly identifies Judas Iscariot as the betrayer mentioned previously. By naming Judas directly, John emphasizes not only his role in fulfilling prophecy but also highlights themes of loyalty versus betrayal within discipleship. Judas’s actions serve as a cautionary tale about superficial commitment versus genuine faithfulness to Christ.

In summary, these verses encapsulate critical themes such as commitment to Christ amidst adversity, recognition of His divine authority, and awareness of internal conflict within communities of faith.

## **CHAPTER 7:**

### **Verse Commentary on John 7:1-5 (KJV)**

#### **1. John 7:1 - “After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.”**

In this verse, we see a clear indication of Jesus’ strategic movements during His ministry. The phrase “after these things” suggests that this event follows significant occurrences in Jesus’ life and ministry, particularly those that have drawn the ire of the Jewish leaders. The term “walked” implies active engagement with the people of Galilee, where He performed many miracles and taught extensively.

The reason for His avoidance of Judea (“Jewry”) is explicitly stated: “because the Jews sought to kill him.” This highlights the escalating tension between Jesus and the religious authorities. It is important to note that this avoidance was not due to fear but rather a conscious decision aligned with divine timing. Jesus understood that His mission had not yet reached its appointed time for confrontation and ultimate sacrifice.

#### **2. John 7:2 - “Now the Jews’ feast of tabernacles was at hand.”**

This verse introduces the Feast of Tabernacles, also known as Sukkot, which is one of the three major pilgrimage festivals in Judaism. This feast commemorates God’s provision during Israel’s wilderness wanderings and involves living in temporary shelters (booths). The mention of this feast sets the stage for a significant event where many Jews would gather in Jerusalem, creating an opportunity for public discourse about Jesus.

The phrase “was at hand” indicates urgency and anticipation among the Jewish people as they prepared for this important celebration. It serves as a backdrop against which Jesus’ actions and teachings will unfold.



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

Here we encounter Jesus’ brothers who are urging Him to go to Judea. Their suggestion reflects a misunderstanding of His mission and identity. They imply that if He truly is who He claims to be—the Messiah—He should publicly demonstrate His power by performing miracles before a larger audience.

The phrase “that thy disciples also may see” suggests their desire for Jesus to gain recognition and support from those who followed Him. However, their motivations seem rooted more in ambition than genuine faith or understanding of His purpose.

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

This verse captures their challenge to Jesus’ approach to ministry. They argue that true greatness requires public acknowledgment; thus, if He performs miracles privately while claiming messianic authority, it contradicts their expectations of how a Messiah should operate.

The phrase “shew thyself to the world” underscores their belief that visibility equates to validation. They fail to grasp that Jesus’ mission transcends mere spectacle; it involves deeper spiritual truths and ultimately leads toward sacrificial love rather than public acclaim.

### **5. John 7:5 - “For neither did his brethren believe in him.”**

This concluding verse reveals a poignant truth about Jesus’ familial relationships during His earthly ministry. Despite being close relatives, they did not believe in Him as the Messiah at this point in time. This lack of faith emphasizes a broader theme within John’s Gospel regarding belief and unbelief.

Their skepticism illustrates how even those closest to Him struggled with understanding His true nature and mission until after His resurrection when they became part of His followers (as noted later in Acts 1:14). This moment serves as a reminder that belief often requires personal revelation rather than mere proximity or familiarity with someone’s life.

In summary, these verses collectively illustrate themes such as divine timing, misunderstanding of messianic identity, familial skepticism, and contrasting expectations between worldly recognition versus spiritual truth.

## **Verse Commentary on John 7:6-10 (KJV)**

### **Verse 6: “Then Jesus said unto them, My time is not yet come: but your time is alway ready.”**

In this verse, Jesus addresses His brothers who urged Him to go to Judea for the Feast of Tabernacles. His statement, “My time is not yet come,” indicates that He was aware of a divine timetable concerning His ministry and mission. The phrase “your time is alway ready” suggests that His brothers were not operating under the same divine guidance or urgency. They were free to act as they wished because they did not face the same opposition that Jesus did. This highlights a significant difference in their understanding of His mission and the nature of His ministry.

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

Here, Jesus contrasts the reception He receives from the world with that of His brothers. The statement “The world cannot hate you” implies that His brothers were part of the world and thus did not provoke its animosity. In contrast, Jesus’ testimony about the world’s evil works incited hatred against Him. This reflects a broader theme in John’s Gospel regarding light versus darkness; Jesus embodies truth and righteousness, which naturally leads to conflict with a world characterized by sin and rebellion against God.

**Verse 8: “Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.”**

Jesus instructs His brothers to proceed to the feast without Him. The repetition of “my time is not yet full come” emphasizes again His submission to God’s timing. The use of “yet” suggests that while He will eventually attend the feast, it will be at a moment determined by divine providence rather than human pressure or expectation. This reinforces the idea that Jesus’ actions are guided by a higher purpose beyond mere social or familial obligations.

**Verse 9: “When he had said these words unto them, he abode still in Galilee.”**

Following His declaration about timing, Jesus remains in Galilee instead of traveling to Judea with His brothers. This decision underscores His commitment to following God’s plan rather than succumbing to external pressures or expectations from those around Him. It also illustrates how Jesus often operated outside societal norms and expectations.

**Verse 10: “But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”**

After His brothers leave for Jerusalem, Jesus eventually decides to go as well but does so discreetly (“not openly”). This action signifies both obedience to God’s timing and an awareness of the potential dangers He faced in Judea due to growing hostility from religious leaders. By going secretly, He maintains control over how and when He reveals Himself publicly.

In summary, these verses illustrate key themes such as divine timing, opposition from the world due to truth-telling, and strategic action in fulfilling God’s plan while navigating human relationships and societal expectations.

### **Verse Commentary on John 7:11-15 (KJV)**

#### **John 7:11**

**“Then the Jews sought him at the feast, and said, Where is he?”**

In this verse, the context of the Feast of Tabernacles is crucial. The “Jews” here refers to the religious leaders and authorities in Jerusalem who were actively seeking Jesus. Their inquiry, “Where is he?” indicates a growing tension and curiosity about Jesus’ whereabouts during this significant festival. The

Feast of Tabernacles was a time when many pilgrims came to Jerusalem, making it an opportune moment for Jesus to be present, yet He remained elusive due to the threats against His life.

#### **John 7:12**

**“And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.”**

This verse highlights the divided opinions among the populace regarding Jesus. Some viewed Him positively as a “good man,” recognizing His moral teachings and miracles. In contrast, others accused Him of deception, reflecting skepticism about His claims and authority. This division illustrates the broader conflict between faith and doubt that characterized Jesus’ ministry.

#### **John 7:13**

**“Howbeit no man spake openly of him for fear of the Jews.”**

Here we see a significant social dynamic at play; despite their opinions about Jesus, people refrained from speaking openly due to fear of repercussions from Jewish authorities. This fear underscores the oppressive atmosphere surrounding Jesus’ ministry in Judea and highlights how public opinion was stifled by potential persecution.

#### **John 7:14**

**“Now about the midst of the feast Jesus went up into the temple, and taught.”**

In this pivotal moment, Jesus chooses to reveal Himself publicly during one of the most important times in Jewish tradition—the middle of the Feast of Tabernacles. By teaching in the temple, He asserts His authority and mission boldly despite previous threats against Him. This act signifies both courage and divine timing as He engages with those gathered for worship.

#### **John 7:15**

**“And the Jews marvelled, saying, How knoweth this man letters, having never learned?”**

The reaction of astonishment from “the Jews” indicates their recognition of Jesus’ profound understanding and teaching ability despite His lack of formal education. The term “letters” refers to knowledge or learning in Jewish law and scripture. Their marveling reflects their inability to reconcile His wisdom with their expectations based on societal norms regarding education and authority.

In summary, these verses collectively illustrate a critical moment in Jesus’ ministry where public opinion is sharply divided. They highlight themes such as fear of authority, societal expectations regarding education and legitimacy, and ultimately point toward Jesus’ divine authority that transcends human understanding.

### **Verse Commentary on John 7:16-20 (KJV)**

#### **John 7:16**

**“Jesus answered them, and said, My doctrine is not mine, but his that sent me.”**

In this verse, Jesus emphasizes the divine origin of His teachings. He clarifies that His doctrine does not originate from Himself but is a revelation from God the Father who sent Him. This statement serves to establish His authority and authenticity as a teacher. By attributing His teachings to God, Jesus

positions Himself not merely as a rabbi or teacher among men but as one who conveys the will and message of God directly.

#### **John 7:17**

**“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”**

Here, Jesus introduces a conditional statement regarding understanding His teachings. He asserts that true knowledge of His doctrine comes through obedience to God’s will. This implies that spiritual discernment is linked to one’s willingness to act in accordance with God’s desires. Those who genuinely seek to do God’s will are promised insight into whether Jesus’ teachings are divinely inspired or self-derived. This verse highlights the importance of an active faith and obedience in recognizing truth.

#### **John 7:18**

**“He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”**

In this verse, Jesus contrasts two types of speakers: those who promote themselves and those who seek the glory of God. He indicates that self-promoters are motivated by personal ambition and pride, while those who honor God are truthful and righteous. By asserting that He seeks the glory of the One who sent Him (God), Jesus reinforces His role as a faithful messenger rather than a self-serving individual. This distinction serves to further validate His mission and character.

#### **John 7:19**

**“Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?”**

Jesus challenges His audience by referencing Moses and the Law given to Israel. He points out their hypocrisy in claiming adherence to the Law while simultaneously plotting against Him—a violation of its principles. The rhetorical question underscores their inconsistency and invites reflection on their actions versus their professed beliefs. By linking their intent to kill Him with their failure to uphold the Law, Jesus exposes their moral failure.

#### **John 7:20**

**“The people answered and said, Thou hast a devil: who goeth about to kill thee?”**

The response from the crowd reveals their disbelief and defensiveness regarding Jesus’ accusation. They dismiss His claim by suggesting that He is mad or possessed (“thou hast a devil”). Their reaction illustrates a common theme in John’s Gospel where Jesus’ claims provoke misunderstanding or hostility among various groups. This verse highlights how spiritual blindness can lead individuals to reject truth even when it confronts them directly.

In summary, these verses collectively illustrate key themes such as divine authority in teaching (v. 16), the relationship between obedience and understanding (v. 17), selflessness versus self-promotion (v. 18), hypocrisy concerning adherence to God’s Law (v. 19), and human resistance to truth (v. 20).

## **Verse Commentary on John 7:21-25 (KJV)**

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

In this verse, Jesus refers to a specific miracle He performed, which is often understood to be the healing of the impotent man at the pool of Bethesda (John 5:1-16). The term “one work” emphasizes that this singular act was significant enough to provoke astonishment among the people. The use of “marvel” indicates that the crowd was not only surprised but also intrigued by His miraculous power. This sets the stage for a deeper discussion about His authority and identity.

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

Here, Jesus draws a parallel between His actions and the Jewish practice of circumcision. He points out that Moses instituted circumcision as a covenantal sign for God’s people, which predates Moses himself (“of the fathers”). By mentioning this practice, Jesus highlights an inconsistency in how the Jews interpret their own laws. They are willing to perform circumcision on the Sabbath—a work that could be seen as labor—yet they criticize Him for healing on that same day. This rhetorical question challenges their understanding of what constitutes lawful action on the Sabbath.

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

In this verse, Jesus continues to confront their hypocrisy. He argues that if they can perform an act like circumcision—which is intended to fulfill Mosaic Law—on the Sabbath without breaking it, then why should they be upset with Him for healing someone completely? The phrase “made a man every whit whole” underscores His ability to restore health fully and completely. This statement serves to elevate His actions above mere ritual compliance by emphasizing compassion over legalism.

**John 7:24 - “Judge not according to the appearance, but judge righteous judgment.”**

Jesus admonishes His listeners not to make superficial judgments based solely on outward appearances or traditional interpretations of law. Instead, He calls for discernment based on righteousness—a deeper understanding of God’s will and purpose behind actions. This statement serves as both an indictment against their current attitudes and an invitation to reconsider their perspectives regarding Him and His ministry.

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

This verse reflects confusion among some residents of Jerusalem regarding Jesus’ identity and intentions. They recognize that there is a plot against Him yet see Him teaching openly in their midst. Their question reveals both skepticism about His safety and curiosity about why He continues to speak publicly despite knowing there are those who wish him harm. It highlights a growing awareness among people about Jesus’ controversial status within Jewish society.

In summary, these verses illustrate a critical moment where Jesus defends His actions against accusations from religious leaders while simultaneously challenging their understanding of law versus compassion. Through logical reasoning and scriptural references, He invites them—and us—to look beyond surface-level judgments toward a more profound comprehension of divine righteousness.

## **Verse Commentary on John 7:26-30 (KJV)**

**Verse 26: “But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?”**

In this verse, we see a significant reaction from the crowd regarding Jesus’ boldness in teaching. The phrase “he speaketh boldly” indicates that Jesus was unafraid to express his views openly, despite the potential danger posed by the religious authorities who sought to kill him. The crowd’s question about whether “the rulers know indeed that this is the very Christ” reflects a mix of curiosity and skepticism. They are grappling with the possibility that their leaders might have recognized Jesus as the Messiah, which would be a profound shift in their understanding of both Jesus and their leaders.

The use of “lo” emphasizes surprise or attention to what is happening. The crowd’s astonishment at Jesus’ ability to teach without being arrested suggests a growing tension between him and the Jewish authorities. This moment serves as a pivotal point where public opinion begins to shift, indicating that some among them are beginning to consider Jesus’ claims seriously.

**Verse 27: “Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.”**

Here, the crowd expresses their belief that they have knowledge about Jesus’ origins—specifically, that he comes from Galilee. This statement reveals a common misconception among the people regarding the Messiah’s origins; they believe that when the true Messiah arrives, his background will be unknown or mysterious. This reflects an expectation rooted in prophetic traditions which suggested that while some aspects of the Messiah’s identity would be revealed, others would remain hidden until his arrival.

This verse highlights a critical misunderstanding among the people concerning Jesus’ divine nature and mission. They fail to recognize that while Jesus was born in Bethlehem (as prophesied), he grew up in Nazareth (Galilee), which led them to dismiss him based on their preconceived notions about where the Messiah should come from.

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

In this verse, Jesus directly addresses the crowd’s doubts by asserting his identity and mission. His declaration “Ye both know me” challenges their assumptions; he acknowledges their familiarity with him but contrasts it with their ignorance of God who sent him. By stating “I am not come of myself,” Jesus emphasizes his divine authority and purpose—he has been sent by God rather than acting independently.

The phrase “whom ye know not” serves as a rebuke to those who claim knowledge yet fail to understand God’s true nature or recognize His messenger. This statement underscores a central theme in John’s Gospel—the relationship between knowing God and recognizing His Son.

**Verse 29: “But I know him: for I am from him, and he hath sent me.”**

Jesus affirms his intimate relationship with God by stating “I know him.” This assertion reinforces his unique status as both fully human and fully divine; he originates from God (“for I am from him”) and

has been commissioned by Him (“he hath sent me”). This duality is crucial for understanding Christian theology regarding Christ’s nature as well as his authority.

By emphasizing his connection with God, Jesus invites listeners to reconsider their perceptions of both himself and God. He positions himself as an essential link between humanity and divine truth.

**Verse 30: “Then they sought to take him: but no man laid hands on him because his hour was not yet come.”**

This verse illustrates escalating tensions between Jesus and those who oppose him. The desire “to take him” indicates an intent to arrest or harm him due to his provocative teachings. However, it also highlights divine intervention—“no man laid hands on him because his hour was not yet come.”

This phrase encapsulates a recurring theme throughout John’s Gospel—the idea of divine timing in relation to Jesus’ mission on earth. Despite human intentions or actions against Him, God’s sovereign plan prevails until it is time for His ultimate sacrifice.

In summary, these verses depict a critical moment where public perception of Jesus begins shifting amidst rising tensions with religious authorities. They reveal misunderstandings about His identity while simultaneously affirming His divine mission.

### **Verse Commentary on John 7:31-35 (KJV)**

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

In this verse, we see a significant shift in the perception of Jesus among the people. The phrase “many of the people believed on him” indicates that there was a growing recognition of Jesus as the Messiah. This belief is not merely superficial; it reflects a deeper acknowledgment of His miraculous works. The question posed by the crowd, “When Christ cometh, will he do more miracles than these which this man hath done?” suggests that they are comparing Jesus to their expectations of the Messiah. They are aware of the traditional belief that the Messiah would perform extraordinary miracles, as prophesied in scriptures like Isaiah 35:5-6. Their rhetorical question implies that they believe Jesus has already fulfilled this expectation through His signs and wonders.

**John 7:32 - “The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.”**

This verse highlights the tension between Jesus and the religious authorities. The term “murmured” indicates that there was a level of discontent or confusion among the people regarding Jesus’ identity. The Pharisees’ reaction—sending officers to arrest Him—demonstrates their growing concern over His influence and popularity. They perceive Him as a threat to their authority and teachings. This action also underscores their unwillingness to accept Jesus as the Messiah despite evidence presented through His miracles.

**John 7:33 - “Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.”**

Here, Jesus speaks directly to those who seek to arrest Him. His statement “Yet a little while am I with you” signifies His awareness of His impending death and departure from Earth. By saying He will go “unto him that sent me,” He refers to God the Father, emphasizing His divine mission and origin. This statement serves both as a warning to those who oppose Him and an invitation for them to understand His true purpose.

**John 7:34 - “Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.”**

In this verse, Jesus predicts that there will come a time when those who oppose Him will seek Him but will be unable to find Him. This foreshadows His crucifixion and resurrection when access to Him will change dramatically. The phrase “where I am, thither ye cannot come” suggests a separation between Himself and those who reject Him—a spiritual truth about faith and acceptance of Christ’s message.

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

The response from “the Jews” reveals their confusion regarding Jesus’ statements about leaving them. Their question reflects their misunderstanding of both His mission and identity; they speculate whether He might travel to teach Gentiles instead of recognizing His role as Savior for all humanity—including both Jews and Gentiles. This illustrates how deeply entrenched their expectations were regarding who the Messiah would be.

In summary, these verses encapsulate a critical moment in John’s Gospel where public opinion about Jesus is divided yet increasingly leaning towards belief due to His miraculous works. However, it also highlights opposition from religious leaders who feel threatened by His growing influence.

#### **Verse Commentary on John 7:36-40 (KJV)**

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

In this verse, the Jews are expressing confusion and skepticism regarding Jesus’ statement about his impending departure. The phrase “What manner of saying is this” indicates their disbelief and inability to comprehend the significance of Jesus’ words. They are grappling with the idea that he would be sought after but not found, which suggests a deeper spiritual truth that eludes them. The mention of “where I am, thither ye cannot come” implies a separation between Jesus and those who do not believe in him, highlighting the spiritual barrier created by their unbelief.

**John 7:37 - “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.”**

This verse occurs during the Feast of Tabernacles, specifically on its final day when water was ceremonially poured out as a symbol of God’s provision. Jesus seizes this moment to make a bold proclamation about spiritual thirst. By inviting anyone who is thirsty to come to him for drink, he offers



himself as the source of living water—symbolizing eternal life and spiritual fulfillment. This invitation is universal; it extends to all who recognize their need for spiritual sustenance.

**John 7:38 - “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”**

Here, Jesus emphasizes belief in him as essential for receiving the promised living water. The phrase “as the scripture hath said” indicates that his offer is rooted in prophetic tradition. The imagery of “rivers of living water” suggests an abundant outpouring of spiritual life and vitality that flows from within believers. This metaphor signifies not only personal transformation but also an overflow that impacts others—a theme prevalent in biblical teachings about faith leading to action.

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

This parenthetical explanation clarifies what Jesus meant by “living water.” It refers specifically to the Holy Spirit—the promised comforter who would empower believers after Jesus’ ascension. The note that “the Holy Ghost was not yet given” underscores a pivotal moment in salvation history; it highlights how believers were awaiting a new covenant experience through Christ’s glorification (his death and resurrection). This verse connects belief in Christ with receiving divine empowerment through the Spirit.

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

The reaction from many in the crowd reflects a significant shift in perception regarding Jesus. By referring to him as “the Prophet,” they acknowledge his prophetic authority and potential messianic role. This statement illustrates how Jesus’ teaching resonates with some listeners who recognize his unique authority and message amidst their confusion and division over his identity.

In summary, these verses encapsulate critical themes such as belief in Christ leading to spiritual fulfillment through the Holy Spirit while illustrating varying responses among those who hear his message.

### **Verse Commentary on John 7:41-45 (KJV)**

#### **Contextual Background**

The passage of John 7:41-45 occurs during the Feast of Tabernacles, a significant Jewish festival that commemorates the Israelites’ journey through the wilderness and God’s provision. This setting is crucial as it highlights the tension between Jesus and the Jewish authorities, as well as the varying perceptions of Jesus among the people.

**Verse 41: “Others said, This is the Christ. But some said, Shall Christ come out of Galilee?”**

In this verse, we see a division among the people regarding Jesus’ identity. Some recognize Him as the Messiah (“the Christ”), while others express skepticism based on His geographical origins. The reference to Galilee serves as a stumbling block for many; they associate the Messiah with specific

prophecies that suggest He should come from Bethlehem, not Galilee. This reflects a common misunderstanding among the Jews at that time about Jesus' true origins and mission.

**Verse 42: “Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?”**

Here, those questioning Jesus' messianic claims cite Scripture to support their argument. They refer to prophecies such as Micah 5:2, which explicitly states that the Messiah would be born in Bethlehem and be a descendant of David. This verse underscores how scriptural knowledge can sometimes lead to misconceptions when not fully understood or when taken out of context. The people's reliance on this prophecy illustrates their expectation for a political or military leader who would arise from traditional roots rather than recognizing Jesus' divine origin.

**Verse 43: “So there was a division among the people because of him.”**

This verse highlights that Jesus' presence and teachings created significant controversy and division among those who encountered Him. The differing opinions about His identity reflect broader themes in John's Gospel regarding belief and unbelief. The division signifies not only disagreement but also an internal struggle within individuals regarding faith in Jesus as the Messiah.

**Verse 44: “And some of them would have taken him; but no man laid hands on him.”**

Despite some individuals wanting to seize Jesus—likely motivated by either fear or anger—no one was able to arrest Him at this time. This indicates a divine protection over Jesus until His appointed time for crucifixion. It also emphasizes His authority and control over circumstances; even amidst hostility, He remains unharmed.

**Verse 45: “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?”**

In this concluding verse for our passage, we see officers sent by religious leaders returning without having arrested Jesus. Their failure raises questions about their authority and effectiveness in carrying out orders against someone who poses a perceived threat to their power structure. It also sets up further conflict between these religious authorities and Jesus.

## **Conclusion**

John 7:41-45 encapsulates key themes such as misunderstanding prophecy, division caused by differing beliefs about Jesus' identity, divine protection over Him during His ministry, and challenges faced by religious authorities in confronting truth embodied in Christ.

## **Verse Commentary on John 7:46-53**

**Contextual Background** In John 7, we find Jesus teaching in the temple during the Feast of Tabernacles. This festival was significant for the Jewish people as it commemorated their journey through the wilderness and God's provision. The tension between Jesus and the religious authorities is palpable, as they seek to undermine His influence and authority.

**John 7:46** - **“The officers answered, Never man spake like this man.”** This verse captures a pivotal moment where the temple guards, sent by the Pharisees to arrest Jesus, return empty-handed. Their response highlights their astonishment at Jesus’ teaching. The phrase “Never man spake like this man” indicates that they were deeply moved by His words, recognizing an unparalleled authority and wisdom in His speech. This suggests that Jesus’ message resonated with truth and power, compelling them to reconsider their mission.

**John 7:47-49** - **“Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.”** The Pharisees respond with incredulity and defensiveness. They question whether the officers have been deceived by Jesus, implying that belief in Him is foolishness. They further assert that none of their ranks—those educated in the law—have accepted Jesus as legitimate. This reflects their elitist attitude towards those they consider uneducated (“this people who knoweth not the law”). Their disdain for common people underscores a broader theme of spiritual blindness among religious leaders.

**John 7:50-51** - **“Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth?”** Here we see Nicodemus—a member of the Sanhedrin who previously visited Jesus at night—advocating for a fair hearing for Jesus. He raises a critical legal principle: due process requires hearing a person’s case before passing judgment. Nicodemus’ intervention signifies a glimmer of hope amidst opposition; however, his voice is quickly marginalized by his peers.

**John 7:52** - **“They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.”** The response from the other members of the Sanhedrin is dismissive and derogatory towards Nicodemus. By questioning his allegiance to Galilee—a region viewed with contempt—they attempt to silence him. Their assertion that no prophet arises from Galilee reflects their ignorance of Scripture (e.g., Jonah was from Gath-hepher in Galilee) and reveals their unwillingness to engage with evidence that contradicts their preconceived notions about Jesus.

**John 7:53** - **“And every man went unto his own house.”** This verse concludes this segment with an anticlimactic departure. The members of the Sanhedrin disperse without resolving their conflict over Jesus’ identity or authority. It illustrates a lack of unity among them regarding how to deal with Him while highlighting their failure to recognize His true nature.

**Conclusion** In summary, John 7:46-53 presents a dramatic confrontation between Jesus’ divine authority and human skepticism embodied by religious leaders. The officers’ awe at His teaching contrasts sharply with the Pharisees’ obstinacy and refusal to acknowledge truth when it challenges their status quo.

## **CHAPTER 8:**

### **Verse Commentary on John 8:1-5 (KJV)**

#### **Verse 1: “Jesus went unto the mount of Olives.”**

In this verse, we see Jesus retreating to the Mount of Olives after a day of teaching in the temple. The Mount of Olives is significant in biblical history and geography; it is located just outside Jerusalem and is often associated with moments of prayer and solitude. This retreat may signify Jesus’ need for rest or prayer, especially after facing opposition from religious leaders. The act of going to a place away from the tumult of the city reflects a common practice among spiritual leaders seeking communion with God.

#### **Verse 2: “And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.”**

The next morning, Jesus returns to the temple—a central location for Jewish worship and teaching. His early arrival indicates his dedication to ministry, as he prioritizes teaching even before most people are awake. The phrase “all the people came unto him” suggests that Jesus had gained a following due to his teachings and miracles. By sitting down to teach, he adopts a posture of authority; in Jewish tradition, teachers would sit while instructing their students. This action emphasizes his role as a rabbi or teacher who engages with those eager to learn.

#### **Verse 3: “And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,”**

Here, we encounter a dramatic shift as religious authorities—the scribes and Pharisees—interrupt Jesus’ teaching by bringing forth a woman accused of adultery. Their actions are not merely legalistic but also serve as an attempt to trap Jesus into making a controversial judgment that could undermine his authority or provoke public dissent against him. The phrase “taken in adultery” implies that she was caught in the act, which raises questions about the motives behind this public display. By placing her “in the midst,” they aim to expose her shame before Jesus and those gathered.

#### **Verse 4: “They say unto him, Master, this woman was taken in adultery, in the very act.”**

In addressing Jesus as “Master,” they acknowledge his authority while simultaneously attempting to challenge it. They present their accusation straightforwardly—emphasizing that she was caught “in the very act”—to underline their claim’s gravity according to Mosaic Law. This statement serves both as an indictment against her behavior and as bait for Jesus; they expect him to either uphold the law by condemning her or show mercy, which could be interpreted as disregarding God’s commandments.

#### **Verse 5: “Now Moses in the law commanded us, that such should be stoned: but what sayest thou?”**

The scribes and Pharisees reference Mosaic Law (Leviticus 20:10) which prescribes death by stoning for adultery. Their question places Jesus in a precarious position: if he agrees with stoning her, he risks alienating those who view him as compassionate; if he opposes it, he could be seen as contradicting Jewish law. This dilemma illustrates their intent not only to accuse the woman but also to discredit

Jesus publicly. It highlights their manipulation of scripture for personal gain rather than genuine concern for justice or morality.

In summary, these verses set up a critical moment where themes of judgment, mercy, authority, and interpretation of law converge around both Jesus' character and mission.

## **Verse Commentary on John 8:6-10 (KJV)**

### **John 8:6**

**“This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground.”**

In this verse, the religious leaders—specifically the scribes and Pharisees—approach Jesus with a woman caught in adultery. Their intention is not to seek justice or truth but rather to tempt Him into making a statement that could be used against Him. They hope to trap Jesus into either condemning the woman according to the Law of Moses, which would undermine His reputation for mercy, or dismissing the law altogether, which would discredit Him as a teacher of Jewish law.

The phrase “But Jesus stooped down” indicates His calm demeanor in the face of provocation. Instead of responding immediately to their challenge, He chooses to write on the ground. The act of writing is significant; it suggests contemplation and perhaps even an invitation for reflection among those present. The text does not specify what He wrote, leading to much speculation among scholars and theologians regarding its meaning.

### **John 8:7**

**“So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.”**

Jesus finally responds after being pressed by the accusers. His statement shifts the focus from the woman's sin to the moral integrity of her accusers. By saying “He that is without sin among you,” Jesus introduces a principle of self-examination and accountability. This response highlights human fallibility and challenges those who are quick to judge others while ignoring their own shortcomings.

The instruction “let him first cast a stone at her” references Deuteronomy 17:7 where witnesses were required to cast the first stones in capital punishment cases. This not only reinforces the gravity of their accusation but also places responsibility back onto them—if they are without sin themselves.

### **John 8:8**

**“And again he stooped down, and wrote on the ground.”**

After delivering His profound statement, Jesus returns to writing on the ground. This action serves multiple purposes: it emphasizes His authority over judgment while simultaneously allowing time for reflection among those present. The repetition of stooping down may symbolize humility or an act of disengagement from their accusations.

The act of writing again raises questions about what was written; some suggest it could have been related to their sins or perhaps Old Testament laws concerning judgment and mercy.

### **John 8:9**

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

This verse illustrates a powerful moment of conviction among Jesus’ accusers. As they reflect on His words about sinlessness and accountability, they begin to leave one by one—starting with the eldest who may have had more life experience regarding personal failures. This gradual departure signifies that even those who are quick to judge can recognize their own faults when confronted with truth.

The phrase “and Jesus was left alone” indicates that all accusers have departed; thus leaving only Him and the woman caught in adultery—a poignant moment highlighting grace amidst condemnation.

### **John 8:10**

**“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?”**

In this final verse of our commentary section, Jesus addresses the woman directly after all her accusers have left. By asking “where are those thine accusers?” He acknowledges her situation while also emphasizing that she has been spared from condemnation due to her accusers’ inability to fulfill their role as judges without hypocrisy.

His question serves as both an inquiry into her current state and an affirmation of her dignity despite her circumstances. The absence of condemnation reflects His mission characterized by mercy rather than judgment—a central theme throughout His ministry.

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In summary:

- **\*\*John 8:6-10 presents a narrative where religious leaders attempt to trap Jesus using a moral dilemma involving a woman caught in adultery.**
- **Through His responses—stooping down and writing on the ground—Jesus emphasizes self-reflection over judgment.**
- **Ultimately, He conveys mercy towards the accused while challenging societal norms regarding sinfulness and accountability.\*\***

### **Verse Commentary on John 8:11-15 (KJV)**

#### **John 8:11**

**“And she said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”**

In this verse, the woman caught in adultery responds to Jesus after her accusers have left. Her admission of guilt is implicit in her statement “No man, Lord,” indicating that she recognizes her situation and the absence of anyone to condemn her. Jesus’ response is profound; He does not condemn her despite her moral failure. This reflects His mission of mercy and grace rather than judgment. However, it is crucial to note that He instructs her to “go, and sin no more,” emphasizing that while she

is forgiven, she must also turn away from her sinful behavior. This duality of grace and accountability is a central theme in Christian teaching.

#### **John 8:12**

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

Here, Jesus declares Himself as “the light of the world.” This metaphor signifies guidance, truth, and purity in contrast to darkness which symbolizes sin and ignorance. The promise that those who follow Him will not walk in darkness reinforces the idea that faith in Him leads to spiritual enlightenment and life. It suggests a transformative relationship where believers are called to live according to His teachings.

#### **John 8:13**

**“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.”**

The Pharisees challenge Jesus’ claim by questioning His authority. They argue that self-testimony lacks credibility according to Jewish law (Deuteronomy 19:15). Their skepticism highlights their unwillingness to accept Jesus’ divine nature and mission. This confrontation sets the stage for a deeper discourse about His identity and authority.

#### **John 8:14**

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

In response to the Pharisees’ accusation, Jesus asserts that His testimony is indeed true because He possesses knowledge about His origin (Heaven) and destination (returning to Heaven). This statement underscores His divine authority and omniscience—qualities that validate His claims despite their disbelief. He contrasts their ignorance with His knowledge as a means of asserting His unique position as the Son of God.

#### **John 8:15**

**“Ye judge after the flesh; I judge no man.”**

Jesus points out that the Pharisees judge based on superficial or worldly standards (“after the flesh”), which often leads to misjudgment or hypocrisy. In contrast, He emphasizes that He does not judge anyone based on these flawed human criteria. This statement reflects a broader theological principle regarding divine judgment versus human judgment—where God’s understanding transcends mere appearances or actions.

In summary, these verses illustrate key themes such as forgiveness coupled with repentance (v.11), spiritual illumination through Christ (v.12), challenges against Christ’s authority (v.13-15), and the distinction between human judgment versus divine insight (v.15). Together they form a powerful narrative about grace, truth, identity, and moral responsibility within Christian doctrine.

## **Verse Commentary on John 8:16-20 (KJV)**

### **Contextual Background**

The Gospel of John is distinct from the Synoptic Gospels (Matthew, Mark, and Luke) in its theological depth and unique narrative style. It emphasizes the divinity of Christ and His relationship with the Father. Chapter 8 is particularly significant as it addresses themes of truth, judgment, and the identity of Jesus as the Light of the World.

**Verse 16: “And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.”**

In this verse, Jesus asserts that His judgment is valid because it aligns with divine authority. The phrase “I am not alone” underscores His unity with God the Father. This statement serves to affirm that Jesus’ judgments are not based solely on human understanding or perspective but are rooted in a divine context. The implication here is profound; it suggests that any judgment made by Jesus carries a weight of truth that transcends human limitations.

**Verse 17: “It is also written in your law, that the testimony of two men is true.”**

Here, Jesus references Jewish legal standards regarding testimony. According to Deuteronomy 19:15, a matter must be established by the testimony of two or three witnesses. By invoking this principle, Jesus reinforces His claim to authority by indicating that He has both Himself and the Father as witnesses to His mission and message. This legal framework serves to validate His claims about Himself and His teachings.

**Verse 18: “I am one that bear witness of myself, and the Father that sent me beareth witness of me.”**

This verse reiterates the dual witness concept introduced in verse 17. Jesus emphasizes His role as a witness to Himself while simultaneously asserting that God the Father corroborates this testimony. This duality strengthens His argument about authenticity; both He and God provide evidence for who He is—essentially claiming divine endorsement for His ministry.

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

In response to questioning about His fatherhood (a reference likely aimed at discrediting Him), Jesus reveals a profound spiritual truth: knowledge of Him equates to knowledge of God the Father. This assertion highlights a fundamental Christian belief—that understanding Christ leads one into a deeper relationship with God. The ignorance displayed by those questioning Him signifies their spiritual blindness; they fail to recognize both Christ’s identity and His divine connection.

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

This verse provides situational context for where these teachings occurred—the treasury area within the Temple complex—indicating a public setting where many could hear Him speak. The mention of “no man laid hands on him” suggests an ongoing tension between Jesus and religious authorities who



sought to silence Him but were unable due to divine timing (“for his hour was not yet come”). This phrase indicates God’s sovereign control over events leading up to Christ’s crucifixion.

## **Conclusion**

In summary, John 8:16-20 presents critical theological assertions about Christ’s identity and authority while emphasizing His unity with God the Father. These verses encapsulate key elements of Christian doctrine regarding revelation, testimony, and divine relationship.

### **Verse Commentary on John 8:21-25 (KJV)**

**Verse 21: “Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.”**

In this verse, Jesus is speaking to the Pharisees and religious leaders who are questioning His authority and identity. The phrase “I go my way” indicates that Jesus is aware of His impending departure from the earthly realm, which foreshadows His crucifixion and ascension. The warning that they will seek Him but will die in their sins underscores the gravity of their spiritual condition. Their inability to follow Him (“whither I go, ye cannot come”) signifies their separation from Him due to their unbelief and rejection of His message. This statement emphasizes the consequences of sin and the necessity of faith for salvation.

**Verse 22: “Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.”**

The response from the Jews reflects their misunderstanding of Jesus’ words. They interpret His statement about going away as a reference to suicide (“Will he kill himself?”), revealing their ignorance regarding His mission and purpose. This question highlights their skepticism and lack of spiritual insight. Their focus on physical interpretations rather than spiritual truths illustrates a recurring theme in John’s Gospel where Jesus speaks on a spiritual level while His audience often remains trapped in literal thinking.

**Verse 23: “And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.”**

Here, Jesus contrasts His origin with that of the Jewish leaders. By stating “Ye are from beneath,” He implies that they are earthly-minded and influenced by worldly values. In contrast, “I am from above” asserts His divine origin as the Son of God. This distinction between being “of this world” versus “not of this world” emphasizes the spiritual divide between those who accept Christ’s teachings and those who reject them. It also serves to reinforce Jesus’ authority as one who transcends earthly limitations.

**Verse 24: “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”**

In this verse, Jesus reiterates the dire consequence of unbelief—dying in one’s sins. The phrase “if ye believe not that I am he” points directly to the necessity of recognizing Him as the Messiah (the “he” refers to Himself). The repetition serves to stress urgency; belief in Christ is essential for salvation. This declaration confronts their disbelief head-on and challenges them to reconsider their stance towards Him.

**Verse 25: “Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.”**

The question posed by the Jews—“Who art thou?”—indicates their continued confusion about Jesus’ identity despite His previous teachings. In response, Jesus asserts continuity in His message (“Even the same that I said unto you from the beginning”). This statement reinforces that He has consistently revealed Himself throughout His ministry as both God’s messenger and divine Son. It highlights their failure to grasp who He truly is despite having been given ample evidence through His works and words.

In summary, these verses illustrate a profound dialogue between Jesus and religious leaders filled with themes of misunderstanding, spiritual blindness, belief versus unbelief, and ultimately point towards salvation through faith in Christ.

### **Verse Commentary on John 8:21-25 (KJV)**

**Verse 21: “Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.”**

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In summary, these verses illustrate a profound dialogue between Jesus and religious leaders filled with themes of misunderstanding, spiritual blindness, belief versus unbelief, and ultimately point towards salvation through faith in Christ.

## **Verse Commentary on John 8:31-35 (KJV)**

### **Contextual Background**

The Gospel of John is distinct among the four Gospels in its theological depth and emphasis on the divinity of Christ. Chapter 8 occurs during a time when Jesus is teaching in the temple, engaging with both His followers and adversaries. The verses 31-35 specifically address the nature of true discipleship and freedom through Christ.

**Verse 31: “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;”**

In this verse, Jesus addresses a group identified as “those Jews which believed on him.” This indicates that there were individuals who had faith in Him but needed further instruction about what it means to be a true disciple. The phrase “If ye continue in my word” emphasizes the necessity of perseverance in His teachings. The term “continue” suggests an ongoing commitment rather than a one-time belief. It implies that true discipleship requires active engagement with Jesus’ teachings and living them out consistently.

**Verse 32: “And ye shall know the truth, and the truth shall make you free.”**

Here, Jesus introduces the concept of truth as liberating. The promise that “ye shall know the truth” indicates that understanding His teachings leads to spiritual enlightenment. The phrase “the truth shall

make you free” has profound implications; it suggests that knowledge of Christ’s message brings freedom from sin, ignorance, and spiritual bondage. This freedom is not merely intellectual but transformative, affecting one’s entire life.

**Verse 33: “They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?”**

The response from the Jews reflects a misunderstanding of Jesus’ message. They assert their identity as descendants of Abraham and claim they have never been enslaved. Historically, this statement overlooks periods of captivity experienced by Israel (e.g., Egypt, Babylon). Their assertion reveals a reliance on ethnic heritage for spiritual status rather than recognizing their need for spiritual liberation through Christ.

**Verse 34: “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.”**

In this verse, Jesus clarifies what He means by freedom. He states that anyone who commits sin becomes a servant (or slave) to sin. This highlights the bondage that sin creates; it controls individuals and leads them away from God’s intended purpose for their lives. By using “Verily, verily,” Jesus emphasizes the certainty and importance of His statement.

**Verse 35: “And the servant abideth not in the house for ever: but the Son abideth ever.”**

This verse contrasts two types of relationships within God’s household—the servant and the Son. A servant does not have permanent status or inheritance within a household; they can be dismissed at any time. In contrast, Jesus identifies Himself as the Son who has eternal standing within God’s family. This distinction underscores that true freedom comes from being part of God’s family through faith in Christ rather than merely adhering to religious traditions or lineage.

## **Conclusion**

In summary, John 8:31-35 presents essential truths about discipleship and freedom through Christ. True discipleship involves continuing in His Word; knowing this truth leads to genuine freedom from sin’s bondage. Furthermore, while ethnic heritage may provide historical significance (as seen with Abraham), it does not equate to spiritual security or liberty without an authentic relationship with Christ.

## **Verse Commentary on John 8:36-40 (KJV)**

**John 8:36 - “If the Son therefore shall make you free, ye shall be free indeed.”**

In this verse, Jesus emphasizes His authority as the Son of God. The phrase “If the Son therefore shall make you free” indicates that true freedom is contingent upon His divine intervention. The term “free indeed” suggests a profound and complete liberation, contrasting with mere physical or superficial freedom. This freedom encompasses spiritual emancipation from sin and its consequences, aligning with the broader theme in John’s Gospel that highlights Jesus as the source of truth and salvation.

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

Here, Jesus acknowledges the Jewish audience’s lineage as descendants of Abraham. However, He confronts them directly by stating their intentions to harm Him. The phrase “my word hath no place in you” reveals a critical spiritual condition; despite their heritage, they lack acceptance of Jesus’ teachings and truth. This sets up a dichotomy between physical descent and spiritual authenticity, emphasizing that true children of Abraham would recognize and accept God’s message through Christ.

**John 8:38 - “I speak that which I have seen with my Father: and ye do that which ye have seen with your father.”**

In this verse, Jesus contrasts His divine origin with that of His audience. When He states, “I speak that which I have seen with my Father,” He asserts His intimate relationship with God and His authority to reveal divine truths. Conversely, when He says, “ye do that which ye have seen with your father,” it implies that they are acting under the influence of another authority—one not aligned with God’s will. This introduces a theme of duality regarding spiritual parentage: those who follow God’s will versus those who follow other influences.

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

The response from the Jewish leaders highlights their pride in their ancestry. They claim Abraham as their father without recognizing what it means to embody his faithfulness and obedience to God. Jesus counters this assertion by indicating that true lineage is demonstrated through actions rather than mere biological ties. By stating “ye would do the works of Abraham,” He challenges them to reflect on their behavior—implying that their current actions contradict those expected from genuine followers of Abraham.

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

In this concluding verse for this passage, Jesus points out the stark contrast between Himself and Abraham. He identifies Himself as one who speaks truth received from God while accusing His audience of seeking violence against Him for sharing this truth. The phrase “this did not Abraham” serves as a powerful indictment; it suggests that such hostility towards God’s messenger is antithetical to the character of Abraham—a man known for his faithfulness and righteousness.

## **Conclusion**

The verses John 8:36-40 encapsulate a significant theological discourse where Jesus delineates between true freedom found in Him versus bondage to sin and falsehoods perpetuated by misguided beliefs about heritage and authority. These verses challenge readers to consider what it means to be truly free in Christ while also examining their own spiritual lineage and fidelity to God’s word.

## Verse Commentary on John 8:41-45 (KJV)

### Contextual Background

The passage in John 8:41-45 occurs during a heated dialogue between Jesus and the Jewish leaders. This section is part of a larger discourse where Jesus asserts His divine authority and challenges the religious leaders' understanding of their heritage and relationship with God. The context is crucial as it sets the stage for understanding the implications of Jesus' statements regarding lineage, truth, and spiritual blindness.

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

In this verse, Jesus confronts the Jewish leaders by stating that their actions reveal their true parentage. The phrase “do the deeds of your father” implies that their behavior aligns more closely with evil than with righteousness. The response from the Jewish leaders indicates a defensive posture; they claim to be legitimate children of God, distancing themselves from any implication of illegitimacy or sin. The reference to being “not born of fornication” may suggest an allusion to rumors surrounding Jesus' own birth, thereby attempting to undermine His authority.

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

Here, Jesus clarifies that true sonship to God is evidenced by love for Him. He emphasizes His divine origin—“I proceeded forth and came from God”—asserting that His mission is divinely ordained rather than self-initiated. This statement serves as a challenge to their claims; if they truly recognized God as their Father, they would recognize and accept Jesus as His messenger.

**Verse 43: “Why do ye not understand my speech? even because ye cannot hear my word.”**

In this verse, Jesus points out a fundamental issue: their inability to comprehend His message stems from a deeper spiritual condition—“ye cannot hear my word.” This suggests that there is a willful rejection or spiritual deafness at play. It highlights the theme of misunderstanding that runs throughout the Gospel of John, where spiritual truths are often obscured from those who are not open to them.

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

This verse contains one of Jesus' most striking declarations about the nature of sin and its origins. By stating “ye are of your father the devil,” He starkly contrasts their claimed lineage with their actual spiritual state. The description of Satan as “a murderer from the beginning” underscores his role in leading humanity away from life and truth. Furthermore, Jesus emphasizes that lies are inherent to Satan's character—“there is no truth in him.” This sets up a dichotomy between truth (which comes from God) and falsehood (which originates with Satan).

**Verse 45: “And because I tell you the truth, ye believe me not.”**

In concluding this segment, Jesus identifies belief in Him as contingent upon acceptance of truth. Their disbelief serves as evidence against them; it illustrates how rejecting divine revelation leads to spiritual blindness. This reinforces one central theme in John’s Gospel—the conflict between light (truth) and darkness (falsehood).

**Summary**

In summary, these verses encapsulate key theological themes such as identity (spiritual lineage), truth versus falsehood, and recognition or rejection of divine authority through Christ. They serve both as an indictment against those who oppose Him while simultaneously revealing profound truths about God’s nature and human response.

**Verse Commentary on John 8:46-50 (KJV)**

**Contextual Background**

The Gospel of John is distinct from the Synoptic Gospels (Matthew, Mark, and Luke) in its theological depth and focus on the divinity of Christ. Chapter 8 is a pivotal section where Jesus engages in a profound dialogue with the Jewish leaders, addressing issues of truth, identity, and authority. The verses 46-50 occur during a heated exchange where Jesus asserts His divine nature and challenges the accusations made against Him.

**Verse 46: “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?”**

In this verse, Jesus poses a rhetorical question to His adversaries. The term “convinceth” implies proving or demonstrating guilt. By asking this, Jesus challenges them to identify any sin in His life or ministry. This assertion underscores His sinlessness and divine authority. The latter part of the verse emphasizes the theme of belief; despite presenting truth, He questions their refusal to accept it. This reflects a broader theme in John’s Gospel regarding the rejection of Jesus by those who should recognize Him.

**Verse 47: “He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.”**

Here, Jesus distinguishes between those who belong to God and those who do not. The phrase “heareth God’s words” indicates an openness to divine revelation and truth. In contrast, He accuses His listeners—likely religious leaders—of being unable to hear or understand because they are not aligned with God’s will or purpose. This statement serves as both a condemnation and an invitation; it suggests that true understanding comes from a relationship with God.

**Verse 48: “Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?”**

The response from the Jewish leaders reveals their hostility towards Jesus. By calling Him a Samaritan—a term often used derogatorily—they imply that He is an outsider or heretic. Associating Him with

having “a devil” further intensifies their accusation, suggesting that His teachings are influenced by evil rather than divine inspiration. This illustrates the escalating conflict between Jesus and the religious authorities.

**Verse 49: “Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.”**

In this verse, Jesus refutes their claims directly. He asserts His allegiance to God (“I honour my Father”) while simultaneously pointing out their dishonor towards Him. This highlights the dichotomy between divine honor and human rejection—a recurring theme throughout John’s narrative where Jesus’ mission is often met with skepticism and hostility.

**Verse 50: “And I seek not mine own glory: there is one that seeketh and judgeth.”**

Jesus concludes this segment by emphasizing His lack of self-seeking glory. Instead, He points to God as the one who seeks glory for Himself through judgment. This statement reinforces Jesus’ role as obedient to God’s will rather than pursuing personal fame or recognition. It also introduces themes of divine judgment which are critical in understanding Christ’s mission on earth.

## **Conclusion**

In summary, John 8:46-50 encapsulates key theological themes such as sinlessness, divine authority versus human rejection, honor towards God versus dishonor towards Christ, and selflessness in seeking glory for God rather than oneself. These verses challenge readers to reflect on their relationship with truth and how they respond to divine revelation.

## **Verse Commentary on John 8:50-55 (KJV)**

### **John 8:50**

**“And I seek not mine own glory: there is one that seeketh and judgeth.”**

In this verse, Jesus emphasizes His mission and purpose. He clarifies that His actions are not motivated by a desire for personal glory or recognition. Instead, He points to the Father as the one who seeks glory and will ultimately judge. This statement reflects Jesus’ humility and His commitment to fulfilling God’s will rather than seeking human approval.

### **John 8:51**

**“Verily, verily, I say unto you, If a man keep my saying, he shall never see death.”**

Here, Jesus introduces a profound promise. The phrase “verily, verily” serves to underscore the truth of what He is about to declare. By stating that those who keep His sayings will never see death, Jesus offers hope and assurance of eternal life. This statement can be understood in both a spiritual sense—where keeping His teachings leads to spiritual life—and in the context of resurrection, where believers will experience eternal life beyond physical death.

### **John 8:52**

**“Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.”**

The Jewish leaders respond with skepticism and hostility. They interpret Jesus’ words literally and argue against Him by referencing Abraham and the prophets who have died. Their reaction reveals their



misunderstanding of Jesus' message about eternal life. By accusing Him of having a devil (or being demon-possessed), they dismiss His authority and claim.

### **John 8:53**

**“Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?”**

This question from the Jews highlights their disbelief in Jesus' claims about Himself. They challenge Him by comparing Him to Abraham and the prophets—figures they hold in high esteem who have passed away. Their inquiry reflects their inability to comprehend Jesus' divine nature and authority as the Son of God.

### **John 8:54**

**“Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.”**

In this response, Jesus reiterates His earlier point about seeking glory not for Himself but from God the Father. He emphasizes that true honor comes from God alone. By stating “it is my Father that honoureth me,” He asserts His unique relationship with God while also challenging the religious leaders' understanding of their own faith.

### **John 8:55**

**“Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.”**

In this verse, Jesus confronts the Jewish leaders directly by asserting their lack of true knowledge about God. He contrasts their ignorance with His intimate knowledge of the Father. By claiming to know God and keep His sayings—implying obedience to God's commands—Jesus positions Himself as truthful while accusing them of dishonesty.

Overall, these verses illustrate a significant theological discourse between Jesus and the Jewish leaders regarding identity, authority, glory, knowledge of God, and eternal life.

## **Verse Commentary on John 8:55-59 (KJV)**

### **John 8:55**

**“But ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.”**

In this verse, Jesus is addressing the religious leaders who challenge His authority and knowledge of God. He asserts that they do not truly know God, contrasting their ignorance with His intimate knowledge of the Father. The phrase “I shall be a liar like unto you” emphasizes the seriousness of their false claims about knowing God. Jesus positions Himself as the one who genuinely understands God's nature and will. The term “keep his saying” indicates that true knowledge of God is demonstrated through obedience to His commands. This highlights a key theme in John's Gospel: the relationship between knowledge of God and adherence to His word.

**John 8:56**

**“Your father Abraham rejoiced to see my day: and he saw it, and was glad.”**

Here, Jesus makes a profound statement about Abraham’s prophetic vision of the coming Messiah. By stating that Abraham “rejoiced to see my day,” Jesus implies that Abraham had a foreknowledge or spiritual insight into the coming of Christ. The phrase “he saw it, and was glad” suggests that Abraham experienced joy at the prospect of salvation through Christ, which aligns with the understanding that Old Testament figures had faith in God’s promises regarding redemption. This assertion serves to elevate Jesus’ status as more than just a teacher; He is presented as the fulfillment of God’s covenant with Abraham.

**John 8:57**

**“Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?”**

The response from the Jewish leaders reflects their disbelief and confusion regarding Jesus’ claim. They point out His age—suggesting that He could not have possibly encountered Abraham since he lived centuries earlier. This question underscores their limited understanding of Jesus’ divine nature and eternal existence. It reveals their reliance on human reasoning rather than spiritual insight.

**John 8:58**

**“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”**

In this pivotal verse, Jesus declares His pre-existence by using the phrase “Before Abraham was.” The use of “I am” is particularly significant as it echoes God’s self-identification in Exodus 3:14 (“I AM THAT I AM”). This statement asserts not only His existence before Abraham but also His divinity. The repetition of “Verily, verily” emphasizes the truthfulness and importance of what He is about to say. This declaration would have been understood by His audience as a claim to equality with God—a blasphemous assertion in their eyes.

**John 8:59**

**“Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”**

The reaction from the Jewish leaders—taking up stones—demonstrates their outrage at what they perceive as blasphemy. According to Jewish law (Leviticus 24:16), blasphemy was punishable by death through stoning. However, despite their intent to execute judgment upon Him for this claim, Jesus miraculously escapes from them without harm. The phrase “hid himself” suggests either a supernatural intervention or simply an adept maneuvering through the crowd amidst their fury.

In summary, these verses encapsulate a critical moment in John’s Gospel where Jesus reveals His divine identity while confronting religious authorities who fail to recognize Him for who He truly is.

**CHAPTER 9:****Verse Commentary on John 9:1-5 (KJV)**

**Verse 1: “And as Jesus passed by, he saw a man which was blind from his birth.”**

In this opening verse, we see Jesus in the act of moving through the streets, demonstrating His active ministry. The phrase “as Jesus passed by” indicates that He is not stationary but engaged in His mission. The sighting of the blind man is significant; it highlights Jesus’ compassion and awareness of human suffering. The description of the man as “blind from his birth” emphasizes the severity and permanence of his condition, setting the stage for a miraculous healing.

**Verse 2: “And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he was born blind?”**

Here, the disciples pose a question rooted in their understanding of sin and suffering. Their inquiry reflects a common belief at that time that physical ailments were directly linked to personal sin or familial wrongdoing. By asking whether it was this man’s sin or that of his parents that caused his blindness, they reveal their theological perspective shaped by Jewish traditions. This question also underscores a lack of empathy towards the blind man; instead of focusing on helping him, they are more concerned with theological speculation.

**Verse 3: “Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”**

Jesus’ response is profound and corrective. He dismisses the notion that sin caused the man’s blindness. Instead, He reframes the situation by indicating that this affliction serves a divine purpose—that God’s works might be revealed through it. This statement shifts focus from blame to opportunity for God’s glory to be displayed. It suggests that suffering can have a higher purpose beyond human understanding.

**Verse 4: “I must work the works of him that sent me, while it is day: the night cometh when no man can work.”**

In this verse, Jesus emphasizes urgency in His mission. The phrase “I must work” indicates His commitment to fulfilling God’s will while He has time (“while it is day”). The metaphorical use of “night” symbolizes a time when opportunities for doing good will cease—perhaps alluding to His impending crucifixion or to spiritual darkness in general. This statement serves as both a call to action and an acknowledgment of limited time for ministry.

**Verse 5: “As long as I am in the world, I am the light of the world.”**

Jesus concludes this segment with a powerful declaration about His identity as “the light of the world.” This metaphor signifies enlightenment and truth amidst spiritual darkness. By stating this while addressing a blind man, He foreshadows not only physical healing but also spiritual illumination for those who are spiritually blind. It reinforces His role as a savior who brings hope and clarity to humanity.

In summary, these verses collectively illustrate themes of compassion, divine purpose in suffering, urgency in ministry, and Christ’s identity as light amidst darkness.

## **Verse Commentary on John 9:6-10 (KJV)**

### **John 9:6**

**“And when he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.”**

In this verse, Jesus demonstrates a physical act that serves as a medium for His miraculous healing. The act of spitting on the ground and making clay signifies both humility and divine authority. By using common elements—spit and dirt—Jesus illustrates that He can bring about profound change from ordinary materials. This method also emphasizes the tactile nature of His miracles; it is not merely a verbal command but involves physical interaction. The anointing of the blind man’s eyes with clay symbolizes a restoration process, where Jesus prepares him for healing.

### **John 9:7**

**“And said unto him, Go, wash in the pool of Siloam, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.”**

Here, Jesus instructs the blind man to wash in the Pool of Siloam. This command introduces an element of faith and obedience; the man must act upon Jesus’ words to receive his sight. The Pool of Siloam was significant in Jewish culture as a place associated with healing and purification rituals. The name “Sent” reflects Jesus’ mission as one sent by God to heal and save humanity. The man’s compliance leads to his miraculous healing—he “came seeing,” which not only signifies physical sight but also represents spiritual enlightenment.

### **John 9:8**

**“The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?”**

This verse highlights the community’s reaction to the miracle. The neighbors recognize the formerly blind man but are astonished at his transformation. Their inquiry indicates a mix of disbelief and curiosity about how such a change could occur. It raises questions about identity; how can someone who has been known as a beggar now see? This moment serves as a testament to Jesus’ power to transform lives dramatically.

### **John 9:9**

**“Some said, This is he: others said, He is like him: but he said, I am he.”**

The responses from the neighbors reflect confusion and skepticism regarding the miracle. Some affirm that it is indeed him while others doubt due to his changed appearance or behavior post-healing. The blind man’s declaration “I am he” asserts his identity despite their doubts. This statement reinforces his personal experience of transformation through Christ’s intervention.

### **John 9:10**

**“Therefore said they unto him, How were thine eyes opened?”**

The neighbors’ question reveals their desire for understanding regarding this miraculous event. They seek an explanation for how such an extraordinary occurrence took place in their midst. This inquiry

sets up a narrative where the healed man will testify about Jesus' power—a pivotal moment for both his own faith journey and for those witnessing this miracle.

In summary, these verses collectively illustrate not only a miraculous healing but also emphasize themes of faith, identity transformation, community response to miracles, and personal testimony about divine intervention.

### **Verse Commentary on John 9:11-15 (KJV)**

**Introduction to the Passage** In John 9, we encounter a profound narrative that illustrates the miraculous healing of a man born blind. This passage not only highlights the physical restoration of sight but also serves as a commentary on spiritual blindness and the nature of belief. Verses 11 to 15 specifically capture the man's response to his healing and the ensuing dialogue with the Pharisees.

**Verse 11: “He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.”** The healed man recounts his experience in a straightforward manner. He identifies Jesus as “a man” who performed an act that led to his healing. The use of “made clay” refers to Jesus using mud or spittle mixed with dirt to create a paste that was applied to the man's eyes. This method may seem unconventional; however, it emphasizes Jesus' authority over physical ailments. The command to wash in the Pool of Siloam signifies obedience on the part of the blind man, demonstrating faith in Jesus' instructions despite not fully understanding who Jesus was at that moment.

**Verse 12: “Then said they unto him, Where is he? He said, I know not.”** The Pharisees inquire about Jesus' whereabouts after hearing about this miraculous event. Their question reflects their skepticism and desire for control over religious matters. The man's response indicates his lack of knowledge about Jesus' identity or location post-healing. This moment underscores a theme throughout John's Gospel: spiritual insight often comes gradually; even those who have experienced miracles may not immediately grasp their significance.

**Verse 13: “They brought to the Pharisees him that aforetime was blind.”** The action of bringing the healed man before the Pharisees suggests an official investigation into this miracle. The Pharisees were known for their strict adherence to Jewish law and tradition; thus, they sought to scrutinize any deviation from their established norms. This brings forth a conflict between divine authority demonstrated through miracles and human traditions upheld by religious leaders.

**Verse 14: “And it was the sabbath day when Jesus made the clay, and opened his eyes.”** This verse introduces a critical element—the timing of the miracle occurring on the Sabbath. According to Jewish law, performing work on this day was prohibited. By healing on this sacred day, Jesus challenges existing interpretations of Sabbath laws held by the Pharisees. This act serves as a pivotal point in revealing how rigid adherence to tradition can lead one away from recognizing God's work.

**Verse 15: “Then again the Pharisees asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.”** The repeated questioning by the Pharisees indicates their disbelief or refusal to accept what has transpired. The man's answer remains consistent with his previous account—he emphasizes both what Jesus did (putting clay on his eyes) and what he

did (washing). His testimony becomes a powerful witness not only to his personal transformation but also serves as an indictment against those who refuse to acknowledge Jesus' divine authority.

**Conclusion** In these verses from John 9:11-15, we see a clear depiction of faith in action juxtaposed against skepticism rooted in tradition. The healed man's straightforward testimony contrasts sharply with the Pharisees' inability or unwillingness to recognize God's work through Christ due to their rigid adherence to laws rather than embracing spiritual truth.

### **Verse Commentary on John 9:16-20 (KJV)**

**John 9:16 - "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."**

In this verse, we see the Pharisees grappling with the implications of Jesus' miraculous healing of the blind man. The phrase "This man is not of God" reflects their rigid interpretation of the Law and their belief that Jesus' actions violated the Sabbath. According to Jewish law, work was prohibited on the Sabbath, and healing was considered work. Thus, they concluded that Jesus could not be from God if He disregarded this commandment.

However, others among them raised a critical counterpoint: "How can a man that is a sinner do such miracles?" This question highlights a significant theological dilemma; it suggests that miraculous acts are indicative of divine approval or power. The division among the Pharisees illustrates the growing conflict between traditional religious authority and the emerging recognition of Jesus' divine mission.

**John 9:17 - "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."**

The Pharisees turn their attention back to the healed blind man to ascertain his opinion about Jesus. By asking "What sayest thou of him," they are seeking to understand how this miracle has affected his perception of Jesus. The man's response—"He is a prophet"—indicates his recognition of Jesus as someone who speaks for God and possesses divine authority. This acknowledgment marks an important step in his understanding and faith journey.

**John 9:18 - "But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight."**

Despite the testimony of the healed man, skepticism persists among "the Jews," referring here primarily to religious leaders who refuse to accept this miraculous event as genuine. Their disbelief leads them to summon the man's parents in an attempt to verify his condition prior to healing. This action underscores their unwillingness to accept evidence contrary to their beliefs and highlights their desire for control over interpretations regarding miracles attributed to Jesus.

**John 9:19 - "And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?"**

In questioning the parents directly about their son's identity and condition at birth ("Is this your son"), the Pharisees aim to establish incontrovertible proof regarding both his blindness and subsequent

healing. Their inquiry reflects both curiosity and suspicion; they want clarity on how such an extraordinary event could have occurred if it contradicts their established views about sin and suffering.

**John 9:20 - “His parents answered them and said, We know that this is our son, and that he was born blind:”**

The parents affirm their son’s identity unequivocally (“We know that this is our son”) while also confirming his condition at birth (“that he was born blind”). Their statement serves as crucial evidence against any claims made by skeptics regarding deception or trickery surrounding their son’s healing. However, it also sets up further tension as they navigate potential repercussions from religious authorities for acknowledging Jesus’ role in their son’s miraculous recovery.

### **Verse Commentary on John 9:20-25 (KJV)**

**Contextual Background** In John chapter 9, we encounter the narrative of Jesus healing a man who was born blind. This miracle not only demonstrates Jesus’ divine authority but also sets the stage for a significant discourse regarding spiritual blindness and the nature of faith. Verses 20-25 specifically focus on the responses of the healed man’s parents when questioned by the Pharisees about their son’s condition and healing.

**Verse 20: “His parents answered them and said, We know that this is our son, and that he was born blind.”** The response from the parents begins with a clear affirmation of their identity and relationship to the healed man. They assert that he is indeed their son, which establishes credibility in their testimony. The acknowledgment of his blindness from birth emphasizes the miraculous nature of his healing. This statement serves as a foundation for what follows; they are not denying their son’s past condition or his identity.

**Verse 21: “But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.”** Here, the parents express uncertainty regarding how their son received his sight. Their use of “we know not” indicates either genuine ignorance or a deliberate avoidance of discussing Jesus’ role in the miracle due to fear of repercussions from the Jewish authorities. By stating that their son is “of age,” they imply that he is capable of speaking for himself, thus shifting responsibility back to him. This reflects both respect for their son’s autonomy and an attempt to distance themselves from potential conflict with the Pharisees.

**Verse 22: “These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.”** This verse provides critical insight into why the parents were hesitant to elaborate on how their son was healed. The fear they exhibit stems from a formal agreement among Jewish leaders to excommunicate anyone who acknowledged Jesus as the Messiah. This context reveals a climate of intimidation where faith in Jesus could lead to severe social consequences, illustrating how religious authority can suppress personal testimony and belief.

**Verse 23: “Therefore said his parents, He is of age; ask him.”** Reiterating their earlier point, this statement underscores their desire to avoid confrontation with religious authorities while still

supporting their son's right to speak about his own experience. It reflects a protective instinct towards their son while simultaneously revealing their own vulnerability in a hostile environment.

**Verse 24: “Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.”** In this verse, the Pharisees summon the healed man again and instruct him to give glory to God while simultaneously labeling Jesus as a sinner. This directive implies an expectation that acknowledging God's work must come without recognition of Jesus' role in it. The phrase “give God the praise” suggests an attempt by religious leaders to redirect any honor away from Jesus and back towards God alone—an effort rooted in maintaining control over theological narratives.

**Verse 25: “He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.”** The man's response is profound in its simplicity and clarity. He does not engage in theological debate about Jesus' character but instead focuses on his personal experience—the transformation from blindness to sight. His statement encapsulates an essential aspect of faith; it emphasizes personal testimony over doctrinal disputes. This highlights an important theme throughout John's Gospel—the power of personal experience with Christ as evidence of His divine authority.

**Conclusion** In these verses (John 9:20-25), we see a powerful interplay between fear, faith, and testimony amidst societal pressures. The healed man's parents demonstrate caution due to fear of persecution while ultimately affirming their son's identity and miraculous healing. The man's bold declaration serves as an example for believers today—focusing on personal experiences with Christ rather than getting entangled in debates about doctrine or authority.

### **Verse Commentary on John 9:26-30 (KJV)**

**Verse 26: “Then said they to him, What did he to thee? how opened he thine eyes?”**

In this verse, the Pharisees continue their interrogation of the man who had been healed of his blindness. Their questioning reflects a mix of skepticism and curiosity. They are not merely interested in the miracle itself but are focused on the method by which it was performed. The phrase “What did he to thee?” indicates their desire for specific details about the healing process. The question “how opened he thine eyes?” suggests that they are trying to understand the mechanics of the miracle, possibly in an attempt to discredit Jesus or find fault with Him.

**Verse 27: “He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?”**

The healed man responds with a sense of frustration. His statement “I have told you already” implies that he has recounted his experience multiple times, yet the Pharisees remain unconvinced or dismissive. The rhetorical question “wherefore would ye hear it again?” challenges their motives for asking; it suggests that they are not genuinely seeking truth but rather looking for reasons to reject Jesus' authority. The concluding question, “will ye also be his disciples?” is particularly provocative. It implies that if they were truly open to understanding what happened, they might consider following Jesus themselves.



**Verse 28: “Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples.”**

The reaction of the Pharisees is one of hostility. The term “reviled” indicates that they resorted to insults and derogatory remarks against the man. By asserting “Thou art his disciple,” they attempt to marginalize him and associate him with Jesus, whom they view as a threat to their religious authority. Their claim of being “Moses’ disciples” serves as a defense mechanism; it emphasizes their adherence to traditional Jewish law and positions them as guardians of Moses’ teachings in contrast to what they perceive as heretical views propagated by Jesus.

**Verse 29: “We know that God spake unto Moses: as for this fellow, we know not from whence he is.”**

Here, the Pharisees assert their belief in Moses as a prophet through whom God communicated directly. This statement underscores their reliance on established religious authority and tradition while simultaneously dismissing Jesus as an unknown entity (“this fellow”). Their refusal to acknowledge Jesus’ divine authority reveals their spiritual blindness despite their physical sight.

**Verse 30: “The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.”**

In this verse, the healed man expresses astonishment at the ignorance of the Pharisees regarding Jesus’ identity and origin. His use of “marvelous thing” highlights the miraculous nature of his healing juxtaposed against their inability or unwillingness to recognize its significance. He points out an irony: despite being religious leaders who should be attuned to God’s workings among His people, they fail to see what is evident—the miraculous act performed by someone whose origins should be acknowledged.

In summary, these verses illustrate a confrontation between faith and skepticism. The healed man’s testimony stands in stark contrast to the Pharisees’ rigid adherence to tradition without recognizing God’s active presence through Christ.

### **Verse Commentary on John 9:31-35 (KJV)**

**Verse 31: “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”**

In this verse, the speaker asserts a commonly accepted belief among the Jewish people regarding God’s relationship with sinners. The phrase “God heareth not sinners” indicates that those who are in a state of sin—specifically, those who are unrepentant or living in rebellion against God’s commandments—do not receive divine attention or favor. This reflects a broader theological principle found throughout the Old Testament, where righteousness and obedience to God’s will are prerequisites for receiving His blessings and guidance.

The contrast is made clear with “but if any man be a worshipper of God, and doeth his will, him he heareth.” Here, the term “worshipper” implies an individual who sincerely reveres and honors God through their actions and intentions. The phrase “doeth his will” emphasizes the importance of

obedience to God's commandments as a demonstration of one's faith. This verse encapsulates the idea that genuine worship and adherence to God's will result in divine communication and support.

**Verse 32: “Since the world began was it not heard that any man opened the eyes of one that was born blind.”**

This verse highlights an extraordinary miracle—the healing of a man born blind—which serves as evidence supporting the claim made in verse 31. The speaker emphasizes that throughout history (“since the world began”), there has been no record or account of anyone performing such a miraculous act. This assertion underscores the uniqueness of Jesus' miracle, suggesting that it could only be accomplished by someone sent from God.

The phrase “opened the eyes of one that was born blind” signifies not just physical healing but also spiritual enlightenment. The speaker is drawing attention to the significance of this miracle as proof of Jesus' divine authority and connection to God.

**Verse 33: “If this man were not of God, he could do nothing.”**

In this statement, the speaker concludes that Jesus must be from God because He performed such an unprecedented miracle. The reasoning follows a logical progression: if Jesus were merely an ordinary person or a sinner, He would lack the divine power necessary to perform miracles like restoring sight to someone who had been blind from birth. This assertion reinforces the idea presented earlier—that true miracles are indicative of divine approval and authority.

This verse also challenges prevailing notions about sinfulness; it suggests that Jesus cannot be categorized as a sinner since He performs acts that only someone with God's backing could accomplish.

**Verse 34: “They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.”**

The response from those questioning reflects their defensiveness and unwillingness to accept evidence contrary to their beliefs about sin and righteousness. By saying “Thou wast altogether born in sins,” they imply that being born blind is itself indicative of sin—either personal or ancestral—reinforcing their rigid understanding of suffering as punishment for sin.

The phrase “and dost thou teach us?” reveals their arrogance; they dismiss the healed man's testimony because they view themselves as authorities on religious matters. Their reaction culminates in casting him out—a significant act indicating both social ostracism and rejection of his newfound faith in Jesus.

**Verse 35: “Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?”**

In this final verse, we see Jesus actively seeking out the man who had been cast out by religious leaders. His inquiry—“Dost thou believe on the Son of God?”—is pivotal as it shifts focus from physical healing to spiritual belief. It indicates Jesus' desire for personal relationship with those He heals; He wants not just to restore sight but also to lead individuals toward faith in Him as the Messiah.

This question invites reflection on belief itself—it challenges both the healed man’s understanding and encourages deeper faith beyond mere acknowledgment of miracles. It marks a transition from physical restoration to spiritual awakening.

### **Verse Commentary on John 9:36-41 (KJV)**

#### **John 9:36**

***“He answered and said, Who is he, Lord, that I might believe on him?”***

In this verse, the man who was healed of his blindness responds to Jesus after being questioned about his faith. His inquiry reflects a genuine desire to know more about the Messiah. The use of “Lord” indicates that he recognizes Jesus’ authority but does not yet fully understand His identity. This moment highlights the theme of spiritual blindness versus physical blindness; although he has received physical sight, he is still seeking spiritual enlightenment.

#### **John 9:37**

***“And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.”***

Here, Jesus reveals His identity to the healed man directly. The phrase “Thou hast both seen him” emphasizes the miraculous nature of the man’s healing—he can now see both physically and spiritually. This moment marks a significant turning point in the man’s understanding and faith in Jesus as the Messiah.

#### **John 9:38**

***“And he said, Lord, I believe. And he worshipped him.”***

The response of the healed man is profound; upon recognizing Jesus as the Messiah, he professes his belief and worships Him. This act of worship signifies a complete transformation from a state of spiritual ignorance to one of faith and reverence for Christ. It illustrates how encountering Jesus leads to genuine belief and devotion.

#### **John 9:39**

***“And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”***

In this verse, Jesus articulates His mission regarding judgment. He contrasts those who are spiritually blind with those who think they can see (the Pharisees). The statement “that they which see not might see” refers to those who are humble enough to recognize their need for salvation. Conversely, “they which see might be made blind” addresses those who are self-righteous and refuse to acknowledge their spiritual blindness. This duality serves as a warning against complacency in one’s spiritual condition.

#### **John 9:40**

***“And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?”***

The Pharisees’ question reveals their defensiveness and inability to accept Jesus’ critique. Their inquiry suggests an awareness of their own perceived righteousness but also an unwillingness to confront their spiritual blindness. This moment underscores the tension between Jesus and religious leaders who fail to recognize their need for repentance.

### **John 9:41**

***“Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.”***

Jesus responds by highlighting their culpability due to their refusal to acknowledge their blindness. He implies that if they were genuinely unaware of their sinfulness (i.e., truly blind), they would not be held accountable for it. However, because they claim insight into spiritual matters while rejecting Him as the Messiah, their sin remains unaddressed. This statement serves as a powerful indictment against hypocrisy among religious leaders.

In summary, these verses encapsulate key themes in John’s Gospel regarding belief in Christ’s identity as Savior and the contrast between physical sight and spiritual understanding. The progression from physical healing to spiritual enlightenment illustrates how true faith transforms lives.

## **CHAPTER 10:**

### **Verse Commentary on John 10:6-10 (KJV)**

**John 10:6 - “This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.”**

In this verse, we see that Jesus uses a parable to convey deeper spiritual truths about His identity and mission. The term “parable” indicates that He is employing a metaphorical story to illustrate His points. However, the listeners do not grasp the meaning of His words. This lack of understanding highlights a common theme in the Gospel of John, where Jesus often speaks in ways that require spiritual insight to comprehend fully. The inability of the audience to understand serves as a precursor to Jesus’ subsequent clarifications.

**John 10:7 - “Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.”**

Here, Jesus reiterates His message with emphasis by using “Verily, verily,” which translates to “Truly, truly.” This phrase underscores the importance and truthfulness of what He is about to declare. By stating “I am the door of the sheep,” Jesus identifies Himself as the essential entry point for salvation and protection for His followers (the sheep). In ancient times, a shepherd would often lie across the entrance of the sheepfold at night to protect his flock from predators; thus, Jesus positions Himself as both protector and provider.

**John 10:8 - “All that ever came before me are thieves and robbers: but the sheep did not hear them.”**

In this verse, Jesus contrasts Himself with those who have come before Him—likely referring to false messiahs or leaders who sought personal gain rather than serving God’s people. The terms “thieves” and “robbers” suggest deceitful intentions and harmful actions against the flock. The phrase “the sheep did not hear them” implies that true followers will recognize and reject false leaders who do not align with God’s truth.

**John 10:9 - “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”**

Jesus reaffirms His role as “the door,” emphasizing that access to salvation comes solely through Him. The promise that “he shall be saved” indicates assurance of eternal life for those who enter through Him. The expression “go in and out” symbolizes freedom and security; believers can move safely within God’s provision while being nourished spiritually (“find pasture”). This imagery reflects both safety within God’s care and abundant life outside in service.

**John 10:10 - “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”**

In this climactic verse, Jesus contrasts His purpose with that of thieves—those who seek only destruction. The verbs “steal,” “kill,” and “destroy” illustrate a comprehensive attack on life itself. In stark contrast stands Jesus’ mission: He has come so that believers may experience life—not just existence but an abundant life filled with purpose and fulfillment. The term “more abundantly” suggests an overflowing quality of life provided by Christ alone.

Overall, these verses collectively emphasize Jesus’ identity as both protector (the shepherd) and access point (the door) for believers seeking salvation. They highlight themes of recognition among true followers versus false leaders while assuring believers of their security in Christ.

### **Verse Commentary on John 10:11-15 (KJV)**

#### **John 10:11**

“I am the good shepherd: the good shepherd giveth his life for the sheep.”

In this verse, Jesus identifies Himself as the “good shepherd,” a title that signifies His role as a protector and caretaker of His followers, whom He refers to as “the sheep.” The term “good” implies not just moral goodness but also a sense of fulfillment in duty and care. The phrase “giveth his life for the sheep” foreshadows Jesus’ sacrificial death on the cross, emphasizing that true leadership involves self-sacrifice. This contrasts sharply with the behavior of false leaders who prioritize their own safety over the well-being of those they lead.

#### **John 10:12**

“But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.”

Here, Jesus introduces a contrasting figure—the hireling—who is someone employed to care for the sheep but does not have a personal stake in their welfare. When danger approaches (symbolized by “the wolf”), this hireling abandons his post out of self-preservation. This abandonment leads to dire consequences for the sheep, illustrating that those who do not genuinely care for their flock will ultimately fail them in times of crisis.

#### **John 10:13**

“The hireling fleeth because he is an hireling, and careth not for the sheep.”

This verse reinforces Jesus’ previous point about hirelings. Their lack of genuine concern for the sheep is highlighted here; they are motivated by financial gain rather than love or commitment. The repetition

emphasizes that true shepherds possess an intrinsic motivation to protect their flock—a characteristic absent in hirelings.

#### **John 10:14**

“I am the good shepherd, and know my sheep, and am known of mine.”

Jesus reiterates His identity as “the good shepherd,” reinforcing His intimate relationship with His followers. The phrase “know my sheep” indicates a deep understanding and personal connection between Jesus and His followers. Conversely, “am known of mine” suggests mutual recognition; just as Jesus knows His followers intimately, they also recognize Him as their leader. This mutual knowledge forms a bond that is essential to their relationship.

#### **John 10:15**

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”

In this verse, Jesus draws a parallel between His relationship with God the Father and His relationship with His followers. Just as there exists an intimate knowledge between Him and God (“As the Father knoweth me”), so too does He share such intimacy with those who follow Him. The statement “I lay down my life for the sheep” again emphasizes His willingness to sacrifice Himself for their sake—a central theme in Christian theology regarding Christ’s atonement.

In summary, these verses collectively emphasize themes of leadership characterized by self-sacrifice, genuine care versus selfishness in leadership roles (hirelings), and intimate relationships between Christ (the good shepherd) and His followers (the sheep). They highlight both Christ’s identity as savior through sacrifice and underscore what it means to be a true leader within a community.

#### **Verse Commentary on John 10:16-20 (KJV)**

##### **John 10:16**

**“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”**

In this verse, Jesus introduces the concept of “other sheep,” which refers to those who are not part of the Jewish nation—specifically, the Gentiles. The phrase “not of this fold” indicates that His ministry extends beyond the immediate audience of Israel. The use of “must” signifies a divine necessity in bringing these other sheep into His fold. This reflects God’s inclusive plan for salvation through Christ. The promise that they “shall hear my voice” emphasizes the idea that all who belong to Him will respond to His call. The culmination of this effort is the establishment of “one fold” under “one shepherd,” symbolizing unity among believers regardless of their ethnic or cultural backgrounds.

##### **John 10:17**

**“Therefore doth my Father love me, because I lay down my life, that I might take it again.”**

Here, Jesus explains the reason for His sacrificial role as the Good Shepherd. The relationship between Jesus and the Father is characterized by mutual love and purpose. By laying down His life, Jesus fulfills His mission to provide salvation for humanity. The phrase “that I might take it again” foreshadows His resurrection, indicating that death is not the end but a means to a greater victory over sin and death.

**John 10:18**

**“No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”**

In this verse, Jesus asserts His authority over His own life and death. He emphasizes that no one can forcibly take His life; rather, He willingly lays it down out of love for humanity. This voluntary act underscores His sovereignty and control over the events leading up to His crucifixion. Additionally, He mentions receiving this commandment from the Father, highlighting the divine plan behind His sacrifice.

**John 10:19**

**“There was a division therefore again among the Jews for these sayings.”**

This verse illustrates the polarized reactions among the Jewish people regarding Jesus’ teachings. Some were drawn to Him while others rejected or opposed Him due to their misunderstanding or disagreement with His claims about authority and identity as the Good Shepherd.

**John 10:20**

**“And many of them said, He hath a devil, and is mad; why hear ye him?”**

In response to Jesus’ profound statements about Himself and His mission, some accused Him of being possessed by a devil or being insane. This reflects a common reaction among those who could not comprehend or accept Jesus’ radical claims about Himself as both God’s Son and Savior.

In summary, these verses encapsulate key theological themes such as inclusion in God’s plan for salvation (the Gentiles), Christ’s sacrificial love (laying down His life), divine authority (power over life and death), human division in response to truth (reactions from Jews), and misunderstanding regarding spiritual matters (accusations against Jesus).

**Verse Commentary on John 10:21-25 (KJV)**

**John 10:21 “And others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?”**

In this verse, we see a division among the people regarding Jesus’ identity and authority. Some individuals recognize that His teachings and actions do not align with those of someone possessed by a devil. The reference to “the eyes of the blind” alludes to Jesus’ miraculous healing of a man born blind earlier in the chapter (John 9). This miracle serves as evidence of His divine power and authority, leading some to conclude that He cannot be acting under demonic influence if He performs such significant acts.

**John 10:22 “And it was at Jerusalem the feast of the dedication, and it was winter.”**

This verse provides context for the setting in which these discussions are taking place. The “feast of dedication,” also known as Hanukkah, commemorates the rededication of the Second Temple in Jerusalem after its desecration by Antiochus Epiphanes in 164 B.C. The mention of winter suggests a time when people would gather for religious observances, creating an atmosphere ripe for theological debate and reflection on spiritual matters.

**John 10:23 “And Jesus walked in the temple in Solomon’s porch.”**

Here, we find Jesus physically present in a significant location within the Temple complex—Solomon’s porch. This area was known for its colonnades and served as a gathering place for teaching and discussion. By walking here, Jesus is positioned in a place where many would come to hear Him speak, further emphasizing His role as a teacher and leader among His people.

**John 10:24 “Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.”**

In this verse, “the Jews” refers to religious leaders or representatives who confront Jesus directly. Their question reflects their frustration with His ambiguous statements about His identity. They demand clarity regarding whether He is indeed “the Christ,” or Messiah. This inquiry highlights their skepticism and desire for definitive proof of His claims.

**John 10:25 “Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me.”**

Jesus responds by asserting that He has already provided evidence of His identity through both His words and deeds. He emphasizes that His miracles—performed “in my Father’s name”—serve as testimony to who He is. The implication here is that belief should stem from recognizing these works rather than requiring further verbal confirmation from Him.

In summary, these verses illustrate a critical moment where Jesus’ identity is questioned amidst significant public discourse during an important Jewish festival. The dialogue reveals both skepticism from religious authorities and an invitation from Jesus to recognize Him through His actions rather than mere words.

**Verse Commentary on John 10:26-30 (KJV)**

**John 10:26 “But ye believe not, because ye are not of my sheep, as I said unto you.”**

In this verse, Jesus addresses the disbelief of His critics, specifically the religious leaders who have been challenging Him. He asserts that their lack of belief stems from their identity; they are not part of His flock. The phrase “ye are not of my sheep” indicates a distinction between those who truly follow Him and those who do not. This reflects a deeper theological truth about divine election and the nature of faith. The implication is that true followers recognize and respond to the voice of Christ, while those who do not belong to Him remain in disbelief.

**John 10:27 “My sheep hear my voice, and I know them, and they follow me.”**

Here, Jesus emphasizes the relationship between Himself and His followers. The metaphor of sheep hearing their shepherd’s voice illustrates the intimate connection that exists between Christ and His believers. “I know them” signifies a personal knowledge that goes beyond mere recognition; it implies care, love, and commitment. The response of the sheep—“they follow me”—indicates obedience and trust in Jesus as their leader. This verse encapsulates the essence of discipleship: recognizing Christ’s authority and willingly following Him.



**John 10:28 “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”**

In this powerful declaration, Jesus promises eternal life to His followers. The assurance that they “shall never perish” underscores the security found in a relationship with Him. The phrase “neither shall any man pluck them out of my hand” conveys an image of protection; once someone belongs to Christ, they are safe from external threats or loss. This verse highlights both the gift of salvation and its permanence for those who genuinely belong to Him.

**John 10:29 “My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”**

Jesus reinforces His previous statement by attributing ultimate authority to God the Father. By stating that “my Father...is greater than all,” He emphasizes God’s sovereignty over all creation. The assurance continues with the affirmation that no one can take away what belongs to God’s people—both from Jesus’ grasp and from God’s own hand. This dual protection illustrates a profound theological truth about divine security for believers.

**John 10:30 “I and my Father are one.”**

This concluding statement is one of the most significant claims made by Jesus regarding His divinity. By asserting “I and my Father are one,” He establishes an essential unity with God the Father that speaks to both their shared purpose in salvation and their divine nature. This claim has profound implications for understanding Christian theology regarding the Trinity—Father, Son, and Holy Spirit—as being distinct yet unified in essence.

In summary, these verses collectively affirm key doctrines such as the assurance of salvation for believers, the intimate relationship between Christ and His followers, divine protection against spiritual threats, and the unity within the Godhead.

**Verse Commentary on John 10:31-35 (KJV)**

**Contextual Background**

In this passage, Jesus is engaged in a dialogue with the Jewish leaders who are increasingly hostile toward Him. The preceding verses highlight His claims of divinity and His role as the Good Shepherd. This context is crucial for understanding the tension that arises in verses 31-35.

**Verse 31: “Then the Jews took up stones again to stone him.”**

The reaction of the Jews to Jesus’ statements reflects their deep-seated anger and disbelief. The act of taking up stones signifies their intention to execute Him, which was a common method of punishment for blasphemy under Jewish law. This violent response indicates that they perceived Jesus’ claims as not only controversial but also as a direct affront to their religious beliefs.

**Verse 32: “Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?”**

Here, Jesus challenges the Jews by pointing out His miraculous works—signs that were meant to validate His divine authority and mission. By asking which specific work prompted their violent

reaction, He invites them to reconsider their motives and judgments against Him. This rhetorical question serves to highlight the absurdity of their actions in light of the good He has done.

**Verse 33: “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”**

The Jewish leaders clarify their position by stating that it is not His good deeds that warrant stoning but rather what they perceive as blasphemy. They accuse Him of equating Himself with God—a serious charge in Jewish law. This accusation reveals their misunderstanding of Jesus’ identity and mission. It also underscores the theological conflict between Jesus and the religious authorities.

**Verse 34: “Jesus answered them, Is it not written in your law, I said, Ye are gods?”**

In response to their accusation, Jesus quotes Psalm 82:6, where God refers to certain individuals as “gods.” By doing so, He argues that if Scripture can refer to humans in such exalted terms (in this case referring to judges or rulers), then it should not be considered blasphemous for Him—who is set apart by divine nature—to claim a unique relationship with God. This quotation serves both as a defense against their charges and an assertion of His divine authority.

**Verse 35: “If he called them gods, unto whom the word of God came, and the scripture cannot be broken;”**

Jesus continues His argument by emphasizing that those who received God’s word were referred to as “gods” without contradiction from Scripture itself. He asserts that Scripture is unbreakable or infallible; thus, if it acknowledges human beings in such a way due to their roles as representatives of God’s authority on earth, then His claim should be seen within that same framework. This statement reinforces His point about the legitimacy of His own claims regarding divinity.

## **Conclusion**

In these verses (John 10:31-35), we see a profound theological confrontation between Jesus and the Jewish leaders. The passage illustrates themes of authority, interpretation of Scripture, and misunderstanding between divine truth and human perception. Through this exchange, Jesus defends His identity while challenging the rigid interpretations held by religious authorities.

## **Verse Commentary on John 10:36-42 (KJV)**

### **Contextual Background**

In John 10:36-42, Jesus is responding to accusations of blasphemy from the Jewish leaders. This passage is part of a larger discourse where Jesus contrasts Himself with the false shepherds of Israel, emphasizing His divine authority and unity with the Father. The context is critical for understanding the significance of His statements.

**Verse 36: “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”**

In this verse, Jesus challenges His accusers by reminding them that He has been sanctified (set apart) by God and sent into the world for a divine purpose. The term “sanctified” indicates His unique role as

the Messiah. By asking if they can truly call Him a blasphemer when He claims to be the Son of God, Jesus highlights their misunderstanding of His identity and mission. The phrase “sent into the world” underscores His divine commission and authority.

**Verse 37: “If I do not the works of my Father, believe me not.”**

Here, Jesus appeals to His actions as evidence of His divine authority. He invites skepticism based on His works rather than mere words. This statement emphasizes that belief should be rooted in observable evidence—His miracles and teachings—which align with God’s will. It serves as a challenge to those who doubt Him; if He does not perform works consistent with God’s character, they are justified in their disbelief.

**Verse 38: “But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.”**

Jesus continues by urging them to consider His works even if they refuse to accept Him personally. The phrase “the Father is in me, and I in him” illustrates the profound unity between Jesus and God the Father. This mutual indwelling signifies that understanding Jesus’ identity requires recognizing this relationship. It also reinforces that belief in Jesus is ultimately belief in God.

**Verse 39: “Therefore they sought again to take him: but he escaped out of their hand.”**

The reaction from the Jewish leaders reveals their hostility towards Jesus despite His compelling arguments. Their desire to seize Him indicates their unwillingness to accept His claims or acknowledge His authority. The phrase “he escaped out of their hand” suggests divine intervention protecting Jesus from harm at this moment.

**Verse 40: “And went away again beyond Jordan into the place where John at first baptized; and there he abode.”**

After escaping from those who sought to harm Him, Jesus retreats beyond Jordan—a significant location associated with John the Baptist’s ministry. This move symbolizes a return to a place where many had initially responded positively to John’s message about repentance and preparation for Christ’s coming.

**Verse 41: “And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.”**

In contrast to the rejection He faced from religious leaders, many people come to Jesus beyond Jordan. They recognize that while John did not perform miracles himself, his testimony about Jesus was accurate. This acknowledgment reflects an important theme throughout John’s Gospel—the recognition of truth through witness.

**Verse 42: “And many believed on him there.”**

The conclusion of this passage highlights a positive response from those who encountered Jesus beyond Jordan. Their belief signifies acceptance of His identity as Messiah based on both John’s testimony and Jesus’ own works. This verse emphasizes that faith can flourish even amidst opposition when individuals are open to recognizing truth.

In summary, these verses illustrate a pivotal moment where Jesus defends His identity against accusations while simultaneously affirming His divine mission through works that testify to God's presence within Him.

## **CHAPTER 11:**

### **Verse Commentary on John 11:1-5 (KJV)**

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

This verse introduces Lazarus, a key figure in this narrative. The mention of his sickness sets the stage for the miracle that Jesus is about to perform. Lazarus is identified as being from Bethany, which is significant as it establishes his connection to Jesus and the geographical context of the events. Bethany was located near Jerusalem and was known as a place where Jesus often visited. The reference to Mary and Martha indicates that they are important figures in this story, highlighting their familial relationship with Lazarus.

**2. “It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.”**

Here, the text identifies Mary by her notable act of devotion towards Jesus—anointing Him with costly ointment and wiping His feet with her hair. This act signifies deep love and reverence for Christ. By mentioning this specific event before introducing Lazarus's condition, the author emphasizes the close relationship between Jesus and this family. It also foreshadows Mary's role in the upcoming events surrounding Lazarus's death and resurrection.

**3. “Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.”**

The sisters' message to Jesus reflects their understanding of His love for Lazarus; they do not demand healing but simply inform Him of their brother's condition. This shows their faith in Jesus's ability to help them without needing to ask directly for intervention. The phrase “he whom thou lovest” underscores the personal bond between Jesus and Lazarus, suggesting that His affection would motivate Him to respond favorably.

**4. “When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.”**

Jesus's response reveals His divine perspective on Lazarus's illness. Although it appears that Lazarus will die from this sickness (which ultimately happens), Jesus assures that it serves a greater purpose: to glorify God and Himself. This statement emphasizes that earthly circumstances do not limit God's power or intentions; rather, they can be used as instruments for divine revelation and glory.

**5. “Now Jesus loved Martha, and her sister, and Lazarus.”**

This verse reaffirms Jesus's love for all three individuals—Martha, Mary, and Lazarus—individually rather than collectively as a family unit. This distinction highlights His personal relationships with each one of them despite their different personalities or situations in life. It serves as an important reminder

that trials or delays in response do not indicate a lack of love from Christ; rather, they may serve a higher purpose.

In summary, these verses set up a profound narrative about faith, love, divine timing, and glory through suffering. They illustrate how personal relationships with Christ can influence our understanding of trials we face.

### **Verse Commentary on John 11:6-11 (KJV)**

**Verse 6: “When he had heard therefore that he was sick, he abode two days still in the same place where he was.”**

In this verse, we see a significant aspect of Jesus’ character and mission. The phrase “he abode two days still” indicates a deliberate delay in His response to the news of Lazarus’s illness. This delay may seem perplexing at first glance, especially considering the urgency of the situation as expressed by Mary and Martha. However, it serves a greater purpose. Jesus knew that Lazarus had already died, and His intention was to demonstrate God’s glory through this situation. The waiting period emphasizes that Jesus operates on a divine timetable rather than human expectations.

**Verse 7: “Then after that saith he to his disciples, Let us go into Judaea again.”**

After the two-day delay, Jesus informs His disciples of His decision to return to Judea. This statement marks a pivotal moment in the narrative as it indicates His readiness to confront the circumstances surrounding Lazarus’s death. The disciples’ previous experiences in Judea were marked by hostility towards Jesus; thus, their apprehension is understandable. Yet, this journey is essential for fulfilling God’s plan and revealing Jesus’ authority over life and death.

**Verse 8: “His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?”**

The disciples express their concern regarding the dangers associated with returning to Judea. Their reference to the Jews seeking to stone Jesus highlights the escalating tension between Him and religious authorities. This concern reflects their protective instincts for Jesus but also reveals their limited understanding of His mission. They fail to grasp that Jesus is not bound by earthly threats; He is fully aware of what awaits Him and is committed to fulfilling His purpose regardless of potential danger.

**Verse 9: “Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.”**

In response to their fears, Jesus uses a metaphor about daylight and walking safely within it. The “twelve hours in the day” symbolizes a designated time for work and ministry while there is light—representing both physical light and spiritual illumination through Christ Himself. By stating that those who walk in daylight do not stumble, He reassures them that as long as they are following Him—the Light—they are safe from harm until their appointed time comes.

**Verse 10: “But if a man walk in the night, he stumbleth, because there is no light in him.”**

This verse contrasts walking in light with walking in darkness. Walking at night symbolizes spiritual blindness or separation from God’s guidance. Those who lack faith or reject Christ are likened to those who walk in darkness; they are prone to stumbling because they do not have access to divine truth or direction. This serves as an admonition about faithfulness and reliance on Christ as one’s guiding light.

**Verse 11: “These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.”**

Here, Jesus refers to Lazarus’s death as sleep—a term often used in Scripture to denote death without implying finality or despair (as seen later when He raises Lazarus). By using this terminology, He conveys hope and assurance about what will happen next—Lazarus will be awakened from this state of death through Christ’s power. This statement also reinforces the intimate relationship between Jesus and Lazarus; referring to him as “our friend” emphasizes personal connection amidst impending tragedy.

In summary, these verses illustrate key themes such as divine timing versus human urgency, faith amidst fear, spiritual illumination versus darkness, and hope beyond death—all central elements leading up to one of Christ’s most profound miracles.

### **Verse Commentary on John 11:12-15 (KJV)**

#### **John 11:12**

**“Then said his disciples, Lord, if he sleep, he shall do well.”**

In this verse, the disciples are responding to Jesus’ statement about Lazarus being asleep. The term “sleep” is often used in biblical literature to refer to death, indicating a state of rest. The disciples interpret Jesus’ words literally and express their belief that if Lazarus is merely sleeping, he will recover without any need for intervention. This reflects a common misunderstanding among the disciples regarding the nature of Jesus’ message and the situation at hand.

#### **John 11:13**

**“Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.”**

Here, the text clarifies that Jesus was indeed speaking about Lazarus’ death rather than a mere physical sleep. The phrase “taking of rest in sleep” emphasizes the disciples’ confusion and lack of understanding about spiritual matters. This moment highlights a recurring theme in the Gospels where Jesus speaks in terms that are not immediately comprehensible to His followers. It serves as a reminder that spiritual truths often require deeper insight and revelation.

#### **John 11:14**

**“Then said Jesus unto them plainly, Lazarus is dead.”**

In this verse, Jesus explicitly states the reality of Lazarus’ condition. By saying “Lazarus is dead,” He removes any ambiguity from His earlier statements. This direct declaration serves several purposes: it affirms the seriousness of the situation, it prepares His disciples for what is to come, and it underscores

His authority over life and death. The clarity with which Jesus speaks also indicates His desire for His followers to understand fully what is happening.

### **John 11:15**

**“And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.”**

Jesus expresses a complex emotion here—He is glad that He was not present when Lazarus died because it provides an opportunity for His disciples to witness a miracle that will strengthen their faith. The phrase “to the intent ye may believe” indicates that this event is part of a larger purpose in revealing His divine nature and power. Furthermore, despite acknowledging their lack of understanding and faith at this moment, He still invites them to accompany Him to Bethany, demonstrating both compassion and leadership.

In summary, these verses illustrate a pivotal moment in John’s Gospel where misunderstanding gives way to revelation. They highlight themes such as spiritual blindness versus clarity, the importance of faith in understanding God’s works, and Jesus’ role as both teacher and miracle worker.

### **Verse Commentary on John 11:16-20 (KJV)**

**John 11:16 - “Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.”**

In this verse, Thomas, known as Didymus (meaning “twin”), expresses a willingness to accompany Jesus back to Judea despite the imminent danger. His statement reflects a deep loyalty and commitment to Jesus. The phrase “Let us also go” indicates a collective resolve among the disciples, suggesting that they were aware of the potential risks involved in returning to a place where hostility towards Jesus was growing. Thomas’s declaration of readiness to “die with him” reveals both his pessimistic outlook regarding the situation and his courageous spirit. This duality in Thomas’s character—his inclination towards doubt yet profound loyalty—sets the stage for understanding his later interactions with Jesus.

**John 11:17 - “Then when Jesus came, he found that he had lain in the grave four days already.”**

This verse marks a significant moment in the narrative as it establishes the timeline of Lazarus’s death. The detail that Lazarus had been dead for four days is crucial; it underscores the finality of death and sets up the miraculous nature of what is about to unfold. In Jewish tradition, there was a belief that the soul remained near the body for three days after death, so by stating that Lazarus had been dead for four days, John emphasizes that there was no possibility of resuscitation or misunderstanding regarding Lazarus’s condition—he was undeniably dead.

**John 11:18 - “Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.”**

This geographical detail serves multiple purposes. It situates Bethany close to Jerusalem (approximately two miles away), indicating that many people from Jerusalem could easily access this location. This proximity would later play a role in how many witnesses would see Lazarus raised from the dead, thus amplifying the miracle’s impact and significance. The mention of distance also highlights that Jesus was willing to travel into potentially hostile territory for the sake of his friends.

**John 11:19 - “And many of the Jews came to Martha and Mary, to comfort them concerning their brother.”**

Here we see an illustration of community support during mourning. The arrival of many Jews signifies not only social customs surrounding death but also foreshadows how these same individuals will witness Jesus’s miraculous act. Their presence indicates that Lazarus was well-known and loved within their community. This gathering serves as a backdrop for demonstrating both human grief and divine intervention.

**John 11:20 - “Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.”**

Martha’s proactive response upon hearing about Jesus’s arrival contrasts sharply with Mary’s more passive demeanor. Martha’s action reflects her faith and eagerness to engage with Jesus directly; she seeks answers and perhaps comfort from Him regarding her brother’s death. In contrast, Mary’s decision to remain at home may indicate her deep sorrow or perhaps an expectation that Jesus would come directly to her without needing her initiative. This dynamic between Martha and Mary sets up important themes of faith and personal interaction with Christ throughout this passage.

In summary, these verses collectively illustrate themes of loyalty (Thomas), finality (Lazarus’s death), community support (the Jews comforting Martha and Mary), geographical context (Bethany’s proximity), and individual responses to grief (Martha vs. Mary). Each element contributes richly to understanding both the narrative flow and theological implications present in this pivotal moment leading up to one of Jesus’s most significant miracles.

**Verse Commentary on John 11:21-25 (KJV)**

**John 11:21**

**“Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.”**

In this verse, Martha expresses her deep sorrow and disappointment to Jesus regarding the death of her brother Lazarus. Her statement reflects a common human sentiment of questioning why help did not arrive in time. Martha acknowledges Jesus’ power to heal and implies that had He been present, Lazarus would still be alive. This highlights both her faith in Jesus’ abilities and her grief over the loss of her brother.

**John 11:22**

**“But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.”**

Martha’s faith shines through in this verse as she transitions from despair to hope. Despite the death of Lazarus, she believes that Jesus can still intercede with God on their behalf. This statement indicates her understanding of the relationship between Jesus and God, recognizing Him as an intermediary who has divine favor. It also sets the stage for the miraculous events that are about to unfold.

**John 11:23**

**“Jesus saith unto her, Thy brother shall rise again.”**

Here, Jesus offers reassurance to Martha by stating that Lazarus will rise again. This declaration serves multiple purposes: it comforts Martha in her grief and foreshadows the miracle that is about to take



place. It also introduces a theological concept of resurrection which is central to Christian belief. Jesus' words suggest a deeper understanding of life and death beyond mere physical existence.

#### **John 11:24**

**“Martha saith unto him, I know that he shall rise again in the resurrection at the last day.”**

Martha responds with an acknowledgment of the Jewish belief in a future resurrection at the end of times. Her response indicates that she possesses knowledge of eschatological teachings but may not fully grasp what Jesus is implying about His immediate ability to raise Lazarus from the dead right then and there. This exchange illustrates a common tension between human understanding and divine revelation.

#### **John 11:25**

**“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”**

In this pivotal verse, Jesus identifies Himself as both “the resurrection” and “the life,” asserting His authority over death itself. This declaration emphasizes His role not only as a miracle worker but as the source of eternal life for believers. The phrase “he that believeth in me” underscores faith as a crucial element for experiencing this promise; even those who have died will be granted new life through Him. This statement encapsulates core Christian beliefs regarding salvation and eternal life.

In summary, these verses collectively convey themes of faith amidst grief, hope for resurrection, and the profound identity of Christ as central to Christian theology concerning life after death.

#### **Verse Commentary on John 11:26-30 (KJV)**

**Verse 26: “And whosoever liveth and believeth in me shall never die. Believest thou this?”**

In this verse, Jesus is addressing Martha after the death of her brother Lazarus. The phrase “whosoever liveth and believeth in me” emphasizes the importance of faith in Jesus as the source of eternal life. The term “liveth” indicates a spiritual vitality that comes from a relationship with Christ. The promise that they “shall never die” refers to the spiritual death that separates humanity from God, suggesting that those who believe in Him will have everlasting life, transcending physical death. By asking Martha, “Believest thou this?”, Jesus invites her to affirm her faith and understand the depth of His power over life and death.

**Verse 27: “She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.”**

Martha's response is one of profound faith. By declaring Jesus as “the Christ,” she acknowledges Him as the Messiah promised in Jewish scripture. Her recognition of Him as “the Son of God” further affirms His divine nature and authority. This statement encapsulates her understanding of Jesus' identity and mission; she believes He is not only a teacher or prophet but the very fulfillment of God's promise to humanity. Her declaration also reflects a deep personal conviction despite her grief over Lazarus's death.

**Verse 28: “And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.”**

After expressing her belief in Jesus’ identity, Martha takes action by going to find Mary. The use of “secretly” suggests an intimate moment between sisters; Martha likely wanted to convey this important message without drawing attention from others present. By stating that “The Master is come,” she emphasizes Jesus’ authority and presence. This moment signifies a pivotal point where Martha transitions from mourning to hope as she recognizes that Jesus has arrived to address their situation.

**Verse 29: “As soon as she heard that, she arose quickly, and came unto him.”**

Mary’s immediate response upon hearing Martha’s message illustrates her eagerness to see Jesus. The phrase “arose quickly” indicates urgency and readiness to engage with Christ. This reaction highlights Mary’s desire for comfort and answers regarding Lazarus’s condition; it shows how deeply connected both sisters are to Jesus during their time of sorrow.

**Verse 30: “Now Jesus was not yet come into the town, but was in that place where Martha met him.”**

This verse provides context about Jesus’ physical location at this moment—He had not yet entered Bethany but remained outside where Martha had approached Him. This detail underscores the idea that even though He was physically distant from Lazarus at the time of his illness and death, His presence was still significant for both sisters. It sets up anticipation for what will unfold next in this narrative concerning Lazarus’s resurrection.

In summary, these verses collectively illustrate themes of faith amidst grief, recognition of Christ’s divine authority, and the relational dynamics between Jesus and those who love Him.

**Verse Commentary on John 11:31-35 (KJV)**

**John 11:31**

**“When the Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.”**

In this verse, we see a significant moment where Mary, overwhelmed by grief over her brother Lazarus’s death, rises quickly to leave the house. The presence of “the Jews” indicates that there was a group of mourners who had come to console Mary and Martha. Their reaction to Mary’s sudden departure shows their close connection to the family and their concern for her well-being. They assume that she is going to the tomb to mourn further. This highlights the communal aspect of mourning in Jewish culture during this time; it was customary for friends and relatives to gather and provide support.

**John 11:32**

**“Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.”**

Mary’s approach to Jesus is marked by humility and deep sorrow. Falling at His feet signifies both reverence and desperation. Her words express a profound sense of loss and disappointment; she

believes that if Jesus had arrived sooner, Lazarus would still be alive. This statement reflects not only her faith in Jesus' healing power but also her struggle with understanding why He delayed coming to them. It encapsulates a common human experience—grappling with grief while seeking answers from God.

### **John 11:33**

**“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.”**

Here we witness Jesus' emotional response to Mary's grief as well as that of the mourners. The phrase “he groaned in the spirit” suggests an intense inner turmoil within Jesus. This reaction indicates His empathy towards human suffering; He is not detached or indifferent but deeply affected by the pain around Him. The term “troubled” further emphasizes His distress over death's impact on humanity. It reveals a profound connection between Christ's compassion for those who suffer and His mission on Earth.

### **John 11:34**

**“And said, Where have ye laid him? They said unto him, Lord, come and see.”**

Jesus asks where Lazarus has been laid—a question that may seem straightforward but carries deeper implications. By asking this question, He invites those present into an active role in revealing their grief. Their response—“Lord, come and see”—indicates their willingness to share their sorrow with Him. This moment sets up the forthcoming miracle of raising Lazarus from the dead while also reinforcing community involvement in mourning.

### **John 11:35**

**“Jesus wept.”**

This verse is famously known as the shortest verse in the Bible yet holds immense significance. “Jesus wept” encapsulates His compassion for humanity's suffering and serves as a powerful reminder of His identification with our pain. Despite knowing He would soon raise Lazarus from death, Jesus still expresses genuine sorrow over loss. This act demonstrates that grief is a natural part of life—even for Christ—and underscores His humanity alongside His divinity.

In summary, these verses illustrate a poignant moment filled with emotion—where grief meets compassion—and set the stage for one of Jesus' most significant miracles.

## **Verse Commentary on John 11:36-40 (KJV)**

**John 11:36 - “Then said the Jews, Behold how he loved him!”**

In this verse, the observation made by the Jews highlights the depth of Jesus' affection for Lazarus. The phrase “Behold how he loved him” indicates that those present were moved by the visible display of Jesus' emotions. This moment serves to emphasize not only Jesus' love for Lazarus but also His compassion for those who mourn. The Jews, witnessing Jesus weep, recognize that His tears are a testament to His genuine care and connection with Lazarus and his sisters, Martha and Mary. This

reaction from the crowd illustrates a common human response to grief; it is often in moments of sorrow that love is most profoundly expressed.

**John 11:37 - “And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”**

Here, skepticism arises among some of the onlookers. They recall previous miracles performed by Jesus, particularly the healing of a blind man (as recorded in John 9), and question why He did not intervene to prevent Lazarus’s death. This reflects a struggle between faith and doubt; while they acknowledge Jesus’ miraculous powers, they grapple with their understanding of His timing and purpose. Their question underscores a critical theme in John’s Gospel: the challenge of belief amidst circumstances that seem contrary to faith.

**John 11:38 - “Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.”**

The phrase “again groaning in himself” suggests that Jesus is deeply troubled by the situation surrounding Lazarus’s death. This internal anguish reveals His empathy towards human suffering and foreshadows the miracle about to unfold. The description of Lazarus’s tomb as “a cave” with “a stone lay upon it” provides context for what follows; it signifies finality and separation associated with death in Jewish burial customs. The imagery evokes a sense of hopelessness before Jesus intervenes.

**John 11:39 - “Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.”**

In this verse, Jesus commands that the stone be removed from Lazarus’s tomb—a bold directive given Martha’s immediate concern about decomposition (“he stinketh”). Her response reflects both practical considerations and cultural beliefs regarding death; after four days, decay would be evident. Martha’s hesitation illustrates human apprehension when faced with divine commands that defy natural understanding. This moment sets up a pivotal teaching point about faith—Jesus challenges her to trust Him beyond her immediate fears.

**John 11:40 - “Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?”**

Jesus responds to Martha’s concerns with an affirmation of faith—reminding her of His earlier promise regarding belief leading to witnessing God’s glory. This statement encapsulates one of John’s central themes: belief is essential for experiencing God’s power and presence. By urging Martha to believe despite her doubts about what seems impossible (the resurrection after four days), Jesus invites her—and all present—to witness an extraordinary demonstration of divine authority over life and death.

In summary, these verses collectively highlight themes such as love in mourning (v.36), skepticism versus faith (v.37), deep emotional engagement (v.38), human limitations confronted by divine command (v.39), and ultimately an invitation to believe in order to witness God’s glory (v.40).

## Verse Commentary on John 11:41-45 (KJV)

### Contextual Background

The passage of John 11:41-45 occurs within the narrative of the raising of Lazarus, a pivotal event in the Gospel of John that demonstrates Jesus' power over death and foreshadows His own resurrection. This miracle serves not only as a demonstration of Jesus' divine authority but also as a catalyst for the events leading to His crucifixion.

**Verse 41: “Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.”**

In this verse, we see an act of obedience as Martha and those present remove the stone from Lazarus' tomb. This action signifies faith in Jesus' ability to perform a miracle. The lifting of Jesus' eyes is symbolic; it indicates His connection with God the Father and sets a tone of reverence and gratitude. By thanking God for having heard Him, Jesus acknowledges that His relationship with the Father is one of constant communication and trust.

**Verse 42: “And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.”**

Here, Jesus emphasizes His confidence in God's responsiveness to prayer. The phrase “thou hearest me always” reflects an intimate relationship between Jesus and God, affirming His divine sonship. However, He also states that His prayer is for the benefit of those present. This highlights a key theme in John's Gospel: belief in Jesus as sent by God. By performing this miracle publicly, He aims to strengthen their faith.

**Verse 43: “And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.”**

Jesus commands Lazarus to rise from the dead with authority. The loudness of His voice underscores both urgency and power; it is not merely a request but an authoritative command that transcends death itself. The specificity of calling Lazarus by name suggests that if He had simply said “come forth,” all who were dead might have arisen—a testament to His divine power over life and death.

**Verse 44: “And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”**

Lazarus emerges from the tomb still wrapped in burial cloths—a vivid image illustrating both his previous state of death and his new life. The command to “loose him” signifies not just physical unbinding but also spiritual liberation from death's hold. This act serves as an invitation for others to assist in removing what represents death (the graveclothes), symbolizing community involvement in restoration.

**Verse 45: “Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.”**

The culmination of this miraculous event leads many witnesses to faith in Christ. Their belief is rooted not only in witnessing Lazarus' resurrection but also in understanding its implications regarding who

Jesus is—the Messiah sent by God. This verse encapsulates one of John’s primary purposes for writing: to inspire belief through signs demonstrating Christ’s divine nature.

## **Conclusion**

In summary, John 11:41-45 presents a profound moment where faith intersects with divine authority through Jesus’ actions surrounding Lazarus’ resurrection. Each verse builds upon themes central to Christian theology—faith in Christ’s identity as Son of God, His power over death, and the call for believers to participate actively in each other’s lives post-resurrection.

## **Verse Commentary on John 11:46-50 (KJV)**

### **John 11:46**

**“But some of them went their ways to the Pharisees, and told them what things Jesus had done.”**

In this verse, we see a division among the witnesses of Lazarus’ resurrection. Some individuals, having witnessed this miraculous event, chose to report it to the Pharisees. This action indicates a lack of faith or understanding regarding Jesus’ identity and mission. The Pharisees were part of the Jewish religious leadership that often opposed Jesus and his teachings. The act of going to them suggests that these individuals may have been more concerned about the implications of Jesus’ miracles on their religious authority than about recognizing Him as the Messiah.

### **John 11:47**

**“Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.”**

The gathering of the chief priests and Pharisees represents an urgent response to what they perceived as a growing threat posed by Jesus. Their question “What do we?” reflects their anxiety over His increasing popularity due to His miraculous works. They recognized that Jesus was performing signs that could lead people to believe in Him as the Messiah, which threatened their control over the Jewish populace and their relationship with Roman authorities.

### **John 11:48**

**“If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.”**

Here, we see a clear expression of fear from the religious leaders. They feared that if they did not act against Jesus, He would continue to gain followers, leading to a potential uprising or messianic movement that could provoke Roman intervention. The phrase “take away both our place and nation” indicates their concern for both their religious authority (“our place”) and national sovereignty (“our nation”). This highlights how political motivations can intertwine with spiritual matters.

### **John 11:49**

**“And one of them, named Caiaphas, being high priest that same year, said unto them, Ye know nothing at all.”**

Caiaphas’ statement underscores his authoritative position within this council. As high priest, he held significant influence over Jewish religious affairs. His assertion “Ye know nothing at all” serves as a

rebuke to those who were fearful or uncertain about how to handle Jesus' growing influence. Caiaphas is about to propose a pragmatic solution based on his understanding of prophecy and sacrifice.

#### **John 11:50**

**“Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.”**

In this pivotal verse, Caiaphas articulates a chilling rationale for wanting Jesus dead—suggesting that sacrificing one individual (Jesus) would be beneficial in preserving the larger community (the Jewish nation). This statement foreshadows not only Jesus' impending crucifixion but also hints at its theological significance; while Caiaphas speaks politically, his words inadvertently reflect God's plan for salvation through Christ's death. It emphasizes how God can use even those who oppose Him to fulfill divine purposes.

In summary, these verses illustrate a critical moment where fear of losing power leads religious leaders to conspire against Jesus. Their actions set into motion events leading toward His crucifixion while simultaneously revealing deeper truths about sacrifice and redemption.

#### **Verse Commentary on John 11:51-55 (KJV)**

##### **John 11:51**

**“And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;”**

In this verse, the focus is on Caiaphas, the High Priest at the time. The phrase “this spake he not of himself” indicates that Caiaphas's statement about it being better for one man to die for the people was not merely a personal opinion or political strategy. Instead, it was a divinely inspired prophecy regarding Jesus' sacrificial death. The term “high priest that year” highlights the temporary nature of Caiaphas's position under Roman rule, contrasting with the eternal priesthood of Christ. This prophetic utterance underscores God's sovereignty in using even those who oppose Him to fulfill His divine plan.

##### **John 11:52**

**“And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.”**

This verse expands upon Caiaphas's prophecy by indicating that Jesus' death would have implications beyond just the Jewish nation. It emphasizes a universal aspect of salvation where Jesus would gather all believers—referred to as “the children of God”—from various backgrounds and locations. The phrase “scattered abroad” suggests both a physical scattering among nations and a spiritual separation due to sin. This gathering signifies the unification of believers in Christ, fulfilling God's promise to redeem humanity.

##### **John 11:53**

**“Then from that day forth they took counsel together for to put him to death.”**

Following Caiaphas's prophetic statement, this verse reveals the immediate response of the religious leaders. Their decision to conspire against Jesus marks a pivotal moment in the narrative leading up to

His crucifixion. The phrase “took counsel together” implies a formal and united effort among them, showcasing their determination to eliminate what they perceived as a threat to their authority and stability within society. This collaboration reflects human resistance against divine intervention and foreshadows the events leading to Jesus’ sacrificial death.

#### **John 11:54**

**“Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.”**

In this verse, we see Jesus responding to the escalating hostility from religious leaders by withdrawing from public ministry among them. The phrase “walked no more openly among the Jews” signifies His strategic retreat in light of their intentions to kill Him. By moving towards Ephraim—a location near wilderness—Jesus seeks refuge while continuing His mission with His disciples away from hostile scrutiny. This withdrawal serves as an important transition point in John’s Gospel as it leads toward the final events of Jesus’ life.

#### **John 11:55**

**“And the Jews’ passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.”**

This verse sets up an important context for understanding subsequent events in Jerusalem during Passover. The mention of purification rituals highlights Jewish customs surrounding this significant festival, which commemorates Israel’s deliverance from Egypt. Many pilgrims traveling from various regions would seek ritual cleansing before participating in Passover celebrations. This influx into Jerusalem creates an atmosphere ripe for heightened tensions between Jesus and religious authorities as well as setting up key interactions during His final days.

In summary, these verses collectively illustrate how God orchestrated events through human actions—even those motivated by malice—to fulfill His redemptive plan through Christ’s death and resurrection.

#### **Verse Commentary on John 11:56-57 (KJV)**

##### **Contextual Background**

The passage of John 11:56-57 occurs in the context of the events leading up to the Passover Festival, a significant Jewish celebration that drew many people to Jerusalem. This period is marked by heightened tension between Jesus and the Jewish religious authorities, who are increasingly concerned about His growing influence and the implications it may have for their authority and the stability of their relationship with Roman rule.

##### **John 11:56 Analysis**

“And they sought for Jesus, and spake among themselves, What think ye, that he will not come to the feast?”

In this verse, we see a collective curiosity among the people regarding Jesus’ attendance at the Passover feast. The phrase “they sought for Jesus” indicates that there was a significant interest in His whereabouts. The people were likely aware of His recent miracles and teachings, which had garnered Him considerable fame.



The inquiry “What think ye, that he will not come to the feast?” reflects a dual sentiment among the crowd. On one hand, there was an expectation based on Jewish law that all males were required to attend such festivals (Deuteronomy 16:16). On the other hand, there was an underlying fear due to the death sentence pronounced against Him by the Sanhedrin (John 11:53). This tension illustrates a critical moment where duty conflicts with personal safety.

### **John 11:57 Analysis**

“Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.”

This verse reveals a more sinister aspect of the situation. The chief priests and Pharisees had issued an explicit command for anyone who knew Jesus’ location to report it so they could arrest Him. This directive underscores their determination to eliminate what they perceived as a threat to their authority and stability within Judea.

The phrase “that they might take him” indicates premeditated action against Jesus. It highlights how far these leaders were willing to go in order to maintain control over both their religious community and their political standing with Rome. The urgency behind this command reflects their fear of potential unrest should Jesus continue to gain followers during such a pivotal time as Passover.

### **Conclusion**

In summary, John 11:56-57 captures a moment filled with anticipation and trepidation surrounding Jesus’ presence at Passover. While many sought Him out with hope or curiosity about His teachings and miracles, others conspired against Him out of fear for their own positions of power. This juxtaposition sets up critical themes of faith versus fear and duty versus danger that resonate throughout John’s Gospel.

## **CHAPTER 12:**

### **Verse Commentary on John 12:1-5 (KJV)**

#### **John 12:1**

**“Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.”**

In this verse, we see a significant time marker: “six days before the Passover.” This indicates that Jesus is approaching His final week before crucifixion. The mention of Lazarus, who had been raised from the dead, emphasizes the miraculous power of Jesus and sets a tone of gratitude and celebration among His friends in Bethany. The location, Bethany, is important as it signifies a place of refuge and friendship for Jesus during this critical time.

**John 12:2**

**“There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.”**

This verse illustrates the communal aspect of the gathering. A supper is prepared in honor of Jesus, likely as an expression of gratitude for raising Lazarus. Martha’s role as a server highlights her character as one who actively expresses love through service. The presence of Lazarus at the table symbolizes not only his resurrection but also his close relationship with Jesus. This scene contrasts with the impending betrayal and suffering that Jesus would soon face.

**John 12:3**

**“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.”**

Mary’s act is profound in its humility and devotion. By using expensive spikenard oil to anoint Jesus’ feet—a task typically reserved for servants—she demonstrates her recognition of His worthiness. The act of wiping His feet with her hair further emphasizes her humility; in Jewish culture, letting down one’s hair in public was considered inappropriate for women. This moment signifies deep personal devotion to Christ amidst societal norms.

**John 12:4**

**“Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him.”**

Here we are introduced to Judas Iscariot’s dissenting voice amidst an atmosphere of reverence. His identity as “the one who should betray him” foreshadows his upcoming actions against Jesus. This mention serves to highlight contrasting responses to Jesus’ ministry—while Mary honors Him through sacrificial love, Judas represents betrayal motivated by greed.

**John 12:5**

**“Why was not this ointment sold for three hundred pence, and given to the poor?”**

Judas questions Mary’s extravagant gesture by suggesting that the costly ointment could have been sold for a significant amount (300 pence), which could then be used to help those in need. This statement reveals Judas’s character; while he pretends concern for the poor, his ulterior motive is financial gain since he was known to steal from their shared funds. This verse underscores themes of true devotion versus false piety.

In summary, these verses collectively illustrate themes such as gratitude towards Christ for His miracles (Lazarus’ resurrection), expressions of love through humble service (Martha) and extravagant devotion (Mary), contrasted sharply against betrayal (Judas). Each character’s actions reflect their understanding—or misunderstanding—of who Jesus is during this pivotal moment leading up to His crucifixion.

## Verse Commentary on John 12:6-10 (KJV)

### John 12:6

**“This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.”**

In this verse, we see Judas Iscariot’s true character revealed. The statement indicates that Judas did not genuinely care about the poor or their welfare; instead, his motivations were selfish and deceitful. The phrase “he was a thief” suggests that Judas had been stealing from the money bag that was used to support Jesus and His disciples. This insight into Judas’s character is crucial as it foreshadows his later betrayal of Jesus for monetary gain. The mention of “the bag” signifies the financial resources managed by the disciples, which Judas was responsible for. This detail emphasizes the gravity of his actions and sets up a contrast between genuine devotion to Christ and treachery.

### John 12:7

**“Then said Jesus, Let her alone: against the day of my burying hath she kept this.”**

Jesus intervenes in defense of Mary’s act of anointing His feet with costly oil. His command to “let her alone” indicates His protective stance towards Mary’s expression of love and devotion. By stating that she has kept this for “the day of my burying,” Jesus acknowledges that Mary’s act is prophetic in nature; it anticipates His impending death and burial. This moment highlights Mary’s understanding of Jesus’ mission in contrast to Judas’s greed, showcasing her deep spiritual insight and reverence for Jesus.

### John 12:8

**“For the poor always ye have with you; but me ye have not always.”**

In this verse, Jesus makes a profound statement regarding priorities in ministry and life. He acknowledges the ongoing presence of poverty in the world (“the poor always ye have with you”) while emphasizing that His time on earth is limited (“but me ye have not always”). This statement does not diminish the importance of caring for the poor but rather places emphasis on recognizing moments of divine significance when they arise—such as Mary’s anointing of Him before His crucifixion.

### John 12:9

**“Much people of the Jews therefore knew that he was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead.”**

This verse illustrates how Lazarus’s resurrection drew significant attention to Jesus. The crowd’s interest extends beyond just wanting to see Jesus; they are also eager to witness Lazarus, who had been raised from death—a miraculous event that solidified Jesus’ authority as a miracle worker and Messiah. This gathering serves as an important backdrop leading up to Jesus’ triumphal entry into Jerusalem.

### John 12:10

**“But the chief priests consulted that they might put Lazarus also to death;”**

The response from religious authorities reveals their growing hostility toward both Jesus and Lazarus. The chief priests’ desire to kill Lazarus underscores their fear of losing influence over the people due to his miraculous resurrection by Jesus. It reflects their unwillingness to accept evidence of Christ’s divinity and power, illustrating how far they would go to maintain control over their religious narrative.

In summary, these verses collectively highlight themes such as betrayal versus devotion (Judas vs. Mary), recognition of divine moments (Jesus' impending death), public interest in miracles (Lazarus), and opposition from religious authorities (chief priests). They set a stage filled with tension leading up to critical events in Passion Week.

### **Verse Commentary on John 12:11-15 (KJV)**

#### **John 12:11 “For that by reason of him many of the Jews went away, and believed on Jesus.”**

In this verse, we see the impact of Lazarus' resurrection on the Jewish community. The phrase “by reason of him” refers to Lazarus, who had been raised from the dead by Jesus. His miraculous return to life served as a powerful testimony to Jesus' divine authority and power over death. The result was significant; “many of the Jews went away, and believed on Jesus.” This indicates a shift in belief among the Jewish population, where witnessing such a miracle led them to faith in Christ. It highlights how personal testimonies and miracles can influence others' beliefs.

#### **John 12:12 “On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,”**

This verse sets the stage for what is commonly known as Palm Sunday. The “next day” refers to after Lazarus' resurrection dinner in Bethany. The mention of “much people” indicates a large crowd gathered for the Passover feast in Jerusalem, which was one of the most significant religious events for Jews at that time. Their anticipation of Jesus' arrival signifies His growing popularity and importance among the people.

#### **John 12:13 “Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.”**

Here we see a vivid scene where crowds greet Jesus with enthusiasm. The act of taking “branches of palm trees” symbolizes victory and triumph; palms were often used in celebrations and festivities. The crowd's cry of “Hosanna” translates to “save now,” expressing their hope for salvation through Jesus. By proclaiming Him as “the King of Israel,” they recognized His messianic role, believing He would deliver them from oppression. This moment reflects both joy and expectation from those who saw Him as their liberator.

#### **John 12:14 “And Jesus, when he had found a young ass, sat thereon; as it is written,”**

In this verse, we see Jesus fulfilling prophecy by riding on a young donkey (or ass). This act is significant because it aligns with Zechariah 9:9, which foretold that the Messiah would come humble and riding on a donkey rather than a horse—a symbol of peace rather than war. By choosing this mode of transportation, Jesus emphasizes His mission as one who brings peace rather than political upheaval.

#### **John 12:15 “Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.”**

This verse continues to reference Old Testament prophecy while addressing Zion (Jerusalem) directly. The phrase “Fear not” suggests reassurance amidst expectations or fears regarding political change or upheaval. By stating “thy King cometh,” it affirms Jesus' identity as their awaited Messiah while also

indicating His humble approach—riding on an ass’s colt instead of a majestic steed typically associated with kingship or military leaders.

In summary, these verses collectively illustrate a pivotal moment in Christ’s ministry leading up to His crucifixion. They highlight themes such as belief through miracles (Lazarus), public recognition (the crowd), fulfillment of prophecy (Jesus riding into Jerusalem), and an invitation for peace rather than conflict.

### **Verse Commentary on John 12:16-20 (KJV)**

**John 12:16 - “These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.”**

In this verse, the author notes that the disciples did not initially comprehend the significance of the events surrounding Jesus’ triumphal entry into Jerusalem. The phrase “these things” refers to the prophetic actions and declarations made about Jesus, particularly those related to His identity as the Messiah. The term “glorified” indicates a future event where Jesus would be exalted through His death, resurrection, and ascension. It is only after these events that the disciples reflect on Old Testament prophecies and recognize their fulfillment in Christ’s actions. This realization highlights a common theme in Scripture where understanding often comes retrospectively.

**John 12:17 - “The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.”**

This verse emphasizes the role of witnesses who were present during Lazarus’ resurrection. Their testimony serves as a powerful affirmation of Jesus’ authority over death and His divine nature. The act of raising Lazarus not only drew attention to Jesus but also galvanized public interest and support as He entered Jerusalem. The phrase “bare record” suggests that these witnesses actively shared their experiences, contributing to the growing recognition of Jesus as a prophet or even more significantly as the Messiah.

**John 12:18 - “For this cause the people also met him, for that they heard that he had done this miracle.”**

The crowd’s enthusiasm is attributed to their awareness of Jesus’ miraculous works, particularly His raising of Lazarus. This miracle served as a catalyst for many to come out and meet Him during His entry into Jerusalem. The excitement reflects a broader expectation among the Jewish people regarding messianic deliverance; they believed that Jesus could be their liberator from Roman oppression. This verse underscores how miracles can influence public perception and lead individuals to seek out Christ.

**John 12:19 - “The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.”**

Here we see a reaction from the Pharisees who are alarmed by Jesus’ rising popularity. Their statement reveals their frustration and sense of helplessness against what they perceive as an unstoppable movement towards Jesus’ acceptance by the masses. The phrase “the world is gone after him” indicates

that not only Jews but also Gentiles were beginning to show interest in Him. This sentiment reflects their fear of losing religious authority and control over the people due to Jesus' influence.

**John 12:20 - “And there were certain Greeks among them that came up to worship at the feast:”**

This verse introduces a significant development in John's narrative—the presence of Greeks seeking to worship during Passover. Their inclusion signifies an expanding interest in Jesus beyond just Jewish circles; it foreshadows His mission extending to all nations. The mention of worship indicates reverence towards God during one of Judaism's most important festivals, suggesting that these Greeks may have been God-fearers or proselytes drawn by Israel's monotheism.

In summary, John 12:16-20 captures pivotal moments leading up to Christ's crucifixion while highlighting themes such as misunderstanding among His followers, witness testimony regarding miracles, growing public acclaim juxtaposed with religious opposition, and an expanding audience for His message.

**Verse Commentary on John 12:21-25 (KJV)**

**Verse 21: “The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.”**

In this verse, a group of Greeks approaches Philip with a request to see Jesus. The mention of Philip being from Bethsaida is significant as it highlights his Galilean roots and possibly indicates that these Greeks were seeking someone who could bridge the cultural gap between them and Jesus. The phrase “we would see Jesus” reflects a genuine desire for understanding and connection with the Messiah. This request can be interpreted as an acknowledgment of Jesus' significance and a yearning for spiritual enlightenment.

**Verse 22: “Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.”**

Philip does not respond directly to the Greeks but instead goes to Andrew for counsel. This action illustrates the importance of community and collaboration in ministry. Both Philip and Andrew then approach Jesus together, indicating that they value collective decision-making when it comes to matters concerning their Lord. This also emphasizes the role of intermediaries in bringing seekers to Christ.

**Verse 23: “And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.”**

Jesus' response marks a pivotal moment in His ministry. The phrase “the hour is come” signifies that the time for His sacrificial death is approaching. This statement reveals His awareness of divine timing and purpose. The term “glorified” here refers not only to His exaltation through resurrection but also encompasses the suffering He must endure leading up to that point. It underscores the paradoxical nature of glory in Christian theology—where suffering precedes exaltation.

**Verse 24: “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”**

In this verse, Jesus uses agricultural imagery to convey profound spiritual truths about life and death. The “corn of wheat” represents Himself; unless He dies (falls into the ground), He cannot produce fruit (believers). This metaphor illustrates the principle of sacrifice leading to abundance—a theme central to Christian faith. It suggests that true life comes through death; thus, His impending crucifixion will ultimately lead to spiritual harvests among humanity.

**Verse 25: “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”**

This verse presents a stark contrast between worldly attachment and eternal values. The statement “he that loveth his life shall lose it” indicates that those who cling too tightly to their earthly existence may miss out on eternal life through Christ. Conversely, “he that hateth his life” implies a willingness to forsake worldly desires for something greater—eternal life with God. This teaching challenges believers to prioritize spiritual over temporal concerns.

In summary, these verses encapsulate key themes such as seeking Christ, divine timing in salvation history, sacrificial love leading to abundant life, and the call for believers to embrace a countercultural perspective on life.

### **Verse Commentary on John 12:26-30 (KJV)**

#### **John 12:26**

**“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.”**

In this verse, Jesus emphasizes the importance of service and discipleship. He invites anyone who wishes to serve Him to follow Him closely. The phrase “let him follow me” indicates that true service involves a commitment to live according to His teachings and example. The promise that “where I am, there shall also my servant be” suggests a deep connection between Jesus and His followers; those who serve Him will ultimately share in His presence and glory. Furthermore, the assurance that the Father will honor those who serve Jesus highlights the divine recognition and reward for faithful service.

#### **John 12:27**

**“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.”**

Here, Jesus expresses His inner turmoil as He approaches the crucifixion. The term “troubled” reflects His human emotions in facing impending suffering. Despite this distress, He acknowledges that His purpose is to fulfill God’s plan for salvation. The rhetorical question “what shall I say?” reveals His contemplation of seeking deliverance from suffering but ultimately affirms that He came specifically for this purpose—indicating obedience to God’s will over personal desire for comfort.

### **John 12:28**

**“Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.”**

In this verse, Jesus calls upon God to glorify His name through the events about to unfold. This request signifies Jesus’ desire for God’s glory to be revealed through His sacrifice. The voice from heaven responds affirmatively, indicating that God has already been glorified through Jesus’ ministry and will continue to be glorified through the forthcoming events of the Passion. This interaction underscores the unity between Jesus and the Father in their mission.

### **John 12:29**

**“The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.”**

The crowd’s reaction illustrates a lack of understanding regarding the divine communication they just witnessed. Some interpret the voice as thunder—indicative of confusion or disbelief—while others suggest it was an angel speaking. This division among listeners highlights how spiritual truths can often be misinterpreted or dismissed by those not attuned to God’s voice.

### **John 12:30**

**“Jesus answered and said, This voice came not because of me, but for your sakes.”**

Jesus clarifies that the heavenly voice was not meant solely for Him but was intended as a sign for those present. This statement emphasizes His role as a mediator between God and humanity; while He is fully aware of His mission and relationship with the Father, the revelation serves as confirmation for those around Him regarding His identity and authority.

In summary, these verses encapsulate key themes such as discipleship through service (v. 26), human emotion in facing suffering (v. 27), divine glory (v. 28), misunderstanding among people (v. 29), and God’s communication aimed at strengthening faith (v. 30). Together they illustrate both the humanity of Christ in his struggle before crucifixion and his unwavering commitment to fulfilling God’s redemptive plan.

## **Verse Commentary on John 12:31-34 (KJV)**

### **Contextual Background**

The passage of John 12:31-34 occurs during the final week of Jesus’ earthly ministry, shortly before His crucifixion. This moment is pivotal as it encapsulates the climax of Jesus’ mission and the impending confrontation with evil. The verses reflect a transition from His public ministry to the events leading up to His passion.

**Verse 31: “Now is the judgment of this world: now shall the prince of this world be cast out.”**

In this verse, Jesus declares that a significant turning point has arrived—the “judgment of this world.” The term “world” here refers to the moral and spiritual order that stands in opposition to God. Jesus indicates that through His impending death, He will bring about a decisive judgment against sin and evil.



The phrase “the prince of this world” refers to Satan, who is often depicted in Scripture as having authority over worldly systems that oppose God (see Ephesians 2:2). By stating that he will be “cast out,” Jesus proclaims that His sacrificial death will undermine Satan’s power and influence over humanity. This casting out signifies not only a defeat but also a restoration of God’s rightful reign.

**Verse 32: “And I, if I be lifted up from the earth, will draw all men unto me.”**

Here, Jesus speaks about being “lifted up,” which has a dual meaning. It refers both to His crucifixion—being physically lifted on the cross—and to His eventual exaltation following resurrection and ascension. The act of being lifted up serves as an invitation for all people (“all men”) to come to Him for salvation.

The phrase “will draw all men unto me” emphasizes the universal scope of Christ’s redemptive work. It suggests that through His sacrifice, He will attract individuals from every nation and background, fulfilling prophecies regarding the inclusion of Gentiles into God’s plan (Isaiah 49:6).

**Verse 33: “This he said, signifying what death he should die.”**

This verse clarifies that Jesus’ reference to being “lifted up” directly pertains to the manner of His death—crucifixion. The Gospel writer John often includes such explanatory notes throughout his narrative to ensure readers understand deeper theological implications behind Jesus’ statements.

By highlighting how He would die, John underscores the significance of crucifixion not merely as a tragic event but as an essential part of God’s salvific plan. It was through this method of execution that Jesus would fulfill Old Testament prophecies concerning the suffering servant (Isaiah 53).

**Verse 34: “The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?”**

In response to Jesus’ teaching, the crowd expresses confusion rooted in their understanding of Messianic expectations. They assert their belief based on Jewish law that the Messiah (“Christ”) would endure eternally; thus they struggle with the idea that He must die.

Their question—“Who is this Son of man?”—reflects their lack of comprehension regarding Jesus’ identity and mission. The title “Son of man” is significant in biblical literature; it denotes both humanity and divine authority (as seen in Daniel 7:13-14). Their inquiry reveals a disconnect between their expectations for a conquering Messiah versus Jesus’ role as a suffering servant who must first atone for sin before establishing His eternal kingdom.

## **Conclusion**

In summary, John 12:31-34 presents profound theological truths about judgment, redemption, and identity within Christ’s mission. Through these verses, we see how Jesus redefines expectations surrounding His role as Messiah by emphasizing sacrifice over triumph—a theme central to Christian faith.

## **CHAPTER 13:**

### **Verse Commentary on John 13:1-5 (KJV)**

**Verse 1: “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”**

This verse sets the stage for a pivotal moment in the Gospel of John. The mention of “the feast of the passover” indicates a significant time in Jewish tradition, commemorating Israel’s deliverance from Egypt. The phrase “when Jesus knew that his hour was come” signifies an awareness of His impending crucifixion and departure from earthly life. This “hour” is a recurring theme throughout John’s Gospel, representing the culmination of Jesus’ mission on earth.

The phrase “having loved his own which were in the world” emphasizes Jesus’ deep affection for His disciples. The term “his own” refers specifically to those who followed Him closely, indicating a personal and intimate relationship. The concluding phrase “he loved them unto the end” suggests not only a lasting love but also foreshadows His ultimate sacrifice on the cross, where His love would be fully manifested.

**Verse 2: “And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him;”**

This verse introduces a critical element of betrayal within this intimate setting. The phrase “supper being ended” indicates that they had completed their meal, which may refer to either the Passover meal or another meal shared among them. The mention of Judas Iscariot highlights his role as the betrayer; it is significant that this act is described as being influenced by Satan (“the devil having now put into the heart”). This underscores both Judas’s culpability and spiritual warfare at play during this moment.

**Verse 3: “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,”**

In this verse, we see Jesus’ divine authority and understanding of His identity. The phrase “knowing that the Father had given all things into his hands” illustrates His sovereignty over creation and His mission. It reflects an acknowledgment of His divine power and purpose. Furthermore, “that he was come from God” emphasizes His pre-existence and divine origin while “went to God” foreshadows His return to heaven after completing His work on earth.

**Verse 4: “He riseth from supper, and laid aside his garments; and took a towel, and girded himself.”**

Here we witness an act of humility as Jesus rises from supper—a position typically associated with authority—and takes on the role of a servant by laying aside His outer garments. This action symbolizes self-emptying (kenosis) as He prepares to wash His disciples’ feet. By girding Himself with a towel, He adopts a posture typical for servants in that culture, preparing to perform a task usually reserved for those of lower status.

**Verse 5: “After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.”**

This verse describes Jesus performing an act traditionally reserved for servants—washing feet—which serves multiple purposes: it demonstrates humility (as noted previously), signifies spiritual cleansing (as will be discussed later), and provides an example for His disciples about serving others selflessly. The use of water symbolizes purification while wiping their feet with the towel reinforces both service and care.

In summary, these verses encapsulate themes such as love, humility, service, betrayal, authority, identity, and preparation for what is to come—elements central to understanding Jesus’ final hours before crucifixion.

### **Verse Commentary on John 13:6-10 (KJV)**

**Verse 6: “Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?”**

In this verse, we see a significant moment where Jesus approaches Simon Peter. The act of foot washing was typically reserved for the lowest servant in a household, making Peter’s reaction understandable. He is taken aback by the humility of Jesus, who he recognizes as his Lord. This highlights the theme of servanthood that runs throughout this passage. Peter’s question reflects both confusion and reverence; he cannot comprehend why Jesus would perform such a menial task.

**Verse 7: “Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.”**

Jesus responds to Peter’s astonishment with assurance. He acknowledges that there are deeper spiritual truths at play that Peter does not yet understand. This statement indicates that the significance of Jesus’ actions will be revealed in time, particularly after His resurrection and the coming of the Holy Spirit. It emphasizes the idea that spiritual understanding often unfolds progressively.

**Verse 8: “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.”**

Peter’s strong refusal shows his deep respect for Jesus and his misunderstanding of the necessity of this act. He believes that allowing Jesus to wash his feet would be inappropriate given their relationship. However, Jesus’ response reveals a profound truth about participation in His ministry and salvation; it is essential for Him to cleanse Peter symbolically through this act of service. The phrase “thou hast no part with me” underscores the importance of accepting Christ’s work in our lives.

**Verse 9: “Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.”**

In response to Jesus’ insistence on washing his feet, Peter overreacts by asking for a complete cleansing. This reflects both his passionate nature and misunderstanding of what Jesus is teaching about spiritual cleanliness versus physical cleanliness. It illustrates how sometimes believers may desire an overwhelming experience rather than understanding the specific need for humility and acceptance of Christ’s grace.

**Verse 10: “Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.”**

Here, Jesus clarifies His earlier statement by explaining that those who have been spiritually cleansed (washed) do not need to be completely washed again; they only need their feet cleaned from daily impurities encountered in life. This metaphor serves as an important lesson on sanctification—the process by which believers are made holy through Christ’s sacrifice while still needing ongoing cleansing from sin as they navigate their earthly journey. The phrase “but not all” hints at Judas Iscariot’s impending betrayal and signifies that while most disciples are clean through faith in Him, one among them remains unclean.

In summary, these verses encapsulate a profound teaching moment where Jesus demonstrates humility through service while imparting critical lessons about spiritual cleansing and participation in His mission.

## **Verse Commentary on John 13:11-15 (KJV)**

### **John 13:11**

**“For he knew who should betray him; therefore said he, Ye are not all clean.”**

In this verse, Jesus is aware of the impending betrayal by Judas Iscariot. The phrase “Ye are not all clean” indicates that while He has washed the feet of all His disciples, not all of them are spiritually clean or pure. This serves as a foreshadowing of Judas’s betrayal and highlights the distinction between physical cleanliness and spiritual purity. The act of foot washing symbolizes humility and service, but it also underscores the reality that one among them is unclean in heart.

### **John 13:12**

**“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?”**

Here, after completing the humble act of washing His disciples’ feet, Jesus returns to His place at the table. His question “Know ye what I have done to you?” prompts the disciples to reflect on the significance of His actions. This moment is pivotal as it transitions from an act of service to a teaching moment where Jesus will explain the deeper meaning behind His actions.

### **John 13:13**

**“Ye call me Master and Lord: and ye say well; for so I am.”**

In this verse, Jesus acknowledges that His disciples rightly refer to Him as “Master” and “Lord.” This affirmation establishes His authority and position within their relationship. By recognizing this title, Jesus sets up a contrast between His authority and the humility He has just demonstrated through foot washing. It emphasizes that true leadership involves serving others.

### **John 13:14**

**“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.”**

Jesus directly instructs His disciples that if He—who holds the highest position—has performed such a humble task as washing their feet, they too should follow suit. This command is not merely about

physical foot washing but serves as an overarching principle of servanthood within the community of believers. It calls for mutual love and service among them.

### **John 13:15**

**“For I have given you an example, that ye should do as I have done to you.”**

In this concluding statement for this section, Jesus explicitly states that He has provided an example for them to emulate. The use of “example” signifies that His actions were intentional demonstrations meant to teach them how they should behave towards one another. It reinforces the idea that Christian leadership is characterized by humility and selfless service rather than dominance or authority.

In summary, these verses encapsulate a profound lesson on humility and servanthood exemplified by Christ Himself. They challenge believers to adopt a posture of service towards one another in light of Christ’s ultimate sacrifice.

### **Verse Commentary on John 13:16-20 (KJV)**

#### **John 13:16**

**“Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.”**

In this verse, Jesus emphasizes the principle of humility and servitude. By stating “Verily, verily,” He underscores the importance of what follows. The phrase indicates a solemn truth that should be taken seriously. Jesus compares the relationship between a servant and his master to that of Himself and His disciples. This serves as a reminder that no one can claim superiority over their master or sender. In the context of the foot washing, it illustrates that if Jesus, who is Lord, can humble Himself to serve others, then His followers must also adopt a posture of humility and service.

#### **John 13:17**

**“If ye know these things, happy are ye if ye do them.”**

Here, Jesus transitions from teaching to application. Knowledge alone does not bring happiness; it is the action based on that knowledge which leads to true joy. The word “happy” in this context refers to a deep-seated joy that comes from living out the teachings of Christ. It implies an active participation in serving others as He has modeled through His actions. This verse serves as both encouragement and challenge for believers to embody the principles they learn.

#### **John 13:18**

**“I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.”**

In this verse, Jesus acknowledges that not all His disciples are faithful. He refers specifically to Judas Iscariot without naming him directly at this point. The reference to Scripture being fulfilled points to Psalm 41:9, which foretells betrayal by a close companion. This acknowledgment highlights Jesus’ foreknowledge of events and reinforces His divine authority while also illustrating the tragic reality of betrayal within close relationships.

#### **John 13:19**

**“Now I tell you before it come, that when it is come to pass, ye may believe that I am he.”**

Jesus speaks prophetically here about future events—specifically His betrayal and crucifixion. By

revealing this information beforehand, He aims to strengthen the faith of His disciples when they witness these events unfold. The phrase “I am he” connects back to God’s self-identification in Exodus (Exodus 3:14), reinforcing Jesus’ divine identity and authority. This prophetic declaration serves as both a warning and an assurance for those who follow Him.

### **John 13:20**

**“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”**

In this concluding verse of the passage, Jesus establishes a profound connection between Himself and those He sends out—His apostles—and ultimately between Himself and God the Father. The repetition of “Verily, verily” again emphasizes its significance. Receiving those sent by Christ equates to receiving Christ Himself; likewise receiving Christ means receiving God who sent Him. This statement underscores the unity within the Trinity and highlights the importance of accepting messengers as representatives of Christ’s mission.

The overall message conveyed through these verses encapsulates themes of humility in service (as demonstrated by foot washing), prophetic insight into betrayal (Judas), encouragement towards action based on knowledge (doing what one learns), and establishing authority through acceptance (of Christ’s messengers).

## **Verse Commentary on John 13:21-25 (KJV)**

### **John 13:21**

**“When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.”**

In this verse, we see a profound emotional response from Jesus. The phrase “troubled in spirit” indicates a deep inner turmoil. This suggests that Jesus is not only aware of the impending betrayal but is also personally affected by it. His use of “Verily, verily” emphasizes the seriousness of his statement. By declaring that one of his own disciples will betray him, Jesus reveals the gravity of the situation and foreshadows the events to come. The term “betray” carries significant weight; it implies treachery from someone close to Him, which adds to the emotional intensity.

### **John 13:22**

**“Then the disciples looked one on another, doubting of whom he spake.”**

The reaction of the disciples is telling; they are confused and uncertain about who among them could commit such an act. This verse highlights their innocence and trust in one another. The word “doubting” suggests that they are grappling with disbelief at the notion that one of their own could betray Jesus. This moment serves to illustrate the close-knit nature of their fellowship and sets up a dramatic tension as they seek to understand who would turn against their leader.

### **John 13:23**

**“Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.”**

This verse introduces an intimate scene where one disciple is described as being close to Jesus—often identified as John himself. The phrase “leaning on Jesus’ bosom” symbolizes not only physical closeness but also spiritual intimacy. It signifies a special relationship between Jesus and this disciple, emphasizing love and trust. This proximity allows for deeper insights into Jesus’ character and mission.

### **John 13:24**

**“Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.”**

Here we see Simon Peter’s proactive approach; he gestures towards John to inquire about the identity of the betrayer. Peter’s action reflects both concern for their Master and a desire for clarity amidst confusion. His choice to communicate through gestures rather than speaking aloud indicates a respect for the solemnity of the moment while also showcasing his leadership role among the disciples.

### **John 13:25**

**“He then lying on Jesus’ breast saith unto him, Lord, who is it?”**

In this verse, John takes advantage of his position next to Jesus to ask directly about the betrayer’s identity. His question reflects both curiosity and concern for their community’s integrity. The phrase “lying on Jesus’ breast” reinforces John’s closeness to Christ and highlights a moment of personal connection amidst impending betrayal. John’s inquiry serves as a pivotal point in this narrative; it transitions from general uncertainty among all disciples to a specific request for revelation.

In summary, these verses encapsulate a moment filled with emotional depth as they reveal both Christ’s foreknowledge of betrayal and His intimate relationships with His disciples. The interplay between doubt, love, and impending tragedy creates a poignant atmosphere leading up to significant events in Christian theology.

## **Verse Commentary on John 13:26-30 (KJV)**

### **Introduction to the Passage**

In John 13:26-30, we find a pivotal moment during the Last Supper, where Jesus identifies Judas Iscariot as His betrayer. This passage is rich in theological significance and provides insight into the nature of betrayal, friendship, and divine foreknowledge.

**Verse 26: “Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.”**

In this verse, Jesus responds to John’s inquiry about who would betray Him. The act of dipping a piece of bread (the sop) into a dish and giving it to someone was a gesture of honor and friendship in Jewish culture. By doing this for Judas, Jesus was making a profound statement about His awareness of Judas’s intentions while simultaneously extending an opportunity for repentance. The phrase “He it is” indicates that Jesus is revealing the identity of the betrayer not just to John but implicitly to all present.

**Verse 27: “And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.”**

This verse marks a critical transition; after receiving the sop from Jesus, Judas becomes fully possessed by Satan. This moment emphasizes the spiritual battle at play—Judas’s betrayal is not merely a human action but one influenced by dark forces. Jesus’s command to Judas to “do quickly” suggests that He understands the urgency of events unfolding according to divine prophecy. It also reflects Jesus’s control over the situation; He knows what must happen for salvation history to unfold.

**Verse 28: “Now no man at the table knew for what intent he spake this unto him.”**

Despite Jesus’s clear indication that Judas was the betrayer through His actions and words, none of the other disciples grasped what was happening. This lack of understanding illustrates their naivety regarding Judas’s true character and intentions. It highlights how deception can exist even among those closest to us and serves as a reminder that appearances can be misleading.

**Verse 29: “For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.”**

The disciples’ misunderstanding continues here; they assume that Judas’s departure is related to financial matters since he held their money bag. This misinterpretation underscores their ignorance about Judas’s treachery and reveals their trust in him despite his impending betrayal. It also points out how easily people can misread situations based on preconceived notions or roles within a group.

**Verse 30: “He then having received the sop went immediately out: and it was night.”**

Judas’s immediate departure signifies his commitment to betrayal. The phrase “and it was night” carries both literal and metaphorical weight; it indicates darkness—not only in terms of time but also symbolically representing spiritual darkness associated with sin and betrayal. This moment marks a turning point in which light (Jesus) is contrasted with darkness (Judas’s actions), foreshadowing the events leading up to Christ’s crucifixion.

## **Conclusion**

John 13:26-30 encapsulates themes of betrayal, divine foreknowledge, and spiritual warfare within an intimate setting among friends. Through His actions and words during this Last Supper scene, Jesus reveals profound truths about loyalty and treachery while maintaining control over His destiny as part of God’s redemptive plan.

## **Verse Commentary on John 13:31-38 (KJV)**

**John 13:31 “When he had gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.”**

In this verse, the context is crucial as it follows Judas Iscariot’s departure to betray Jesus. The phrase “Now is the Son of man glorified” indicates a pivotal moment in Jesus’ ministry. The term “glorified” refers to the impending events of His crucifixion and resurrection. This glorification signifies not only His suffering but also the ultimate victory over sin and death. Furthermore, the statement “and God is



glorified in him” emphasizes the unity between Jesus and God the Father; through Jesus’ obedience and sacrificial act, God’s glory will be revealed.

**John 13:32 “If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”**

Here, Jesus elaborates on the reciprocal relationship between His glory and that of God. The phrase “God shall also glorify him in himself” suggests that after His death and resurrection, Jesus will receive honor from God. The use of “straightway” implies immediacy; this process of glorification will begin shortly after His crucifixion. This verse reinforces the theological concept that through Christ’s sacrifice, both He and God are exalted.

**John 13:33 “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.”**

In addressing His disciples as “Little children,” Jesus expresses tenderness and care for them during this critical time. The phrase “yet a little while I am with you” foreshadows His imminent departure through crucifixion. The disciples are reminded that they will seek Him but cannot follow Him to where He is going—this refers to His ascension into heaven post-resurrection. This statement serves to prepare them for their future without His physical presence.

**John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”**

This verse introduces what is often referred to as the “new commandment.” While loving one another was not a novel concept within Jewish law (as seen in Leviticus 19:18), Jesus elevates it by stating that they should love each other “as I have loved you.” This sets a high standard for love based on Christ’s selfless actions and sacrifice. It emphasizes that Christian love should reflect Christ’s own love—sacrificial, unconditional, and active.

**John 13:35 “By this shall all men know that ye are my disciples, if ye have love one to another.”**

Jesus underscores that genuine love among His followers serves as evidence of their discipleship. The phrase “by this” indicates that their mutual love will be a distinguishing mark recognized by others. This highlights an essential aspect of Christian identity—their relationships with one another should reflect Christ’s teachings and character.

**John 13:36 “Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.”**

Peter’s question reveals his confusion regarding Jesus’ earlier statements about leaving them. Jesus’ response reiterates that Peter cannot accompany Him at this moment due to the nature of what must occur (His crucifixion). However, He assures Peter that there will come a time when he can follow Him—this points towards Peter’s future role in spreading the Gospel after Christ’s resurrection.

**John 13:37 “Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.”**

Peter expresses his loyalty and willingness to sacrifice himself for Jesus. This declaration reflects his deep devotion but also foreshadows his eventual denial of Christ later in this chapter. It illustrates human tendencies toward bravado without fully understanding the implications of following Christ during such perilous times.

**John 13:38 “Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.”**

In this final verse of the passage, Jesus challenges Peter’s assertion by predicting his denial before dawn arrives (“the cock shall not crow”). This serves as a sobering reminder of human frailty even amidst strong declarations of faithfulness. It highlights themes of betrayal and redemption central to the narrative leading up to Christ’s passion.

## **CHAPTER 14:**

### **Verse Commentary on John 14:1-5 (KJV)**

**Verse 1: “Let not your heart be troubled: ye believe in God, believe also in me.”**

In this opening verse, Jesus addresses the emotional turmoil of His disciples. The phrase “Let not your heart be troubled” serves as both a command and a comfort. The disciples are understandably distressed due to the foretelling of betrayal and His impending departure. Jesus reassures them by urging them to maintain their faith, not only in God but also in Him. This dual call to belief emphasizes the unity of purpose between Jesus and the Father, suggesting that trust in one inherently involves trust in the other.

**Verse 2: “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”**

Here, Jesus introduces the concept of heaven as “my Father’s house,” indicating a familial relationship with God. The term “mansions” can be understood more accurately as “dwelling places,” which signifies that there is ample room for all believers. Jesus’ assurance that He goes to prepare a place reinforces His role as an intercessor and caretaker for His followers. The phrase “if it were not so, I would have told you” reflects His honesty and transparency; He would not mislead them about their eternal future.

**Verse 3: “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”**

This verse contains profound promises regarding Christ’s return. The conditional “if” suggests certainty; Jesus will indeed return after preparing a place for them. The promise of being received unto Himself indicates an intimate relationship with Him in eternity. This assurance serves to alleviate their fears about separation from Him, emphasizing that their ultimate destination is to be with Christ.

**Verse 4: “And whither I go ye know, and the way ye know.”**

Jesus asserts that the disciples already possess knowledge about where He is going and how to get there. This statement implies that they have been taught about His mission and purpose throughout His ministry. However, it also sets up a contrast with Thomas’s subsequent question in verse 5, highlighting their confusion despite having been instructed.

**Verse 5: “Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?”**

Thomas expresses doubt regarding Jesus’ earlier statement by admitting ignorance about both the destination (“whither thou goest”) and the means of getting there (“how can we know the way?”). This candid admission reflects a common human struggle with uncertainty and highlights the need for clarity in understanding spiritual truths. Thomas’s question paves the way for Jesus’ profound declaration in verse 6 about being “the way, the truth, and the life.”

In summary, these verses encapsulate themes of reassurance amidst turmoil, promises of eternal dwelling with Christ, and an invitation to deeper faith through understanding.

**Verse Commentary on John 14:6-11 (KJV)**

**John 14:6 - “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”**

In this verse, Jesus makes a profound declaration about His identity and role in relation to humanity and God. By stating “I am the way,” He emphasizes that He is the sole path to salvation and reconciliation with God. The term “the truth” signifies that Jesus embodies ultimate reality and divine revelation; He is not merely a teacher of truth but is itself the essence of truth. Furthermore, when He claims “the life,” it indicates that true life—spiritual vitality and eternal existence—can only be found in Him. The phrase “no man cometh unto the Father, but by me” underscores the exclusivity of Christ as the mediator between God and humanity. This assertion challenges any notion of multiple paths to God, affirming that faith in Jesus is essential for access to the Father.

**John 14:7 - “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”**

Here, Jesus explains that knowledge of Him directly correlates with knowledge of the Father. This statement implies that understanding Jesus’ character and mission reveals God’s nature. The phrase “from henceforth ye know him” suggests a transition; through their relationship with Jesus, His disciples are now able to comprehend God’s essence more fully. The assertion that they have “seen him” indicates that Jesus manifests God’s presence in a tangible form.

**John 14:8 - “Philip saith unto him, Lord, shew us the Father, and it sufficeth us.”**

Philip’s request reflects a common desire among believers to have a direct experience of God. His statement “it sufficeth us” reveals an expectation that seeing God would fulfill their spiritual longing.

This request also highlights a misunderstanding among the disciples regarding Jesus' identity; they still seek external confirmation rather than recognizing His divine nature.

**John 14:9 - “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”**

In response to Philip's request, Jesus expresses disappointment at Philip's lack of understanding despite their time together. By saying “he that hath seen me hath seen the Father,” Jesus reiterates His unity with God; seeing Him is equivalent to seeing God Himself. This statement reinforces His earlier claim about being the embodiment of divine truth and life.

**John 14:10 - “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”**

This verse further clarifies their relationship; Jesus emphasizes mutual indwelling between Himself and the Father (“I am in the Father, and the Father in me”). It highlights both His divine authority and dependence on God's power for His ministry. The phrase “the words... I speak not of myself” indicates that His teachings are divinely inspired rather than originating solely from human wisdom.

**John 14:11 - “Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.”**

In this concluding verse of this passage, Jesus urges belief based on either faith or evidence—His miraculous works serve as validation of His claims about divine unity. He invites them to trust Him based on what they have witnessed through His actions if they struggle with belief based solely on His words.

The overall message conveyed through these verses emphasizes Christ's unique role as both revealer of God's nature and mediator for humanity's salvation. It calls for faith rooted not only in intellectual acknowledgment but also experiential recognition through Christ's works.

## **Verse Commentary on John 14:12-15 (KJV)**

### **Introduction to the Passage**

In John 14:12-15, Jesus speaks to His disciples about the works they will do in His name and the importance of prayer. This passage is significant as it encapsulates the promise of empowerment for believers and emphasizes the relationship between faith, action, and divine assistance.

**Verse 12: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”**

This verse begins with “Verily, verily,” a phrase that indicates the utmost seriousness of what follows. Jesus asserts that those who believe in Him will not only continue His work but will also perform “greater works.” The term “works” refers to actions or deeds that reflect Jesus' ministry, including miracles and acts of compassion.

The phrase “greater works” can be understood in terms of quantity rather than quality. While Jesus performed many miraculous acts during His earthly ministry, His followers would have the opportunity

to reach more people over a longer period through evangelism and spreading the Gospel message after His ascension. The reason given for this promise is Jesus' departure to the Father, which signifies a transition from His physical presence to a spiritual empowerment through the Holy Spirit.

**Verse 13: “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.”**

Here, Jesus introduces a conditional aspect regarding prayer. The phrase “whatsoever ye shall ask in my name” emphasizes that requests made in alignment with Jesus' character and mission will be granted. This does not imply a blank check for any desire but rather underscores a relationship where believers seek God's glory through their requests.

The purpose of granting these requests is explicitly stated: “that the Father may be glorified in the Son.” This highlights an essential aspect of Christian prayer—its ultimate aim should be to bring glory to God. Thus, prayers offered in faith should align with God's will and purpose.

**Verse 14: “If ye shall ask any thing in my name, I will do it.”**

This verse reiterates and reinforces the promise made in verse 13. The conditional nature remains; asking must be done “in my name,” which implies an understanding of who Jesus is and what He represents. It reflects an intimate relationship between believers and Christ where their desires are aligned with His purposes.

The assurance given here serves as encouragement for believers to approach God confidently in prayer. It emphasizes trust in Christ's ability to respond positively when requests are made sincerely and faithfully.

**Verse 15: “If ye love me, keep my commandments.”**

In this concluding verse of this section, Jesus connects love for Him with obedience to His teachings. This statement serves as both an encouragement and a challenge for believers—true love for Christ manifests itself through adherence to His commandments.

This commandment-keeping is not merely about following rules but reflects a relational dynamic where love motivates action. It suggests that genuine faith results in behavior consistent with Christ's teachings.

## **Conclusion**

John 14:12-15 presents profound truths about belief, prayer, and obedience within the Christian life. It assures believers of their role in continuing Christ's work while emphasizing reliance on Him through prayer for guidance and strength. Ultimately, it calls Christians into deeper relationship with Christ characterized by love expressed through obedience.

## **Verse Commentary on John 14:16-20 (KJV)**

### **Introduction to the Passage**

In John 14:16-20, Jesus is speaking to His disciples during the Last Supper, providing them with comfort and assurance about His impending departure. This passage emphasizes the promise of the Holy Spirit, the relationship between Jesus and His followers, and the profound connection believers have with God.

**Verse 16: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”**

In this verse, Jesus assures His disciples that He will ask the Father to send “another Comforter.” The term “Comforter” translates from the Greek word “paraklētōs,” which means one who comes alongside to help or advocate. This indicates that Jesus is not leaving them alone; instead, He is sending a divine presence to guide and support them. The phrase “that he may abide with you for ever” highlights the permanence of this gift. Unlike previous experiences of God’s Spirit in the Old Testament, which were temporary and situational, this promise signifies a continual presence in the lives of believers.

**Verse 17: “Even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”**

Here, Jesus identifies this Comforter as “the Spirit of truth.” This title emphasizes the role of the Holy Spirit in guiding believers into all truth (John 16:13). The contrast between those who can receive this Spirit and those who cannot is significant. The world lacks spiritual discernment (“because it seeth him not”), indicating a separation between believers and non-believers regarding understanding spiritual truths. Jesus reassures His disciples that they already have a relationship with this Spirit (“for he dwelleth with you”) and that soon He will dwell within them (“shall be in you”). This foreshadows Pentecost when the Holy Spirit would indwell believers permanently.

**Verse 18: “I will not leave you comfortless: I will come to you.”**

In this verse, Jesus reassures His disciples that they will not be left without help or guidance (“comfortless”). The promise of His return—“I will come to you”—can be understood both as a reference to His resurrection appearances after His crucifixion and as an indication of His ongoing spiritual presence through the Holy Spirit. This duality provides hope for believers facing uncertainty; they are assured of Christ’s continued involvement in their lives.

**Verse 19: “Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.”**

Jesus acknowledges that shortly He will no longer be visible to the world (“the world seeth me no more”). However, He contrasts this with His disciples’ ability to see Him spiritually. Their faith allows them to perceive Him beyond physical sight. The statement “because I live, ye shall live also” connects their future hope directly to Christ’s resurrection. Believers are promised eternal life through their relationship with Him—a life that transcends physical death.

**Verse 20: “At that day ye shall know that I am in my Father, and ye in me, and I in you.”**

This verse culminates in a profound declaration about unity among God, Christ, and believers. The phrase “At that day” refers to a future time when believers would fully understand their relationship with Christ after receiving the Holy Spirit. The intimate connection expressed here—“I am in my

Father,” “ye in me,” “I in you”—illustrates a deep spiritual union where believers participate in divine life through their faith in Christ. It emphasizes mutual indwelling—a foundational concept for understanding Christian identity.

## **Conclusion**

John 14:16-20 encapsulates key theological themes such as comfort through divine presence (the Holy Spirit), assurance of eternal life through faith in Christ’s resurrection, and profound unity among God’s people. These verses provide essential insights into Christian belief regarding how God interacts with humanity through His Spirit.

## **Verse Commentary on John 14:21-25 (KJV)**

**John 14:21 - “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”**

In this verse, Jesus emphasizes the connection between love for Him and obedience to His commandments. The phrase “he that hath my commandments” indicates that true followers of Christ are aware of His teachings. The act of keeping these commandments is presented as a demonstration of genuine love for Jesus. This obedience is not merely about following rules but reflects a deeper relationship with Him.

The latter part of the verse introduces a reciprocal relationship: those who love Jesus will be loved by the Father, and in turn, Jesus promises to manifest Himself to them. The term “manifest” suggests a revelation or an unveiling of Christ’s presence and character to believers. This intimate knowledge is reserved for those who demonstrate their love through obedience.

**John 14:22 - “Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?”**

Here we see Judas (not Iscariot) asking a pivotal question regarding the nature of Jesus’ manifestation. He seeks clarification on how it is possible for Jesus to reveal Himself specifically to His followers while remaining hidden from the broader world. This inquiry highlights the distinction between those who accept Christ and those who reject Him. It underscores the theme that spiritual understanding and awareness are granted only to those who have faith in Him.

**John 14:23 - “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”**

In this response, Jesus reiterates the principle established in verse 21—that love for Him is demonstrated through obedience (“keep my words”). The promise here extends further; not only will such a person be loved by the Father, but both Jesus and the Father will make their home within him. The concept of making an “abode” signifies a deep relational intimacy where God dwells within believers. This indwelling presence of God through the Holy Spirit empowers Christians to live out their faith authentically.

**John 14:24 - “He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.”**

This verse contrasts those who truly love Jesus with those who do not. It asserts that failure to keep His sayings indicates a lack of genuine love for Him. Furthermore, Jesus clarifies that His teachings are ultimately derived from God the Father—emphasizing His divine authority as well as unity with the Father in purpose and message. This statement reinforces the idea that rejecting Christ’s words equates to rejecting God’s message.

**John 14:25 - “These things have I spoken unto you, being yet present with you.”**

In this concluding verse for this section, Jesus acknowledges His physical presence among His disciples while imparting these teachings. He emphasizes that He has shared these truths directly with them during His earthly ministry. This serves as both an affirmation of His role as teacher and an indication that there will come a time when He will no longer be physically present with them—leading into discussions about the coming Holy Spirit in subsequent verses.

## **Verse Commentary on John 14:26-31 (KJV)**

### **Introduction to the Passage**

In John 14:26-31, Jesus speaks to His disciples during the Last Supper, providing them with comfort and assurance about the coming of the Holy Spirit. This passage is significant as it outlines the role of the Holy Spirit in guiding believers and emphasizes Jesus’ authority and peace amidst impending trials.

**Verse 26: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”**

This verse introduces the **Comforter**, identified as the **Holy Ghost** (or Holy Spirit). The term “Comforter” translates from the Greek word *parakletos*, which means one who comes alongside to help or advocate. Here, Jesus assures His disciples that they will not be left alone after His departure; instead, they will receive divine assistance.

The phrase “whom the Father will send in my name” indicates that the Holy Spirit’s mission is directly linked to Jesus’ authority and purpose. The Holy Spirit acts as a teacher who will remind believers of Jesus’ teachings. This promise underscores that understanding spiritual truths requires divine intervention.

**Verse 27: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”**

In this verse, Jesus offers His peace—a profound sense of well-being that transcends worldly circumstances. Unlike temporary or superficial peace offered by society (“not as the world giveth”), Christ’s peace is rooted in a relationship with Him and is enduring.



The command “Let not your heart be troubled” echoes earlier sentiments expressed by Jesus (John 14:1), reinforcing His desire for His followers to find solace in their faith rather than succumbing to fear or anxiety about future events.

**Verse 28: “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father: for my Father is greater than I.”**

Here, Jesus reminds His disciples of what He has previously communicated regarding His departure and return. The conditional statement “If ye loved me” suggests that true love for Christ should lead to joy over His return to the Father rather than sorrow over His absence.

The phrase “for my Father is greater than I” highlights both Christ’s submission to God the Father and His unique relationship within the Trinity. It emphasizes that while Jesus possesses divine authority, He willingly takes on a subordinate role during His earthly ministry.

**Verse 29: “And now I have told you before it come to pass, that when it is come to pass, ye might believe.”**

Jesus foretells events so that when they occur—specifically referring to His crucifixion and resurrection—the disciples may strengthen their faith. This prophetic element serves as an encouragement for believers; knowing God’s plan can bolster trust even amid uncertainty.

**Verse 30: “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.”**

In this verse, Jesus indicates a shift in their dialogue due to impending events—the arrival of Judas Iscariot leading to betrayal. The reference to “the prince of this world” refers to Satan; despite his influence over worldly affairs (“hath nothing in me”), he cannot claim victory over Christ.

This acknowledgment serves as a reminder of spiritual warfare but also reassures believers of Christ’s ultimate victory over evil forces.

**Verse 31: “But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.”**

Jesus concludes this section by affirming His obedience to God’s commandments out of love for Him. This obedience exemplifies perfect submission and sets an example for believers on how love manifests through action.

The command “Arise, let us go hence” signifies a transition from teaching into action—moving towards Gethsemane where Jesus would face imminent suffering yet remain resolute in fulfilling God’s plan.

## **Conclusion**

John 14:26-31 encapsulates key themes such as divine guidance through the Holy Spirit, enduring peace provided by Christ amidst turmoil, prophetic assurance meant to strengthen faith, recognition of spiritual conflict with evil forces led by Satan, and an example of obedience rooted in love for God. These verses collectively offer profound insights into Christian belief and practice while providing comfort during challenging times.

## CHAPTER 15:

### Verse Commentary on John 15:1-5 (KJV)

#### **John 15:1 - “I am the true vine, and my Father is the husbandman.”**

In this opening verse, Jesus identifies Himself as “the true vine,” a significant declaration that emphasizes His essential role in the spiritual life of believers. The term “true” suggests that while there may be other vines (such as Israel or false teachings), Jesus is the authentic source of life and sustenance. The imagery of the vine is deeply rooted in Old Testament scripture, where Israel was often depicted as God’s vineyard (e.g., Isaiah 5:1-7). By stating that His Father is “the husbandman” or vinedresser, Jesus indicates that God actively cultivates and cares for the vine, ensuring its health and productivity.

#### **John 15:2 - “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”**

This verse introduces the concept of fruitfulness as a critical aspect of a believer’s life. The phrase “every branch in me” signifies those who are connected to Christ; however, not all branches bear fruit. The vinedresser’s action of taking away unproductive branches can be understood in two ways: either as removing them entirely or lifting them up to encourage growth. The latter interpretation aligns with ancient vineyard practices where unproductive branches were lifted to receive sunlight. For those branches that do bear fruit, they undergo a process of purging or pruning. This pruning is essential for enhancing productivity and reflects God’s desire for believers to grow spiritually.

#### **John 15:3 - “Now ye are clean through the word which I have spoken unto you.”**

In this verse, Jesus reassures His disciples by affirming their status as “clean” due to His teachings. This cleanliness refers to spiritual purity achieved through faith in Christ and acceptance of His words. It highlights the transformative power of Jesus’ message and serves as an encouragement for His followers to remain steadfast in their faith. The concept of being made clean also connects back to Old Testament purification rituals, emphasizing the importance of spiritual hygiene in maintaining a relationship with God.

#### **John 15:4 - “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”**

Here, Jesus emphasizes the necessity of abiding or remaining connected to Him for spiritual vitality and productivity. The repetition of “abide” underscores its significance; it implies an ongoing relationship characterized by dependence on Christ. Just as a branch cannot produce fruit without being attached to the vine, believers cannot achieve spiritual growth or bear good works apart from their connection with Jesus. This mutual indwelling—“I in you”—illustrates a profound unity between Christ and His followers.

**John 15:5 - “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”**

In this concluding verse of this passage, Jesus reiterates His identity as “the vine” while defining believers as “the branches.” This metaphor reinforces their reliance on Him for sustenance and strength. The phrase “bringeth forth much fruit” indicates that genuine connection with Christ results in abundant spiritual output—good deeds, character transformation, etc. Conversely, He warns that apart from Him (“for without me”), believers are incapable of achieving anything meaningful spiritually. This statement encapsulates the core message of dependency on Christ for all aspects of life.

In summary, these verses collectively convey profound theological truths about identity in Christ, dependence on Him for spiritual vitality, and God’s active role as caretaker within this relationship.

### **Verse Commentary on John 15:6-10 (KJV)**

#### **John 15:6**

**“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”**

In this verse, Jesus emphasizes the critical importance of abiding in Him. The imagery of the vine and branches serves to illustrate the relationship between Christ and His followers. A branch that does not remain connected to the vine cannot draw sustenance or produce fruit. The phrase “cast forth as a branch” indicates that those who do not maintain their connection with Christ will ultimately face spiritual death. The imagery of being “withered” suggests a state of lifelessness, devoid of spiritual vitality. Furthermore, the act of gathering these branches and casting them into the fire symbolizes judgment and destruction for those who fail to abide in Christ.

#### **John 15:7**

**“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”**

Here, Jesus provides a promise to those who remain in Him. The condition for receiving answers to prayers is twofold: abiding in Christ and allowing His words to dwell within believers. This mutual indwelling fosters a deep relationship where believers align their desires with God’s will. When one’s heart is attuned to Christ’s teachings, their requests will reflect His purposes, leading to effective prayer. This verse highlights the transformative power of Scripture when it resides within believers.

#### **John 15:8**

**“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”**

In this verse, Jesus articulates that bearing fruit is essential for glorifying God the Father. The term “much fruit” implies an abundance that results from a genuine relationship with Christ. This fruit can manifest as good works, character transformation (the fruits of the Spirit), or bringing others to faith. By producing such fruit, believers demonstrate their status as true disciples of Jesus. This connection between glorifying God and bearing fruit underscores the purpose of Christian life—reflecting God’s glory through tangible outcomes.

**John 15:9**

**“As the Father hath loved me, so have I loved you: continue ye in my love.”**

Jesus draws a parallel between His love for His disciples and the love He receives from the Father. This statement reveals both the depth of Christ’s affection for His followers and sets an expectation for them to remain in that love. The command “continue ye in my love” indicates that remaining in Christ’s love requires active participation; it is not merely passive acceptance but involves obedience to His teachings and commandments.

**John 15:10**

**“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.”**

This verse clarifies how one can remain in Christ’s love—by keeping His commandments. Jesus models this behavior by stating that He has kept His Father’s commandments as well. There is an inherent link between obedience and love; true adherence to Christ’s teachings signifies a genuine relationship with Him. This reciprocal nature of love—between Jesus and His followers—reinforces that obedience stems from love rather than obligation.

In summary, these verses collectively emphasize the vital relationship between abiding in Christ, obedience to His commands, bearing fruit for God’s glory, and experiencing divine love.

**Verse Commentary on John 15:11-15 (KJV)****John 15:11**

**“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”**

In this verse, Jesus emphasizes the purpose of His teachings. The phrase “these things” refers to the preceding discourse about the vine and branches, love, and obedience. Jesus desires for His followers to experience His joy—a profound sense of fulfillment and contentment that comes from a relationship with Him. The use of “might remain” indicates a continuous state; it is not just a fleeting emotion but a lasting joy that can be sustained through abiding in Him. Furthermore, the phrase “that your joy might be full” suggests completeness or fullness of joy, which is a central theme in Christian living. This fullness is achieved through obedience to Christ’s commands and maintaining a close relationship with Him.

**John 15:12**

**“This is my commandment, That ye love one another, as I have loved you.”**

Here, Jesus articulates the core commandment for His disciples—love one another. This command is not merely an ethical guideline but an imperative rooted in His own example of sacrificial love. The phrase “as I have loved you” sets a high standard for how believers are to treat each other; it calls for selflessness and unconditional love. This commandment serves as both a reflection of Jesus’ character and a means by which believers can demonstrate their faith. It reinforces the idea that genuine love among believers is essential for their witness to the world.

### **John 15:13**

**“Greater love hath no man than this, that a man lay down his life for his friends.”**

In this verse, Jesus elevates the concept of love to its highest form—self-sacrifice. He acknowledges that laying down one’s life for others represents the ultimate expression of love. This foreshadows His own impending sacrifice on the cross, where He would give His life for humanity’s redemption. By referring to His disciples as “friends,” Jesus establishes an intimate relationship with them; they are not merely servants but valued companions who share in His mission and purpose.

### **John 15:14**

**“Ye are my friends, if ye do whatsoever I command you.”**

This verse further develops the theme of friendship between Jesus and His followers. The conditional statement “if ye do whatsoever I command you” underscores that true friendship with Christ involves obedience to His teachings. It highlights an active response required from believers—faith must manifest itself through action. This obedience is not burdensome but rather an expression of love and commitment to Christ.

### **John 15:15**

**“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”**

In this concluding verse of the passage, Jesus distinguishes between servants and friends. While servants follow orders without understanding their master’s intentions or plans, friends are privy to deeper knowledge and intimacy in relationships. By calling them “friends,” Jesus invites them into a closer fellowship where they can understand God’s purposes more fully. He emphasizes transparency in their relationship; everything He has learned from the Father has been shared with them.

In summary, these verses collectively highlight themes of joy through obedience, selfless love as exemplified by Christ Himself, friendship characterized by mutual understanding and commitment, and an invitation into deeper fellowship with God.

### **Verse Commentary on John 15:16-20 (KJV)**

#### **John 15:16**

***“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”***

In this verse, Jesus emphasizes the divine initiative in the relationship between Himself and His disciples. The phrase “Ye have not chosen me” underscores the idea that it is God who takes the first step in establishing a relationship with humanity. This concept aligns with the theological understanding of election and predestination, where God chooses individuals for specific purposes. The term “ordained” indicates a setting apart for a mission—specifically, to “go and bring forth fruit.” This fruit can be understood as both character transformation (the fruits of the Spirit) and evangelistic efforts leading others to faith in Christ.

The latter part of the verse introduces an important principle regarding prayer: “that whatsoever ye shall ask of the Father in my name.” This highlights the necessity of aligning one’s requests with God’s

will as expressed through Jesus. The assurance that “he may give it you” reinforces God’s readiness to respond favorably to prayers made in accordance with His purposes.

**John 15:17**

***“These things I command you, that ye love one another.”***

Here, Jesus reiterates a central commandment—the call to love one another. This command is not merely an ethical guideline but is rooted deeply in the nature of God Himself. Love serves as a distinguishing mark of true discipleship (John 13:35). By commanding love among His followers, Jesus establishes community dynamics based on selflessness and mutual support.

**John 15:18**

***“If the world hate you, ye know that it hated me before it hated you.”***

This verse prepares the disciples for potential persecution. The term “world” refers to those who are opposed to Christ’s teachings and values. By stating that “it hated me before it hated you,” Jesus provides context for their suffering; they are not alone in their experiences of rejection or hostility. This acknowledgment serves as both comfort and warning—disciples should expect opposition because they align themselves with Christ.

**John 15:19**

***“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”***

Jesus contrasts belonging to Him versus belonging to “the world.” The implication here is profound; true discipleship involves separation from worldly values and priorities. The world’s affection is reserved for those who conform to its standards. However, since Jesus has chosen His followers out of this system (“I have chosen you out of the world”), they will face animosity from those who do not share their faith or values.

**John 15:20**

***“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”***

In this concluding verse of this section, Jesus reminds His disciples about their position relative to Him as their Lord. He uses a well-known adage about servanthood to emphasize that if He faced persecution for speaking truthfully about God’s kingdom, they too would encounter similar treatment. This statement serves as both a warning and an encouragement; while suffering may come as a result of their commitment to Christ’s message, it also affirms their identity as true servants following in His footsteps.

In summary, these verses collectively highlight themes such as divine election, communal love among believers, expectations regarding persecution due to allegiance to Christ, and assurance regarding prayer aligned with God’s will.

## **Verse Commentary on John 15:21-25 (KJV)**

### **Introduction to the Passage**

In this passage, Jesus speaks to His disciples about the inevitable hatred and persecution they will face as His followers. He draws a parallel between the treatment He receives from the world and what His disciples can expect. This section is crucial for understanding the relationship between Christ, His followers, and the world.

**Verse 21: “But all these things will they do unto you for my name’s sake, because they know not him that sent me.”**

In this verse, Jesus warns His disciples that they will face hostility and persecution. The phrase “all these things” refers to the various forms of opposition that believers may encounter. The reason for this animosity is explicitly stated: it is “for my name’s sake.” This indicates that their suffering is directly linked to their association with Jesus Christ.

The latter part of the verse highlights a fundamental issue—ignorance of God. The phrase “because they know not him that sent me” underscores that those who oppose Jesus and His followers lack an understanding of God’s true nature. Their actions stem from a spiritual blindness that prevents them from recognizing Jesus as the Messiah and God’s messenger.

**Verse 22: “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.”**

Here, Jesus emphasizes the significance of His coming into the world. He suggests that if He had not revealed God’s truth through His teachings, people might have remained in ignorance regarding their sinful state. However, since He has come and proclaimed God’s message, they are now accountable for their rejection of Him.

The phrase “no cloak for their sin” implies that Jesus’ revelation exposes sinfulness; there is no longer any excuse or cover-up for their wrongdoing. They cannot claim ignorance because Christ has made known God’s standards.

**Verse 23: “He that hateth me hateth my Father also.”**

This verse establishes a direct connection between hatred towards Jesus and hatred towards God the Father. By rejecting Jesus, individuals are simultaneously rejecting God Himself. This statement reinforces the unity between Jesus and the Father in purpose and essence; thus, animosity directed at one inevitably extends to the other.

**Verse 24: “If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.”**

In this verse, Jesus points to His miraculous works as evidence of His divine authority. The phrase “the works which none other man did” refers to miracles that validate His identity as the Son of God. By witnessing these acts yet still choosing to reject Him, those who oppose Him demonstrate a conscious decision to hate both Him and God.

The repetition of accountability is significant here; having seen these works places them in a position where ignorance can no longer be claimed.

**Verse 25: “But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.”**

Jesus concludes this section by referencing Scripture—specifically prophetic writings indicating unjust hatred toward Him. The phrase “hated me without a cause” reflects Psalm 69:4 (KJV), which speaks about unmerited enmity faced by God’s chosen ones. This fulfillment of prophecy serves as an assurance to believers; despite facing persecution or hatred themselves, it aligns with what was foretold regarding Christ’s own experience.

## **Conclusion**

In summary, John 15:21-25 provides profound insights into the nature of discipleship under Christ’s leadership amidst hostility from the world. It emphasizes accountability before God due to knowledge brought forth by Christ’s teachings and actions while highlighting an essential truth about unity between Christ and God.

## **Verse Commentary on John 15:26-27 (KJV)**

### **Introduction to the Passage**

In John 15:26-27, Jesus is delivering a part of His farewell discourse to His disciples. This passage is significant as it introduces the role of the Holy Spirit, referred to as the “Comforter” in the King James Version (KJV). The context of this teaching is crucial, as Jesus prepares His followers for His impending departure and reassures them of the continued divine presence through the Holy Spirit.

**Verse 26: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”**

1. **“But when the Comforter is come”**: The term “Comforter” translates from the Greek word “Paraklētos,” which can also mean advocate or helper. This indicates that upon Jesus’ departure, there will be a divine presence that supports and guides believers.
2. **“whom I will send unto you from the Father”**: Here, Jesus emphasizes His role in sending the Holy Spirit. This highlights a collaborative relationship within the Trinity—Jesus (the Son) sends the Spirit at God’s command.
3. **“even the Spirit of truth”**: The designation “Spirit of truth” underscores one of the primary functions of the Holy Spirit—to guide believers into all truth (John 16:13). This reinforces that truth is central to Christian faith and experience.
4. **“which proceedeth from the Father”**: This phrase has been a point of theological debate between Eastern and Western Christianity regarding whether the Holy Spirit proceeds solely from the Father or also from the Son. However, in this context, it affirms that God is ultimately the source of spiritual guidance.



5. **“he shall testify of me.”**: The role of the Holy Spirit includes bearing witness to Christ. This testimony serves to affirm Jesus’ identity and mission, ensuring that believers are continually reminded of His teachings and works.

**Verse 27: “And ye also shall bear witness, because ye have been with me from the beginning.”**

1. **“And ye also shall bear witness,”**: In this verse, Jesus transitions from discussing what the Comforter will do to what His disciples are called to do. They are not passive recipients but active participants in sharing their experiences and knowledge about Christ.
2. **“because ye have been with me from the beginning.”**: This statement emphasizes their intimate relationship with Jesus throughout His ministry. Their firsthand experiences equip them uniquely to testify about Him authentically and credibly.
3. **The Call to Witness**: The call for believers to bear witness reflects an essential aspect of Christian life—evangelism and sharing one’s faith based on personal encounters with Christ.
4. **Connection Between Verses 26 and 27**: Together, these verses illustrate a dual testimony—the Holy Spirit testifying about Christ while empowering believers to do likewise. This interconnectedness highlights how God’s plan involves both divine action through His Spirit and human response through testimony.

## **Conclusion**

In summary, John 15:26-27 encapsulates vital theological concepts regarding the nature and work of the Holy Spirit as well as emphasizing believers’ responsibilities in witnessing for Christ. The passage reassures followers that they are not left alone; instead, they are equipped by both divine presence and personal experience to continue spreading Jesus’ message after His departure.

## **CHAPTER 16:**

### **Verse Commentary on John 16:1-5 (KJV)**

**Verse 1: “These things have I spoken unto you, that ye should not be offended.”**

In this opening verse, Jesus addresses His disciples with a clear intention. The phrase “these things” refers to the teachings and warnings He has previously shared regarding the challenges they would face as His followers. The term “offended” in this context translates from the Greek word “skandalizō,” which implies causing someone to stumble or fall away. Jesus is preparing them for the trials ahead, emphasizing that foreknowledge of these difficulties is meant to fortify their faith rather than lead them to despair.

**Verse 2: “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”**

Here, Jesus predicts severe persecution. Being cast out of synagogues signifies a profound social and religious ostracism for Jewish believers in Christ. This act would not only isolate them from their

community but also signify a rejection of their faith. The latter part of the verse highlights a grim reality: those who persecute Christians may believe they are serving God. This foreshadows events seen in Acts, particularly in the life of Saul of Tarsus before his conversion, where he actively persecuted Christians under the belief that he was upholding God's law.

**Verse 3: “And these things will they do unto you, because they have not known the Father, nor me.”**

Jesus explains the motivation behind such persecution—ignorance of God and His Son. This lack of knowledge leads individuals to commit acts against those who represent Christ. It underscores a central theme in Christian teaching: true understanding and relationship with God through Jesus Christ transforms one's perspective and actions toward others.

**Verse 4: “But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.”**

In this verse, Jesus reassures His disciples by stating His purpose for forewarning them about future tribulations. He desires that when these events unfold, they will recall His words and find strength in them. The mention of not having spoken about these matters earlier indicates that while He was physically present with them, their understanding might have been limited; now He prepares them for a time when they must rely on their faith without His immediate presence.

**Verse 5: “But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?”**

Finally, Jesus announces His impending departure back to God the Father. The phrase “none of you asketh me” suggests a shift in focus among the disciples; rather than seeking to understand Jesus' mission and destination, they are consumed by sorrow over losing Him. This reflects human nature during times of distress—often focusing on personal loss rather than comprehending larger spiritual truths.

In summary, John 16:1-5 serves as both a warning and an encouragement for believers facing persecution. It emphasizes preparation through knowledge and understanding while highlighting the importance of maintaining faith amidst trials.

## **Verse Commentary on John 16:11-15 (KJV)**

### **Contextual Background**

The Gospel of John is unique among the four Gospels in its theological depth and emphasis on the divinity of Christ. Chapter 16 occurs during the Last Supper, where Jesus prepares His disciples for His impending crucifixion and departure. He speaks about the coming of the Holy Spirit, often referred to as the Comforter or Advocate, who will guide and empower believers after His ascension.

**Verse 11: “Of judgment, because the prince of this world is judged.”**

In this verse, Jesus indicates that one of the roles of the Holy Spirit will be to convict the world concerning judgment. The phrase “the prince of this world” refers to Satan, who has been granted a temporary authority over worldly systems and influences. However, Jesus emphasizes that this authority is not absolute; it has been judged and condemned through His own work on the cross. This judgment signifies a decisive victory over evil and sin, affirming that while Satan may have influence now, his ultimate defeat is assured.

**Verse 12: “I have yet many things to say unto you, but ye cannot bear them now.”**

Here, Jesus acknowledges that there are deeper truths He wishes to impart to His disciples but recognizes their current inability to comprehend them fully. This statement reflects both compassion and understanding from Jesus towards His followers’ spiritual maturity at that moment. It suggests that revelation is progressive; God reveals truth in stages appropriate to our readiness to receive it.

**Verse 13: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”**

In this verse, Jesus introduces the Holy Spirit as “the Spirit of truth,” emphasizing His role as a guide into all truth. The Holy Spirit does not operate independently but communicates what He hears from God. This underscores a vital aspect of Christian belief: divine revelation comes through God’s initiative rather than human effort. Additionally, “he will show you things to come” implies prophetic insight provided by the Holy Spirit regarding future events and spiritual realities.

**Verse 14: “He shall glorify me: for he shall receive of mine, and shall show it unto you.”**

The purpose of the Holy Spirit’s ministry is clearly articulated here—He glorifies Christ by revealing Christ’s nature and works to believers. The phrase “receive of mine” indicates that everything the Holy Spirit imparts originates from Christ Himself. This mutual glorification between Christ and the Holy Spirit highlights their unity in purpose within the Trinity.

**Verse 15: “All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.”**

This verse reinforces Jesus’ divine authority by asserting that all things belonging to God also belong to Him. It establishes an intimate relationship within the Trinity—what belongs to Jesus also belongs to the Father. The assurance given here is profound; believers can trust that what they learn from the Holy Spirit aligns with God’s ultimate plan as revealed through Christ.

**Conclusion**

John 16:11-15 encapsulates essential teachings about the role of the Holy Spirit in guiding believers into truth while simultaneously affirming Christ’s authority and victory over evil. These verses highlight a relational dynamic within the Trinity—Father, Son, and Holy Spirit—working together for humanity’s redemption.

## **Verse Commentary on John 16:16-20 (KJV)**

**Verse 16: “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.”**

In this verse, Jesus speaks to His disciples about the impending events of His crucifixion and resurrection. The phrase “a little while” indicates a short period during which the disciples will experience sorrow due to His absence. The first part of the verse suggests that after His death, they will not see Him; however, the second part reassures them that they will see Him again after His resurrection. This duality of absence and presence reflects the transformative nature of Jesus’ mission—His departure is necessary for their eventual joy.

**Verse 17: “Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?”**

The disciples are confused by Jesus’ words. Their inquiry reveals their struggle to comprehend the significance of what He is saying. They are grappling with both the concept of His departure and the promise of seeing Him again. This confusion highlights their limited understanding at this moment in time regarding Jesus’ purpose and the necessity of His suffering.

**Verse 18: “They said therefore, What is this that he saith, A little while? We cannot tell what he saith.”**

Here we see an expression of doubt among the disciples. Their inability to grasp Jesus’ message underscores their emotional turmoil as they face impending loss. This lack of understanding serves as a reminder that spiritual truths often require revelation from God through the Holy Spirit—a theme that becomes more pronounced later in this discourse.

**Verse 19: “Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?”**

Jesus demonstrates His omniscience by acknowledging their unspoken questions. He addresses their confusion directly rather than waiting for them to voice it. This interaction emphasizes His role as a teacher who understands His followers deeply. It also sets up an opportunity for Him to clarify their misunderstanding about His statements regarding timeframes.

**Verse 20: “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.”**

In this verse, Jesus contrasts the emotional states between Himself (and His followers) and those who oppose Him (the world). The disciples will experience profound grief due to His crucifixion (“ye shall weep and lament”), whereas those who do not believe in Him will find joy in what they perceive as victory over Him. However, Jesus promises that this sorrow will ultimately transform into joy—a foreshadowing of resurrection hope where grief gives way to celebration.

The juxtaposition between sorrow leading to joy encapsulates a central theme in Christian theology—the idea that suffering can lead to greater spiritual fulfillment or enlightenment. This transformation is akin to childbirth; though painful at first (“sorrowful”), it results in profound joy once completed.

In summary, these verses illustrate a significant moment where Jesus prepares His disciples for both imminent suffering due to His death and future rejoicing following His resurrection. They encapsulate themes of misunderstanding among believers contrasted with divine knowledge; they also highlight how pain can lead to ultimate joy through faith.

## **Verse Commentary on John 16:21-25 (KJV)**

### **John 16:21**

**“For as soon as she travaileth, she hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.”**

In this verse, Jesus uses the metaphor of childbirth to illustrate the emotional transition from sorrow to joy. The phrase “she travaileth” signifies the intense pain and struggle a woman experiences during labor. This pain is temporary and directly linked to the arrival of new life. The term “her hour is come” indicates a specific time ordained for this event, emphasizing that suffering precedes significant joy. The latter part of the verse highlights that once the child is born, the mother forgets her anguish due to overwhelming joy. This analogy serves to prepare the disciples for their impending grief at Jesus’ crucifixion, which will be followed by immense joy upon His resurrection.

### **John 16:22**

**“And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”**

Here, Jesus acknowledges the disciples’ current sorrow due to His impending departure. However, He assures them that they will see Him again after His resurrection. The promise of reunion brings hope and assurance that their grief will transform into lasting joy. The phrase “your joy no man taketh from you” emphasizes that this joy is not dependent on external circumstances or individuals; it is a profound inner peace rooted in their relationship with Christ.

### **John 16:23**

**“And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.”**

This verse introduces a significant shift in how believers will communicate with God after Jesus’ resurrection. “In that day” refers to the time following His resurrection when believers would have direct access to God through prayer in Jesus’ name. The repetition of “Verily, verily” underscores the importance of this statement. It indicates a new level of intimacy and confidence in prayer; believers can approach God directly rather than relying solely on Jesus as an intermediary.

### **John 16:24**

**“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”**

Jesus points out that up until this moment, the disciples have not fully utilized His name in prayer. He

encourages them to ask boldly in His name so they may receive answers to their prayers. The purpose of receiving these blessings is explicitly stated: “that your joy may be full.” This suggests that answered prayers contribute significantly to spiritual fulfillment and happiness.

#### **John 16:25**

**“These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.”**

In this verse, Jesus acknowledges that He has been speaking in figurative language or proverbs—expressions requiring interpretation—about spiritual truths regarding God and His kingdom. However, He promises a future time when He will reveal these truths plainly and directly. This foreshadows a deeper understanding of God’s nature and intentions post-resurrection when believers would receive greater revelation through the Holy Spirit.

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The commentary above provides an analysis of each verse within John 16:21-25 from various angles including metaphorical significance, theological implications regarding prayer and access to God post-resurrection, and encouragement for enduring sorrow with hope for future joy.

#### **Verse Commentary on John 16:26-30 (KJV)**

##### **John 16:26**

**“And in that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.”**

In this verse, Jesus is speaking to His disciples about a future time when they will have direct access to God through prayer. The phrase “in that day” refers to the period after His resurrection and the coming of the Holy Spirit. The emphasis on asking “in my name” signifies that their requests to God should be made with the authority and representation of Jesus Himself. This indicates a shift from reliance on intermediaries (like priests) to a personal relationship with God, facilitated by Christ’s sacrifice.

##### **John 16:27**

**“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.”**

Here, Jesus reassures His disciples of God’s love for them. Their love for Jesus and belief in His divine origin are key factors in this relationship. This verse emphasizes the reciprocal nature of love between believers and God; because they love Jesus, they are loved by the Father. It highlights the importance of faith as a foundation for their relationship with God.

##### **John 16:28**

**“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”**

In this statement, Jesus summarizes His mission: He originated from God (the Father), entered into human existence (the world), and will return to His divine source. This encapsulates the incarnation—the belief that Jesus is both fully divine and fully human—and foreshadows His impending departure through crucifixion and resurrection. It also serves as a reminder of His authority as one who has come directly from God.

### **John 16:29**

**“His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.”**

The disciples express their realization that Jesus is speaking clearly rather than using parables or metaphors. This acknowledgment indicates their growing understanding of His teachings as He prepares them for what is to come. It reflects a moment of clarity where they feel more equipped to comprehend His message without confusion.

### **John 16:30**

**“Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.”**

The disciples affirm their belief in Jesus’ omniscience—His knowledge of all things—and recognize that He does not require questions or explanations from them to understand their hearts or needs. Their declaration underscores their faith in Him as one sent by God. This verse marks a pivotal moment where they acknowledge His divine authority and mission.

In summary, these verses collectively illustrate a transition towards direct communication with God through Christ after His resurrection while emphasizing faith, love, clarity in teaching, and recognition of Jesus’ divine nature.

### **Verse Commentary on John 16:31-33 (KJV)**

#### **Contextual Overview**

The passage of John 16:31-33 occurs during the Last Supper, where Jesus is preparing His disciples for the challenges they will face after His departure. This section encapsulates a profound moment of teaching, reassurance, and prophetic insight into the nature of faith amidst adversity.

#### **Verse 31: “Jesus answered them, Do ye now believe?”**

In this verse, Jesus responds to the disciples’ expression of belief. The question “Do ye now believe?” suggests that while they have professed faith in Him, their understanding and commitment are still developing. It indicates a moment of introspection for the disciples; they are confronted with their own doubts and the reality of what is to come. This rhetorical question serves as a challenge to their faith, prompting them to reflect on their beliefs in light of impending trials.

#### **Verse 32: “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.”**

Here, Jesus forewarns His disciples about the imminent scattering that will occur following His arrest. The phrase “the hour cometh” signifies a pivotal moment in salvation history—the culmination of Jesus’ earthly ministry leading to His crucifixion. The scattering represents not only physical separation but also spiritual turmoil among the disciples as they grapple with fear and uncertainty.

The statement “every man to his own” implies that each disciple will retreat to their own safety rather than stand by Jesus during His trial. However, Jesus reassures them that despite being left alone by His followers, He is not truly alone because He has divine companionship—“the Father is with me.” This highlights the theme of divine presence amidst human abandonment.

**Verse 33: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”**

In this concluding verse of the passage, Jesus articulates His purpose for sharing these truths: it is so that His followers may find peace in Him. The term “peace” here transcends mere absence of conflict; it refers to a deep-seated assurance and tranquility rooted in faith despite external circumstances.

Jesus contrasts this peace with the reality of tribulation in the world—acknowledging that believers will face hardships and challenges as part of their journey. However, He encourages them with a powerful declaration: “be of good cheer; I have overcome the world.” This statement affirms Christ’s victory over sin and death through His impending sacrifice and resurrection. It serves as both an encouragement and a promise that believers can find strength and hope in Him regardless of worldly struggles.

### **Conclusion**

John 16:31-33 encapsulates key themes such as faith amidst doubt, divine presence during trials, and ultimate victory through Christ. It invites believers to embrace peace found in Christ while acknowledging the reality of tribulation in life.

## **CHAPTER 17:**

### **Verse Commentary on John 17:1-10 (KJV)**

#### **Introduction to the Prayer of Jesus**

John 17 marks a significant moment in the Gospel narrative, as it contains the longest recorded prayer of Jesus. This chapter is often referred to as the “High Priestly Prayer,” where Jesus intercedes for Himself, His disciples, and all believers. The context of this prayer is crucial; it occurs after the Last Supper and just before His arrest, highlighting its solemnity and importance.

**Verse 1: “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.”**

In this opening verse, we see Jesus addressing God directly as “Father,” which emphasizes His intimate relationship with God. The phrase “the hour is come” indicates a pivotal moment in Jesus’ ministry—the time for His crucifixion and subsequent glorification through resurrection has arrived. The request to be glorified is not merely for personal honor but serves a dual purpose: as He is glorified, He will also bring glory to God the Father. This mutual glorification reflects the unity of purpose between Jesus and the Father.

**Verse 2: “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”**

Here, Jesus acknowledges that authority has been granted to Him by God over all humanity (“all flesh”). This power includes the ability to grant eternal life—a central theme in John’s Gospel. The



phrase “as many as thou hast given him” suggests a specific group of people whom God has chosen for salvation. This introduces the concept of divine election and highlights God’s sovereignty in salvation.

**Verse 3: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”**

In this verse, Jesus defines eternal life not merely as an unending existence but as a relational knowledge of God. To “know” God involves an intimate understanding and relationship with Him. The distinction made here between “the only true God” and Himself underscores both His divinity and His role as the mediator between humanity and God.

**Verse 4: “I have glorified thee on the earth: I have finished the work which thou gavest me to do.”**

Jesus reflects on His earthly ministry by stating that He has already brought glory to God through His actions—teaching, miracles, fulfilling prophecies—and emphasizes that He has completed the work assigned to Him by God. This statement signifies both fulfillment and readiness for what lies ahead (His impending sacrifice).

**Verse 5: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”**

In this verse, Jesus requests restoration to His pre-incarnate glory—a return to a state of divine majesty shared with God before creation. This assertion reinforces Christ’s eternal nature and divine identity within Christian theology.

**Verses 6-8: “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them...”**

These verses highlight Jesus’ mission among those whom God entrusted to Him—His disciples. By revealing God’s character (“manifested thy name”), He has fulfilled part of His mission by teaching them God’s truth. Their acceptance of these teachings demonstrates their faithfulness in recognizing Jesus’ divine authority.

**Verses 9-10: “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.”**

In these concluding verses of this section of prayer, we see a clear distinction between those who belong to Christ (the disciples) versus those who do not (the world). This specificity underscores Christ’s role as intercessor specifically for believers while acknowledging their belongingness both to Him and to God (“all mine are thine”). Furthermore, it emphasizes that Christ’s glory is reflected through His followers’ lives.

## **Conclusion**

The first ten verses of John 17 encapsulate profound theological truths about Christ’s identity as Savior while simultaneously illustrating His deep concern for those who follow Him. Through this prayerful

dialogue with God, we gain insight into themes such as glory, eternal life through knowledge of God, divine authority over salvation, fulfillment of mission on earth, intercession on behalf of believers—all foundational elements within Christian doctrine.

## **Verse Commentary on John 17:11-20 (KJV)**

### **Introduction to the Passage**

In John 17, often referred to as the High Priestly Prayer, Jesus prays for Himself, His disciples, and all believers. This passage is significant as it reveals Jesus' heart and mission just before His crucifixion. Verses 11-20 focus on Jesus' prayer for His disciples, emphasizing their unity, protection, and sanctification.

**Verse 11: “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”**

In this verse, Jesus acknowledges His imminent departure from the world while recognizing that His disciples will remain. The term “Holy Father” signifies a deep relationship with God characterized by holiness and reverence. The request for protection “through thine own name” indicates that Jesus seeks divine safeguarding over His followers. The phrase “that they may be one” highlights the importance of unity among believers, mirroring the unity between Jesus and the Father.

**Verse 12: “While I was with them, I kept them in thy name: those whom thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”**

Here, Jesus reflects on His role as a protector during His earthly ministry. He emphasizes that He has successfully kept all except “the son of perdition,” referring to Judas Iscariot. This acknowledgment serves a dual purpose: it underscores Jesus' faithfulness in safeguarding His disciples while also fulfilling prophetic scripture regarding betrayal.

**Verse 13: “And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.”**

Jesus expresses His desire for His disciples to experience joy—a central theme throughout John's Gospel. By stating that He speaks these things “in the world,” He emphasizes transparency in His communication with them. The fulfillment of joy is linked to their understanding of who He is and what He has accomplished.

**Verse 14: “I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world.”**

In this verse, Jesus highlights the transformative power of God's Word imparted to His disciples. Their acceptance of this Word sets them apart from the world—leading to hostility from those who do not embrace it. The parallel drawn between Jesus' relationship with the world and theirs reinforces their shared identity as children of God.

**Verse 15: “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.”**

This verse reveals an important aspect of Christian life: believers are called to remain in a fallen world while being protected from evil influences. Rather than seeking isolation or removal from worldly challenges, Jesus prays for divine protection against spiritual dangers.

**Verse 16: “They are not of the world, even as I am not of the world.”**

Reiterating their distinct identity as followers of Christ, this verse emphasizes that believers belong to a different kingdom—one characterized by spiritual truths rather than worldly values. This distinction calls for a lifestyle reflective of their heavenly citizenship.

**Verse 17: “Sanctify them through thy truth: thy word is truth.”**

In this petition for sanctification—being set apart for God’s purposes—Jesus identifies God’s Word as truth. Sanctification involves both moral purity and dedication to God’s service. It suggests an ongoing process where believers grow in holiness through engagement with Scripture.

**Verse 18: “As thou hast sent me into the world, even so have I also sent them into the world.”**

This verse establishes a missional aspect to discipleship; just as God sent Jesus into a broken world with a purpose (to redeem), so too does He send His followers out into society with a mission—to share His love and truth.

**Verse 19: “And for their sakes I sanctify myself, that they also might be sanctified through the truth.”**

Jesus speaks about setting Himself apart through obedience unto death—a sacrifice meant for others’ benefit. By doing so, He provides an example for believers on how sanctification can lead to greater spiritual maturity within their lives.

**Verse 20: “Neither pray I for these alone; but for them also which shall believe on me through their word;”**

This verse expands Jesus’ prayer beyond just His immediate disciples to include future believers who will come to faith through their testimony. It highlights continuity within Christian community across generations—their shared belief rooted in Christ’s message.

## **Conclusion**

John 17:11-20 encapsulates profound theological themes such as unity among believers, divine protection against evil influences while living in a secular environment, sanctification through God’s truth (His Word), and an ongoing mission entrusted to Christians by Christ Himself.

## Verse Commentary on John 17:21-26 (KJV)

### Introduction to the Passage

In John 17, often referred to as the High Priestly Prayer, Jesus intercedes for His disciples and all future believers. This prayer is significant as it encapsulates Jesus' desires for unity among His followers and their relationship with the Father and Himself. Verses 21-26 specifically highlight the themes of unity, divine love, and the revelation of God through Jesus.

**John 17:21 - "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."**

In this verse, Jesus expresses His desire for unity among His followers. The phrase "that they all may be one" emphasizes a collective oneness that mirrors the intimate relationship between the Father and the Son. The use of "as thou, Father, art in me, and I in thee" illustrates the depth of this relationship—just as there is perfect unity within the Trinity, so too should there be among believers. This unity serves a purpose: "that the world may believe that thou hast sent me." Herein lies a missional aspect; the credibility of Jesus' divine mission hinges on the visible unity of His followers.

**John 17:22 - "And the glory which thou gavest me I have given them; that they may be one, even as we are one:"**

Jesus continues by stating that He has bestowed upon His disciples "the glory which thou gavest me." This glory refers to both His divine nature and mission. By sharing this glory with His followers, He empowers them to reflect God's character and presence in their lives. The repetition of "that they may be one" reinforces Jesus' emphasis on unity. The comparison to "even as we are one" again points back to the perfect unity within the Godhead.

**John 17:23 - "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."**

In verse 23, Jesus articulates a profound theological truth: "I in them, and thou in me." This indicates an indwelling presence of Christ within believers facilitated by faith. The phrase "made perfect in one" suggests a completion or maturity achieved through this unity. Furthermore, Jesus reiterates that this unity will serve as evidence to the world regarding His divine mission—"that the world may know." Importantly, He emphasizes God's love for believers by equating it with His own love—"as thou hast loved me."

**John 17:24 - "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."**

Here we see a personal request from Jesus to the Father regarding those who belong to Him. "I will" signifies a strong desire or intention from Christ's heart for His followers' ultimate destiny—to be with Him eternally. The phrase "behold my glory" indicates not just witnessing but experiencing Christ's divine nature fully. Furthermore, Jesus references God's eternal love for Him—"for thou lovedst me before the foundation of the world"—which underscores both pre-existence and intimacy within their relationship.

**John 17:25 - “O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.”**

In this verse, Jesus addresses God as “O righteous Father,” acknowledging God’s justice alongside His love. He contrasts those who do not know God—the world—with Himself and His disciples who recognize Him as sent by God. This distinction highlights a spiritual blindness prevalent outside of faith while affirming knowledge gained through personal relationship with Christ.

**John 17:26 - “And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”**

Finally, Jesus concludes by stating He has revealed God’s name—a representation of God’s character—to His disciples. The declaration is ongoing (“and will declare it”), indicating continual revelation through experience rather than mere intellectual understanding. The ultimate goal is profound—the love shared between Father and Son should dwell within believers (“may be in them”), emphasizing relational intimacy once more.

### **Conclusion**

The passage from John 17:21-26 encapsulates key theological themes such as unity among believers reflecting divine relationships within Trinity; shared glory empowering Christians; eternal destinies rooted in Christ’s desires; recognition versus ignorance about God; ongoing revelation leading to transformative love—all culminating into an intimate communion between God and humanity.

## **CHAPTER 18:**

### **Verse Commentary on John 18:1-5 (KJV)**

**John 18:1 “When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.”**

In this verse, we see Jesus taking a deliberate step towards His impending suffering. The phrase “when Jesus had spoken these words” refers to the teachings and prayers He shared with His disciples in the preceding chapters. The act of going forth signifies His readiness to face what is to come. The mention of the “brook Cedron” is significant; it symbolizes the blood of the Passover lambs that flowed through it, serving as a poignant reminder of His own sacrificial role. The garden mentioned here is traditionally identified as Gethsemane, a place where Jesus often retreated with His disciples for prayer and reflection.

**John 18:2 “And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples.”**

This verse highlights Judas’s familiarity with Jesus’s habits. It underscores the betrayal aspect of Judas’s character; he knows exactly where to find Jesus because it was a common meeting place for Him and His followers. This knowledge indicates not only Judas’s treachery but also emphasizes how close he was to Jesus during their time together. The use of “oft times resorted” suggests that this was a

regular practice for Jesus and His disciples, reinforcing the intimacy of their relationship before betrayal occurred.

**John 18:3 “Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.”**

Here we see Judas taking action after receiving support from religious authorities. The term “band of men” likely refers to a Roman cohort or detachment, indicating that they were prepared for potential conflict. The lanterns and torches suggest that they were expecting darkness—both literally in terms of nightfall and metaphorically regarding their moral state in betraying an innocent man. The presence of weapons indicates that they anticipated resistance from Jesus or His followers, reflecting their misunderstanding of Jesus’s mission.

**John 18:4 “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?”**

This verse reveals Jesus’s omniscience; He is fully aware of what is about to unfold—the betrayal by Judas and His subsequent arrest. Despite knowing this information, He steps forward to confront those who have come to seize Him. This act demonstrates both courage and authority; rather than hiding or fleeing from danger, He willingly engages with those who seek Him out. By asking “Whom seek ye?” He invites them to declare their intentions openly.

**John 18:5 “They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.”**

In response to Jesus’s inquiry, they identify Him as “Jesus of Nazareth,” which serves as both recognition and condemnation since Nazareth was often looked down upon (John 1:46). When Jesus responds with “I am he,” it carries profound implications; it echoes God’s self-identification in Exodus (“I AM”), suggesting not only His identity but also affirming His divine nature even in this moment of vulnerability. Notably, Judas stands among those who have come to arrest Him—a stark representation of betrayal.

## **Conclusion**

The passage from John 18:1-5 encapsulates pivotal moments leading up to Christ’s arrest—highlighting themes such as betrayal, foreknowledge of suffering, courage in facing adversaries, and divine identity amidst human treachery.

## **Verse Commentary on John 18:6-10 (KJV)**

**John 18:6 - “As soon then as he had said unto them, I am he, they went backward, and fell to the ground.”**

In this verse, Jesus reveals His identity to the soldiers and officers sent by Judas. The phrase “I am he” is significant; it echoes the divine name revealed in Exodus 3:14, where God identifies Himself as “I AM.” This declaration not only confirms Jesus’ identity but also demonstrates His authority over the situation. The reaction of the soldiers—falling backward to the ground—indicates a profound impact of His words. It suggests that there was a supernatural force at play, emphasizing that even in His moment of arrest, Jesus retains control over the circumstances.

**John 18:7 - “Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.”**

After the soldiers fall back, Jesus calmly asks them again whom they seek. This repetition serves to reinforce His willingness to surrender Himself voluntarily. Their response, identifying Him as “Jesus of Nazareth,” highlights their recognition of Him but also underscores their misunderstanding of His true nature and mission. They are seeking a mere man from Nazareth rather than acknowledging Him as the Messiah or Son of God.

**John 18:8 - “Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:”**

Here, Jesus emphasizes once more that He is indeed the one they are looking for. However, He adds a protective command regarding His disciples: “let these go their way.” This statement reflects Jesus’ role as a shepherd who cares for His flock. It shows His desire to protect His disciples from harm during this tumultuous event. By asking for their release, He demonstrates both compassion and authority.

**John 18:9 - “That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.”**

This verse references Jesus’ earlier words in John 17:12 where He expresses that He has kept all those given to Him by the Father. The fulfillment of this saying underscores God’s sovereignty in protecting believers and highlights Jesus’ commitment to safeguarding those who follow Him. It also foreshadows the eventual restoration and empowerment of His disciples after His resurrection.

**John 18:10 - “Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.”**

In an impulsive act of loyalty and defense for Jesus, Peter draws his sword and strikes Malchus, who is identified as a servant of the high priest. This action illustrates Peter’s fervent but misguided zeal; he attempts to protect Jesus through violence rather than understanding that Jesus must fulfill His purpose through suffering. The detail about Malchus being struck on his right ear may indicate Peter’s right-handedness and further emphasizes how close this encounter was to escalating into chaos.

## **Conclusion**

These verses collectively illustrate key themes such as identity, authority, protection of followers, fulfillment of prophecy, and human impulse versus divine purpose. They set up a critical moment in the narrative leading toward Christ’s crucifixion while revealing deeper theological truths about who Jesus is and what He came to accomplish.

## **Verse Commentary on John 18:11-15 (KJV)**

### **John 18:11**

**“Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?”**

In this verse, Jesus addresses Peter after he had drawn his sword to defend Him against the arresting soldiers. The command to “put up thy sword” signifies that violence is not the answer to the situation at hand. The phrase “the cup which my Father hath given me” refers to the suffering and sacrifice that

Jesus is about to endure. In biblical terms, a “cup” often symbolizes one’s fate or destiny, particularly in relation to suffering (see Matthew 26:39). Here, Jesus emphasizes His acceptance of God’s will and plan for redemption.

#### **John 18:12**

**“Then the band and the captain and officers of the Jews took Jesus, and bound him.”**

This verse describes the actual arrest of Jesus. The term “band” refers to a group of soldiers, likely Roman troops along with Jewish temple guards. The presence of both indicates a collaboration between Roman authority and Jewish leadership in apprehending Jesus. Binding Him signifies not only physical restraint but also symbolizes His submission to God’s plan despite being innocent.

#### **John 18:13**

**“And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.”**

Jesus is taken first to Annas, who held significant influence as a former high priest and was related by marriage to Caiaphas, the current high priest. This highlights a connection between political power and religious authority in Jerusalem at that time. Annas’ role in this process underscores how intertwined these authorities were in their efforts against Jesus.

#### **John 18:14**

**“Now Caiaphas was he, which gave counsel to the Jews that it was expedient that one man should die for the people.”**

This verse references Caiaphas’ earlier prophecy regarding Jesus’ death (John 11:50). It indicates that Caiaphas believed sacrificing one man would be beneficial for maintaining peace with Rome and preventing unrest among the Jewish people. This statement foreshadows the sacrificial nature of Christ’s mission—dying for humanity’s sins.

#### **John 18:15**

**“And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.”**

Here we see Peter following at a distance after Jesus’ arrest. The mention of “another disciple” is traditionally understood as John himself. This detail illustrates Peter’s loyalty despite fear; however, it also sets up his later denial of Christ. The fact that this unnamed disciple had access to the high priest’s palace suggests he may have been part of an influential circle or had connections within Jerusalem’s elite.

In summary, these verses depict critical moments during Jesus’ arrest leading up to His trial. They highlight themes such as obedience to divine will (Jesus accepting His fate), betrayal (Peter’s impulsive action), political maneuvering (the roles of Annas and Caiaphas), and loyalty amidst impending danger (Peter following closely).



## **Verse Commentary on John 18:16-20 (KJV)**

**John 18:16 “But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.”**

In this verse, we see Peter standing outside the door of the high priest’s courtyard while another disciple, traditionally believed to be John himself, goes in to speak with the doorkeeper. The phrase “which was known unto the high priest” indicates that this disciple had some level of access or familiarity with the high priest’s household, which allowed him to enter. This sets up a contrast between Peter’s initial courage in following Jesus to this point and his subsequent fear and denial.

**John 18:17 “And then saith the damsel that kept the door unto Peter, Art not thou also one of this man’s disciples? He saith, I am not.”**

The doorkeeper recognizes Peter as one of Jesus’ disciples and questions him about it. This moment is significant because it marks the beginning of Peter’s denial. His response, “I am not,” reflects both fear for his safety and a moment of weakness. It highlights a pivotal point where loyalty is tested under pressure.

**John 18:18 “And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.”**

This verse paints a vivid picture of the scene—servants and officers gathered around a fire to keep warm in the cold night air. The imagery serves as a metaphor for Peter’s spiritual state; he is physically warming himself among those who are opposed to Jesus. This setting creates an atmosphere of tension as Peter finds himself in close proximity to those who have come to arrest Jesus.

**John 18:19 “The high priest then asked Jesus of his disciples, and of his doctrine.”**

Here we see a shift back to Jesus as He stands before Annas (the high priest). The inquiry about His disciples and His teachings indicates an attempt by religious authorities to gather evidence against Him. This question reveals their intent to undermine Jesus’ influence by discrediting His followers and teachings.

**John 18:20 “Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”**

In this response from Jesus, He emphasizes His transparency throughout His ministry. By stating that He has spoken openly in public places like synagogues and temples, He asserts that there is no hidden agenda or secretive teaching behind His actions. This statement underscores His role as a teacher who has nothing to hide while also highlighting the unjust nature of His arrest.

## **Conclusion**

These verses collectively illustrate themes of fear, denial, loyalty under pressure, transparency in ministry, and injustice within religious authority. They set up critical moments leading towards Jesus’ crucifixion while simultaneously portraying human frailty through Peter’s actions.

## **Verse Commentary on John 18:21-25 (KJV)**

### **John 18:21**

**“Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.”**

In this verse, Jesus responds to the high priest’s inquiry about His teachings. His question, “Why askest thou me?” indicates a challenge to the authority of the high priest and highlights the inconsistency in seeking answers from Him when there are many witnesses to His words. By directing the inquiry to those who heard Him, Jesus emphasizes that His teachings were public and well-known. This response also reflects His confidence in the truth of His message and serves as a subtle rebuke to those who seek to undermine Him through secretive questioning.

### **John 18:22**

**“And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?”**

This verse illustrates the immediate reaction of one of the officers present at Jesus’ trial. The officer strikes Jesus for what he perceives as disrespect towards the high priest. This act of violence underscores the tension and hostility surrounding Jesus’ arrest and trial. It also reveals how quickly those in power can resort to physical force when their authority is challenged. The officer’s action represents a broader theme in John’s Gospel regarding rejection and persecution faced by Jesus.

### **John 18:23**

**“Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?”**

Here, Jesus calmly addresses the officer’s aggression by asking for justification for his actions. He challenges his accuser to provide evidence if He has indeed spoken wrongly (“If I have spoken evil”). This statement not only asserts His innocence but also calls into question the legitimacy of their proceedings. By asking “why smitest thou me?”, Jesus highlights an important moral principle: one should not resort to violence without cause or evidence against another.

### **John 18:24**

**“Now Annas had sent him bound unto Caiaphas the high priest.”**

This verse marks a transition in Jesus’ trial process. Annas, who was formerly a high priest and still held significant influence, sends Jesus bound to Caiaphas. This action signifies that there was no legitimate basis for holding Jesus; rather it reflects political maneuvering among Jewish leaders who sought to eliminate Him due to fear of losing their power and influence over the people. The binding of Jesus symbolizes both physical restraint and spiritual oppression as He faces unjust treatment.

### **John 18:25**

**“And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.”**

In this verse, we see Peter standing near where Jesus is being tried while trying to stay warm by a fire. The question posed by others around him reveals their awareness of Peter’s association with Jesus.

Peter's denial ("I am not") marks a pivotal moment in his character arc; despite earlier declarations of loyalty (e.g., Matthew 26:33), he succumbs to fear and pressure from those around him. This denial foreshadows further developments in Peter's journey toward redemption after Christ's resurrection.

In summary, these verses collectively illustrate themes such as injustice, authority challenges, personal conflict amidst persecution, and human frailty in moments of fear.

### **Verse Commentary on John 18:26-30 (KJV)**

#### **John 18:26**

***“One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?”***

In this verse, we see a servant of the high priest who is related to Malchus, the man whose ear Peter had severed during Jesus' arrest (as noted in John 18:10). This connection adds a personal dimension to the interrogation of Peter. The servant's question implies that he recognizes Peter as one who was present during the violent encounter in the garden. The use of "kinsman" indicates familial ties, which may suggest that there is an emotional weight behind his inquiry; he is not just asking out of curiosity but perhaps out of a desire for retribution or justice for his injured relative.

#### **John 18:27**

***“Peter then denied again: and immediately the cock crew.”***

Here, we witness Peter's third denial. His repeated denials highlight his fear and desperation to distance himself from Jesus amidst the chaos surrounding Jesus' arrest. The phrase "immediately the cock crew" serves as a poignant reminder of Jesus' earlier prediction that Peter would deny Him three times before the rooster crowed (John 13:38). This moment underscores both Peter's human frailty and the fulfillment of Jesus' prophecy, emphasizing themes of betrayal and foreknowledge.

#### **John 18:28**

***“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.”***

This verse transitions us from Peter's denial back to Jesus' trial. The Jewish leaders lead Jesus to Pilate's residence for judgment. Their reluctance to enter the judgment hall reflects their concern about ritual purity, as entering a Gentile dwelling would render them unclean according to Jewish law (see Leviticus 11). Ironically, while they are concerned about ceremonial defilement, they are simultaneously orchestrating an unjust trial against an innocent man. Their actions reveal hypocrisy and moral blindness.

#### **John 18:29**

***“Pilate then went out unto them, and said, What accusation bring ye against this man?”***

Pilate's question indicates his role as a Roman authority figure tasked with determining whether there is sufficient cause for legal action against Jesus. The fact that he comes out to meet them shows an attempt at diplomacy; he is aware that tensions are high between Roman authorities and Jewish leaders. This question also sets up a critical moment where accusations must be articulated clearly if any legal proceedings are to follow.

### **John 18:30**

***“They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.”***

The response from the Jewish leaders is evasive; instead of providing specific charges against Jesus, they imply that their actions should suffice as evidence of His guilt by labeling Him a “malefactor” (a wrongdoer or criminal). This statement reflects their unwillingness to engage in substantive dialogue about specific accusations while simultaneously attempting to shift responsibility onto Pilate for condemning Jesus. It reveals their manipulative tactics in seeking capital punishment without proper legal justification.

In summary, these verses illustrate key themes such as betrayal through Peter’s denials, hypocrisy among religious leaders regarding purity laws versus moral integrity, and political maneuvering within judicial processes. Each character’s actions contribute significantly to unfolding events leading up to Christ’s crucifixion.

### **Verse Commentary on John 18:31-35 (KJV)**

#### **John 18:31**

***“Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:”***

In this verse, we see the interaction between Pontius Pilate and the Jewish leaders who brought Jesus before him. Pilate’s response indicates his reluctance to get involved in what he perceives as a religious matter. He suggests that they should handle it according to their own laws. However, the Jewish leaders counter by stating that they do not have the authority to execute anyone under Roman law. This highlights the tension between Roman authority and Jewish religious law, as well as foreshadowing the eventual fate of Jesus.

#### **John 18:32**

***“That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.”***

This verse serves as a crucial link between prophecy and fulfillment. The reference here is likely to Jesus’ earlier predictions about His death (e.g., John 3:14; John 12:32-33). The method of execution—crucifixion—was significant because it was a Roman form of punishment rather than a Jewish one (which would typically involve stoning). This detail emphasizes that Jesus’ death was part of a divine plan and aligns with Old Testament prophecies regarding the Messiah.

#### **John 18:33**

***“Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?”***

Pilate’s inquiry about Jesus being “the King of the Jews” reflects both curiosity and skepticism. By asking this question, Pilate seeks to understand whether Jesus poses any political threat to Roman rule. The title “King of the Jews” carries significant implications; if true, it could suggest insurrection against Rome. Pilate’s approach indicates his role as an impartial judge trying to ascertain facts amidst conflicting claims from both sides.

### **John 18:34**

**“Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?”**

In this response, Jesus turns Pilate’s question back on him. He asks whether Pilate has come to this conclusion independently or if he is merely repeating what others have said. This rhetorical question serves multiple purposes: it challenges Pilate’s understanding of who Jesus is while also indicating that His identity cannot be reduced merely to political titles or accusations made by others. It invites deeper reflection on what it means for someone to claim kingship.

### **John 18:35**

**“Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?”**

Pilate’s retort reveals his disdain for Jewish affairs; he distances himself from their concerns by asserting that he is not a Jew. His statement underscores his position as a Roman governor who views these proceedings through a lens of political pragmatism rather than religious significance.

Furthermore, his question “what hast thou done?” implies that he seeks clarity on the charges against Jesus but also reflects his incredulity at why such an uproar has arisen over Him.

The verses collectively illustrate a critical moment in the trial of Jesus where legal authority intersects with prophetic destiny. They reveal themes such as misunderstanding identity, political power dynamics, and divine purpose—all central elements in the narrative leading up to Christ’s crucifixion.

### **Verse Commentary on John 18:36-40 (KJV)**

**John 18:36 - “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”**

In this verse, Jesus clarifies the nature of His kingdom. He explicitly states that His kingdom does not originate from worldly systems or political structures. The phrase “not of this world” indicates that His reign is spiritual rather than temporal. If His kingdom were earthly, it would necessitate a physical defense against those who sought to harm Him. The implication is that if He were a conventional king with an earthly realm, His followers would rise up in arms to protect Him from arrest and execution. However, Jesus emphasizes that His mission transcends earthly power struggles; it is rooted in a divine purpose.

The term “servants” refers to His disciples and followers who would naturally defend their leader if they believed He was establishing an earthly kingdom. The use of “but now” signifies a shift in understanding; while there may come a time when Christ’s authority will manifest in a more visible form (as seen in eschatological texts), at this moment, His kingdom operates on principles of love, grace, and sacrifice rather than violence.

**John 18:37 - “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”**

Here, Pilate directly questions Jesus about His kingship. Jesus’ response acknowledges Pilate’s assertion without affirming the conventional understanding of kingship associated with political power.

Instead, He redirects the conversation towards His purpose: to bear witness to the truth. This statement underscores the central theme of Jesus' ministry—revealing divine truth to humanity.

The phrase “every one that is of the truth heareth my voice” suggests that those who are genuinely seeking truth will recognize and respond to Jesus' teachings. It highlights an essential aspect of faith—the ability to discern spiritual truths amidst worldly distractions.

**John 18:38 - “Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.”**

Pilate's rhetorical question “What is truth?” reflects skepticism and perhaps cynicism regarding absolute truths in his political context. This moment illustrates a profound philosophical inquiry; however, Pilate does not wait for an answer but instead chooses to exit and address the Jewish leaders outside.

His declaration “I find in him no fault at all” indicates Pilate's recognition of Jesus' innocence concerning any charges brought against Him by the religious authorities. This acknowledgment adds weight to the injustice surrounding Jesus' trial and crucifixion.

**John 18:39 - “But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?”**

In this verse, Pilate references a Passover custom where one prisoner could be released as an act of goodwill towards the Jewish people. By presenting Jesus as “the King of the Jews,” Pilate attempts to appeal to their sense of justice and mercy by offering them their innocent leader instead of another criminal.

This moment foreshadows the crowd's reaction and sets up a critical choice between accepting Jesus or choosing Barabbas—a notorious criminal—highlighting themes of choice and moral responsibility within human actions.

**John 18:40 - “Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.”**

The crowd's response reveals their preference for Barabbas over Jesus despite Pilate's clear indication of Jesus' innocence. Their cry “Not this man” signifies rejection not only of Jesus as an individual but also as their Messiah—a poignant moment illustrating humanity's tendency toward sinfulness and rebellion against divine authority.

The description “Now Barabbas was a robber” serves as stark contrast; it emphasizes how society often favors those who embody worldly values over those who represent spiritual truths.

In summary, these verses encapsulate key theological themes such as Christ's spiritual kingship versus worldly expectations; truth versus skepticism; justice versus mob mentality; ultimately leading toward significant reflections on human choices regarding faith and morality.

## CHAPTER 19:

### Verse Commentary on John 19:1-5 (KJV)

#### **John 19:1 - “Then Pilate therefore took Jesus, and scourged him.”**

In this verse, we see Pilate taking a decisive action against Jesus. The term “scourged” refers to a brutal form of punishment that involved whipping the victim with a multi-stranded whip, often embedded with sharp objects designed to inflict severe pain and laceration. This act was not only a physical punishment but also served as a public humiliation. Despite Pilate’s earlier declaration of Jesus’ innocence (John 18:38), he resorts to this violent act in an attempt to appease the Jewish leaders and the crowd clamoring for Jesus’ execution. The scourging was intended to demonstrate Pilate’s authority while simultaneously attempting to satisfy the demands of the mob.

#### **John 19:2 - “And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,”**

This verse illustrates the mockery that Jesus endured at the hands of Roman soldiers. The “crown of thorns” symbolizes both royalty and suffering; it is an ironic twist as kings are typically adorned with crowns made of precious materials, whereas Jesus is crowned with something that causes pain. The purple robe further emphasizes this mockery; purple was associated with royalty due to its expensive dye. By dressing Jesus in this manner, the soldiers were ridiculing Him as “King of the Jews,” highlighting their disdain for both Him and His claim to kingship.

#### **John 19:3 - “And said, Hail, King of the Jews! And they smote him with their hands.”**

The soldiers’ proclamation, “Hail, King of the Jews!” is laden with sarcasm and derision. They are not acknowledging any true kingship but rather mocking Jesus’ identity and mission. The phrase reflects how they viewed Him as a mere object of scorn rather than someone deserving respect or reverence. Their actions—striking Him—further illustrate their cruelty and contempt. This treatment serves to fulfill prophecies regarding the suffering Messiah (Isaiah 53:3), who would be despised and rejected by men.

#### **John 19:4 - “Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.”**

Here we see Pilate presenting Jesus once more before the crowd after His scourging. By saying “Behold,” he draws attention to Jesus’ battered state as if trying to evoke sympathy from the crowd. Pilate’s insistence on finding “no fault” in Jesus underscores his internal conflict; he recognizes Jesus’ innocence yet feels pressured by public opinion to proceed with punishment. This statement serves as an indictment against those who demand crucifixion despite knowing He has committed no crime worthy of death.

**John 19:5 - “Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!”**

In this climactic moment, Jesus emerges before the crowd adorned in symbols of mockery—the crown of thorns and purple robe—representing both His suffering and humiliation. When Pilate says “Behold the man,” it can be interpreted as an appeal for empathy towards Jesus’ plight or perhaps an attempt at provoking pity from those demanding His death. This phrase encapsulates Pilate’s complex position; he presents Jesus not just as a criminal but also highlights His humanity amidst extreme injustice.

In summary, these verses collectively depict a profound moment filled with irony, mockery, suffering, and injustice surrounding Christ’s trial before crucifixion. They reveal deep theological implications about Christ’s identity as King while simultaneously fulfilling prophetic scripture concerning His passion.

### **Verse Commentary on John 19:6-11 (KJV)**

**Verse 6: “When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.”**

In this verse, we see a pivotal moment in the trial of Jesus. The chief priests and officers are filled with hostility towards Jesus and demand His crucifixion. Their cry of “Crucify him” reflects their determination to eliminate what they perceive as a threat to their authority and religious order. Pilate’s response is significant; he acknowledges his inability to find any fault in Jesus. This statement underscores the injustice of the proceedings against Jesus. Pilate’s suggestion that they should take Him and crucify Him indicates his reluctance to carry out the execution himself while simultaneously attempting to distance himself from the responsibility.

**Verse 7: “The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.”**

Here, the Jewish leaders invoke their own legal system to justify their demand for Jesus’ death. They claim that according to their law, Jesus deserves death for claiming to be the Son of God. This accusation is crucial as it highlights their understanding of blasphemy—an offense punishable by death under Jewish law (Leviticus 24:16). The insistence on this charge reveals their deep-seated belief that Jesus’ claims undermine both their religious authority and monotheistic beliefs.

**Verse 8: “When Pilate therefore heard that saying, he was the more afraid;”**

Pilate’s fear intensifies upon hearing the claim that Jesus made Himself the Son of God. This reaction suggests that Pilate may have been aware of something greater at play—perhaps an awareness of Jesus’ unique nature or divine mission. His fear could stem from a combination of political concerns about unrest among the Jewish populace and spiritual apprehension regarding the implications of condemning someone who claimed divine sonship.



**Verse 9: “And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.”**

Pilate returns to question Jesus directly about His origins. The inquiry “Whence art thou?” signifies Pilate’s desire for clarity regarding who Jesus is—whether He is indeed a king or merely a man accused by jealous leaders. However, Jesus’ silence in response can be interpreted as a profound statement about His mission; He does not need to defend Himself before earthly authorities because His identity transcends human understanding.

**Verse 10: “Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?”**

Pilate expresses frustration at Jesus’ silence by asserting his authority over Him. This statement reveals Pilate’s misunderstanding of true power; while he believes he has control over life and death through Roman law, he fails to recognize that ultimate authority belongs to God alone. The irony here is palpable; Pilate thinks he holds power over Jesus when in reality it is Christ who holds dominion over all creation.

**Verse 11: “Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”**

In this verse, Jesus clarifies that Pilate’s authority is derived from a higher source—God’s sovereign will. This acknowledgment serves as both a rebuke and an explanation; while Pilate may think he has absolute control over this situation, it is ultimately part of God’s plan for redemption through Christ’s sacrifice. Furthermore, when referring to “he that delivered me unto thee,” Jesus points out that Judas Iscariot or those who conspired against Him bear greater guilt due to their betrayal.

In summary, these verses encapsulate themes of injustice, authority versus true power, fulfillment of prophecy regarding Christ’s suffering and death, as well as an exploration into human culpability in light of divine sovereignty.

### **Verse Commentary on John 19:12-15 (KJV)**

#### **John 19:12**

**“And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.”**

In this verse, we see Pilate’s internal struggle as he seeks to release Jesus. Despite having declared Jesus innocent multiple times, the pressure from the Jewish leaders intensifies. The phrase “from thenceforth” indicates a turning point in Pilate’s decision-making process. The Jews leverage political threats against Pilate by claiming that releasing Jesus would be tantamount to disloyalty to Caesar. This accusation is significant because it plays on Pilate’s fear of losing his position and possibly facing repercussions from Rome. The term “Caesar’s friend” implies a close allegiance to Roman authority, which was crucial for Pilate’s political survival.

### **John 19:13**

**“When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.”**

Upon hearing the threats from the Jewish leaders, Pilate capitulates and brings Jesus out for judgment. Sitting down at the “judgment seat” signifies his role as a Roman governor making a legal decision. The location described as “the Pavement” or “Gabbatha” indicates a specific area where judicial proceedings were held. This setting emphasizes the gravity of the situation; it is here that Pilate must decide between justice and self-preservation.

### **John 19:14**

**“And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!”**

This verse provides context regarding timing—specifically that it was during Passover preparation—and highlights its significance in Jewish tradition. The mention of “about the sixth hour” suggests it was around noon. By presenting Jesus as their King, Pilate ironically underscores their rejection of Him; they are being offered their Messiah even as they prepare to condemn Him. This moment serves as both an indictment of their choice and an acknowledgment of Jesus’ true identity.

### **John 19:15**

**“But they cried out, Away with him, away with him! Crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.”**

The crowd’s vehement response reveals their collective desire for Jesus’ death. Their repeated cries of “Away with him!” reflect not only anger but also a rejection of His claim to kingship. When Pilate questions them about crucifying their King, it exposes their hypocrisy; they are willing to forsake their own beliefs for political expediency. The declaration “We have no king but Caesar” is particularly striking—it illustrates how far they have strayed from their faith and loyalty to God in favor of earthly power.

In summary, these verses depict a critical moment in which political pressure overrides justice and truth. They illustrate how fear can lead individuals to make choices contrary to their beliefs and values.

## **Verse Commentary on John 19:16-20 (KJV)**

### **John 19:16**

**“And he delivered him therefore unto them to be crucified. And they took Jesus, and led him away.”**

In this verse, we see the culmination of the trial of Jesus before Pontius Pilate. Despite Pilate’s repeated declarations of Jesus’ innocence, he ultimately succumbs to the pressure of the crowd and delivers Jesus to be crucified. The phrase “delivered him therefore unto them” indicates Pilate’s decision to hand over Jesus to the Jewish authorities, who had demanded His execution. This act reflects both Pilate’s political cowardice and his desire to appease the mob rather than uphold justice. The term “led

him away” signifies the beginning of Jesus’ journey towards crucifixion, a path marked by suffering and humiliation.

#### **John 19:17**

**“And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.”**

This verse describes Jesus carrying His own cross as He proceeds toward Golgotha, also known as “the place of a skull.” The act of bearing His cross symbolizes not only His physical suffering but also the spiritual burden He carries for humanity’s sins. The name “Golgotha” is significant; it evokes images of death and sacrifice, foreshadowing the ultimate purpose of His crucifixion. The imagery here emphasizes both the brutality of Roman execution methods and the profound love that drives Jesus to endure such pain for mankind.

#### **John 19:18**

**“Where they crucified him, and two other with him, on either side one, and Jesus in the midst.”**

This verse succinctly states that Jesus was crucified alongside two criminals—one on each side—fulfilling prophecies about the Messiah being numbered among transgressors (Isaiah 53:12). The placement of Jesus in the center highlights His significance even in death; He is portrayed as central to God’s redemptive plan despite being treated as a common criminal. This moment serves as a stark contrast between divine authority and human injustice.

#### **John 19:19**

**“And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.”**

Pilate’s inscription above Jesus’ head serves multiple purposes. It acts as an official declaration regarding the charge against Him—claiming Him to be “the King of the Jews.” This title is ironic; while intended as mockery by Pilate and Roman authorities, it inadvertently affirms Jesus’ true identity as King. The use of three languages—Hebrew, Greek, and Latin—indicates that this message was meant for all people present at that time, symbolizing that Christ’s kingship transcends cultural boundaries.

#### **John 19:20**

**“This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.”**

The geographical context provided in this verse underscores how public this event was; many Jews were able to read Pilate’s inscription due to its proximity to Jerusalem. The inclusion of multiple languages suggests an intention for widespread recognition of who Jesus claimed to be—even amidst His suffering. This detail reinforces that even in death, Christ’s message would reach beyond ethnic lines and resonate with diverse audiences.

In summary, these verses encapsulate key themes such as injustice, sacrifice, identity, and universality within Christ’s passion narrative. They highlight how human actions can unwittingly fulfill divine purposes while simultaneously revealing profound truths about Christ’s nature.

## **Verse Commentary on John 19:26-30 (KJV)**

### **John 19:26**

**“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.”**

In this verse, Jesus is depicted in a moment of profound compassion and care even amidst His suffering. He sees His mother Mary and the beloved disciple (traditionally understood to be John) standing nearby. The term “Woman” used by Jesus does not imply disrespect; rather, it reflects a formal address that signifies His recognition of her role as His mother while also indicating a shift in relationship due to His impending death. By saying “behold thy son,” He entrusts Mary into the care of John, establishing a new familial bond among believers. This act demonstrates Jesus’ concern for His mother’s well-being after His departure and highlights the importance of community and support within the Christian faith.

### **John 19:28**

**“After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.”**

This verse emphasizes Jesus’ awareness of the fulfillment of prophecy regarding His crucifixion. The phrase “all things were now accomplished” indicates that He has completed the work assigned to Him on earth. The mention of thirst serves both as a physical reality—reflecting the extreme dehydration experienced during crucifixion—and as a fulfillment of Psalm 69:21 (“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink”). This connection to Scripture underscores the theological significance of Jesus’ suffering and death as part of God’s redemptive plan.

### **John 19:29**

**“Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.”**

Here we see the soldiers responding to Jesus’ declaration of thirst by offering Him vinegar. The use of hyssop is noteworthy; it recalls its use in Exodus 12 during Passover when hyssop was used to apply blood on doorposts. This connection may symbolize purification or deliverance. The vinegar itself could be seen as an act of mockery or cruelty rather than genuine compassion. It fulfills another aspect of prophecy while illustrating the depths of humiliation endured by Jesus.

### **John 19:30**

**“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”**

In this climactic moment, Jesus proclaims “It is finished,” signifying that His mission on earth has been completed—the atonement for sin has been achieved through His sacrifice. This declaration encapsulates the essence of salvation history; it marks the end of sacrificial systems under Mosaic Law as He becomes the ultimate sacrifice for humanity’s sins. The phrase also conveys victory over sin and

death. Following this proclamation, He bows His head—a gesture indicating submission—and dies (“gave up the ghost”), emphasizing that His life was not taken from Him but willingly surrendered.

In summary, these verses collectively illustrate profound themes such as love, fulfillment of prophecy, sacrifice, and victory over sin through Christ’s actions during His crucifixion.

### **Verse Commentary on John 19:31-35 (KJV)**

#### **John 19:31**

***“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.”***

This verse highlights the urgency of the Jewish leaders to ensure that the bodies of those crucified did not remain on the crosses during the Sabbath, which was a significant religious observance. The term “preparation” refers to the day before the Sabbath when preparations were made for this holy day. The phrase “high day” indicates that this particular Sabbath coincided with a festival or feast, making it even more critical for them to adhere to their laws regarding burial practices. According to Jewish law (Deuteronomy 21:22-23), a body must not hang overnight; thus, they sought Pilate’s permission to expedite the removal of Jesus and the two criminals.

#### **John 19:32**

***“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.”***

In response to the request from Jewish leaders, Roman soldiers proceeded to break the legs of those crucified alongside Jesus. This act was intended to hasten death by preventing them from pushing themselves up to breathe. Crucifixion was designed for prolonged suffering; breaking their legs would lead to rapid asphyxiation. The soldiers’ actions reflect both their obedience to authority and their role in carrying out executions efficiently.

#### **John 19:33**

***“But when they came to Jesus, and saw that he was dead already, they brake not his legs:”***

Upon reaching Jesus, the soldiers found Him already dead. This is significant as it fulfills Old Testament prophecy regarding His bones remaining unbroken (Exodus 12:46; Psalm 34:20). The fact that Jesus died sooner than expected can be attributed to His severe scourging prior to crucifixion, which had already weakened Him significantly. This moment underscores His sacrificial death—He willingly laid down His life (John 10:18).

#### **John 19:34**

***“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”***

To confirm Jesus’ death, a soldier pierced His side with a spear. The immediate flow of blood and water has been subject to various interpretations; some suggest it indicates physical death due to cardiac rupture or pleural effusion. This act serves as further evidence of Jesus’ death while also symbolizing purification through His sacrifice—blood representing redemption and water symbolizing cleansing.

### **John 19:35**

***“And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.”***

This verse emphasizes eyewitness testimony regarding Jesus’ death. The author asserts credibility in his account by stating he witnessed these events firsthand. The purpose behind sharing this testimony is clear—to encourage belief in Jesus as the Messiah. It reinforces themes of truthfulness in Scripture while inviting readers into faith based on historical events.

In summary, these verses collectively illustrate not only the fulfillment of prophecy but also emphasize key theological points about Christ’s sacrificial death—His innocence despite condemnation, His physical suffering leading up to crucifixion, and ultimately His redemptive purpose through dying for humanity’s sins.

### **Verse Commentary on John 19:36-42 (KJV)**

#### **Contextual Background**

The passage of John 19:36-42 occurs during the crucifixion and burial of Jesus Christ. This section is crucial as it highlights the fulfillment of Old Testament prophecies, the significance of Jesus’ death, and the events surrounding His burial. The Gospel of John often emphasizes theological themes such as the divinity of Christ, the fulfillment of Scripture, and the importance of witness.

**Verse 36: “For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.”**

This verse references Exodus 12:46 and Psalm 34:20, which prophesy that none of the bones of the Passover lamb would be broken. In this context, Jesus is portrayed as the ultimate Passover Lamb whose sacrificial death fulfills these prophecies. The phrase “these things were done” indicates a divine orchestration in the events leading to Jesus’ crucifixion. The emphasis on fulfilling Scripture underscores John’s intention to present Jesus as the Messiah who completes God’s redemptive plan.

**Verse 37: “And again another scripture saith, They shall look on him whom they pierced.”**

This verse cites Zechariah 12:10, which speaks about mourning for one who has been pierced. This prophecy points to both a physical and spiritual recognition of Jesus as the Messiah by those who initially rejected Him. The act of piercing signifies not only His suffering but also serves as a moment for reflection on humanity’s role in His crucifixion. It invites readers to consider their own response to Christ’s sacrifice.

**Verses 38-39: “And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.”**

Joseph of Arimathaea is introduced here as a secret disciple who courageously steps forward to claim Jesus’ body after His death. His request to Pilate demonstrates both his respect for Jesus and his willingness to risk social ostracism or persecution from Jewish authorities. This act symbolizes a transition from fear to faith; Joseph’s actions reflect a profound commitment to honor Jesus even in death.

**Verse 40: “They took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.”**

The preparation for burial follows Jewish customs involving wrapping the body in linen with spices—a practice intended to honor and preserve dignity in death. This detail emphasizes not only respect for Jesus but also serves as an important cultural context that illustrates how He was treated post-mortem. The use of spices also foreshadows resurrection themes since they are typically associated with preserving life.

**Verse 41: “Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.”**

The mention of a garden introduces an element reminiscent of creation narratives found in Genesis. The new tomb signifies purity—having never been used before—and aligns with prophetic imagery surrounding resurrection (as seen later). This setting contrasts sharply with Golgotha’s grimness and suggests hope amidst despair.

**Verse 42: “There laid they Jesus therefore because of the Jews’ preparation day; for the sepulchre was nigh at hand.”**

This verse concludes with logistical details regarding why Jesus was laid in this particular tomb—due to proximity and timing related to Jewish customs surrounding Sabbath observance (preparation day). It highlights God’s providence in ensuring that everything occurred according to divine timing while reinforcing that even in death, God’s plan remains intact.

In summary, John 19:36-42 encapsulates significant theological themes including fulfillment of prophecy, acknowledgment by discipleship figures like Joseph, adherence to Jewish burial customs, symbolic settings like gardens representing new beginnings or hope, and divine orchestration throughout these events leading up to Christ’s resurrection.

## **CHAPTER 20:**

### **Verse Commentary on John 20:1-5 (KJV)**

#### **John 20:1 - The Discovery of the Empty Tomb**

**“1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”**

In this verse, we see Mary Magdalene as a central figure in the resurrection narrative. Her visit occurs “the first day of the week,” which is significant as it marks the beginning of a new era following Jesus’ crucifixion. The timing “early, when it was yet dark” indicates her urgency and devotion; she seeks to honor Jesus even after His death. The phrase “seeth the stone taken away” reveals her immediate shock and confusion, as the stone’s removal signifies something extraordinary has occurred.

### **John 20:2 - Mary's Report to the Disciples**

**“2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”**

Mary's reaction is one of distress; she assumes that Jesus' body has been stolen rather than considering His resurrection. Her use of “we” suggests that she may not have been alone in her visit to the tomb. The reference to “the other disciple, whom Jesus loved,” traditionally understood to be John himself, emphasizes a personal connection between Jesus and His disciples. This moment illustrates Mary's deep concern for Jesus' body and her lack of understanding regarding His resurrection.

### **John 20:3 - Peter and John's Immediate Response**

**“3 Peter therefore went forth, and that other disciple, and came to the sepulchre.”**

Upon hearing Mary's report, both Peter and John respond immediately. This action reflects their urgency to verify what Mary has claimed. Their decision to go together highlights a sense of camaraderie among Jesus' followers during this critical moment.

### **John 20:4 - The Race to the Tomb**

**“4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.”**

The competitive nature between Peter and John is evident here; John notes that he outran Peter but does so without naming himself directly. This detail adds a layer of humility while also showcasing their eagerness. John's speed may symbolize youthful vigor compared to Peter's older age. Their race underscores their emotional investment in discovering what has happened at the tomb.

### **John 20:5 - John's Observation at the Tomb**

**“5 And he stooping down and looking in, saw the linen clothes lying; yet went he not in.”**

Upon arriving at the tomb first, John demonstrates caution by stooping down but refrains from entering immediately. His action signifies respect for what had transpired within—possibly an acknowledgment of Jewish customs regarding burial sites or a moment of contemplation about what he might find inside. The mention of “linen clothes lying” indicates that something remarkable has occurred; if grave robbers had stolen Jesus' body, they would likely not have left behind such items undisturbed.

In summary, these verses set up a dramatic scene filled with emotion—confusion from Mary Magdalene's perspective as she discovers an empty tomb; urgency from Peter and John as they rush to investigate; and curiosity mixed with reverence as John peers into what remains inside.

### **Verse Commentary on John 20:6-10 (KJV)**

#### **John 20:6**

**“And then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.”**

In this verse, we see Simon Peter arriving at the tomb after John. The phrase “following him” indicates that Peter was eager to witness the empty tomb but did not arrive first. When he enters the sepulchre, he observes the linen clothes lying there. The use of “seeth” suggests a careful examination of what



remains in the tomb. The linen clothes are significant as they were used to wrap Jesus' body after His crucifixion, indicating that something extraordinary has occurred since they are undisturbed.

#### **John 20:7**

**“And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.”**

This verse highlights an important detail—the napkin that had been around Jesus' head was not only separate from the linen cloths but also folded neatly. This detail serves to emphasize that Jesus' resurrection was not a chaotic event; rather, it was orderly and deliberate. The fact that the napkin is “wrapped together” suggests intentionality and care, which contrasts sharply with what one would expect if grave robbers had taken the body.

#### **John 20:8**

**“Then went in also that other disciple, which came first to the sepulchre; and he saw, and believed.”**

Here we see John entering the tomb after Peter. His entrance signifies a moment of realization; upon seeing the evidence left behind—specifically, the arrangement of the grave clothes—he comes to believe in Jesus' resurrection. The phrase “he saw, and believed” indicates a profound moment of faith triggered by physical evidence rather than mere hearsay or expectation. John's belief marks a pivotal point in understanding Christ's resurrection.

#### **John 20:9**

**“For as yet they knew not the scripture, that he must rise again from the dead.”**

This verse provides insight into why John's belief is significant. Despite witnessing these events firsthand, neither disciple fully understood or remembered Scripture predicting Jesus' resurrection. This lack of understanding underscores human limitations in grasping divine truths even when faced with clear evidence. It also reflects on how prophetic Scriptures were fulfilled through Christ's actions.

#### **John 20:10**

**“Then the disciples went away again unto their own home.”**

After their encounter at the tomb, both disciples leave for their homes. This departure signifies a return to normalcy after an extraordinary event but also indicates their need for reflection on what they have witnessed. Their return home may suggest a period of contemplation regarding their faith and understanding of Jesus' mission.

In summary, these verses encapsulate a critical moment in Christian theology—the discovery of Christ's empty tomb by His closest followers and their initial reactions to this miraculous event. Each detail serves to build a narrative that emphasizes faith emerging from evidence while highlighting human limitations in understanding divine revelation.

#### **Verse Commentary on John 20:11-15 (KJV)**

##### **John 20:11**

**“But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.”**

In this verse, Mary Magdalene is depicted as standing outside the tomb, overwhelmed with grief. The

term “stood without” indicates her physical position outside the entrance of the sepulchre, while “weeping” emphasizes her emotional state. Her tears reflect not only sorrow for Jesus’ death but also confusion and despair over the missing body. The act of stooping down to look into the sepulchre signifies her desire to understand what has happened, showcasing her determination to seek answers despite her distress.

#### **John 20:12**

**“And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.”**

Upon looking into the tomb, Mary encounters two angels dressed in white. Their presence signifies a divine affirmation of Jesus’ resurrection. The positioning of one angel at the head and another at the feet may symbolize God’s presence surrounding Jesus even in death. This scene contrasts starkly with Mary’s grief; instead of finding a lifeless body, she is met with heavenly beings who hold significant meaning in biblical narratives.

#### **John 20:13**

**“And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.”**

The angels inquire about Mary’s sorrowful state by asking why she is weeping. This question serves to draw out her feelings and highlights her deep attachment to Jesus. Her response reveals that she believes someone has stolen His body; she expresses personal ownership by saying “my Lord,” indicating a close relationship with Jesus. This moment underscores her emotional turmoil and lack of understanding regarding His resurrection.

#### **John 20:14**

**“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.”**

After speaking with the angels, Mary turns around and sees Jesus standing there but does not recognize Him immediately. This lack of recognition can be attributed to several factors: her overwhelming grief may cloud her perception or perhaps there was something different about His resurrected form that made Him unrecognizable. This moment sets up a pivotal encounter between Mary and Jesus.

#### **John 20:15**

**“Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.”**

Jesus echoes the angels’ question by asking why she is weeping and whom she seeks. This repetition emphasizes Mary’s emotional state while also inviting her to articulate her feelings further. Her assumption that He is the gardener reflects both a misunderstanding of His identity and possibly an indication of how ordinary life continues amidst extraordinary events. Her plea for information about Jesus’ whereabouts demonstrates both desperation and devotion.

In summary, these verses illustrate a profound moment filled with emotion—Mary’s grief transforms into hope as she encounters both angels and ultimately Jesus Himself. The narrative emphasizes themes such as recognition in moments of despair and personal connection to Christ.

## Verse Commentary on John 20:16-20 (KJV)

### John 20:16

**“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”**

In this verse, Jesus addresses Mary Magdalene by name, which signifies a personal relationship and recognition. The use of her name indicates intimacy and care. Upon hearing Jesus call her, Mary turns to Him and responds with “Rabboni,” a term of deep respect and affection meaning “my teacher” or “my master.” This moment emphasizes the profound joy and surprise of recognizing the risen Christ.

### John 20:17

**“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”**

Here, Jesus instructs Mary not to touch Him because He has not yet ascended to the Father. This statement can be interpreted in several ways. It may suggest that His glorified state was still in transition or that He needed to fulfill certain divine purposes before being physically engaged with humanity again. Jesus then commissions Mary as the first messenger of His resurrection by telling her to inform His disciples about His ascension. The phrase “my Father” and “your Father” highlights the new relationship believers have with God through Christ.

### John 20:18

**“Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.”**

Mary obeys Jesus’ command by going to the disciples to share her experience of seeing the risen Lord. This act establishes her as an apostle to the apostles—a significant role considering societal norms at the time regarding women’s testimonies. Her declaration reinforces the reality of Christ’s resurrection as she shares both what she has witnessed and what He has commanded.

### John 20:19

**“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”**

This verse describes a pivotal moment when Jesus appears to His disciples despite locked doors due to their fear of persecution from Jewish authorities. The mention of “the first day of the week” underscores its significance as a new beginning—the day of resurrection. By greeting them with “Peace be unto you,” Jesus offers reassurance amidst their fear and confusion.

### John 20:20

**“And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.”**

In this verse, Jesus provides tangible proof of His resurrection by showing His wounds—His hands and side—to dispel any doubts about His identity. The physical evidence serves as confirmation for their

faith. The reaction of gladness among the disciples illustrates their relief and joy upon realizing that their Master is indeed alive.

The verses from John 20:16-20 encapsulate critical moments following Christ's resurrection—highlighting personal recognition between Mary Magdalene and Jesus, commissioning for evangelism, overcoming fear among His followers through peace offerings, and providing physical evidence for belief in His resurrection.

### **Verse Commentary on John 20:21-25 (KJV)**

#### **John 20:21**

**“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.”**

In this verse, Jesus reiterates His message of peace to the disciples. This is significant as it reflects the reassurance that He provides after His resurrection. The phrase “Peace be unto you” serves not only as a greeting but also as a calming statement in light of their fear and confusion following His crucifixion. The latter part of the verse emphasizes the continuity of Jesus' mission with that of the Father; just as God sent Jesus into the world, now Jesus commissions His disciples to continue that mission. This establishes a direct link between the divine authority of Jesus and the authority given to His followers.

#### **John 20:22**

**“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:”**

Here, Jesus performs a symbolic act by breathing on His disciples, which signifies the impartation of the Holy Spirit. This moment is crucial because it marks an early instance of spiritual empowerment for the apostles before Pentecost. The phrase “Receive ye the Holy Ghost” indicates that they are being equipped for their future ministry. It is important to note that this does not represent the full outpouring of the Holy Spirit that occurs at Pentecost (Acts 2), but rather an initial empowering for understanding and proclaiming His resurrection.

#### **John 20:23**

**“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”**

In this verse, Jesus grants His disciples authority concerning forgiveness and retention of sins. This passage has been interpreted in various ways within Christian theology; it suggests that through their ministry, they have a role in declaring forgiveness based on faith in Christ. The power to remit or retain sins underscores their responsibility in preaching repentance and salvation. It also highlights the seriousness with which they must approach their mission since it involves eternal consequences for those who respond to or reject their message.

#### **John 20:24**

**“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.”**

This verse introduces Thomas into the narrative as one who was absent during Jesus' first appearance to the other disciples. The mention of his name and title “Didymus,” meaning twin, emphasizes his identity among the apostles. Thomas's absence is significant because it sets up a contrast between those

who witnessed Christ's resurrection firsthand and those who did not. This absence also foreshadows his later doubt regarding Christ's resurrection.

### **John 20:25**

**“The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”**

In this verse, we see Thomas's skepticism articulated clearly. The other disciples share their experience with him about seeing Jesus alive after His death; however, Thomas expresses doubt unless he can physically verify Christ's wounds himself. This reaction illustrates a common human response to extraordinary claims—doubt without empirical evidence—and sets up an important theological discussion about faith versus sight.

The narrative surrounding these verses highlights themes such as peace amidst turmoil (v.21), empowerment through divine presence (v.22), responsibility in spiritual matters (v.23), absence leading to doubt (v.24), and skepticism requiring tangible proof (v.25). Together these verses contribute significantly to understanding both Christ's post-resurrection ministry and human responses to divine revelation.

### **Verse Commentary on John 20:26-31 (KJV)**

#### **John 20:26**

**“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.”**

In this verse, we see a significant moment occurring one week after the initial resurrection appearance of Jesus. The phrase “after eight days” indicates that it is now the following Sunday since the previous appearance was on the first day of the week. The disciples are gathered together again, this time with Thomas present. The mention of “the doors being shut” emphasizes the miraculous nature of Jesus' appearance; He enters despite the locked doors, demonstrating His resurrected body's new properties. His greeting, “Peace be unto you,” serves to calm any fears or anxieties among His followers.

#### **John 20:27**

**“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”**

Here, Jesus directly addresses Thomas, who had expressed doubt about His resurrection. By inviting Thomas to physically touch Him—specifically His wounds—Jesus provides tangible evidence of His resurrection. This act serves as a powerful affirmation of faith for Thomas and illustrates that belief can coexist with doubt. The command “be not faithless, but believing” highlights the importance of faith in recognizing Jesus as Lord.

#### **John 20:28**

**“And Thomas answered and said unto him, My Lord and my God.”**

Thomas's declaration is one of the most profound confessions in the New Testament. In acknowledging Jesus as both “Lord” and “God,” he recognizes Christ's divine nature and authority. This moment signifies a turning point for Thomas from skepticism to belief; it encapsulates the essence of Christian faith—the acknowledgment of Jesus' divinity.

### **John 20:29**

**“Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”**

Jesus acknowledges Thomas’s belief based on physical evidence but contrasts it with those who believe without seeing Him firsthand. This statement underscores a key theme in Christianity—the blessedness of faith that does not rely on visual proof. It encourages future believers who will come to faith through testimony rather than direct experience.

### **John 20:30**

**“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:”**

This verse serves as a transition to a broader reflection on Jesus’ ministry. It indicates that while John has recorded specific events (including this encounter with Thomas), there were numerous other miracles (“signs”) performed by Jesus that were witnessed by His disciples but not documented in this Gospel account. This suggests an abundance of evidence supporting Jesus’ identity as the Messiah.

### **John 20:31**

**“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”**

The concluding verse succinctly states John’s purpose for writing this Gospel—to inspire belief in Jesus as the Messiah (the Christ) and affirm His divine sonship (“the Son of God”). Furthermore, it emphasizes that through such belief comes eternal life (“life through his name”). This encapsulates the core message of Christianity—that faith in Christ leads to salvation.

In summary, John 20:26-31 presents a pivotal moment where doubt transforms into faith through personal encounter with Christ. It highlights themes such as belief versus skepticism, divine authority recognized by confession, and the purpose behind documenting these events for future generations.

## **CHAPTER 21:**

### **Verse Commentary on John 21:1-5 (KJV)**

**Verse 1: “After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.”**

This verse serves as an introduction to a significant post-resurrection appearance of Jesus. The phrase “after these things” indicates that this event follows the previous encounters with the resurrected Christ, emphasizing continuity in His ministry. The “sea of Tiberias,” also known as the Sea of Galilee, is a familiar setting for the disciples, many of whom were fishermen before following Jesus. The term “showed himself” suggests a physical manifestation, reinforcing the reality of His resurrection.

**Verse 2: “There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.”**

This verse lists seven disciples present during this encounter. Simon Peter is mentioned first, highlighting his leadership role among the apostles. Thomas, referred to as Didymus (meaning twin), is included here after his earlier doubts about Jesus’ resurrection. Nathanael’s mention connects to his

earlier recognition of Jesus as the Messiah (John 1:49). The “sons of Zebedee,” traditionally identified as James and John, are also present. The inclusion of “two other” unnamed disciples may symbolize that many followers are part of Christ’s mission, even if not all are recognized by name.

**Verse 3: “Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.”**

Peter’s decision to go fishing reflects uncertainty about their future after Jesus’ resurrection. Some interpret this as a return to former ways or a lack of direction in their new mission. The immediate response from the others shows camaraderie among the disciples; they choose to join Peter in this endeavor. However, their failure to catch any fish symbolizes spiritual emptiness or futility without Christ’s guidance.

**Verse 4: “But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.”**

The arrival of morning signifies hope and new beginnings. Jesus standing on the shore represents His constant presence in their lives even when they do not recognize Him. Their inability to identify Him may reflect their emotional state—confusion or despair after His crucifixion—and highlights how sometimes believers may overlook Christ’s presence in their lives.

**Verse 5: “Then Jesus saith unto them, Children, have ye any meat? They answered him, No.”**

Jesus addresses them as “Children,” which conveys affection and care despite their current situation. His question about whether they have any food underscores both their physical need and spiritual hunger. Their response—“No”—indicates not only their lack of success in fishing but also serves as an acknowledgment of their need for help from someone greater than themselves.

In summary, these verses illustrate themes such as uncertainty among believers after Christ’s resurrection, community among disciples during times of doubt or transition, and Christ’s persistent presence and care for His followers even when they fail to recognize Him.

### **Verse Commentary on John 21:6-10 (KJV)**

#### **John 21:6**

**“And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.”**

In this verse, Jesus instructs the disciples to cast their net on the right side of the boat. This directive is significant as it demonstrates Jesus’ authority and knowledge over nature. The disciples had been fishing all night without success, highlighting their frustration and weariness. However, upon following Jesus’ command, they experience an overwhelming catch of fish. The phrase “not able to draw it for the multitude of fishes” emphasizes both the miraculous nature of this event and serves as a metaphor for spiritual abundance that comes from obedience to Christ.

**John 21:7**

**“Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him (for he was naked), and did cast himself into the sea.”**

This verse introduces a moment of recognition where John, referred to as “that disciple whom Jesus loved,” identifies Jesus standing on the shore. His immediate acknowledgment signifies a deep relational understanding between John and Jesus. Peter’s reaction—putting on his coat and jumping into the sea—demonstrates his impulsive love for Christ and eagerness to be in His presence. The mention of Peter being “naked” suggests he was likely working in a manner typical for fishermen at that time, which adds a layer of urgency to his actions as he prepares himself before approaching Jesus.

**John 21:8**

**“And the other disciples came in a little ship; for they were not far from land, but as it were two hundred cubits, dragging the net with fishes.”**

Here we see a contrast between Peter’s fervent action and that of the other disciples who approach more cautiously in their boat. The distance mentioned—about two hundred cubits (approximately 300 feet)—indicates they were close enough to recognize Jesus but still needed to navigate back safely while managing their heavy catch. This illustrates teamwork among the disciples as they work together to bring in their miraculous haul.

**John 21:9**

**“As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.”**

Upon reaching shore, they find that Jesus has already prepared breakfast for them with fish and bread. This detail reveals Jesus’ care for His disciples’ physical needs after their exhausting night of fishing. It also symbolizes sustenance beyond mere physical food; it represents spiritual nourishment that comes from fellowship with Him.

**John 21:10**

**“Jesus saith unto them, Bring of the fish which ye have now caught.”**

In this final verse of our passage, Jesus commands them to bring some of their catch to Him. This request serves multiple purposes: it acknowledges their hard work while reinforcing His role as provider. It also invites them into participation with Him in sharing what they have received through His guidance—a foreshadowing of their future ministry where they will be called to share abundantly what Christ has given them.

Overall, these verses encapsulate themes such as obedience leading to blessing, recognition of Christ’s presence in daily life activities, communal effort among believers, provision by God for both physical and spiritual needs, and active participation in God’s work.



## **Verse Commentary on John 21:11-15 (KJV)**

### **John 21:11**

**“Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.”**

In this verse, Simon Peter takes decisive action by going up and drawing the net to land. The mention of “great fishes” emphasizes the miraculous nature of this catch. The specific number, “an hundred and fifty and three,” is notable; it suggests a deliberate count that underscores the abundance of their catch. This detail may also imply a sense of order in God’s provision. The phrase “yet was not the net broken” indicates that despite the large quantity of fish, God’s power ensured that nothing was lost or damaged. This serves as a metaphor for the ministry that Peter and the other disciples would undertake—bringing souls into the fold without losing any.

### **John 21:12**

**“Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.”**

Here, Jesus invites His disciples to share a meal with Him. The phrase “Come and dine” reflects both hospitality and fellowship, emphasizing Jesus’ desire for communion with His followers after His resurrection. The disciples’ hesitation to ask who He was indicates their recognition of Him despite their initial uncertainty; they understood that it was indeed the Lord who stood before them. This moment signifies a restoration of relationship between Jesus and His disciples after His crucifixion.

### **John 21:13**

**“Jesus then cometh, and taketh bread, and giveth them, and fish likewise.”**

This verse illustrates Jesus’ active role in serving His disciples. By taking bread and giving it to them along with fish, He reinforces themes of sustenance and provision. This act mirrors earlier instances in Scripture where Jesus provided food (e.g., feeding the 5,000), highlighting His role as both provider and sustainer in spiritual matters as well as physical needs.

### **John 21:14**

**“This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.”**

The mention of this being “the third time” emphasizes its significance within John’s narrative. It serves to confirm Jesus’ resurrection appearances as real events witnessed by multiple individuals. Each appearance builds upon their understanding of who He is post-resurrection while reinforcing their mission ahead.

### **John 21:15**

**“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.”**

In this pivotal moment between Jesus and Peter, Jesus asks Peter if he loves Him more than “these.” The term “these” could refer to either the other disciples or perhaps even to their fishing livelihood—

indicating a call to prioritize love for Christ above all else. Peter's affirmative response demonstrates his loyalty but also hints at his previous denial during Christ's trial (John 18). By commanding Peter to "Feed my lambs," Jesus entrusts him with pastoral responsibilities over His followers—a foreshadowing of Peter's future role in leading the early Church.

### **Verse Commentary on John 21:16-20 (KJV)**

#### **John 21:16**

**“And he saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.”**

In this verse, Jesus addresses Peter directly for the second time, emphasizing his personal relationship with him by using his full name “Simon, son of Jonas.” The repetition of the question “lovest thou me?” indicates the importance of Peter's love and commitment to Jesus. The use of “lovest” (Greek: “agapao”) suggests a deep, unconditional love. Peter responds affirmatively but uses a different word for love (“phileo”), which denotes a brotherly affection. This difference in terminology highlights Peter's humility and perhaps his awareness of his previous denial of Christ. Jesus' command to “Feed my sheep” signifies Peter's role as a shepherd in caring for the followers of Christ.

#### **John 21:17**

**“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”**

Here we see Jesus asking Peter a third time if he loves Him. This repetition serves to mirror Peter's three denials before the crucifixion and provides an opportunity for restoration. Peter's grief indicates that he understands the significance of this questioning and feels remorseful about his past actions. His response acknowledges Jesus' omniscience—“thou knowest all things”—and reaffirms his love for Christ despite his earlier failures. Once again, Jesus commands him to “Feed my sheep,” reinforcing Peter's responsibility to care for and guide other believers.

#### **John 21:18**

**“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not.”**

In this verse, Jesus prophesies about Peter's future. The phrase “Verily, verily” emphasizes the truthfulness and seriousness of what follows. The contrast between being young and old symbolizes maturity and change over time. When young, Peter had freedom in his movements; however, as he ages—likely referring to martyrdom—he will face constraints imposed by others (“another shall gird thee”). This foreshadows how Peter would ultimately die for his faith.

### **John 21:19**

**“This spake he signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.”**

This verse clarifies that Jesus’ words were prophetic regarding how Peter would glorify God through his eventual martyrdom. It underscores that even in death there is glory to be found in serving God faithfully. The command “Follow me” is both an invitation to discipleship and a call to embrace the path laid out before him—even one that leads to suffering.

### **John 21:20**

**“Then Peter turning about seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee?”**

Peter’s attention shifts from Jesus back to John (the disciple whom Jesus loved). This moment illustrates human curiosity about others’ paths compared to one’s own calling from God. John’s close relationship with Jesus is highlighted here as it recalls their intimacy during the Last Supper when John leaned against Him.

In summary:

- **Verses 16-17:** Emphasize restoration through repeated questioning about love.
- **Verse 18:** Prophetic insight into Peter’s future martyrdom.
- **Verse 19:** Affirms discipleship through following Christ.
- **Verse 20:** Highlights human tendency toward comparison among disciples.

The overall theme centers around love for Christ leading to service within His flock while acknowledging personal struggles and future sacrifices.

## **Verse Commentary on John 21:21-25 (KJV)**

**John 21:21 - “Peter seeing him saith to Jesus, Lord, and what shall this man do?”**

In this verse, Peter’s inquiry about the fate of another disciple, often understood to be John, reflects a common human tendency to compare oneself with others. Peter had just received a personal commission from Jesus regarding his own future and responsibilities. However, his immediate concern shifts to John, indicating a lack of focus on his own calling. This moment highlights the importance of individual discipleship; each follower of Christ has a unique path and purpose. Peter’s question also suggests an underlying curiosity or perhaps even jealousy about John’s role in the ministry.

**John 21:22 - “Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.”**

Jesus’ response is direct and pointed. He emphasizes that Peter should not concern himself with John’s destiny but rather focus on his own journey as a disciple. The phrase “If I will that he tarry till I come” implies that Jesus has authority over each disciple’s life and mission. This statement serves as a reminder that God’s plans for individuals may differ significantly and are not for others to judge or

speculate upon. The command “follow thou me” reinforces the call to discipleship—Peter is urged to prioritize his relationship with Christ above all else.

**John 21:23 - “Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?”**

This verse addresses the misunderstanding among early Christians regarding Jesus’ words about John. The rumor that John would not die likely stemmed from misinterpretation of Jesus’ statement. It illustrates how easily messages can be distorted when taken out of context or without proper understanding. The clarification provided in this verse underscores the importance of accurate communication within the church community and warns against speculation regarding divine intentions.

**John 21:24 - “This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”**

Here, the author identifies himself as “the disciple” who bears witness to these events—traditionally understood to be John himself. This assertion serves both as an affirmation of authenticity regarding the Gospel account and as a declaration of personal experience with Jesus Christ. By stating “we know,” it implies a collective acknowledgment among early believers about the truthfulness of John’s testimony. This verse emphasizes the significance of eyewitness accounts in establishing credibility within Christian teachings.

**John 21:25 - “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”**

The final verse concludes with a profound acknowledgment of the limitations inherent in any single narrative about Jesus’ life and ministry. John suggests an abundance of miraculous acts and teachings by Christ that remain unrecorded due to their sheer volume. This statement reflects both humility in recognizing human limitations in documenting divine actions and an invitation for readers to appreciate the depth and breadth of Jesus’ impact beyond what is captured in scripture. It also emphasizes faith—the belief in things unseen or unrecorded—and invites further exploration into understanding Christ’s nature.

In summary, these verses encapsulate themes such as individual responsibility in discipleship (v. 21-22), misunderstandings within community (v. 23), authenticity through personal testimony (v. 24), and recognition of divine mystery beyond written records (v. 25).

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.

