



Annotated Scripture Series



The Sacred Gospel of
Saint John



Christ the King Books

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and doves, and the changers of money sitting.

2:15 And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen: and the money of the changers he poured out, and the tables he overthrew.



https://upload.wikimedia.org/wikipedia/commons/1/18/Valentin_de_Boulogne_-_Christ_Driving_the_Money_Changers_out_of_the_Temple_-_WGA24237.jpg Valentin de Boulogne / Public domain

2:16 And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic.

2:17 And his disciples remembered, that it was written: The zeal of thy house hath eaten me up.

2:18 The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?

2:19 Jesus answered and said to them: Destroy this temple; and in three days I will raise it up.

2:20 The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days?

2:21 But he spoke of the temple of his body.

them animals for sacrifice but had to buy them in Jerusalem. The Scribes and Pharisees, seeing the convenience to make money, ordered the animals to be sold in the Temple, instead of outside at a market. The foreign Jew had to exchange their coins into the local currency – thus a need for changers of money.

Jesus in His perfect anger for the profanation of His Father's Holy Temple, drives out the money changers with a perfect wrath. By this is shown Christ's divinity, and His participation in the Divine work of punishment.

The Jews were, of course, upset that Our Lord interfered and chastised them. They wanted to know by what power or authority He did these things.

Here Our Lord answers them: by MY POWER as God, and prophesizes His own Passion, Death, and Resurrection – which the men know nothing of, but they soon will.

- 2:22 When therefore he was risen again from the dead, his disciples remembered that he had said this: and they believed the scripture and the word that Jesus had said.
- 2:23 Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs which he did.
- 2:24 But Jesus did not trust himself unto them: for that he knew all men,
- 2:25 And because he needed not that any should give testimony of man: for he knew what was in man.

"Did not trust Himself unto them..." meaning, Christ did not trust his identity to them, revealing to the crowds Who He was, for he knew "what was in man". He kept the truth of Who He was to those Who believed in Him through a stronger faith, not just faith in His miracles.

St. John's Gospel, Chapter 3

Christ's discourse with Nicodemus; St. John's testimony.

- 3:1 And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
- 3:2 This man came to Jesus by night and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.
- 3:3 Jesus answered and said to him: Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God.
- 3:4 Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?
- 3:5 Jesus answered: Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.
- 3:6 That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.
- 3:7 Wonder not that I said to thee: You must be born again.
- 3:8 The Spirit breatheth where he will and thou hearest his voice: but thou knowest not whence he cometh and whither he goeth. So is every one that is born of the Spirit.
- 3:9 Nicodemus answered and said to him: How can these things be done?
- 3:10 Jesus answered and said to him: Art thou a master in Israel, and knowest not these things?

Nicodemus, fearing the Pharisees, came secretly during the night since most of the Pharisees were against Christ.

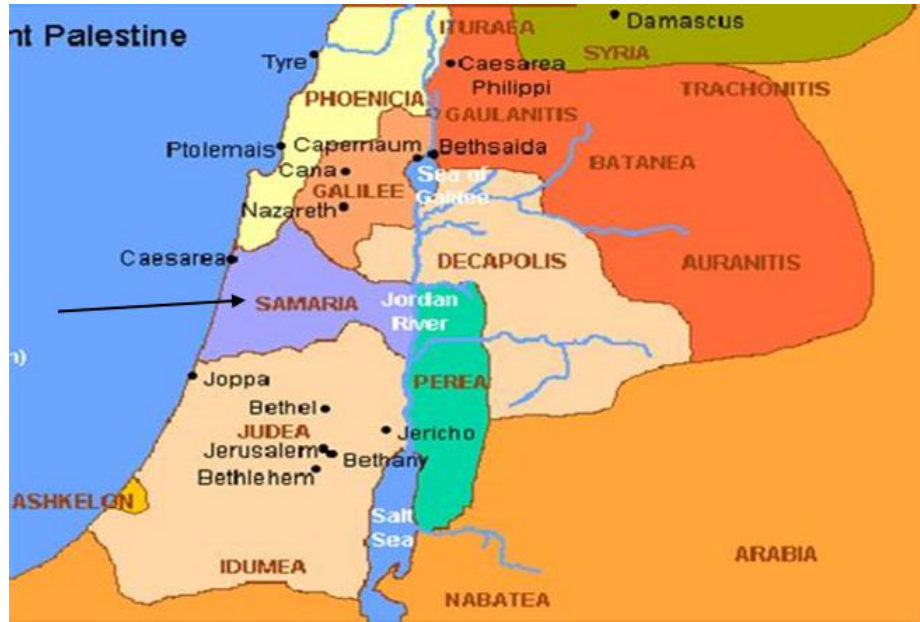
Nicodemus is not just playing word games and trickery, like the other Pharisees. He really wants to know the meaning here. That is why Our Lord answers.

By these words Our Lord declares the necessity of Baptism; and by the word *water* He teaches us the matter of the Sacrament, accompanying the words found in Matthew 28:19.

God chooses those to whom He will give His graces and gifts, not the other way around.

Remember, Nicodemus is a Pharisee, who were reputed to be masters of the Sacred Scriptures (those Scriptures that existed at that point, at least).

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necessary, as the Samaritans were looked down upon as half Jew / heretics. This was indeed true, as long before, the twelve tribes of Israel were divided into the two kingdoms of "Israel" and "Juda" after the death of King Solomon. Samaria, which was part of the kingdom of Israel, was conquered by Assyria. It was then repopulated with various pagan tribes. The Samaritan religion became partly Judaism and partly pagan. Samaria remained as an enemy of the Jews for hundreds of years.

- 4:5 He cometh therefore to a city of Samaria, which is called
Sichar, near the land which Jacob gave to his son Joseph.
- 4:6 Now Jacob's well was there. Jesus therefore, being wearied
with his journey, sat thus on the well. It was about the sixth
hour.
- 4:7 There cometh a woman of Samaria, to draw water. Jesus saith
to her: Give me to drink.
- 4:8 For his disciples were gone into the city to buy meats.

The following interchange with Our Lord is not only very interesting, it is very moving. You can see His Loving Heart trying to save this half-pagan woman. Also keep in mind: she is not a Jew. Even with most of the Jews, Our Lord speaks in parables, and to some, not at all! But watch now how He speaks so clearly and directly to this woman of a "despised" nation. What would the Pharisees think if they saw him doing so!?

The Jews were allowed to buy certain things from the Samaritans in the case of necessity, and the disciples had gone to do so. Our Lord took this opportunity to speak to the woman, brought by Divine Providence.

4:9 Then that Samaritan woman saith to him: How dost thou, being a Jew; ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.



https://upload.wikimedia.org/wikipedia/commons/5/51/Carl_Heinrich_Bloch_-_Woman_at_the_Well.jpg Carl Heinrich Bloch / Public domain

Origen says the Samaritans “denied a future life, and the immortality of the soul” (Catena Aurea on John 8:48). Their worship and observance of the Law was also defective because they worshipped and sacrificed not in the Temple but on Mount Gerizim, which was not allowed. They also set up their own priesthood. The Jews and Samaritans, therefore, mutually despised each other and were often hostile. The Jews also believed that they could be contaminated in dealing with the unclean Samaritans and so avoided them. (See 4 Kings 17:24-41 for the origin of the Samaritans.)

4:10 Jesus answered and said to her: If thou didst know the gift of God and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.

4:11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep. From whence then hast thou living water?

4:12 Art thou greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his cattle?

4:13 Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him shall not thirst for ever.

4:14 But the water that I will give him shall become in him a fountain of water, springing up into life everlasting.

Our Lord is speaking to the woman about living water (sanctifying grace) which will make it so she no longer thirsts

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8:5 Now Moses in the law commanded us to stone such a one. But what sayest thou?

8:6 And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

8:7 When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her.

8:8 And again stooping down, he wrote on the ground.

8:9 But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

8:10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

8:11 Who said: No man, Lord. And Jesus said: Neither will I condemn thee. **Go, and now sin no more.**

and looking for a way to trap Jesus in His speech. Then the common people would see His errors. What was their trap?

St. Augustine: "For they said among themselves, If He (Jesus) decides to let her go, He will not do justice; for the law cannot command what is unjust...But to maintain His meekness, which has made Him already so acceptable to the people, He (Jesus) must decide to let her go." And then it will appear that He is speaking against the Law!

We are not told what Christ wrote in the ground, but we see His humility in stooping down to do so. The Saints have posited various interpretations: As Alcuin wrote, "The ground denotes the human heart, which yields the fruit either of good or of bad actions: the finger jointed and flexible, [signifies] discretion. He instructs us then, when we see any faults in our neighbors, not immediately and rashly to condemn them, but after searching our own hearts to begin with, to examine them attentively with the finger of discretion." (Catena Aurea) and the Venerable Bede: "His writing with His finger on the ground perhaps showed, that **it was He who had written the law on stone.**" (Catena Aurea)

They themselves knew they were guilty of many sins and had to leave for shame.

He forgives this grievous sin because He sees her sorrow. As St Augustine writes: "...What is this, O Lord? Do You therefore favor sins? Not so, evidently. Mark what follows: Go, henceforth sin no more. Therefore, the Lord did also condemn, but condemned sins, not man. For if He were a patron of sin, He would say, Neither will I condemn you; go, live as you will: be secure in my deliverance; how much soever you will sin, I will deliver you from all punishment even of hell, and from the tormentors of the infernal world. **He said not this.**"

- 8:12 Again therefore, Jesus spoke to: them, saying: I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life.
- 8:13 The Pharisees therefore said to him: Thou givest testimony of thyself. Thy testimony is not true.
- 8:14 Jesus answered and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go.
- 8:15 You judge according to the flesh: I judge not any man.
- 8:16 And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me.
- 8:17 And in your law it is written that the testimony of two men is true.
- 8:18 I am one that give testimony of myself: and the Father that sent me giveth testimony of me.
- 8:19 They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father. If you did know me, perhaps you would know my Father also.
- 8:20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.
- 8:21 Again therefore Jesus said to them: I go: and you shall seek me. And you shall die in your sin. Whither I go, you cannot come.
- 8:22 The Jews therefore said: Will he kill himself, because he said: Whither I go you cannot come?
- 8:23 And he said to them: You are from beneath: I am from above. You are of this world: I am not of this world.
- 8:24 Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.
- 8:25 They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you.
- 8:26 Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world.
- 8:27 And they understood not that he called God his Father.
- 8:28 Jesus therefore said to them: When you shall have lifted up, the Son of man, then shall you know that I am he and that I do nothing of myself. But as the Father hath taught me, these things I speak.
- 8:29 And he that sent me is with me: and he hath not left me

Since they "judge according to the flesh," they are thinking of *father* in a carnal sense: thinking St. Joseph is His father.

Jesus says they shall seek Him, *not* because they want to learn from Him, but because they want to destroy him.

Our Lord is the *beginning*, (here in Latin, the *principium*, and in Greek the *archê*) that is to say He is the principle of all things, the *architect*, or *arch-builder* of everything; the Alpha. Reminiscent of the two phrases "In the beginning..." of Genesis and St John's Gospel.

"When you shall have lifted up..." foreshadowing His manner of death on the cross.

alone. For I do always the things that please him.

8:30 When he spoke these things, many believed in him.

8:31 Then Jesus said to those Jews who believed him: If you continue in my word, you shall be my disciples indeed.

8:32 And you shall know the truth: and the truth shall make you free.

8:33 They answered him: We are the seed of Abraham: and we have never been slaves to any man. How sayest thou: You shall be free?

8:34 Jesus answered them: Amen, amen, I say unto you that whosoever committeth sin is the servant of sin.

8:35 Now the servant abideth not in the house for ever: but the son abideth for ever.

8:36 If therefore the son shall make you free, you shall be free indeed.

8:37 I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

8:38 I speak that which I have seen with my Father: and you do the things that you have seen with your father.

8:39 They answered and said to him: Abraham is our father. Jesus saith them: If you be the children of Abraham, do the works of Abraham.

8:40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not.

8:41 You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God.

8:42 Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded and came. For I came not of myself: but he sent me.

8:43 Why do you not know my speech? Because you cannot hear my word.

8:44 You are of your father the devil: and the desires of your father you will do. He was a murderer from the beginning: and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

8:45 But if I say the truth, you believe me not.

8:46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me:

The Jews for the most part thought that because they were Jews, that is, children of Abraham, they are somehow automatically saved and holy. Our Lord shows them in the verses below how far they are on the *inside* from being righteous.

And as St Paul teaches us, "the wages of sin is death." (Romans 6:23)

"Of your father", that is, the father of lies; the father of this world; Satan. .

The works of Abraham, that is, he had faith in Christ "afar off." (Hebrews Chapter 11)

These verses 42 and 43 show the reason Our Lord speaks in parables – because those who have not led good lives and who are not seeking truth, do not deserve to be spoken clearly to.

Good men recognize good things, and are not blocked by sin and vice.

St. Augustine and Origen: The devil was a murderer from the beginning not because he slew people physically, but worse: because by original sin and actual sin he slays people.

None of you can claim that I have sinned. Only God Himself (and the Blessed Virgin, by the great gift of God) could say such a thing.

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