

Supplemental Notes:

The Gospel of John

*compiled by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Session Listing

John Introduction and John 1:1-14

Introduction. Hermeneutical Caveats. Structure of the Gospels and the Uniqueness of John's. The Pre-existent One. More than Metaphors: *Logos*, *Light*, and the *Metacosm*. Dimensionless Constants.

John 1:15-51

John the Baptist. The date of Jesus' birth. (Parenthetical notes on the identity of the Two Witnesses of Rev 11.) The first converts.

John 2

The first miracle. The wedding at Cana. The water of purification (from the Ashes of the Red Heifer). The first Passover. Cleansing of the Temple.

John 3

The meeting with Nicodemus at night. "Born Again"? The Serpent lifted in the wilderness. The last testimony of John the Baptist.

John 4 - 5

The Woman at the Well in Samaria. The healing of the nobleman's son. John 5 is a key chapter with some of the strongest arguments for the deity of Jesus Christ.

John 6

The feeding of the 5,000. The Bread of Life. Jesus walks on water.

John 7

Jesus at the Feast of Tabernacles. Rivers of Living Water. Pharisees' Unbelief.

John 8

The woman caught in adultery. Jesus the Light of the World. A heated "exchange" with the Pharisees.

Session Listing

John 9

Jesus heals the man born blind. A look at “Spiritual Blindness.” Why Do Christians Have Trials?

John 10

Jesus the Good Shepherd. Eternal Security. Jesus rejected by the Jews.

John 11

The death and raising of Lazarus. The plot against Jesus by the chief priests and Pharisees.

John 12

Jesus anointed at Bethany. The triumphal entry into Jerusalem. The Son of Man “must be lifted up.”

John 13

Jesus washes His disciples’ feet. He foretells His betrayal. A New Commandment.

John 14

Jesus is the Way, the Truth, and the Light. The promise of the Holy Spirit.

John 15 - 16

Jesus is the True Vine. Our relationship with Him, with one another, and with the World. The work of the Holy Spirit. The worry of the disciples. Jesus says, “I have overcome the world.”

Session Listing

John 17

The longest recorded prayer of our Lord. Jesus’ prayer for Himself; prayer for His disciples. Jesus’ prayer for all believers, and for unity and union.

John 18

The betrayal and arrest of Jesus. The Garden. Jesus brought before Annas, Caiaphas, and Pilate.

John 19

Jesus sentenced to die. The crucifixion. Jesus’ side pierced. The burial of Jesus.

John 20

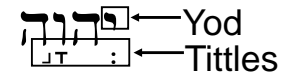
The Resurrection of Jesus Christ. Jesus appears to Mary Magdalene and his disciples.

John 21

The last miracle in John’s Gospel. Peter’s restoration. “Feed my sheep.” The commission and the cross.

The Gospel of John

Session 1: John 1:1-14



Our Agenda: Session 1

- Introduction: Hermeneutical caveats
- Why did John write this “Gospel”?
 - Structure of the Gospels
 - Its uniqueness among the Four
- The Pre-existent One (Jn 1:1-14)
- More than Metaphors: *Logos*, *Light*, and the *Metacosm*
- A final surprise: Dimensionless Constants

Introductory Caveats

- Hermeneutical Presuppositions
 - Integrity of Design; Extraterrestrial Origin
 - Relevance of Details; Yots and Tittles (Mt 5:18)
 - Absence of Synonyms; Resolving Power
- The Berean Challenge
 - The Boundaries of Reality

Integrity of Design; Extraterrestrial Origin

- 1) We have in our possession an *Integrated* Message System: 66 separate books penned by 40 different individuals over a couple thousand years...*in which every detail is anticipated by deliberate, skillful, design!*
- 2) And which demonstrates that its origin is from *outside our time domain*.

One Integrated Design

The New Testament *is in the Old Testament concealed*; the Old Testament *is in the New Testament revealed*. A message integrated at both the macrolevel as well as the microlevel...

Relevance of Details; Yots and Tittles

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5:17,18

These are the strongest words on verbal inspiration & infallibility!
(Even hidden encryptions depend upon the precise order of the letters!)

Absence of Synonyms; Resolving Power



The Berean Challenge: The Boundaries of Reality

Our objective is to equip you to be a “self-feeder”: come to your own informed views. We will share why we hold certain perspectives, but only as an interim aid; your protection against error is “the whole counsel of God.”

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, to prove whether those things were so.

Acts 17:11

The most challenging part? “...all readiness of mind.”

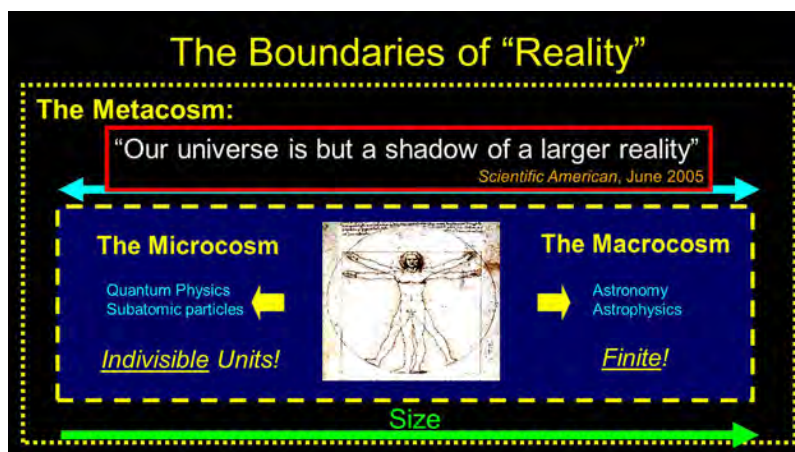
Readiness = getting rid of the baggage of misconceptions and disinformation; shedding our erroneous presuppositions!

Part (b): “Search the Scriptures...”: The Bible is the only reliable source for the real truth.

“...search”: ἀνακρίνω *anakrino*: to investigate, examine, enquire into, scrutinize, sift, question; specifically in a forensic sense of a judge to hold an investigation; to judge, estimate, determine (the excellence or defects) of any person or thing.

Part (a): “Readiness of mind...”: Misconceptions and prejudices from inaccuracies and myopia about “Reality,” erroneous “science,” et al.

The Boundaries of “Reality”



*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, **even** his eternal power and Godhead; so that they are without excuse.*

Romans 1:20

Augustine's Challenge

In essentials, Unity
In non-essentials, Liberty
In all things, *Agapé*

Why Was John's Gospel Written?

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 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.

John 20:30,31

	The Design of the Gospels			
	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Ensign:	Judah	Ephraim	Reuben	Dan
Camp Side:	East	West	South	North
Face:	Lion	Ox	Man	Eagle

Seven Signs (Miracles) of Jesus

- | | |
|---|------------|
| 1. Changing water into wine in Cana | Jn 2:1-11 |
| 2. Healing an official's son in Capernaum | Jn 4:46-54 |
| 3. Healing an invalid at the Pool of Bethesda | Jn 5:1-18 |
| 4. Feeding the 5,000 near the Sea of Galilee | Jn 6:5-14 |
| 5. Walking on the water of the Sea of Galilee | Jn 6:16-21 |
| 6. Healing a blind man in Jerusalem | Jn 9:1-7 |
| 7. Raising dead Lazarus in Bethany | Jn 11:1-45 |

Seven "I AM" Statements of Jesus

- | | |
|--|----------|
| 1. I AM the Bread of Life | Jn 6:48 |
| 2. I AM the light of the world | Jn 8:12 |
| 3. I AM the door | Jn 10:9 |
| 4. I AM the good shepherd | Jn 10:11 |
| 5. I AM the resurrection and the life | Jn 11:35 |
| 6. I AM the way, the truth, and the life | Jn 14:6 |
| 7. I AM the true vine | Jn 15:1 |

[Jesus also laid claim on each of the seven furnishings of the Tabernacle... 1) Door, 2) Altar of sacrifice, 3) Washing (laver), 4) Menorah (light of the world), 5) Golden altar (prayers), 6) The Ark, and 7) The Mercy Seat.]

John, the Person

Boanerges = “sons of thunder,” a nickname given to James and John, the sons of Zebedee, by the Lord (Mark 3:17). The name seems to denote a fiery and destructive zeal that may be likened to a thunder storm.

He was a “man’s man.” (Not the wimpy, feminine-type featured by Renaissance artists). We will get to know him much better as we travel with him over the sessions ahead (don’t confuse the two James’s... Yakov’s, actually).

John was a member of the “inner three” (with James and Peter), He was assigned the custodianship of Mary...and the only Apostle who died a natural death.

John, Zebedee’s son, was Peter’s co-worker in Jerusalem during the early years of the church (Acts 3:1-4:23; 8:14; 12:1-2). Further, John was called one of the “reputed ... pillars” of the Jerusalem church (Gal 2:9). The Jerusalem church was led by the apostles, and John, Peter, and James the brother of Jesus, often took the initiative (Acts 3:1; 4:3-21; 8:14-24; 15:7-11, 13-21).

Outline of the Book

- The Pre-existent One Jn 1:1-14
 - (Examination of Key Metaphors)
 - John the Baptist Jn 1:15-36
 - Call of Disciples Jn 1: 36-51
- Book of Signs Jn 2 - 11
- The Final Week Jn 12 - 21

Note: John’s Gospel covers 21 days of 3 ½ years of ministry; virtually half of John’s Gospel is devoted to the “Final Week”...1/3 (247 verses of 879) are devoted to one 24-hour period!

John 1

- 1] In the beginning was the Word, and the Word was with God, and the Word was God.
- 2] The same was in the beginning with God.

Before time: we now know that time is a physical property; it varies with mass, acceleration, and gravity. God is *outside* our time domain... “*Before the world was created, the Word already existed*” properly represents the Greek,

“...the Word”: The *Logos*: a title. Though the Greek term *Logos* may be rendered “Word,” it would be wrong to think it indicates primarily a grammatical or lexical unit in a sentence. Greek has two other terms which primarily identify individual words, whether they occur in a list or in a sentence. The term *Logos*, though applicable to an individual word, is more accurately understood as a meaningful expression; that is, “a message,” “a communication,” or a “revelation.”

More Than a Metaphor: *Logos*

Information Science is now at the vanguard, and the foundation of Physics (Quantum Mechanics) and Biology (Microbiology, DNA, et al.). Evolutionists cannot explain the source of *information*... The highest title of Deity is the *Logos*. Truth is when the Word and Deed become one.

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.

Psalm 19:1-4

“Heavens” (pl): Jesus created everything, including the angels.

Ἐγένετο creation from nothing. The word is in the aorist tense, meaning already done at a specific point in time (1 Cor 8:6; Gen 1:1; Col 1:16,17; Eph 3:9).

But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Romans 10:16-18

Psalm 19:3 is quoted by Paul as the reason Israel had no excuse for the rejection of the Gospel.

“...and the Word was with God”: “Was”: Imperfect *εν* implies continuous existence (vs. coming into being).

“With” = *πρός pros* Mutual fellowship and intercommunication; close personal relationship.

“God”: *Elohim* is plural; in Hebrew, that requires *three*.

- 3] All things were made by him; and without him was not any thing made that was made.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Colossians 1:16,17

“...consist”: συνιστάω *sunistao* sustained, held together, established.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:1-3

- 4] In him was life; and the life was the light of men.
5] And the light shineth in darkness; and the darkness comprehended it not.

“...light of men”: “I am the light of the world” (Jn 8:12; 9:5).

“...comprehended”: *katelaben*: The term used is in the aorist active indicative: darkness has not overtaken or extinguished the light (aorist: never one instance).

- 6] There was a man sent from God, whose name was John.
7] The same came for a witness, to bear witness of the Light, that all men through him might believe.
8] He was not that Light, but was sent to bear witness of that Light.

[Not John, the Apostle: John, the Baptist...]

“John” (the Baptist)

He was the last of the Old Testament prophets (Lk 16:16), but also the first herald of the New Testament (Mt 3:1; Mal 3:1; Isa 40:3). We will focus on him in the next session...

The Apostle’s Summary

- a) Light will invade the dominion of darkness.

- b) Satan the ruler and his subjects will resist the light, but they will be unable to frustrate its power.
c) The Word will be victorious in spite of opposition.

More Than a Metaphor: Light

- 9] That was the true Light, which lighteth every man that cometh into the world.
10] He was in the world, and the world was made by him, and the world knew him not.

He was crucified on a cross of wood; Yet he made the hill on which it stood...

- 11] He came unto his own, and his own received him not.
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:

“...his own received him not”: The tragedy of Israel’s history...

“...Sons of God”: New creations, direct from God Himself. The term for angels in the OT: direct creations of God...

- 13] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jesus will expand on this in John 3. (Predestination issue: deferred until John 6, 10, 17...)

- 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.

“...dwelt”: *Eskenosen*: Tabernacled (Ex 26; Lev 26:11; 2 Sam 7:6; Ps 78:67). A deliberate pun on the wilderness dwelling place...every detail speaks of the Messiah...)

“...beheld”: inspected.

“...glory”: *Shekinah*.

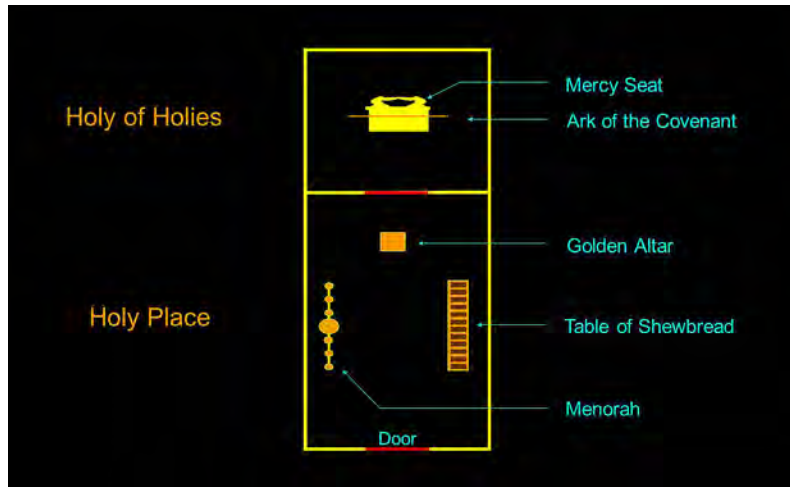
“...only begotten”: the absolute uniqueness of Jesus.

Tabernacle

God’s dwelling place with men:

- Temporary
- Humble; outwardly unattractive
- Center of the Camp

- Place the law was preserved
- Place of sacrifice
- Place where priests fed
- Place of worship



- Mercy Seat = The Propitiation for our sins.
- Ark of the Covenant = Our Sin Bearer.
- Golden Altar = “Intercession for us.”
- Table of Shewbread = “I AM the Bread of Life.”
- Menorah = “I AM the Light of the World.”
- Door = “I AM the Door.”

Compare the three statements of John 1:1 and John 1:14:

In the beginning was the Word	v.1	
– And the Word was made flesh		v.14
And the Word was with God	v.1	
– And the Word dwelt among us;		v.14
And the Word was God;	v.1	
– Full of grace and truth.		v.14

Two Key “Metaphors”?

- λόγος *Logos*, Word
- φῶς *phos*, Light

More than “metaphors”? “Metaphors reign where mysteries reside...”
Metaphors can often be masquerades to hide the fact that there are underlying mysteries we have yet to resolve.

λόγος *Logos*

- More than a metaphor
- The Pre-existent One:
- Creator of the Metacosm—And all else: the Macrocosm, the Microcosm, et al...

Something More

Following the fall of man, creation has been subjected to futility and bondage (Gen 3:17-19; Rom 8:20-22). To reveal Himself more clearly, the Creator has given us His *Word*.

- His *Word* is pure (Ps 119:140; Prov 30:5).
- God puts His *Word* above His Name! (Ps 138:2).

When speaking of creation, David uses Elohim. But of His personal revelation, His *Word*, 7 times David uses the covenant name, YHWH.

Creation is now under the curse: Revelation (and Redemption) is by His *Word*. “He that hath seen me hath seen the Father” (Jn 14:9). How do you discover God? By learning about Jesus.

φῶς *Light*

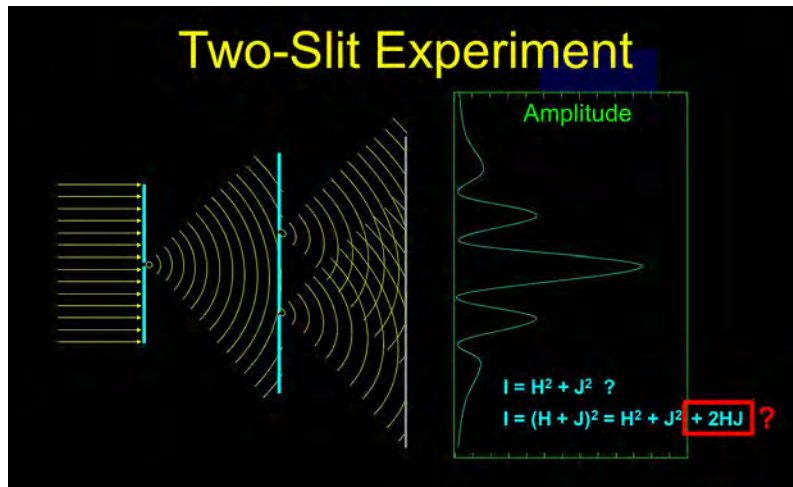
- Also, more than a metaphor.
- One of the continuing mysteries in physics
 - The Paradox: waves or particles? Non-locality?
 - The Source of *life*!
 - The Hologram as a model?
 - Constants of physics

Genesis 1:3: The first quote of God in the Bible was “Let light be.”

The Wave/Particle Duality

In 1906, J. J. Thomson won the Nobel Prize for proving electrons were particles. In 1937, his son was awarded the Nobel Prize for proving electrons were waves.

The wave/particle duality remains the central paradox in quantum physics. There is now compelling evidence that quanta only manifest as *particles when we are looking at them*!



This requires wave behavior... cooperative behavior as a composite organism...

The World of Quantum Physics

- It is non-causal and non-deterministic: Everything is probabilistic in some very strange ways.
- Nothing is real; we cannot say anything about what things are doing when we are not looking at them.
- Reality is non-local: every particle in the universe is somehow connected.

Non-Locality

- 1964: John Stewart Bell, CERN, Geneva, formulated a mathematical approach to demonstrating non-locality: “The Bell Inequality.”
- 1982: Alain Aspect, Jean Dalibard, and Gérard Roger at the Institute of Theoretical and Applied Optics, Paris, conducted a landmark experiment—The Two-Particle Experiment: Twin photons from heating cesium atoms with lasers, each traveled in opposite directions through 6.5 meters of pipe to special polarization analyzers. Filters switched in 10 nanoseconds, 30 nanoseconds *less* than the 13 meters of travel between them. Photons *did* demonstrate “non-locality.”

Light: The Source of *Life!*

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the

sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Psalm 19:4-6

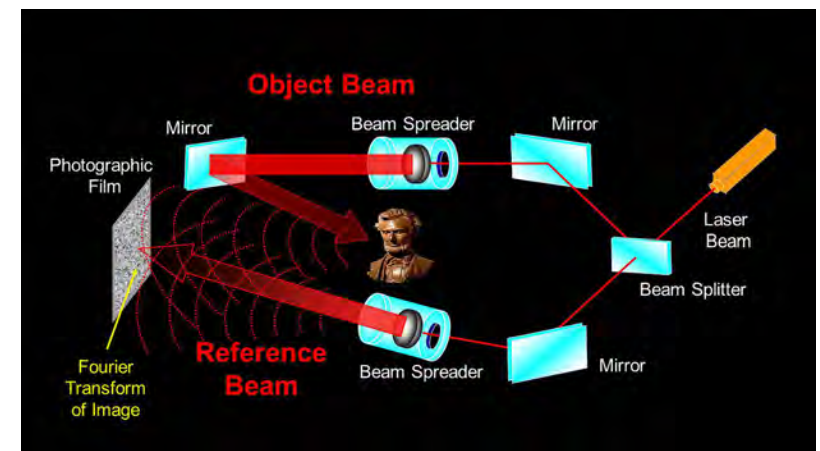
Photosynthesis

Photosynthesis means “To build with light” and is the process by which green plants and certain other organisms use the energy of light to convert carbon dioxide and water into the simple sugar glucose. All life derives from Light (1st quote...)

Plants are sugar factories that produce millions of new glucose molecules/second. Most plants produce more glucose than they use and store it as starch and other carbohydrates in roots, stems, and leaves. Each year photosynthesizing organisms produce about 170 billion metric tons of extra carbohydrates, about 30 metric tons for every person on earth.

The Hologram as a Model?

[I personally had the opportunity to visit Emmett Leith, the scientist who took the concept of the hologram and added the technology of the laser to help create three-dimensional photography, in his laboratory at the University of Michigan, Ann Arbor, in 1964, while exploring their potential for the numerical control of machine tools for Ford Motor Co.]



“True Light”: John 1:9

The Bible itself is like a hologram: Every key doctrine is spread throughout the Scriptures: the information is distributed upon all available bandwidth... “Precept on precept, here a little; there a little...” (Isa 28:10,13). Thus, it is immune to hostile jamming... It is evidence of supernatural *deliberate* design... Yet (in natural light): it has “no form nor comeliness” that we should desire it... (Isa 53:2). When illuminated with the light that created it, it unfailingly provides us with an image: Christ! On every page...

Metacosmic Addendum: Holographic Universe?

The main architect of this astonishing idea includes one of the world’s most eminent thinkers—University of London physicist David Bohm, a protégé of Einstein’s and one of the world’s most respected quantum physicists.

Bohm’s work in plasma physics in the 1950s is considered a landmark. Earlier at the Lawrence Radiation Laboratory, he noticed that in plasmas the particles stopped behaving like individuals and started behaving as if they were part of a larger and interconnected whole.

Moving to Princeton University in 1947, there too he continued his work in the behavior of oceans of particles, noting their highly organized overall effects and behaving as if they knew what each of the untold trillions of individual particles were doing.

Bohm’s sense of the importance of interconnectedness, as well as years of dissatisfaction with the inability of standard theories to explain all of the phenomena encountered in quantum physics, left him searching.

While at Princeton, Bohm and Einstein developed a supportive relationship and shared their mutual restlessness regarding the strange implications of current quantum theory.

Bohm’s interpretation of quantum physics indicated that at the sub-quantum level *location ceased to exist*. All points in space become equal to all other points in space, and it was meaningless to speak of anything as being separate from anything else. Physicists call this property “nonlocality.”

Many physicists remain skeptical of Bohm’s ideas. Among those who are sympathetic, however, are Roger Penrose of Oxford, the creator of

the modern theory of black holes; Bernard d’Espagnat of the University of Paris, one of the leading authorities on the conceptual foundations of quantum theory; and, Cambridge’s Brian Josephson, winner of the 1973 Nobel Prize in physics. Josephson believes that Bohm’s implicate order may even lead to the inclusion of God within the framework of science, a view which Josephson supports.

The Search for Gravity Waves: GEO 600

Gravitational waves are extremely small ripples in the structure of space-time caused by astrophysical events like supernovae or coalescing massive binaries (neutron stars, black holes). They had been predicted by Albert Einstein in 1916, but not yet directly observed.

The GEO600 project aims at the direct detection of gravitational waves by means of a laser interferometer of 600 meter arms length. The GEO 600 is a gravitational wave detector located near Sarstedt (South of Hannover), Germany. This instrument, and its sister interferometric detectors, are some of the most sensitive gravitational wave detectors ever designed. They are designed to detect relative changes in distance of the order of 10^{-21} , *about the size of a single atom compared to the distance from the Earth to the Sun.* (!)

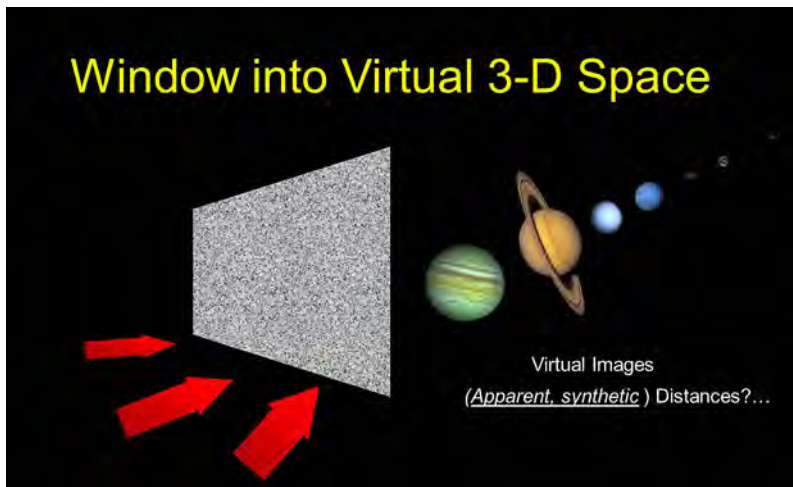
Mystery Noise

On January 15, 2009, it was reported in *New Scientist* that some yet unidentified noise that was present in the GEO 600 detector measurements might be because the instrument is sensitive to extremely small quantum fluctuations of space-time affecting the positions of parts of the detector.

This claim was made by Craig Hogan, a scientist from Fermilab, on the basis of his theory of how such fluctuations should occur motivated by the holographic principle.

Apparently, the gravitational wave detector in Hannover may have detected evidence of a holographic Universe!

- Can GEO600 hear the quantum noise of space-time?
- Are we living within a *holographic* Universe?
- Are space and time *grainy*?
- Are the distant galaxies only a virtual illusion? (See graphic on next page)



A Literal Fulfillment Coming?

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Mark 13:25, Matthew 24:29

Dimensionless Constants

There are two *dimensionless* constants of the Universe: Pi, π and the Natural Logarithms, Log_e . π is well known to all of us familiar with Euclidian geometry; e is equally well known to those who have traveled in more advanced mathematics. Other constants vary depending upon the measuring system used (Metric, English, et al.).

There are two foundational verses on the Creation: Genesis 1:1 and John 1:1.

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Genesis 1:1

$$\frac{\text{The number of letters} \times \text{the product of the letters}}{\text{The number of words} \times \text{the product of the words}}$$

$$= 3.1416 \times 10^{17} = \pi \times 10^{17}$$

John Napier (Mathematician, 1550-1617)

- Activist for the Reformation and Protestant affairs in Scotland
- Discoverer of Logarithms: "Natural" or "Naperian" Logarithms Log_e , Ln .
- Use of decimal point in fractions.

e (Mathematics)

The number e is most commonly defined as the limit of the expression $(1 + 1/n)^n$ as n becomes large without bound. This limiting value is approximately 2.7182818285. The number e forms the base of natural, or Naperian, logarithms. It appears in the exponential function, e^x , the only function having a rate of growth equal to its size. In the language of calculus, the only function having a derivative equal to itself. It therefore is the fundamental function for equations describing growth and many other processes of change.

Natural (Naperian) Logarithms

In wave mechanics,

In electrical theory,

In advanced math,

where

Distribution of prime numbers:

It is defined by

It is usually approximated by

$$X = Ae^{kt}$$

$$Q(t) = Qe^{-t/RC}$$

$$e^{ix} = \cos x + i\sin x$$

$$v = \sqrt{v^2}$$

$$A(x) = x/\log_e x$$

$$e = \lim_{n \rightarrow \infty} (1 + 1/n)^n$$

$$2.718281828 \dots$$

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

John 1:1

Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,
καὶ Θεὸς ἦν ὁ λόγος

$$\frac{\text{The number of letters} \times \text{the product of the letters}}{\text{The number of words} \times \text{the product of the words}}$$

$$= 2.7183 \times 10^{65} = e \times 10^{65}$$

Constants Changing?

Our reality is but a shadow of a larger reality.

Scientific American, June 2005, p.57-63

What the Bible has said all along (Heb 11:3; 1 Cor 15:44-49).

Next Session

Prepare by studying John 1 (the entire chapter). Prepare by reading Matthew 17 and Revelation 11. Matthew 17: The Transfiguration; Revelation 11: The Two Witnesses (John was present at both!).

Discussion Questions*

- 1) Did God create the universe in 6 days?
- 2) What are evidences of God as a Trinity?
- 3) What is the difference between eternity and having unlimited time?
- 4) What is the relevance of the difference?
- 5) Why are there four Gospels? How do they differ?
- 6) How is “light” more than a metaphor?
- 7) Are there “boundaries” to our physical reality? How are they relevant?
- 8) What is the evidence for the Metacosm?
- 9) Is there life on other planets? Is it sinful or sinless?
- 10) How would that be dealt with?

*For home groups: Universal agreement is not essential: “where two people agree, one is probably redundant!” [Cf. Augustine’s Admonition: “In essentials, Unity; In non-essentials, Liberty; In all things, *Agapé*”]

The Gospel of John Session 2: John 1:15-51

Review

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

John 1:1-3

Informational Science is now at the vanguard, and foundation of:

- Physics (Quantum Mechanics).
- Biology (Microbiology, DNA, et al.).
- Evolutionists cannot explain the source of information...
- The highest title of Deity is the Logos.
- Truth is when the Word and Deed become one.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

John 1:4,5

John’s Summary

- a) Light will invade the dominion of darkness.
- b) Satan the ruler and his subjects will resist the light, but they will be unable to frustrate its power.
- c) The Word will be victorious in spite of opposition.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

John 1:6-8

“John” (the Baptist)

He was the last of the Old Testament prophets (Lk 16:16), but also the first herald of the New Testament (Mt 3:1; Mal 3:1; Isa 40:3).

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.

John 1:9,10

He was crucified on a cross of wood; yet he made the hill on which it stood...

He came unto his own, and his own received him not. 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:

John 1:11,12

“...his own received him not”: The tragedy of Israel’s history...

“But as many as received him”: The only New Testament use of “re-ceive” in this sense (re: receiving Christ).

“...Sons of God”: New creations, direct from God Himself. The term for angels in the OT: direct creations of God...

- John = “Child”: *teknon* (*tikto*, beget);
- Paul = *huios*, sonship, adoption.

(Jesus will expand on this in John 3. The predestination issue will be deferred until John 6, 10, 17...)

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

John 1:13,14

Session 2: John 1:15-25

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.

- John: Five months older? John 8:56, 58
- “He was before me” Micah 5:2
- When was John the Baptist born?

Date of John the Baptist’s Birth

Elisabeth, John’s mother, was a cousin of Mary and the wife of a priest named Zacharias who was of the “course” of Abijah. (Priests were divided into 24 courses and each course officiated in the Temple for one week, from Sabbath to Sabbath.)

When the Temple was destroyed by Titus on August 5, 70 A.D., the first course of priests had just taken office. Since the course of Abijah was the eighth course, we can track backwards and determine that Zacharias ended his duties on July 13, 3 B.C.

If the birth of John took place 280 days later, it would have been on April 19-20, 2 B.C., precisely on Passover of that year. As Augustus died on August 19, 14 A.D., that was also the accession year for Tiberius. John began his ministry in the 15th year of Tiberius Caesar. If John was born on April 19-20, 2 B.C., his 30th birthday would have been April 19-20, 29 A.D., or the 15th year of Tiberius.

John’s repeated introduction of Jesus as “The Lamb of God” is interesting if John was indeed born on Passover of that year. This seems to

confirm the 2 B.C. birth date and, since John was five months older, this would also confirm an autumn birth date for Jesus.

Elisabeth hid herself for five months and then the Angel Gabriel announced to Mary both Elisabeth’s condition and that Mary also would bear a son, who would be called Jesus.

Mary went “with haste” to visit Elisabeth, who was then in the first week of her sixth month, or the fourth week of December, 3 B.C. If Jesus was born 280 days later it would place the date of his birth on September 29, 2 B.C.

If Jesus was born on September 29, 2 B.C., it is interesting to note that, in that year, this was also the First of Tishri, the day of *Yom Terurah*, the Feast of Trumpets.

[Note: There are many conjectures about the probable birth date of our Lord. This is only one of many: but it seems to be a feasible one that also reconciles with other chronologies.]

- 16] And of his fulness have all we received, and grace for grace.
17] For the law was given by Moses, but grace and truth came by Jesus Christ.

Grace is God’s favor and kindness bestowed on those who do not deserve it and cannot earn it. If God dealt with us only according to truth, none of us would survive; but He deals with us on the basis of *grace and truth*.

χάρις *charis* Grace

“The kindness and love of God our Saviour toward man...not by works of righteousness which we have done” (Titus 3:4,5). It is, therefore, constantly set in contrast to the law, under which God demands righteousness from man, as, under grace, He give righteousness to man (Rom 3:21,22; 8:4; Phil 3:9). Law blesses the good; grace saves the bad. Law demands that blessings be earned; Grace is a free gift (Deut 28:1-6; Eph 2:8; Rom 4:4,5).

In Jesus Christ, grace and truth reach their fullness; and this fullness is available to us.

Truth = when the Word and the Deed become one.

We are saved by grace (Eph 2:8–9)...but we also live by grace (1 Cor 15:10)...and depend on God’s grace in all that we do.

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.

- 1) “No man hath seen God at any time,”
- 2) “The only begotten Son, which is in the bosom of the Father,”
- 3) “He hath declared him.”

Three re-expressions from v.14. 1) No one has seen God: only manifestations of Him (cf. John 4:24: God is spirit...).

- Yet, did not Isaiah say, “My eyes have seen the King, the Lord Almighty”? (Isa 6:5)
- God in His essence is invisible (1 Tim 1:17).
- He is One “whom no one has seen or can see” (1 Tim 6:16).
- But John 1:18 means “no one has ever seen God’s essential nature.”

God may be seen in a theophany or anthropomorphism but His inner essence or nature is disclosed only in Jesus.

Triplets

In the beginning was the Word	v.1
And the Word was made flesh	v.14
No man hath seen God at any time;	v.18
And the Word was with God	v.1
And the Word dwelt among us;	v.14
The only begotten Son, which is in the bosom of the Father,”	v.18
And the Word was God;	v.1
Full of grace and truth.	v.14
He hath declared Him.	v.18

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

20] And he confessed, and denied not; but confessed, I am not the Christ.

“The Jews” is the author’s title for the city’s leaders. (Much misunderstanding has resulted from failure to grasp this synecdoche.)

- Three-fold anticipation:
 - Messiah Mic 5:2; Isa 9:6,7
 - Elijah Mt 11:14; 17:10,11
 - Prophet of Moses Deut 18:15-18
- Messianic expectations:
 - Simeon Lk 2:25-35

- Anna Lk 2:36-38
- [Triumphal entry...] Ps 118; Dan 9:25; re: Lk 19:38-44

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

“...Art thou that prophet?”: The Prophet of Moses (Deut 18:15-18).

Future Roles: Moses and Elijah

- Three were expected: Jn 1:20-21
 - 1) Messiah
 - 2) Elijah (confusion...) Mt 11:14; 17:10,11
(John the Baptist *not* Elijah) Jn 1:21; Mt 17:11
 - 3) Moses Deut 18:15-18

All three denied by John the Baptist...

John the Baptist had an Elijah-type ministry. He appeared on the scene suddenly and even dressed like Elijah. He sought to turn people back to God as Elijah did in his day.

And Malachi had predicted that Elijah would return before Messiah’s coming (Mal 4:5). Therefore many speculated that John was Elijah.

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?

23] He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.

Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Isaiah 40:3

24] And they which were sent were of the Pharisees.

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 Pharisees numbered about 6,000 and were very influential. They held a strict interpretation of the Law and embraced many oral traditions. The Pharisees were the only minor group to survive the Jewish war of 66-70 A.D., and their teachings formed the basis for Talmudic Judaism.

26] John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

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

Shoes

- Burning Bush (Ex 3:5; Act 7:33);
- Mt. Sinai: Ten Commandments (Ex 19:12,13);
- Joshua's Visitor (Josh 5:15);
- Boaz's Marriage License (Ruth 4:7,8);
- John the Baptist's respect (Mt 3:11; Mk 1:7; Lk 3:16; Jn 1:27; Acts 13:25).

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

Bethabara: "House of Passage." With the current arrangement with Jordan, this is where we've been baptizing our groups lately...

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.

- And Abraham said, My son, God will provide *himself* a lamb for a burnt offering ...” (Gen 22:8).
- This also proves that Gain was wrong and Abel was right. Abel brought a lamb in accordance to God's instruction.

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

31] And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

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

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.

John does not record Jesus' baptism in his gospel. (cf. Isa. 11:2; Mark 1:10).

“...like a dove”: Later at Pentecost, 50 days after Jesus' resurrection, the baptism with the Holy Spirit brought in a new Age (Acts 1:5; 2:1-3), the Church Age, the “Age of the Spirit” (cf. 1 Cor. 12:13).

34] And I saw, and bare record that this is the Son of God.

35] Again the next day after John stood, and two of his disciples;

36] And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37] And the two disciples heard him speak, and they followed Jesus.

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?

- 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.
- 40] One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
- 41] He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

Andrew, one of the two disciples who followed Jesus, was the first proclaimer of Jesus as the Messiah. Andrew appears two more times—both times he was bringing someone to Jesus (Jn 6:4-9; 12:20-22).

The unnamed disciple is commonly held to be John the son of Zebedee, a brother of James and author of this Gospel.

Two pairs of brothers (Simon and Andrew, James and John) who were fishermen were called by Jesus (Mk 1:16-20).

- 42] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, A stone.

He knew the man's character and destiny. Jesus gave him the Aramaic name Cephas. Peter is the Greek translation of Cephas (“rock”).

Simon's name in Hebrew was probably Simeon (Acts 15:14; 2 Pet 1:1).

- 43] The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

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

Though the first disciples were from Galilee, Jesus had called them in Judea where they were with John the Baptist. On His way north to Galilee, He called Philip to be His disciple. Philip's hometown of Bethsaida was on the northeast side of the Sea of Galilee. Also Andrew and Peter were born there.

- 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.

- 46] And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

“...Moses in the law, and the prophets...”: Philip's testimony to Nathanael stressed that Jesus is the Promised One of whom Moses (Deut 18:18-19; cf. Jn 1:21, 25) and the prophets (Isa 52:13-53:12; Dan 7:13; Micah 5:2; Zech 9:9) wrote. [Cf. Emmaus road, Lk 24:27.]

- 47] Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
- 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.

Psalm 139 elaborates on the theme of God's knowledge of a person's life in every detail.

- 49] Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

"...thou art the King of Israel": Cf. Ps 2:2,6,7. At one point in His ministry, the crowds wanted to make Jesus King, but He refused them (Jn 6:15ff). He did present Himself as King (Jn 12:10ff). He affirmed to Pilate that He was born a King (Jn 18:33-37).

- 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.
- 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.

This would appear to be a prophecy of the Transfiguration (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36), which appears to be a "staff meeting" discussing the Second Coming (with an extremely provocative attendance list!).

The Two Witnesses Revelation 11

- 1) Three were expected:
 - Messiah Mal 3:1-3, 5,6
 - Elijah Mal 4:5,6
 - Moses Deut 18:15-18
 - John the Baptist: "I am not." Jn 1:19,20; Mt 11:14; 17:10-11
- 2) Two ministries were unfinished:
 - Moses Num 20:7-12 Deut 3:26-28
 - Elijah: 1 Kgs 19:13-16; 2 Kgs 2:11 [Elijah, 8 miracles; Elisha, 16; = double portion.]
- 3) One wasn't necessarily Enoch:
 - "Appointed once to die"? Heb 9:27
 - General rule; but there have been exceptions:
 - Lazarus Jn 11
 - Jairus' daughter Mk 5; Lk 8

- Widow of Nain's son Lk 7
- Enoch wasn't "Jewish" (Pre-Abraham). *The witnesses are Jewish.*

5) Unique Powers, Miracles:

Elijah:

- Fire from heaven: 1 Kgs 18:37; 2 Kgs 1:10, 12
- Shut heaven from rain; 1 Kgs 17:1 (3 1/2 years duration in NT only; cf. Lk 4:25; Jas 5:17)

Moses:

- Water into blood: Ex 7:19;
- All manner of plagues; Ex 8-12.
- Mystery: Why did Michael contend with Satan for the body of Moses? Jude 9; Deut 4:5, 6

4) "Staff Meeting" during the Transfiguration? (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36).

- Subjects discussed included:
 - Jesus spoke of His Crucifixion Lk 9:31
 - His Sufferings and Glory 1 Pet 1:10-12
 - His Second Coming 2 Pet 1:6-18
 - "Staff Meeting" Location?
 - Is this mountain the same location as Moses' sepulchre and Elijah's departure? (Mt 17:20).
 - Elijah's translation across Jordan, east of Jericho (2 Kgs 2:1-14)
 - Moses' sepulchre at Beth-Peor, at the base of Mt Nebo (Deut 34:1,6).
 - The Transfiguration was not in Galilee (Mk 9:30).

Next Session

Prepare by studying John Chapter 2 and Two Events: 1) The Changing of the Water to Wine: Why "the third day"? How is this significant? What was distinctive about the water used? What does the "Red Heifer" have to do with it? 2) The Cleansing of the Temple: Lessons?

Discussion Questions

- 1) Which is your favorite Gospel? Why?
- 2) Were any of these metaphors meaningfully clarified? Logos? Light? Darkness? Grace?

- 3) How have any of these impacted you *personally*?
- 4) Has the perception of the *Metacosm* been useful or relevant to you personally?
- 5) How have these fundamental concepts impacted you personally: Creation? Redemption?
- 6) Why (or how) is baptism important to you?
- 7) What is the difference between “being saved” and “being called”?
- 8) What has been the most helpful lesson from these first two sessions?

The Gospel of John Session 3: John 2

Why Was John’s Gospel Written?

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 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.

John 20:30,31

Key Metaphors

Metaphors can often be masquerades to hide the fact that there are underlying mysteries we have yet to resolve.

- λόγος *Logos*, Word
- φῶς *phos*, Light
- χάρις *charis* Grace

The more you study the Gospel of John, the more you find evidences of design. Chapter One introduces Jesus as the Lamb of God, an offering for sin. Chapter Two explores two major events:

- 1) The Changing of the Water to Wine
- 2) The Cleansing of the Temple

John 2

- 1] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
- 2] And both Jesus was called, and his disciples, to the marriage.

This first of His miracles also favoured the institution of marriage. (More on this later...) But why “the third day”?

“Third Day” (of Genesis)

Day One: Darkness: “Let there be light” “And it was good.”

Second Day: Waters separated (no “it was good” statement...): Earth emerges from watery grave...

Third Day = “Double Blessing”: “And it was good” (twice!) Cf. Gen 1:9-13. The “third day” is known—among Jewish circles—as the “day of double blessing.” Thus, Jewish weddings are usually done on a Tuesday (the 3rd day of the week)...but there may also be more mysteries hiding behind this metaphor...

- 3] And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
- 4] Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

γυνή *gunai*: “Woman;” a wife, a betrothed; actually an expression of respect and affection; not one of abuse. The choice over μήτηρ *meter* (the word for “mother”) indicated to Mary she could not exercise maternal authority over His Messianic work.

“...the mother of Jesus”: Never by name in this gospel(!); John was given stewardship over Mary by Jesus at the Cross, and maybe calling her “Mary” was odd for him.

“Seed of the Woman” was the first mission statement of Jesus Christ in the Scriptures, found in Genesis 3:15.

“Mine hour”: This phrase is used eight times in this Gospel. In the first three, emphasis is on the hour *not having yet come*. There comes a specific time when His hour has come! (cf Jn 2:4; 7:30; 8:20; 12:23; 12:27; 16:32; 17:1).

Absence of Joseph: Most commentators believe he had died. Six disciples were present—those mentioned in the previous two days: two brothers, Andrew, and Peter; two brothers: John, and James; and Philip, and Nathanael (Jesus’ half-brother’s unbelief: Jn 7:2-5).

- 5] His mother saith unto the servants, Whatsoever he saith unto you, do it.
- 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.

“*Firkin*”: A goatskin measurement of 6-8 gallons; 2-3 firkins would equal between 12-24 gallons of wine each. (6X)

[Note “purifying” as the intended application... we will come back to this subsequently.]

- 7] Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
- 8] And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

“Governor of the feast”: *architriklinoi*, “the chief of the banquet hall with three couches.”

The Agricultural Calendar

Grapes were harvested in the Autumn. No refrigeration available, so no grape juice was available in the spring (i.e. Passover, et al.)

- 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 governor of the feast called the bridegroom,

Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

Amos 3:7 (KJV)

- 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.

He tasted the water that had turned to wine: *it was excellent wine*. The best saved to the last...

- 11] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

“This beginning of miracles”: This was Jesus’ first miracle; therefore, no “childhood miracles.”

“...manifested forth his glory”: Also an allusion to Transfiguration?(John 1:14).

A Closer Look

Remember, the Old Testament period ends with John the Baptist. “The Law and the Prophets were until John” (the Baptist); cf. Mt 11:13; Lk 16:16. (Some Bible commentators believe that the order of events in John are not chronological, but lay out the spiritual history of Israel.)

Regeneration of the Believer

- 1) Six water pots; empty; stone.
- 2) “Purifying” religion empty.
- 3) Command of Christ: filled.
- 4) Good wine.
- 5) New “beginning” of miracles.
- 6) Manifested His glory.
- 7) Fruit: many believed on Him.

Candidate parallels, application, etc. John’s Gospel writes about the state of Judaism: its failure; the ignorance of the Sanhedrin (Jn 1:26 “whom ye know not”). The “wine had been given out”: Wine = Joy (Ps 104:15; Jude 9:13). Six waterpots: Six is the number of “man” or “incomplete.” Stone; not gold or silver, and empty. (Does this sound like you and me?) Waterpots alude to empty religion; they were used for the purifying of the Jews. They are filled at the commandment of Christ. The result? New wine. The manifestation of His glory.

The Marriage

God uses the marriage to communicate his most intimate truths. We have probably studied marriage in its:

- Biological basis: Procreation Role
- Psychological basis: Sharing Life’s Journey
- Sociological basis: The Root of Society

Most of us have never studied marriage in its spiritual basis: The supernatural basis of marriage (Eph 5:25). God gave us two rules, one for each:

- 1) To the woman, let the man be in charge;
- 2) To the man, love the woman supremely.

Isn’t it amazing that we can’t even follow just *one rule*?

“...after the manner of the purifying of the Jews”: What water was used?

A Closer Look: “Water of Purification?”

Background insert: The ashes of the Red Heifer (Num 19). Strange and widely misunderstood. It is *not* a “sacrifice” nor an “offering.”(The current search for them continues in preparation for rebuilding the Temple.)

The Red Heifer: Numbers 19

- 1] And the LORD spake unto Moses and unto Aaron, saying,
- 2] This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:
- 3] And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

“...heifer”: This is the first time (an offering?) is to be a female animal.

- 4] And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:
- 5] And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:
- 6] And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
- 7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.
- 8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
- 9] And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.
- 10] And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
- 11] He that toucheth the dead body of any man shall be unclean seven days.
- 12] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Why on the “third day”? How is this significant? Does this connect with the “third day” of John 2:1?

- 13] Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.
- 14] This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

Something deeper may be taught here...

- 15] And every open vessel, which hath no covering bound upon it, is unclean.

- 16] And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
- 17] And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
- 18] And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
- 19] And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.
- 20] But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the Sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.
- 21] And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
- 22] And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

Ashes of the Red Heifer

A red cow, free from any defects, and never been yoked; it was slain outside the camp, in the presence of the high priest, who then dipped his fingers in the blood and sprinkled it seven times *in the direction of the Sanctuary*; then the carcass was burned in his presence: the hide, flesh, and blood, as he also added cedar-wood, hyssop, and scarlet to the pyre.

Another man, ceremonially clean, gathered up the ashes and stored them in a clean place outside the camp to be used in preparing the “water of purification.” All involved washed themselves and their clothes, and remained ceremonially unclean until sunset.

The ashes were dissolved in fresh water which was sprinkled on those who were contaminated by contact or proximity to a dead body. The one so contaminated remained unclean for seven days; and was sprinkled on the 3rd and 7th day; and was clean after the sunset on the 7th day.

All who touched the water or the unclean person were unclean until sunset. Anyone who neglected to observe this law was deprived of religious privileges “*for he defiled the Sanctuary of YHVH.*”

This is not a “sacrifice” nor an “offering.” A most problematic ritual in many respects. Why the emphasis on the “third day”? How is this connected to “defiling the *Sanctuary*” (the Tabernacle or the Temple)?

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:13,14

These ceremonial waters were thus available to deal with ritual requirements substantially distant from the Temple in Jerusalem; hence, their availability in the Galilee, Cana, et al.

Current searches for a suitable red heifer: In recent years, the Temple Institute thought to have identified two candidates, one in 1997 and another in 2002; however, later found each to be unsuitable. During a March 2010 radio interview a Temple Institute representative claimed that there is now “definitely a kosher red heifer here in Israel.”

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.

Capernaum

Jesus travels to Capernaum (*Kafar-Nahum*, village of Nahum): a fenced town (as opposed to an unfenced village) on the north shore of the Sea of Galilee. It is located on a major trade route from Damascus and the interior of Asia to the Mediterranean Sea. Capernaum probably served as the Jewish “capital” of the Galilee, as Tiberias was the Roman capital of the region.

Cleansing of the Temple: John 2:13-25

- 13] And the Jews’ passover was at hand, and Jesus went up to Jerusalem,

Passover was one of three feasts compulsory for male Jews (Deut 16:16):

- 1) The Feast of Unleavened Bread (Passover, Feast of Firstfruits, & Feast of Unleavened Bread were collectively called “Passover”)
- 2) The Feast of Weeks
- 3) The Feast of Tabernacles

“...passover”: First of four Passovers—not to be confused with another cleansing of the temple just before His death (Mt 21:22,13; Mk 11:15-17; Lk 19:45-46). This is His first visit as the Messiah.

- 14] And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

“...in the temple”: *Hieron*; Outer Court; a place of Gentile worship (itself a Jewish failure; God intended “all nations”) vs. *Naos* Sanctuary or Temple Proper (Jn 2:19,21).

“...changers of money”: Roman coins with the image of the Emperor (vs. Jewish coins). Coins for the Temple were specific. Money changers were necessary; they were just in the wrong place—a place of worship.

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

“...my Father”: Not “Our Father”: Jesus Christ is portrayed here as inflexibly righteous. Most people have the impression that Jesus was *only meek, gentle and compassionate*. Here we see him in a different light—as the “wrath of the lamb!” “...and the day of vengeance of our God” (Cf. Isa 61:2).

- 17] And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

“The zeal of thine house...”: Quoting Psalm 69...

- 18] Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
- 19] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

“...in three days”: Later misquoted at His “trial” in the final week (Mt 26:61; Acts 6:14).

- 20] Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

“...Forty and six years”: Herod’s temple was actually a massive renovation of Zerubbabel’s temple built during the days of Nehemiah. The reconstruction of this temple began in about 18 B.C. and was continued until 63 A.D.

- 46 years would imply that this occurred about 28 A.D.
- If Jesus was born in 2 B.C. (as per some reckonings), this would make Him “about thirty,” or of priesthood age.

21] But he spake of the temple of his body.

Yet, seven times the Scriptures also declare, “Ye are the Temple of God.” (1 Cor 3:9-17; 1 Cor 6:19; 2 Cor 6:16; Eph 2:20,21; Heb 3:6; 1 Pet 2:5; 1 Pet 4:17).

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew 12:39,40

Hebrew hermeneutic: “Pattern is Prophecy”:

“Three Days”

New Life on the 3 rd Day	Gen 1:9-13
Abraham's Offering Isaac	Gen 22:4; Heb 11:19
Jonah and the Great Fish	Jonah 1:17; Mt 12:40
Tolah worm	Psa 22:6
Rahab's Counsel	Josh 2:15-18
The Wedding at Cana	John 2:1; Num 19
Israel's Petition of Repentance	Hos 5:15 – 6:2

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.

23] Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

“...the feast day”: *Heortei*, a term which came to refer not only to *Pascha* (Jn 2:13).

24] But Jesus did not commit himself unto them, because he knew all men,

25] And needed not that any should testify of man: for he knew what was in man.

Israel's spiritual status:

- Blinded Priesthood John 1:19-26
- Joyless nation John 2:3
- Desecrated Temple John 2:16

Observations (Re: Ashes of Red Heifer)

- Third Day emphasized as a critical aspect
- Linked with the Temple (of His body?)

- A ritual of separation from death (~> Life?) *Not* a “sacrifice” or “offering” itself
- Takes advantage of a past (symbolic) death
- Jesus as our High Priest

“Ye are the Temple of God”

Seven times declared (#1-5 by Paul; #6-7 by Peter)

- 1) 1 Cor 3:9-17
- 2) 1 Cor 6:19
- 3) 2 Cor 6:16
- 4) Eph 2:20,21
- 5) Heb 3:6
- 6) 1 Pet. 2:5
- 7) 1 Pet 4:17

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Thessalonians 5:23

Manifesting our tripartite design:...spirit, ...soul, ...and body (in that order). And only the Word of God can discern the distinction between the first two (Heb 4:12).

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hebrews 4:12

Thus: “Psychology” is doomed to frustration (that's why you need the Designer's Manual).

One cannot discern the architecture of an infinite state machine only from its external behaviour.

—John Von Neumann, *Theory of Automata*

Greatest Commandment

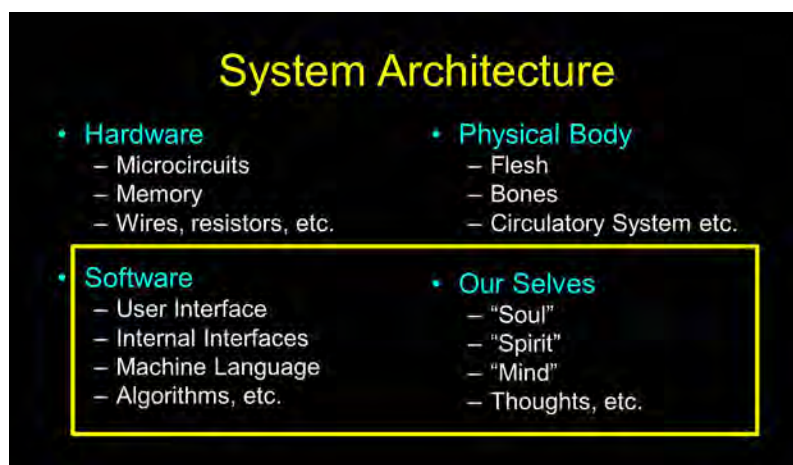
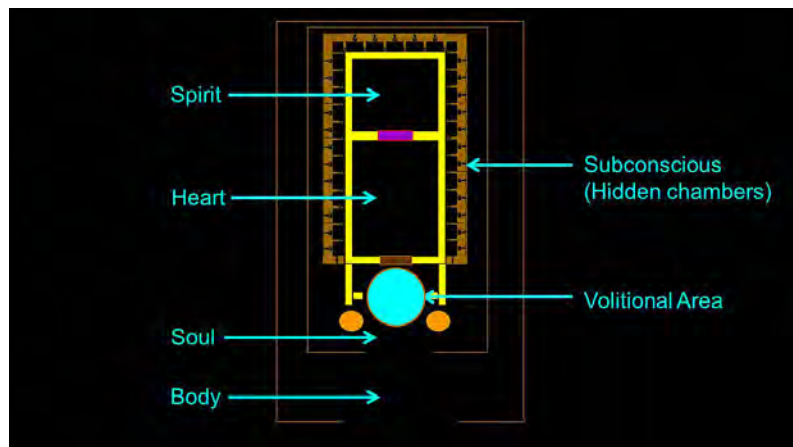
And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Deuteronomy 6:5

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 22:37

But How? Heart? Soul? Mind? *What do these really mean?* If we are to keep the Great Commandment, we need to know what these basic elements are...



Nan spent several decades of research, tracking down every usage of every related Hebrew and Greek words... and her discoveries are the foundation of her foundational trilogy: *The Way of Agape*, *Be Ye Transformed*, and *Faith in the Night Seasons*.

The Real "You"

The real you is software, not "hardware"—self-modifying, history-dependent, space transcendent. The real you has no mass—you are not

restricted to our physical time dimension. You are eternal—*whether "saved" or not!* Where will you spend it? *Eternity* is a long time (*John will deal with this in the next session...*)

Next Session

Prepare by studying John Chapter 3 and Numbers 21: the Brazen Serpent. Where is this strange remedy explained in the Old Testament? How is this significant *apologetically*? (Apologetics, from Greek ἀπολογία, "speaking in defense," is the discipline of defending a position through the systematic use of reason; Cf. 1 Pet 3:15).

Discussion Questions

- 1) Why did Jesus turn the water into wine?
- 2) What is the significance of the water that was used?
- 3) How do you feel about the use of wine in Communion?
- 4) Is there any connection between the Ashes of the Red Heifer and the cleansing of the Temple in this chapter?
- 5) What other examples relate to "the third day"?
- 6) What aspects of our personal architecture has had the most impact on your daily life?
- 7) What were the most practical lessons of this session?

The Gospel of John Session 4: John 3

Background: Numbers 21—The Brazen Serpent

This was your preparation assignment. It may surprise you that this is an extremely provocative opportunity apologetically! So let's review this strange remedy that God employed in Numbers 21...

Where is this strange remedy explained in the Old Testament? How is this significant *apologetically*?

- 4] And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.
- 5] And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

- 8] And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.
- 9] And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Strange remedy! Why?

Expository Clarification?

Where—in the Old Testament—is this strange remedy explained? A brass serpent? On a pole? Why? Just looking at it rendered the snake bites harmless! (?)

Application

- 1) The ancient Israelites were guilty of disobedience and a grumbling and unthankful spirit.
- 2) They were under the condemnation of God and were being punished for their sin.
- 3) The object elevated before them was the emblem of their judgment.
- 4) They were unable to rescue themselves.
- 5) The poison of the serpents was deadly, and there was no antidote for it.
- 6) They were urged to look at the emblem in order to receive life.

Hezekiah's Purge

It became a fetish—worshipped even 700 years later!

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

2 Kings 18:4

“...Nehushtan”: That is, “A piece of brass.”

Who was Aesculepius?

Aesculepius was ostensibly a skilled physician who practiced in Greece around 1200 B.C. (and is described in Homer's *Iliad*).

[Moses would be prior to 1450 B.C. [Moses would be prior to 1450 B.C., two centuries earlier...]

Subsequent legend of Aesculepius became a symbol of medicine... professional and patient-centered organizations use the “correct” and traditional symbol of medicine, the staff of Asclepius with a single serpent encircling a staff, classically a rough-hewn knotty tree limb.

Greek: Ἀσκληπιός *Asklēpiós*

Latin *Aesculapius*

He is the God of Medicine and Healing in ancient Greek mythology.



Hermes

Hermes the great messenger of the gods in Greek religion and mythology and a guide to the Underworld. He was the patron of boundaries and of the travelers who cross them, of the cunning of thieves, of weights and measures, of invention, and of commerce in general.

The Caduceus

Note: however, the caduceus, or staff with two snakes and wings, represents medicine and is commonly used in American culture. This is, actually, the symbol of Hermes...from Greek κηρύκειον *kērukeion* “herald's staff,” it is the staff carried by Hermes in Greek mythology. It is a short staff entwined by two serpents, sometimes surmounted by wings. In Roman iconography it was often depicted being carried in the left hand of Mercury, the messenger of the gods, guide of the dead and protector of merchants, shepherds, gamblers, liars, and thieves.



John 3: Nicodemus' Visit

- 1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Nicodemus had everything: He was a Pharisee: he was disciplined and respected. He was wealthy and from a distinguished family. Nicodemus was also a ruler (in the Sanhedrin) and a teacher...but despite all of this, he was still “in the dark” before he met Jesus!

“...Pharisees...ruler”: He was a Pharisee and a ruler. Archon (ruler) suggests a member of the Sanhedrin, but not one of the chief priests (*archiereus*).

Pharisees

“...a man of the Pharisees.” That means that he belonged to the best group in Israel. They believed in the inspiration of the Old Testament, they believed in the coming of the Messiah, they believed in miracles, and they believed in the Resurrection. However, their entire religious hope rested upon their lineage, a physical descent from Abraham. The emphasis of this racial heritage will be contrasted with the “new birth” in this chapter of John.

Nicodemus

The Talmud records Nicodemus as one of the four richest men in Jerusalem and a disciple of Jesus. Hoskyns records that Nicodemus was a member of the aristocratic family that had furnished the Hasmonean king, Aristobulus II, with his ambassador to Pompey in 63 B.C.

His son apparently was the man who negotiated the terms of surrender to the Roman garrison in Jerusalem prior to the final destruction of that city in A.D. 70. [Talmudic references link him to Nicodemus ben Gorion, brother to historian Josephus, a very wealthy member of the Sanhedrin in the first century. He lost his wealth and position later; a reversal due to his becoming a Christian? ...all this is considered doubtful.]

His Progression:

- Visit at night John 3:2-10
- His defense at Sanhedrin John 7:51-52
- He anointed Jesus' burial John 19:39-42

- 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.

“...we know”: οἴδαμεν *oidamen* (plural) speaking for a private group among the Sanhedrin (Pharisees) that was impressed by Jesus' signs?

“...teacher from God”: How do you know if a teacher is from God? (2 Cor 11:13, 14; 2 Thess 2:9)

- Test it: 1 John 4:1; cf Rev 2:2.
- By the Word: Isa 8:20; 2 John 10.

- 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.

“...Born Again,” *gennethei anothēn*: *anothen* is used 13 times in the New Testament, with four different meanings.

- 1) “...from the top” (Jn 19:23; Mt 27:51; Mk 15:38).
- 2) “...from above” (Jn 3:31; 19:11; James 1:17; 3:15,17).
- 3) “...from the first; from the beginning” (Lk 1:3; Acts 26:5).
- 4) “...again” (Gal 4:9).

Jesus' reply was cryptic and abrupt. He informed Nicodemus that no man could even see the kingdom of God without a *spiritual rebirth*. Birth is our mode of entrance into the world and brings with it the potential equipment for adjustment to the world. To be born again, or “born from above,” means a transformation of a person so that he is able to enter another world and adapt to its conditions.

“...see”: The infinitive ἰδεῖν (*idein*), translated “see,” implies discernment or perception of meaning rather than simply registering a visual image, whereas βλέπω (*blepō*) means “to have the power of sight.” The implication in John 3:3 is that without spiritual rebirth one cannot even perceive the reality of the kingdom of God.

Regeneration

The necessity of the new birth grows out of the incapacity of the natural man to “see” or “enter into” the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom, for he can neither obey, understand, nor please God (Jn 3:3,5,6; Ps 51:5; Jer 17:9; Mk 7:21-23; 1 Cor 2:14; Rom 8:7,8; Eph 2:3).

The new birth is not a reformation of the old nature (Rom 6:8; Jer 17:9), but a creative act of the Holy Spirit (Jn 3:5; 1:12,13; 2 Cor 5:17; Eph 2:10; 4:24). The condition of the new birth is faith in Christ crucified (Jn 3:14,15; 1:12,13; Gal 3:24).

Through the new birth the believer becomes a partaker of the divine nature and the life of Christ Himself (Gal 2:20; Eph 2:20; 4:24; Col 1:27; 1 Pet 1:23-25; 2 Pet 1:4; 1 Jn 5:10-12).

- 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?

The two questions: 1) The possibility of the new birth; and 2) The process of the new birth.

- 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.
- 6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

“...flesh”: σάρξ *Sarx*: flesh = humanity (Jn 1:14; 1 Jn 4:2-3; 2 Jn 7). The word seems to carry a hint of corrupt nature (Jn 8:15; 1 Jn 2:16).

- 7] Marvel not that I said unto thee, Ye must be born again.
- 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.

Pneuma: “wind,” but is used 370 times in the New Testament and all but once it is used of the “spirit.” Emphasizes the sovereignty of the Holy Spirit. He is not subject to our devices, but is sovereign.

Comparison with Genesis One

“After their kind” (Gen 1:11, 12, 21): Note the broader parallels—Darkness—Spirit broods—Light; “After their kind...”

Compare with John 3: “That which is born of flesh is flesh, that which is born of Spirit is spirit.” No one gets a “change” of heart, Jesus gives them a “new” heart. Born of water and of the Spirit.

Is Baptism Essential?

- No mention in Old Testament—were they saved?
 - Consider the repentant thief. Be careful not to put works in the way of Grace—that’s blasphemy!
 - Water is used emblematically (Jn 4:14; 7:37, 38).
 - Associated with “The Word” (Ps 119:50; 1 Cor 4:15; Jas 1:18; 1 Pet 1:23) and “Cleansing” (Ps 119:9; Eph 5:26).
- 9] Nicodemus answered and said unto him, How can these things be?
- 10] Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

“...a master” should be translated “*the* teacher”: He was well known and respected as an authority...Nicodemus should have known about this “regeneration” (Ezek 36:26-28; Ps 143:10,11; Jer 31:33).

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel 36:25-28

- 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.
- 12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

“...we...our...”: Jesus uses plural verbs four times—“we” being “he and the prophets”? Heaven is a prepared place for a prepared people.

- 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.
- 14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

The event of Numbers 21 was *anticipatory* of the Cross on Golgotha! Jesus insisted that he would be “lifted up,” a word used elsewhere for crucifixion (Jn 8:28; 12:32–34).

Brass Serpent?

- Serpent: A symbol of sin.
- Brass: The metal that could sustain fire (a Levitical symbol of judgment).
- Thus: Sin judged. Incomprehensible...

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 5:21

Apologetic Implications

Crucifixion had not been invented then (stoning was the formal form of execution in Israel). Design inserted from outside time: *in anticipation of future fulfillment...*

Hermeneutical Implications

Remezim: Hints of something deeper...No detail is incidental: all are

deliberately designed—always about HIM. (You don’t have to chase each one down right away; just take comfort that an explanation will ultimately emerge in His timing... Rejoice in ostensible contradictions... there may be surprises hidden behind the details...)

Evidences for Design

John 3: Anticipated by Numbers 21.

John 2: Anticipated by Numbers 19.

Remezim: Hints of something deeper... Three Days? Focus on the “Temple”?

The Only Basis

- The Cross (John 3:14-17).
- And this leads to the most well known verse in the Bible (John 3:16).

- 15] That whosoever believeth in him should not perish, but have eternal life.
 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.

ἀπόλλυμι *apollumi* marred, rendered useless (Mk 2:22; Mt 10:6; 15:24; 18:11; Lk 15:4,6,32).

“Eternal life”: Why did God give His Son? “That whosoever believeth in Him should not perish, but have eternal life.” John uses this phrase 16 times in this gospel.

The Greek *aionios* with noun *zoe* implies that eternal life begins at the moment of faith and never ends. You don’t have to wait until you die to have eternal life—you have it now! It’s more than endless existence: it’s sharing the Divine Life.

Kosmos, “world”: Bringing order out of chaos...(the root word in “cosmetics...”)

- The world is under judgment John 9:39
- In the control of its prince, Satan John 12:31
- Yet overcome by Christ John 16:33

For God **the greatest being**
so **the greatest degree**
loved **the greatest affection**

<i>the world</i>	the greatest object of love
<i>that he gave</i>	the greatest act
<i>his only</i>	the greatest treasure
<i>begotten</i>	the greatest relationship
<i>Son,</i>	the greatest gift
<i>that whosoever</i>	the greatest company
<i>believeth</i>	the greatest trust
<i>in him</i>	the greatest object of faith
<i>should not perish</i>	the greatest deliverance
<i>but have</i>	the greatest assurance
<i>everlasting</i>	the greatest promise
<i>life.</i>	the greatest blessing

- 17] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
 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.
 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.

“...loved”: The desire of men: to remain blind! “...men *agapao* darkness rather than light...” *ἀγαπάω agapao*: (the verb) = to be totally given over to.

- 20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
 21] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

“...doeth the truth”: *Poion ten aletheian*: This phrase is used only twice, both by John (Jn 3:21; 1 Jn 1:6). The belief is a “participation,” not just intellectual acknowledgement.

- 22] After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

“After these things” *Meta tauta* (Jn 3:22; 2:12; 5:1; 6:1; 7:1). Used as a marker in the this gospel, as well as in his Book of Revelation (Rev 1:19; 4:1).

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

“...Aenon”: The exact location of Aenon is uncertain. Two sites are possible: one south of Beth-shan, where there were numerous springs;

another a short distance from Shechem. Of the two, the former seems to be the better possibility. Eusebius and Jerome both mention it; and the ancient mosaic Madaba map of sacred sites depicts an “Aenon near to Salim” near the Jordan south of Scythopolis, the later name of Beth-shan.

- 24] For John was not yet cast into prison.
 25] Then there arose a question between some of John’s disciples and the Jews about purifying.
 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.

The Synoptic Gospels write about Jesus’ public ministry only after John the Baptist is imprisoned.

- 27] John answered and said, A man can receive nothing, except it be given him from heaven.
 28] Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
 29] He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.

“...the bridegroom”: Jesus will also use this metaphor of himself as the Bridegroom (Mk 2:19) and Paul develops it (2 Cor 11:2; Eph 5:23-32) and John in (Rev 19:7; 21:2).

- 30] He must increase, but I must decrease.
 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.

“Increase/decrease”: The more I am occupied with Christ, the less shall I be occupied with myself.

- 32] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
 33] He that hath received his testimony hath set to his seal that God is true.

“Set to his seal that God is true”: Security (Mt 27:66; 2 Cor 1:22; Eph 1:13; 4:30; Rev 7:3-8; 20:3). Authentication (Jn 6:27; Esther 8:8).

- 34] For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
 35] The Father loveth the Son, and hath given all things into his hand.
 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.

“Believeth not”: Unbelief is active, not passive; it is a willful disobedience against God. This is the only place, in any of John’s epistles or his Gospel, that he uses the word *wrath*. (He uses it six times in the Book of Revelation.)

“Everlasting life” does not simply mean eternity (later) in heaven. The believer already possesses that life right now! It is the life of God in the believer.

A personal relationship:

- A *Living* relationship: a new birth into a new family
- A *Loving* relationship: a Bridegroom and a Bride
- A *Learning* relationship: meditate on the Word and make it part of our lives.

The “Foolishness” of God?

Have you noticed that God often seems to resort to “strange” means?

- | | |
|------------------------------|------------|
| • Noah’s Barge | Gen 6 - 8 |
| • Samson’s jawbone of an ass | Judg 15:15 |
| • Ashes of a red heifer | Num 19 |
| • Moses’ Brazen Serpent | Num 21 |

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Corinthians 1:19-21

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

1 Corinthians 1:25-29

The ultimate “foolishness”? A wooden cross erected in Judea...

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Corinthians 1:18

There are only two categories: 1) “Them that perish” and 2) “Us which are saved.” In which category are you? Are you sure?

...work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 2:12,13

We want you to become “self-feeders” (on the Word, of course!)

Hazards: “The whole counsel of God” (avoid “one-verse theology”). Test all things by the Word (not men, however influential...) Your eternity depends upon *your* diligence—not theirs.

Next Session

Prepare by studying John Chapters 4 and 5. Explore: three healings; four witnesses; two resurrections...

Discussion Questions

- 1) Give examples of “the foolishness of God.”
- 2) What does John 3:16 mean to you *personally*?
- 3) When did *you* become “born again”? How?
- 4) What has been the result (“fruit”)?
- 5) How can one become “unborn”?
- 6) Are there other examples where an Old Testament reference has an anticipatory *apologetic* value?
- 7) Are there other examples where an anticipatory Old Testament detail carries special *hermeneutical* value?

The Gospel of John Session 5: John 4 & 5

John Chapters 4 and 5 deals with three healings, four witnesses, and two resurrections.

John 4

- 1] When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
- 2] (Though Jesus himself baptized not, but his disciples,)
- 3] He left Judaea, and departed again into Galilee.

“...baptized more disciples”: Jesus’ extreme popularity (Mt 3:5; Mk 1:5).
“...departed to Galilee”: ...of the Gentiles (Mt 4:15).

Why Jesus Left Judea

- To avoid confrontation with Pharisees John 4:1
- To accomplish ministry in Samaria John 4:4
- To avoid imprisonment re: John Matthew 4:12
- He was led by the Spirit Luke 4:14

- 4] And he must needs go through Samaria.

Jesus’ route was deliberate; he wasn’t in a hurry; the trip took two days (Jn 4:40). The encounter was predestined—God’s choice before ours (Jn 6:44; 15:16).

Background: Samaria

Samaria was a province allotted to Ephraim and the half-tribe of Manasseh in the days of Joshua (Josh 16,17). After the revolt of the northern tribes, the inhabitants of this district had generally ceased to worship at the Temple in Jerusalem, followed wicked idolatry introduced by Jeroboam, the son of Nebat (1 Kgs 12:25-33), and then fell easy prey to the Gentile corruptions introduced by his successors.

After they were carried away captives, their district left almost without inhabitant, the king of Assyria planted in their province a colony of various nation (2 Kgs 17:24) who, mingling with the few original inhabitants, formed a strange medley of Judaism and their idolatry (2 Kgs 17:32, 33, 41).

After the remnant returned from Babylon, Samaritans offered to enter into an alliance with the Jews and on being refused they became bitter enemies and their most active opposers in the rebuilding (Ezra 4:1,2; Neh 4 and 6).

At a later date, Manasseh, son of Jaddua the high priest, contrary to the law, married the daughter of Sanballat, the chief of the Samaritans.

[Josephus (*Antiquities*, XI:7,2; XIII:9).] When the Jews insisted that Manasseh should either repudiate his wife or renounce his sacred office, he fled to his father-in-law, who gave him an honorable reception, and by the permission of Alexander the Great, built a temple to YHWH on Mount Gerizim, in which Manasseh and his posterity officiated as high priests, in rivalry to the divinely instituted ritual at Jerusalem (cf. I Macc 3:10).

The Samaritans claimed they were the true Israel and had a Temple of their own on Mt. Gerizim and they still offer Torah blood sacrifices (Rev 2:9; 3:9?). In actuality, they are descendants of heathen colonists from five Mesopotamian cities who had adopted the worship of YHWH as a sort of tribal god (2 Kgs 17:24-41; 2 Chr 30:6,10; 34:7).

Rabbis: “To eat bread with the Samaritan was like eating swine’s flesh.” Jesus avoids the ethnic-oriented debate and instead focuses on “the Gift of God.” Himself (Jn 3:16; 2 Cor 9:15).

- 5] 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.
- 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.

“...the sixth hour”: Noon. Weariness = excessive toil...tired, hungry, thirsty...then the woman comes (six = flesh). Was this a coincidence? Jesus met the need regardless of who the people were. He made himself of no reputation...racial background—Jesus was a Jew!

“Sychar”: means “purchased.” El-Ascar, a city in the plain of Soukar, near the spring of Sonkar and close to Shechem; close to Jacob’s Well at the foot of Mount Ebal.

Shechem (= “portion”); the land that Jacob gave Joseph, who was later buried there (Gen 33:19; 48:22; Jos 24:32; Acts 7:16).

The word Scheker = “falsehood”; city of liars, heathens (Lk 9:51-56). The word Schekar = “liquor” city of drunkards (Isa 28:1). This event took place at a well...consider doing a word study on wells (Isa 12:3; Gen 16, 21, etc.).

The Samaritan Woman: Healing No. 1

- 7] There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
- 8] (For his disciples were gone away unto the city to buy meat.)

- 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.

This was Rabbinically prohibited. She was (justifiably) astonished.

- 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.

“...living water”: *hudor zun*. Jacob’s well (30-50 ft deep?) was fed by rainwater percolating into the cistern or the well itself; good but not running water, which was preferred (Gen 26:19; Lev 14:5; Num 19:17). Compare with “fountain of life” (Prov 13:14).

- 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?
- 12] Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Samaritans believed they were descendants of Jacob through Joseph.

Water

The fundamental necessity of life:

- 1) Producing growth
- 2) Cleansing
- 3) Refreshing
- 4) Satisfaction in life

All appetites unsatisfying...there is not a single drop of water in hell (Lk 16).

- 13] Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
- 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.

Never: “never ever” (strongest possible negative construction in the Greek). Never thirst = eternal security! (Jesus avoided getting into controversial side issues that would hinder His spiritual ministry to this woman.)

- 15] The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16] Jesus saith unto her, Go, call thy husband, and come hither.

“Go, call thy husband”: Sarcasm. *Hupage*, “Go”: present active imperative. She needed to confront her own sin. For the first time, the woman began to discuss spiritual issues.

17] The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

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

19] The woman saith unto him, Sir, I perceive that thou art a prophet.

20] Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

As soon as she realizes His “inside” information, she jumps right into the current doctrinal issue... (He temporarily defers responding to that as a distraction v. 22)

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.

22] Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Place of Worship?

- Jacob’s Well was at the foot of Mt. Gerizim. Sanballat had built a temple which was eventually destroyed by John Hyrcanus in 129 B.C.
- The Samaritans continued to worship on the mountain. To justify this action, they noted that both Abraham (Gen 12:7) and Jacob (Gen 33:20) had established altars at Shechem.
- Gerizim was the mountain from which the blessings of Deut 28 were proclaimed, and, according to the Samaritan Torah, it was this mountain and not Ebal where an altar was built (cf. Deut 27:4; *Peshitta*).

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.

24] God is a Spirit: and they that worship him must worship him in spirit and in truth.

- Jews had a fuller revelation.
 - Samaritans had rejected the Psalms and the Prophets.
 - The Psalms of David (1-72) were memorized by the Jews: ...
- Salvation = Christ
 - Simeon: Luke 2:29,30
 - John the Baptist: Luke 3:6

Jewish Foundation

- God chose them
 - A Jewish Bible
 - Jewish laws, procedures, Priesthood, et al
 - Jewish Disciples
 - Jewish (early) Church
 - We need to understand our roots...
 - Yet, a Jewish Messiah *fulfilled the law* for all of us...

The early church (tragically) became very anti-Semitic: Tragic for the Jew—we cannot imagine the abuse suffered under the banner of Christ; tragic for the Church—we’ve lost our heritage and understanding of God’s plan(s)...

- Three “musts”:
 - 1) Ye, born again John 3:7
 - 2) Son, lifted up John 3:14
 - 3) God, worshipped in Spirit and truth John 4:24
 - Worship = new nature, seeking its source.
 - Sacrifice of the wicked is an abomination Prov 15:8

25] The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

26] Jesus saith unto her, I that speak unto thee am he.

Astonishing! The Creator—the YHWH of the OT—has taken on flesh to fulfill a destiny on our behalf!!!]

Ego eimi: I AM, the YHWH of the OT! (cfs Jn 8:58). Nothing more was needed. She had Him (Jn 6:38,39). He spoke seven times. She, six. The seventh was the evidence of His work...

27] And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

“...a woman...astonished.” (Rabbis: “Let no one talk with a woman in the street, no, not with his own wife.”)

The greatest ability: *availability*. Jesus had entrusted the task of winning a city to a woman who had known him for less than an hour because she was more willing than the others who, no doubt, were better trained but did not respond to the need.

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

- 29] Come, see a man, which told me all things that ever I did: is not this the Christ?
 30] Then they went out of the city, and came unto him.
 31] In the mean while his disciples prayed him, saying, Master, eat.
 32] But he said unto them, I have meat to eat that ye know not of.
 33] Therefore said the disciples one to another, Hath any man brought him ought to eat?
 34] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

“Oh wist ye not that I must be about my Father’s business?” (In the Temple at age 12; Luke 2:49).

- 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.
 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.

Both roles are essential: evangelizing; and edifying...

- 37] And herein is that saying true, One soweth, and another reapeth.
 38] I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Efforts are not all the same; different strokes for different folks. There are no exclusive formulas for “evangelizing.” Relationship, not religion; relationship, not “tracts”; The Word, not social pressures...

- 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.
 40] So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
 41] And many more believed because of his own word;
 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.

- Expected: Worship in Jerusalem; idolatry in Samaria;
- Found: Idolatry in Jerusalem; worship in Samaria.
- “...Savior of the world.” *First time used.*

Increments

The gradual change in attitude:

...a Jew	John 4:9
...greater than Jacob?	John 4:12
...a prophet	John 4:19
...the Christ Himself!	John 4:25,29

A Comparison

Nicodemus	Samaritan Woman
A man with a name	Unnamed Woman
Good Reputation	Bad reputation
Wealthy man	Poor woman
He came to Jesus	Jesus came to her
Outstanding Socially	Social outcast
A Jew	A Samaritan
Religious (upright)	Worldly (immoral)
No immediate response	Immediately told city
Jesus was blunt	Jesus was tactful
Began talking of spiritual things	Began talking of physical things

Galilean Ministry: John 4:43-54

- 43] Now after two days he departed thence, and went into Galilee.
 44] For Jesus himself testified, that a prophet hath no honour in his own country.

It was a mandate...a response to an “election.”

“...his own country”: Nazareth: “no prophet”? (Jn 7:52). Other prophets did come from Nazareth: Jonah and Nahum (both prophesied to Nineveh).

The Nobleman’s Son: Healing No. 2

- 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.
 46] So 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.

“...nobleman”: Implies some link to Herod: office or bloodline. *Basilikos*, “nobleman”: This term is reserved for those closely connected with the king, either by blood or office. He was possibly a courier or a high-ranking official of Herod Antipus, tetrarch of Galilee, who himself may have wanted to meet Jesus and witness His miracles (Lk 23:8).

“...again to Cana”: (Contrast with the first miracle.) Note the geographic separation: Cana was at least four hours from Capernaum.

- 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.

48] Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

“Signs and Wonders”

- OT: Deut 28:46; 34:11; Neh 9:10; Isa 8:18; 20:3; Jer 32:20, 21.
- Use of plural verbs for *see* and *believe* indicates they were intended for the crowd.
- Help my unbelief (Mk 9:24)
- His Word will not return void (Isa 55:11)

In the New Testament, “wonder” is never used by itself for miracles performed by Jesus or His disciples; repeated several times (Mt 24:24; Mk 13:22; Acts 2:9; Heb 2:4); tends to denote a failure of perception on the part of those who witness these miracles.

Healing of the Gentile Nobleman’s Son: John 4:49-54

49] The nobleman saith unto him, Sir, come down ere my child die.

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.

A plea from a father for his son! (The first grave ever dug was for a young man. The first one who died was a son, not a father...)

Faith is mentioned twice (Jn 4:50, 53). First is an example of salvation to all who believe (Acts 11:14; 16:15, 34; 18:8). It was a four-hour trip from Cana to Capernaum.

51] And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

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.

“...yesterday”: He didn’t even go home that day! (In the New Testament, Gentiles are always healed from a distance; cf. Eph 2:12,13). This may be the only NT instance of a nobleman who believed in Christ.

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

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

The healing of the nobleman’s son is the only example John gives of Jesus’ Galilean ministry. The other Gospels go more into depth as far as the Galilean ministry is concerned. John focuses mainly on the Judean

ministry and their rejection of Jesus. So why did John (and the Holy Spirit) choose to record this miracle?

- Rejection by: The Jewish nation in general (Jn 1:11; 2:13-21,24; 4:1-3; 7:1).
- Acceptance (limited) by: Samaritans (Jn 4:39); Galileans (Jn 4:45); Gentiles (Jn 12:20-22).

A Comparison of Two Capernaum Healings

Matthew 8; Luke 7

Jesus in Capernaum.

Approached by elders;

sent by centurion; Jesus

offers to come.

Centurion only asks Jesus

to speak the word.

Jesus comments on faith.

Later in Galilean ministry.

John 4

Jesus in Cana.

Approached by nobleman;

Jesus tells man his

son is healed.

Nobleman begs Jesus

to come to his home.

Jesus comments on unbelief.

Early in Galilean ministry.

The strategy for world evangelism (Acts 1:8). Jesus follows the same pattern:

- | | | |
|-------------|-----------------|--------------|
| • Jerusalem | Nicodemus | John 3:1-15 |
| • Judea | Judean Ministry | John 4:1-3 |
| • Samaria | Samaritan woman | John 4:4-42 |
| • Uttermost | Nobleman’s son | John 4:46-54 |

John 5

This is a key chapter in John’s Gospel. This chapter holds the strongest arguments for the deity of Christ.

- 1] After this there was a feast of the Jews; and Jesus went up to Jerusalem.
- 2] Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

“After this”: *Meta tauta*: “After this” (used seven times in the Gospel of John (Jn 3:22; 5:1; 5:14; 6:1; 7:1; 11:11; 21:1). Also used nine times in the Book of Revelation (same author).

“...feast”: Some manuscripts say “the Feast,” so some commentators believe it was Passover. Other scholars believe it was the Feast of Pentecost. (There were three required feasts, Deut 16:16.) Jesus fulfills the plan of Ps 40:7; gives the account in John 17.

“...Bethesda”: “House of Mercy.” The sheep gate mentioned here was probably the Sheep Gate (Neh 3:1). (There are 10 gates; the last is called “judgment”). The Bethesda pool was a large rectangular pool for cleaning animals; about 2-3 ft deep and about 20 - 30 ft. across.

Five = Grace?

“...five porches”: Five seems to be the number of grace or mercy. [Implied by statistics of usage; not “mysticism...”]

- Benjamin’s “mess” (food) is five times as much as the others (Gen 43:34);
- He also received five pieces of raiment (Gen 45:22);
- Multiples of five occur in the tabernacle;
- Jesus gives five loaves to the hungry;
- The fifth clause in the Lord’s prayer is for the “daily bread,” etc.

- 3] In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
- 4] 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.

[Verse 4 appears to be an explanatory addition.] There were usually about 300 people lying around the pool; probably around 2000 at feast time. There is no evidence of an angel ever being involved in miraculous healing. “The whole world lieth in the wicked one” (1 John 5:19).

Verse 4

No extant Greek manuscript before 400 A.D. contains these words. The earliest manuscripts omit these words which appear to be a later insertion to explain why the pool water was “stirred” (v. 7). People believed that an angel came and stirred it. According to local tradition, the first one in the water would be healed. This would be contrary to Biblical teaching: a “survival of the fittest” presumption... [Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible Knowledge Commentary*]

The Impotent Man: Healing No. 3

- 5] And a certain man was there, which had an infirmity thirty and eight years.
- 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?

“Wilt thou be made well?”: The picture of Israel at this time: blind (to their need...), halt (lame, crippled), and impotent. With discouragement often comes disbelief. Jesus is asking here, Are you earnestly desiring to be made well?

“...thirty and eight years”: 38 Years? (Symbolic of Israel’s wilderness wanderings?) Whose faith made him well? Jesus gave the command, but what if the man had not obeyed?

- The Sovereignty of God: Many were there; one was chosen (Rom 9:16).
- He knows His sheep (Jn 10:11).
- Lame for 38 years? (in the wilderness after Sinai); cf. Deut 2:14.
- The Gospel of John is centered around seven miracles, and they seem to outline Israel’s spiritual history.
- What about us?

- 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.
- 8] Jesus saith unto him, Rise, take up thy bed, and walk.

“Rise”: *Egiere*, present active imperative; the expression of a parent to a lazy child to “get up.”

He couldn’t walk but by a miracle; neither can a sinner repent but by the same kind of miracle. We are fallen and in utter helplessness of our condition. Are you waiting for an angel to come into your life or are you willing to take Jesus at His Word? “Are you still earnestly desiring?” His healing was instantaneous and complete and forever! (Eccl 3:14). (Whose faith brought the healing?)

- 9] And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
- 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.

It was unlawful to carry a bed on the Sabbath, especially in Jerusalem (Ex 23:12; Neh 13:19; Jer 17:21). The punishment was death by stoning. (But according to the *Mishna*, a man could not be accused of violating the sabbath unless he had first been formally warned against such an action.)

“The Jews”: Remember, John is referring here to the *leadership* of the Jews; in practical terms, a very small number of Jews. Misinterpretation of John’s Gospel has led to much anti-Semitism.

The Pharisees held the power of the religious bureaucracy at this time (The Sadducees in Acts). The religious world opposes most fiercely; the bondage of traditions (Gal 5:1; 2:21).

- 11] He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
- 12] Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
- 13] And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.
- 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.
- 15] The man departed, and told the Jews that it was Jesus, which had made him whole.

“...Jesus findeth him”: *Heurisket* (to find after search). Jesus found the man...

“...sin no more”: This implies that this particular illness was caused by volitional sin. Remember, though, this is not always the case.

- 16] And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.
- 17] But Jesus answered them, My Father worketh hitherto, and I work.

“Therefore did the Jews persecute Jesus...” Notice the imperfect tenses: began and continued. They were out to KILL him. If they are upset now because he violated the Sabbath, by the end of the chapter they will be really upset. Two years from this verse they will succeed.

“...My Father”: *Ho pater mou*. The Pharisees explain what he means: he “making himself equal with God.” They understand the significance of what Jesus said. The Pharisees always come to the rescue of Gentiles like us: whenever they are upset, we need to understand why...

Declarations of Deity

- | | |
|-------------------------------|--------------|
| • Equal with God in Nature | John 5:17-18 |
| • Equal with God in Power | John 5:19-21 |
| • Equal with God in Authority | John 5:22-24 |

Equal with God in Nature: John 5:17-18

He is the Lord of the Sabbath. The 7th day: God imposed an repose on the Creation...The Sabbath was made for man, not God. The Father wearies not (Isa 40:28).

- 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.

“...His”: *idion* (re: *idiom*, “unique expression”). The strongest statement of His deity comes from His enemies: Judas: “...innocent blood” (Mt 27:4); Pilate (Mt 27:24).

- 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.

Equal with God in Power: John 5:19-21

- 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.
- 21] For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

“...loveth the son”: “Love”: *Phileo*, a term of affection between equals. Jesus never acted independently of the Father...

- “My Father’s business...”
 - Temptation by the Devil...
 - My meat is to do the will of Him who sent me...
 - Gethsemane: not my will but thine be done.
 - Jesus should be our example.
- How this rebukes the self-will in all of us!
 - Accepting Jesus Christ is also a moment-by-moment commitment to be under the Father’s Will.
 - When we do, God can direct us;
 - When we don’t, we mess up!

Equal with God in Authority: John 5:22-24

- 22] For the Father judgeth no man, but hath committed all judgment unto the Son:
- 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.

“...committed”: *dedoken*, given, committed; the perfect active indicative, emphasizing completion. The Son is worthy of same worship, constantly putting Him first in every area of your life. He doesn’t want to be “number one” on a list of 10; He wants to be “one” on a list of one!

- 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.

- 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.

These words are in the present possession; by hearing and believing, *we already have eternal life!*

- 26] For as the Father hath life in himself; so hath he given to the Son to have life in himself;
27] And hath given him authority to execute judgment also, because he is the Son of man.

- Giving life: “Son of God”
- Judgment: “Son of Man (Kinsman-redeemer)”

Two Resurrections

- 28] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
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.

The “hour” or period of regeneration (John 5:25) has lasted 2000 years (since the Cross); the “hour” between the two: 1000 years. There are two resurrections (Rev 20:4, 5).

Witnesses to Jesus

- 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.
31] If I bear witness of myself, my witness is not true.

“If I bear witness of myself [ye will say] my witness is not true.” Two witnesses required (Jn 8:17; Num 35:30; Deut 17:6).

Fourfold Witness: John the Baptist

- 1) John the Baptist
- 2) The Works
- 3) The Father
- 4) The Scriptures

- 32] There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
33] Ye sent unto John, and he bare witness unto the truth.

- 34] But I receive not testimony from man: but these things I say, that ye might be saved.

The basis for “two or more witnesses” (Num 35:30; Deut 17:6).

Fourfold Witness: The Works

- 35] He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
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.

John the Baptist: (all four gospels emphasize John the Baptist). The word for his light is *luchnos*, lightbearer; cf. (*vs. phos*); John 1:8.

“Works”: not necessarily “miracles” (Jn 4:34; 17:4; 19:30). The words he is referring to are the Messianic works depicted in Dan 9:24 (which passage is the key to all Bible prophecy about the end times.)

Fourfold Witness: The Father

- 37] He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
38] 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.

Fourfold Witness: The Scriptures

- 39] Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

“Scriptures”: He’s talking about the Old Testament here. Get into “the Scriptures”; get “inside” or “behind” them. They all testify about Jesus: Jesus fulfills the plan of Ps 40:7 and He will give the account (John 17).

- 40] And ye will not come to me, that ye might have life.
41] I receive not honour from men.
42] But I know you, that ye have not the love of God in you.
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.

“...my Father’s name”: First of eight references to the name of the Father in this Gospel (Jn 5:43; 10:25; 12:28; 17:5,11,21,24,25).

The Coming World Leader

- 33 titles in the OT
- 13 titles in the NT
- (“Antichrist” is only used by John in his epistles; in The Revelation he *doesn’t* use this label)
- How does he somehow bring all world religions together?
“...him they will receive...”

- 44] How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?
- 45] Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.
- 46] For had ye believed Moses, ye would have believed me: for he wrote of me.
- 47] But if ye believe not his writings, how shall ye believe my words?

“Moses”: Jesus points out that the writings of Moses will accuse them—not him! “Writings of Moses”: Jesus saves us hours of boring background, because He tells us that Moses wrote the *Torah*! The amazing discovery in the Old Testament is the *Jesus Christ is on every page* (vs. “The Documentary Hypothesis”...).

“Documentary Hypothesis”

“Higher Criticism”: Wellhausen Hypothesis

Elohism	(E)
Jahwism	(J)
Deuteronomist	(D)
Priestly code	(P)
(Et al...)	

Next Session

Prepare by studying John Chapter 6.

Discussion Questions

- 1) Why did Jesus have to go to Samaria?
- 2) Why was this angel at the pool of Bethesda?
- 3) Why did the Holy Spirit indicate that the impotent man had his ailment for 38 years?
- 4) What were the distinctive lessons from the three healings?
- 5) What are the distinctives between the two resurrections?
- 6) Explain how the fourfold witnesses are relative to *today*.

- 7) What was the most practical insight in today’s lesson?
- 8) How will the Coming World Leader unify his empire?

The Gospel of John Session 6: John 6

Review: John 4 and 5

- Three healings;
 - Samaritan woman
 - Nobleman’s son
 - Impotent man
- Four witnesses;
 - John the Baptist
 - Works
 - The Father
 - The Scriptures
- Two resurrections.

Key Declarations of Deity

Equal with God in Nature	John 5:17-18
Equal with God in Power	John 5:19-21
Equal with God in Authority	John 5:22-24

John 6

This is the longest chapter in the Gospel of John (71 verses). It covers just one 24-hour period in the life of Jesus. This chapter occurs a year after Chapter 5. (His crucifixion is still about a year away...) It records the first of Jesus’ seven major “I AM” statements.

- 1] After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
- 2] And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Meta tauta: Again, John uses this term as a marker, “after this,” or “after these things.”

The Feast of Jesus: John 6:1-15

This is one of the few incidents recorded in all four Gospels: The “Feeding of the 5,000” with five loaves of bread and two fish (actually, only

men were counted: probably upwards of 10,000-15,000?). In Israel you will visit Tobgha, the place where this took place.

- 3] And Jesus went up into a mountain, and there he sat with his disciples.
- 4] And the passover, a feast of the Jews, was nigh.
- 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?

“...great company”: A great multitude. People were following him because of the signs, not because of “who He was.”

“...the passover, a feast of the Jews”: “Jews” here refers to the leadership, probably a very small number. This passage contrasts the “feast of the Jews” with the “feast of Jesus.” There were thousands of visitors in town, since Passover was one of the feasts which required the attendance of every able-bodied man (Deut 16:16).

Philip

He was raised in the area (he was from Cana). In four separate listings of Jesus’ Disciples, Philip is always listed fifth (Mt 10:2-4; Mk 3:16-19; Lk 6:14-16; Acts 1:13). Was he the leader of a second group? Did he have a stewardship role? He was the analytical disciple (Jn 1:43-46; 12:20-22; 14:8-14).

- 6] And this he said to prove him: for he himself knew what he would do.
- 7] Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

“...pennyworth”: The “penny” was the Roman coin *denarius*. One denarius represented a day’s wages for a common laborer. This would have been about eight months wages.

“Two hundred”: Multiple of 20:

- Jacob waited 20 years to gain possession of his wives and property; the 21st year it came (Gen 31:41).
- Israel waited 20 years for emancipation from Jabin’s oppression; the 21st year they were delivered (Judg 4:3).
- The ark stayed in Kirjath-Jearim for 20 years; 21st, God delivered it (1 Sam 7:2).
- Does 20 = insufficiency? 200 is an intensified form.
- The number 200 always seems to carry an evil connection (Josh 7:21; Judg 17:4; 1 Sam 30:10; 2 Sam 14:26; Rev 9:16).

- 8] One of his disciples, Andrew, Simon Peter’s brother, saith unto him,

- 9] There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

“Andrew”: Every time he’s mentioned in Scripture, he’s always bringing someone to Jesus. Only the Gospel of John records the (very small) boy. “A lad.”

“...barley loaves”: Diet of soldiers being punished for losing their standard in battle. Good for you, but not necessarily desired. “Stuff your Mom makes you eat.”

<u>Feast of Jesus</u>	vs.	<u>Feast of the Jews</u>
Simple		Elaborate
Surrounded by God’s Creation		Surrounded by the Temple
Filled body and soul		Filled only the body
The fullness of His ministry		The emptiness of Jerusalem

- 10] And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

- Only men were counted.
- “Make the men sit down”: Order, not confusion (1 Cor 14:33,40).
- “Sit down” (Ps 23:2); Mark’s Gospel says “green grass...”
- Thanksgiving (Deut 8:10).
- Use of disciples (Heb 5:11,13; Lke 8:18).
- Abundance for the laborers (12 baskets).

- 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.

Our modest offerings can be sufficient if placed in His hands...God uses the little things. He can even use you and me. “Bread of Life”: unleavened bread (Ex 12:8, 15). The barley loaves recall the Prophet Elisha’s feeding of 100 men with 20 barley loaves (2 Kgs 4:42-44). But here was One far greater than Elisha.

- 12] When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

“...filled”: *Echortasthete*: term used in feeding animals: gluttoned, fattened, fed to repletion; “pig out.”

- 12] When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

“...nothing be lost”: Cf John 6:39. Jesus will not lose anything entrusted to him; “eternal security...”

- 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.

Why 12? The disciples’ gathering of the 12 baskets of fragments was part of their education, to show them that He is more than adequate for their needs. Later He appealed to their spiritual stupidity (cf. Mk 8:17-21). Even though the disciples were closer to Jesus than the crowds, they too were in spiritual blindness (Mk 6:52).

- 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.
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.

“...to make him a king”: No. He must be the Lamb first; then the Lion. (One day He not only permits it: He arranges it! Cf. Luke 19...)

“...departed again into a mountain”: Alone to the mountain; the disciples must leave without Him...

“...take him by force”: *Harpazein*, to seize violently; translated literally means “a revolution in the air (somersault).”

God’s man does God’s work in God’s way at God’s time. King? Prophet? Priest? “Alone”: The high priest officiates alone (Lev 16:17). [Philip and Andrew linked with Gentiles in John 12:20-22]

- 16] And when even was now come, his disciples went down unto the sea,
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.

Jesus told them to (Mt 14:22).

Horns of Hattin

This took place on the Sea of Galilee (Kinneret), which is 6-7 miles across. Horns of Hattin: mountains that can cause fierce suddenwinds; venturi effects...

“...dark”: *Skotia*, darkness (spiritual?): Wicked like the troubled sea; a dark place (2 Pet 1:19). Darkness is created by God (Isa 45:7). So also are the treasures of darkness (Isa 45:3).

- 18] And the sea arose by reason of a great wind that blew.
19] So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

“...thirty furlongs”: About 3 1/2 miles (about half-way across). This occurred in the “fourth watch” of the night, that is, between 3 and 6 o’clock in the morning (Mt 14:25; Mk 6:48).

While they were rowing, Jesus could see them (they were always under his protection). He saw them fatigued! (Mk 6:51). In Matthew’s Gospel, as long as Peter kept his eyes on Jesus, he was OK. When he took his eyes off Him, Peter sank! (Mt 14:22-33).

- 20] But he saith unto them, It is I; be not afraid.
21] Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

“...It is I”: *Ego eimi*, “I am,” YHWH; the covenant name of God. Here it is just an identifier; in John 8 it will have profound theological meaning.

The Bread of Life: John 6:22-59

Jesus was at the synagogue in Kafer-Nahum (Capernaum). The sermon text: “Manna—The search for bread vs. the search for Christ.”

- 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;
23] (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
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 Lord had given thanks”: First time John uses the title, “Lord”...

- 25] And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
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.

“...verily, verily”: Four times in John 6, Jesus says, “Verily, verily” (Jn 6:26,32,47,53). Three times in the upper room John 13:16,20,21. A total of seven times...

27] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

“...God the Father sealed”: “The Seal of God upon Him.” A seal is an authentication, a guarantee; it is irreversible. Jesus was sealed as the Son of Man. For how long was Jesus incarnate? Forever! The Rabbis say the seal of God is truth: *emeth* (*three* letters; *Aleph, Mem, Tau* =first, last, middle). We are also sealed (Eph 1:13).

28] Then said they unto him, What shall we do, that we might work the works of God?

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

“Work of God”: That ye believe on Him whom He hath sent.

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

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

“...manna”: (“What’s this?!”)—bread from heaven.

Manna

“Manna,” (an untranslated word meaning, “what is this?”); God used the term “manna” only once, and was referring to Israel’s willfulness, vs. “Bread,” which is what He called it. The word manna is derogatory—it was despised (Num 11:7). Their belief was that Jeremiah hid a jar of manna and kept in the Ark. The Messiah would reveal Himself by producing the hidden manna (cf. Rev 2:17).

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.

“...true bread”: True bread (vs. idiom Bread from God) is “He which cometh down from heaven, and giveth life unto the world.” (cf. water of John 4).

33] For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34] Then said they unto him, Lord, evermore give us this bread.

“...cometh down”: *Katabainon*, “came down,” is used seven times in this chapter (Jn 6:33,38,41,42,50,51,58). He emphasized His heavenly origin and exposed unbelief in the crowd.

Manna vs. Christ

- Gift of God through mediation of Moses
Jesus given directly by God
- Given temporarily, ceased in Canaan
Jesus given continuously
- Given only to Israel
Jesus given to the whole world
- Sustained physical life until death
Jesus sustains spiritual life *forever*

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.

- “...cometh:” *Erchomenos*, a serious commitment;
- “...believeth on”: *Pisteunon*, continuing trust...
- Both verbs also repeated with the living water (Jn 7:37-38).
- “...never...never”: Both “*nevers*” are emphatic in the Greek.)

36] But I said unto you, That ye also have seen me, and believe not.

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

“...I will in no wise cast out”: Definite company mentioned seven times (cf. Jn 17; Eph 1:4; 2 Thess 2:13; 2 Tim 2:19). Peter denied Him with an oath; Was he cast out? This will be underscored to establish “eternal security”: John 10:28,29. (All three of the Godhead are “responsible”...)

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

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.

“...I should lose nothing”: None to be lost! (cf. barley loaves...)

“...raise it up”: Three references to future resurrection in this chapter alone (vv. 39, 40,44).

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.

“...seeth the Son:” *theoron*, contemplation with the eye of faith.

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

- 42] And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?
 43] Jesus therefore answered and said unto them, Murmur not among yourselves.
 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.

“...draw him”: *Helkusei*, “to draw with a moral power” (Jn 12:32; Jer 31:3).

- 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.
 46] Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Biblical authority cited: Isa 54:13 (The word “and” implies He was holding the scroll of Isaiah and read from the text...cf. Jer 31:33,34; Joel 2:28-32.)

- 47] Verily, verily, I say unto you, He that believeth on me hath everlasting life.
 48] I am that bread of life.
 49] Your fathers did eat manna in the wilderness, and are dead.
 50] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

“...He that believeth” is in the present tense: continuing, meaning that a believer is characterized by his continuing trust. He has everlasting life, which is a present and abiding possession.

- | | |
|--|------------|
| 1) I AM the Bread of Life | John 6:48 |
| 2) I AM the light of the world | John 8:12 |
| 3) I AM the door | John 10:9 |
| 4) I AM the good shepherd | John 10:11 |
| 5) I AM the resurrection and the life | John 11:35 |
| 6) I AM the way, the truth, and the life | John 14:6 |
| 7) I AM the true vine | John 15:1 |

- 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.

“...eat”: *Phagein* (vv. 50,51,52,53). Eternal and indwelling; aorist tense. Receiving eternal life; a single act, once and for all. Salvation.

- 52] The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?
 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.

4th “Verily, verily...” vv.26, 32, 47, 53

Communion?

Roman Catholic:	Transubstantiation?
Lutheran	Consubstantiation?
Zwingli, et al	Spiritual symbol; only a ritual

...all fall short of its true *spiritual* impact when followed obediently...
Spiritual intimacy with Him is what it is all about...

Proverbs 30: An (Overlooked) Prophecy by Solomon

A Messianic Prophecy by Solomon...!

Solomon

- Wrote 3,000 proverbs (1 Kgs 4:32).
- Was the wisest person in his day (1 Kgs 4:29-44).
- Since Solomon reigned from 971 to 931, the Proverbs he wrote may be dated in the 10th century
- God is the Author of all Scripture (2 Tim 3:16).

Divinely Authorized

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Timothy 3:16

“...inspiration of God”: θεόπνευστος God-breathed.

Hebrew Hermeneutics

Peshat: the literal, direct meaning.

Remez: an allegorical significance; a hint of something deeper.

Derash: the homiletical, or practical application.

Sod: the mystical or hidden meaning.

This paradigm emerged before the 12th century, (Moses de Leon), and the rabbis use the mnemonic, PaRDeS, (The Garden, or Paradise), to remember them.

The first three have their parallels in traditional Christian hermeneutics; (yet we would probably move Derash as second, with Remez as third, but that would spoil their mnemonic).

Proverbs 30

1] The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

אגור Agur

- From *agar*, “to collect.”
 - “The collector,” possibly a symbolical name (cf. Ecclesiastes, “the preacher” : the *Kohleth*.
 - May symbolize Solomon (*Rashi* and *Jerome*).
- Solomon had several names:
 - Jedidiah, “beloved by Jehovah,” the name which, by Nathan, the Lord gave to Solomon at birth (2 Sam 12:25).
 - (possibly) Lemuel, “devoted to God.”
- He was the son of Jakeh, a mysterious collector of wise sayings and, ostensibly, inspired counsels to Ithiel and Ucal?

The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Proverbs 1:1-6

“Dark sayings” חידה *chiydah*: Riddle, parable, enigma (to be guessed), enigmatic or perplexing saying or question, dark obscure utterance.

I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us.

Psalms 78:2,3

בן־יָכֶה Son of Jakeh

- Jakeh, from *yaqeh*: “carefully religious,” “obedient,” or “pious,”
- Agur was the son of Jakeh, a mysterious collector of wise sayings.
- The father of Agur would thus be David.

הַמְּשָׁא נָאִם הַגִּבֹּר “Even the prophecy the man spake”(?)

This is an imputed translation from difficult Hebrew:

- הַמְּשָׁא *ha massa* the burden, prophecy
- נָאִם *e’um* oracle
- הַגִּבֹּר *ha-gebber* the mighty

“the mighty oracle prophesied...”

יִתְיָאֵל Ithiel

- “God comes, arrives, is with me;” equivalent to Immanuel, “God with us” (Isaiah 7:14; 8:8).

אֲכָל Ucal

- a verb: *’ukhal*, to be consumed. “God arrives to be consumed” (?)

“The words gathered of the wise son of the pious father, the prophecy of the mighty oracle: that El (God) arrives to be consumed.”

John 6

- 52] The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?
- 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.
- 54] Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
- 55] For my flesh is meat indeed, and my blood is drink indeed.
- 56] He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

This describes what we call “communion”...

Trogon (v. 54ff): present active participle, emphasizing continual or habitual eating. (Originally, munching on fruit, vegetables, cereals.) Continual satisfying of spiritual appetite through constantly or habitually feasting on Christ; *constant* communion with Him; indwelling union (Jn 6:56).

- 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.
- 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.

φάγω *phago* to consume, a meal

τρώγω *trogo* continual, habitual

Man died by “eating”; he is now made alive by “eating!”

Proverbs 30

- 2] Surely I am more brutish than any man, And have not the understanding of a man.
3] I neither learned wisdom, **nor** have the knowledge of the holy.

There is no negative in the Hebrew: It should read “I was not taught wisdom, and I have knowledge of the Holies.”

Surely I am beyond the senselessness of any man; I do not perceive [things] the way human beings do. I did not learn wisdom, and I know what God knows.

Proverbs 30:2,3 (ISV)

- 4] Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, [quoting Psalm 110:1] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Matthew 22:41-44



Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5:17,1

- 5] Every word of God is pure: he is a shield unto them that put their trust in him.
6] Add thou not unto his words, lest he reprove thee, and thou be found a liar.
7] Two *things* have I required of thee; deny me *them* not before I die:
8] Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

(Sounds like he would avoid being involved with Hollywood...)

- 9] Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the Name of my God *in vain*.

“Taking the Name of God in vain” has more to do with Ambassadorship than vocabulary!

John 6

- 59] These things said he in the synagogue, as he taught in Capernaum.
60] Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?
61] When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

We abide in Him, because we are His members; but He abides in us, because we are His temple.

—Augustine

Three Responses to Jesus: John 6:60-71

- 1) Unbelieving majority (vv. 60-66):
– Their primary response was one of unbelief.
2) Believing minority (vv. 67-69):
– “You do not wish to go away also, do you?” Peter answered, “To whom shall we go? Thou hast the words of eternal life.”
3) Professing Apostate (vv. 70-71):
– The betrayer, who was identified one year before the act.
62] What and if ye shall see the Son of man ascend up where he was before?
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.
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.

Paul wrote that the crucified Messiah was a “stumbling block” (*skandalon* to the Jews (1 Cor 1:23). From the start Jesus knew which followers were believers and which ones were unbelievers. This is another evidence of His supernatural knowledge (cf. 1:47; 2:24-25; 6:15).

- 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.
- 66] From that time many of his disciples went back, and walked no more with him.

“...disciples”: Here it refers to followers in general, not to the 12 Apostles; this is evident in v. 67.

- 67] Then said Jesus unto the twelve, Will ye also go away?
- 68] Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
- 69] And we believe and are sure that thou art that Christ, the Son of the living God.
- 70] Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
- 71] He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

- “...devil”: *Diabolos*, slanderous; with definite article, “Satan.”
- “*Judas*”: Judah; “praise”: He was of the tribe of Judah.
- “Iscariot” means “man of Kerioth,” one of the towns settled by the tribe of Judah (Josh 15:25).

John’s Gospel does not record Jesus’ choice of the Twelve. He assumed his readers knew the Synoptics. Judas was the only disciple that was not a native of Galilee. He came from Judah, the country most hostile to Jesus. Judas was a tragic figure, influenced by Satan; yet, he was responsible for his own evil choices.

Next Session

Prepare by studying: John Chapter 7. Also, read Psalm 69

Discussion Questions

- 1) What are the main lessons from the “Feeding of the 5000”?
- 2) In what ways was Manna and Christ *Similar*? Each *distinctive*?
- 3) Why did Jesus “walk on the water”?
- 4) Give contemporary examples of each of the four types of Hebrew hermeneutics.
- 5) What actually happens during “Communion”?
- 6) How are each of the metaphors of *Light*, *Water*, and *Bread* distinctive?
- 7) How was the discipleship tested? How does this impact “predestination”?

The Gospel of John Session 7: Chapter 7

- 1] After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

“After these things”: *Meta tauta*: that timing marker again. The events of Chapter 6 took place in Galilee at the Sea of Galilee; before that, Jesus had been in Jerusalem where there had arisen the controversy concerning Him at the pool of Bethesda.

The events of Chapter 6 transpired about one year before the cross in April; the events in Chapter 7 occur about six months later, in October.

Meta Tauta: Alternating between Judea and Galilee

1	Judea
2:1-12	Galilee
2:13	Jerusalem (Judea)
4:3	Galilee
5:1	Jerusalem
6:1	Galilee
7:1	Jerusalem

“...sought to kill him”: Verse 1 reveals that a storm is gathering about the Person of Christ. Six months later that storm will break in all its fury upon Jesus on the cross. That storm is still going on. There is more difference of opinion about Him than about any other person who has ever lived. They blaspheme Him and say the worst things about Him that ever have been said. He’s still controversial today.

- 2] Now the Jews’ feast of tabernacles was at hand.

The Jew’s catechism is his calendar.

—Rabbi Samson Raphael Hirsch

The Feasts of Israel = The Seven Feasts of Moses [and Purim and Hanukkah]

Hermeneutics

- **Greek (Western) Model:** Prophecy = Prediction → Fulfillment
- **Hebrew Model:** Prophecy = Pattern (Types, et al.)

The Feasts of Israel: “The Appointed Times”

Ultimate Commentary:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

*The New Testament is in the Old Testament concealed;
The Old Testament is in the New Testament revealed*

—Augustine

Rhetorical Devices

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hosea 12:10

Figures of Speech

Simile: Resemblance (Gen 25:25; Mt 7:24-27).

Allegory: Comparison by representation (Gen 49:9; Gal 4:22, 24).

Metaphor: Representation (Mt 26:26).

Hypocatastasis: an implied resemblance or representation (Mt 7:3-5; 15:13).

Type: A figure or example of something future (Rom 5:14; Gen 22, 24).

Analogy: resemblance in some particulars between things otherwise unlike.

Cosmic Codes, Appendix A

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

1 Corinthians 10:11

“examples” = τύπος tupos: A figure, image, pattern, a prefiguring; a type (cf. a “prototype”).

Types

The Brazen Serpent	John 3:14
The Manna	John 6:35
The Water from the Rock (2)	1 Cor 10:4
The Brazen Altar	Rev 11:1
The Ark of the Covenant	Jer 3:16
The Mercy Seat	Matt 25:31

The Passover Lamb
The Camp of Israel

1 Cor 5:17
Num 2

The Brazen Serpent: Numbers 21

In response to murmuring, God sent fiery serpents which bit the people and they died. Moses interceded. Moses was instructed to place a brass serpent on a pole on a high hill; all that would look toward it would be spared. Why this strange remedy?

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. 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.

John 3:14-16

Manna: Exodus 16

In need of food, God provided a daily provision of Manna, a miracle bread from heaven. It was provided only on 6 days, with a double portion on the 6th, to prevent gathering on the Sabbath. Note: This was *before* the Law was given in Exodus 20.

Significance of the Feasts

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

Colossians 2:16,17

Each “feast” has an historic, memorial context, and each “feast” is also prophetic!

The Heptadic Calendar

- The Week of Days *Shabbat*
- The Week of Weeks *Shavuot*
- The Week of Months The Religious Year
- The Week of Years The Sabbatical Year
- Seven Weeks + 1 The Jubilee Year
 - All Land reverts to its owners
 - All Slaves go free
 - All Debts forgiven
 - “The time of the restitution of all things” (Acts 3:21)

The “Appointed Times”: Leviticus 23

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:14

“seasons”: המועדים “the appointed times.”

המועדים The Appointed Times

- 52 sabbaths
 - + 7 days of Passover (including its related feast days)
 - + 1 Shavout, Feast of Weeks (Pentecost)
 - + 1 Yom Teruah, Feast of Trumpets
 - + 1 Yom Kippur, Day of Atonement
 - + 7 days of Sukkot, Feast of Tabernacles
 - + 1 Shmini Atzeret, 8th Day of Assembly
- 70

As an *Equidistant Letter Sequence*, it appears **only once** in Genesis [vs. Statistical expectation: 5 times in the 78,064 letters of Genesis]. It appears only once; at an interval of 70 AND it is centered on Genesis 1:14. Odds against this by unaided chance have been estimated at greater than 70,000,000 to one!

These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

Leviticus 23:4

“...feasts”: מועד *mow'ed*: appointed place, appointed time, meeting; appointed sign or signal.

“...convocations”: מקרא *miqraw*: convocation, a calling together, a rehearsal.

The Feasts of Israel

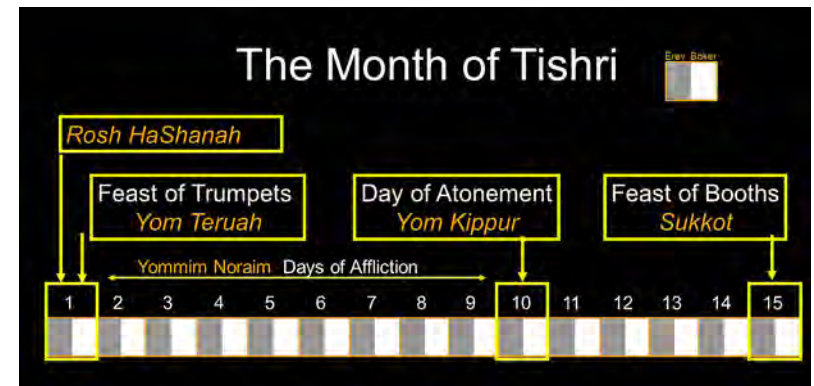
The Spring Feasts (1st Month: Nisan)

- Passover
- Feast of Unleavened Bread
- Feast of First Fruits

Feast of Weeks

The Fall Feasts (7th Month: Tishri)

- Feast of Trumpets
- Yom Kippur
- Feast of Tabernacles



Feast of Trumpets: Yom Teruah

- Coincident with the civil New Year: *Rosh HaShanah*
- The Great Blowing: *Teki'ah Gedolah*
- “Last Trump?” vs. “7th Trumpet Judgment?”
- “Trumpet of God”: (only 2X in Bible)
 - Giving of the Torah at Sinai (Ex 19:13, 16)
 - Rapture (1 Thess 4:16)
- Followed by (10) “Days of Affliction”: *Yomim Noraim*
- *Teki'at Shofar*: ram’s horn (not the silver Temple trumpets)
 - Shofar (Isa 58:1; 27:13)
 - *Akedah*: substitutionary ram (Gen 22)
 - left horn = “first trump”; right horn = “last trump.”
- *Teki'ah Gedolah*, “the great blowing.”
 - 3 series of 10 blasts each.
 - final blowing of 10 blasts
 - not short blasts (= “alarm”) but long blasts = victory!

“The Last Trump”? 1 Corinthians 15:51-52

- 7th Trumpet *Judgment* of Revelation? [Not the “last” since trumpets will be blown in Millennial Temple, etc.]
- The “Trump of God”
 - Giving of the Torah at Sinai (Ex 19:13, 16)
 - At the Rapture (1 Thess 4:16-18)

Days of Affliction: Yomim Noraim

- 10 days of preparation for *Yom Kippur*
- Threshing floor idiom? (Lk 3:16, 17)

- Ruth (the Gentile bride) at Boaz's feet (the kinsman-redeemer) during the threshing floor event... (Ruth 3:8-9).

Day of Atonement: *Yom Kippur*

- 10th of Tishri (Lev 16:1-19; 23:26-32; Heb 9:1-16)
- Day of national repentance (Isa 53)
- High Priest enters the Holy of Holies
 - God, who “dwelleth between the cherubim,” looking down on the broken law, is propitiated (*hilasterion*) by the shed blood (of Christ); Heb 9:1-16

The Scapegoat

- Two goats: *azazel*, scapegoat (Lev 16:20-34; Mt 27:33; 2 Cor 5:21; Isa 53:6; 52:15).
- *[The Lottery box for the Third Temple available for viewing at the Temple Institute in Jerusalem.]*

Feast of Tabernacles: *Sukkot*

- 15th of Tishri: 5 days (grace) after Yom Kippur (Lev 23:33-44)
 - Compulsory attendance (Deut 16:16)
- Temporary dwellings: 7 days + special sabbath
 - Gaps in sides, roof = wilderness wanderings...
 - Leave their temporary dwellings for their permanent homes
- The Millennial Kingdom? (Hos 5:15-6:3; Zech 14:4, 9)
 - Our permanent habitation? (1 Cor 5:2)
- Transfiguration during Feasts of Booths?
 - Cf. Peter: build 3 “*sukkots*”? (Mt 17:4)

Procession

- **Lulav**
 - willow: no fragrance, no fruit
 - myrtle: fragrance, no fruit
 - palm: no fragrance, fruit
- **Etrog**
 - (citrus): fragrance + fruit
 - (Mt 13:3-9; 18-23; Rev 7:9)

There was the pouring out of water in the Temple, with a double portion on the last day of the feast to remind them that God gave them water from the rock in the wilderness (*twice!*).

They brought the water from the pool of Siloam and poured out literally barrels of water. During this festival, they illuminated the inner court with a regular torch parade. This was commemorating the pillar of fire that guided the Israelis by night as they wandered in the wilderness (Jn 7:37,38). Now we understand that the pillar of cloud and the pillar of fire that led the children of Israel (“Israelis”) were both pictures of our Lord Jesus Christ.

The Feasts of Israel

The Spring Feasts (1st Month: Nisan)

- Passover
- Feast of Unleavened Bread
- Feast of First Fruits

Feast of Weeks

The Fall Feasts (7th Month: Tishri)

- Feast of Trumpets
- Yom Kippur
- Feast of Tabernacles

We will study the Spring Feasts in detail when John takes up the Final Week of Jesus' ministry (to which he devotes the entire last 9 chapters!) Note: John's Gospel covers only 21 days of 3 ½ years of ministry; virtually half of John's Gospel is devoted to the “Final Week”...one-third (247 verses of 879) are devoted to one 24-hour period!

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

Deuteronomy 16:16

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days;

Deuteronomy 23:15,16

“...from the morrow after the Sabbath”—thus, always on a Sunday morning.

Feast of Weeks: *Shavuot*

- “Counting the Omer” (49 + 1 days); always on a Sunday.
- One of the 3 compulsory (Deut 16:16).

- Only use of *Leavened Bread!* Two loaves: (Jew & *Gentile?*)
- Prophetic: The Birth of the Church: Feast of Pentecost (Acts 2)

The Mystery of Enoch

- Oldest Prophecy uttered by a prophet: It is of the Second Coming of Christ
- Three groups of people facing the judgment of the Flood:
 - 1) Those that *perished* in the flood
 - 2) Those that were *preserved* through the time of the flood
 - 3) Those that were *removed* prior to the flood
- Was Enoch born on *Shavuot*?
- Was Enoch removed prior to the judgment *on his birthday*?
- The Church was “born” on *Shavuot* Acts 2
- Will the Church be removed on *its* birthday?
 - Will the Jewish “clock” restart on the same feast day that it was stopped? [Sources: Tosefta Sotah 11. 7-8; Babli 13b; Kiddushim 38a; Seder ‘Olam 10. q.v. Louis Ginzberg, *The Legends of the Jews*, 6 vols., Vol5, p.161, Jewish Publication Society of America, 5728-1968, Philadelphia PA.]

Caveats

The precious treasure of our Jewish heritage, and the *patterns* that teach us...However, beware of the lure of legalism (cf. The Council in Jerusalem; Acts 15). Abraham was saved *before* he was circumcised, and before the law was given...

Appreciating our Jewish heritage is fruitful; HOWEVER, don’t get drawn in “under the law” and nullify the completed fulfillment of our Messiah!

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Romans 3:20

Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 3:28

It’s interesting that the three required feasts parallel three major milestones:

1) The Cross 2) The Church (Acts 2) and 3) The Second Coming.

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.
- 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.
- 5] For neither did his brethren believe in him.

“His brethren”: Sons of Mary, too (Mt 12:46; 13:55, 56). From this we can infer that Jesus’ brothers were not believers (they were challenging him to show himself openly). Disbelief prophesied (Psalm 69:8).

His brothers ask Jesus to go with them to the feast. Jesus appears to say “No.” Then He goes in secret ...and teaches *publicly*! This is a widely misunderstood passage. Jesus’ brothers didn’t do their homework: *He had to attend to keep the law* (Deut 16:16).

- 6] Then Jesus said unto them, My time is not yet come: but your time is alway ready.
- 7] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
- 8] Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

Notice the little word “yet” in “My time is not yet come.” Jesus did not say that He would not go down to the feast, but He was not going down with them publicly to win public favor by something spectacular, or whatever they wanted Him to do. He is on His own schedule: His Father’s appointed time and in His Father’s way.

“My time is not yet come”: His time is yet coming (Mt 24:30; Rev 1:7; Lk 19:27; Rev 19). No reputation (Mk 1:36-38; 7:17; 8:26; 9:9). Secret of popularity? (Jn 15:19).

- 9] When he had said these words unto them, he abode still in Galilee.
- 10] But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

He would not go up *then....with his brethren*. *Anabaino* = “*I go up*”: ascending to Jerusalem in celebration of the completed Harvest.

- The three feasts are prophetic of Jesus.
 - Passover, as High Priest, offering Himself as the Paschal Lamb of God (Heb 9:14).
 - *Shavuot* (Pentecost), 50 days later, giving the Holy Spirit (Jn 14:16; Acts 2:1-4).

– *Sukkot* (Tabernacles), returning to Jerusalem to establish His Kingdom (Rev 19:11-20:5).

- 11] Then the Jews sought him at the feast, and said, Where is he?
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.
13] Howbeit no man spake openly of him for fear of the Jews.

We should not be surprised at differing views. It has been 1½ years since healing at Bethesda on the Sabbath. “Political correctness” prevails even today.

“...for fear of the Jews!”: Shame on us, too! (Prov 29:25).

- 14] Now about the midst of the feast Jesus went up into the temple, and taught.

Quite suddenly, He appeared in the temple. The Feast of Tabernacles sets before us the coming of Christ in His return to earth and speaks of the consummation of all things. He will appear suddenly: “... and the Lord, whom ye seek, shall suddenly come to his temple ...” (Mal 3:1).

- 15] And the Jews marvelled, saying, How knoweth this man letters, having never learned?

“Marvelled”: It must have been an impressive lesson... (cf. Prov 30:3). Even His enemies were forced to admit, “Never man spake like this man” (v. 46).

- 16] Jesus answered them, and said, My doctrine is not mine, but his that sent me.
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.

“Doctrine”: Singular; integrated whole vs. plural (1 Tim 4:6; Col 2:22; Heb 13:9; 2 Tim 3:16). Wow. There’s a challenge!

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Timothy 3:16

- 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.
19] Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?
20] The people answered and said, Thou hast a devil: who goeth about to kill thee?

“...none of you keepeth the law”: The law is the mirror to show us that we are lost sinners; a schoolmaster to bring us to Christ.

- 21] Jesus answered and said unto them, I have done one work, and ye all marvel.
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.

“Moses therefore gave unto you circumcision”: Circumcision required breaking the sabbath laws.

Circumcision is a rite which goes back to Abraham and is older than the Mosaic Law (Gen 17 vs. Ex 20). It is optimized on the 8th day; how did Abraham know? “Trial and error”?!

Vitamin K, a clotting element, is not formed until the 5th to the 7th day. Prothrombin, also necessary: on the 3rd day: 30% of normal. 8th day: peaks at 110%, then levels off at 100% of normal.

- 23] If a man on the sabbath day 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?

Older than the law...Jesus warns them against making superficial judgments...

- 24] Judge not according to the appearance, but judge righteous judgment.
25] Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

“...some of them of Jerusalem”: *Hierosolumites*: Residents of the city of Jerusalem (vs. pilgrims).

- 26] But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
27] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

“...no man knoweth...”: A Rabbinical admission that the Messiah was to be supernaturally born—of a virgin! (Isa 7:14).

- 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.
29] But I know him: for I am from him, and he hath sent me.
30] Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

“...no man laid hands on him”: Not a hair of *our* heads can be touched without His permission (Ps 91; Job 7:1; 14:5, 14). “For me to live is Christ; to die is gain (Phil 1:21). It’s interesting that even though they were anxious to take Jesus, they couldn’t touch Him until His hour had come.

- 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?
- 32] The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Temple police sent to arrest (they do not report back for four days);
...yet six months from now, the cross.

- 33] Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.
- 34] Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

“Where I am, ye cannot come” (Prov 1:24-28; Lk 13:24, 25; Isa 55:6).

- 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?
- 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?

Diaspora, “the dispersed”: The Jews outside Israel... prophetic! (James 1:1).

- 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.
- 38] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Seven days in booths; the 8th day—the Great Day—the special Sabbath, is when Jesus made His first announcement of the coming of the Holy Spirit.

Types

The Brazen Serpent	John 3:14
The Manna	John 6:35
The Water from the Rock (2)	1 Cor 10:4
The Brazen Altar	Rev 11:1
The Ark of the Covenant	Jer 3:16
The Mercy Seat	Matt 25:31
The Passover Lamb	1 Cor 5:17
The Camp of Israel	Num 2

Waters at Meribah

- At Rephidim: Water from *striking* the Rock (Ex 17:6).
- At Mirabah: Water for the *asking* (Num 20:8f).

Type: “The Rock was Christ” (1 Cor 10:4). Because he misrepresented Christ, Moses was denied entry into the Land! Moses did not “inherit”! (He gets another chance...)

- Come:
 - Turn your back on the world.
 - Abandon confidence in yourself.
 - Come empty handed.
- Not to the Lord’s table, baptism, a priest or minister, or a church; but to *Christ Himself*, none other.
 - [This was in the most “religious” place on earth!]
- Drink: Make Him your own. Fulfill your constant craving...

- 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.)

“...because”: There seems to be a form of mutual exclusiveness regarding the Godhead: The Holy Spirit was not free to indwell the Believers until after Jesus was glorified. The arrival of the Holy Spirit was an authentication.

The Holy Spirit had not yet been given because Jesus was not yet glorified. The Holy Spirit did not come until the Day of Pentecost. Then He came to indwell believers and to form them into one body. The coming of the Holy Spirit on that day assures us that Jesus had arrived back at the Father’s throne.

- 40] Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
- 41] Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
- 42] Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

“For unto us a child is born; unto us a Son is given.” (Isa 9:6). This is not synonymous: The child was born in Bethlehem. The Son was given at Golgotha.

- 43] So there was a division among the people because of him.
- 44] And some of them would have taken him; but no man laid hands on him.

“...a division among the people”: “*Think not that I am come to send peace on earth: I came not to send peace, but a sword.*” (Mt 10:34). “Not yet time” (Jn 5:16, 18; 17:1; 8:20; 10:39).

- 45] Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

- 46] The officers answered, Never man spake like this man.
 47] Then answered them the Pharisees, Are ye also deceived?
 48] Have any of the rulers or of the Pharisees believed on him?
 49] But this people who knoweth not the law are cursed.

“Have any rulers believed?”: Cf. 1 Cor 1:26-28

- 50] Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
 51] Doth our law judge any man, before it hear him, and know what he doeth?

“Nicodemus”: It has been a year and a half since John Chapter 3:

- John 3: Midnight
- John 7: Twilight
- John 19: Daylight in his soul.

- 52] They answered and said unto him, Art thou also of Galilee? Search, and look:
 for out of Galilee ariseth no prophet.
 53] And every man went unto his own house.

“...out of Galilee ariseth no prophet: Wrong! Prophets out of Galilee include Jonah, Nahum...maybe Hosea? Elijah, Elisha? Amos?

The Galilean ministry prophesied (Isa 9:1, 2).

Next Session

Prepare by studying: John Chapter 8. Prepare for a serious confrontation! Jesus explains Himself to them “more clearly...”!

Discussion Questions

1. What “rhetorical devices” (figures of speech) do we commonly encounter in conversations today? What are their:
 - a) Strengths
 - b) Weaknesses
2. Give examples of the use of puns in the Scripture.
3. Which Jewish holidays do you observe? Why?
4. In regards to studying the Jewish culture in the Old Testament:
 - a) What are the advantages?
 - b) What are the dangers?
5. Should a Christian be circumcised? Why? (or why not?)
6. What was the most significant personal lesson you received from this session?

The Gospel of John Session 8: Chapter 8

The night before there had been a meeting of the Sanhedrin and people were divided in their opinion as to whether or not Jesus was the Messiah. Nicodemus defended Him.

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?

John 7:50,51

“Nicodemus”: It has been a year and a half since John Chapter 3:

- John 3: Midnight
- John 7: Twilight
- John 19: Daylight in his soul.

Everyone had gone home, and apparently no one had invited Jesus to his house. Early in the morning, He came back into Jerusalem, went back to the temple, and sat down to teach. The Feast of Tabernacles had ended, but Jesus took advantage of the opportunity to minister to the pilgrims in the temple.

John 8

- 1] Jesus went unto the mount of Olives.
- 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 Feast of Tabernacles had ended, but Jesus took advantage of the opportunity to minister to the pilgrims in the temple.

“...early in the morning”: *Orthrou*, before sunrise. Begin each day... “Seek ye *first*..” (Mt 6:33; Prov 8:17).

“...he sat down”: *Kathisas*, sitting: It is the position of authority as a teacher of the Law.

- At the well Mt 4:6
- At the Sermon on the Mount Mt 5:1
- In the Upper Room Mt 13:12

- 3] And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 4] They say unto him, Master, this woman was taken in adultery, in the very act.

“...her in the midst”: Where is the husband? (He wasn’t at the Temple.)
Why wasn’t this taken to the officials?

The Adulteress: John 8:1-11

- Entrapment: To present to Jesus a no-win situation. This situation follows miscarriage of previous day’s plans (Jn 7:45)
- The Snare: Feast of Tabernacles (Booths; cf/ Lev 23:42, 43). Booths were located outside the city of Jerusalem; camp atmosphere; temptation everywhere.
- Where is the man? It takes two to tango. (*Both* should be stoned; cfr Lev 20:10; Deut 22:22.)

- 5] Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

Illegality of actions: She should have been taken to *their court*. The accusers were accomplices. Stoning for betrothed woman (Deut 22:22-24). Death for both (Lev 20:10).

- 1) Condemn: A “friend of sinners”?
- 2) Also against Rome: Capital punishment was denied (Jn 18:31).

Profound Problem

Where would we stand? She was guilty. How would we have handled it? We are she! all have sinned... (Isa 53). How can justice and mercy be harmonized? God has found a way whereby His banished ones may be restored (cf. Woman of Tekoa, 2 Sam 14:13-14).

- 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, as though he heard them not.

“...his finger”: “Finger of God” (Ex 31:18). Writing by the Lawgiver (James 4:12). This the same finger that wrote the Commandments in stone...

Instead of passing judgment on the woman, Jesus passed judgment on the judges!

O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

Jeremiah 17:13

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Psalms 90:8

Secret sin on earth is open scandal in heaven.

- 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.
8] And again he stooped down, and wrote on the ground.

Do we have refuge from the broken law? How? The broken laws were placed in the Ark of the Covenant so they would be under the Mercy Seat. So that once a year, on Yom Kippur, when the high priest entered the Holy of Holies and sprinkled the blood of the sacrifice, the God of the Universe who dwelt between the cherubim could look down at the broken law and justify his mercy by the blood sacrifice.

Wrote the Commandments a second time (second tablets: Ex 40:20). Jesus wrote twice. What did He write? Seventh commandment? Name of the man? List of sins by the accusers?

“Let he that is without sin”: Demonstrates the Spirit of the Law (Mt 5:17; Jn 3:17).

- 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.
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?

“...being convicted”: The conviction (v.9) seems to be the springboard for Jesus’ declaration, “I am the light of the world” in v.12, which then occasions the subsequent virulence in v.41.

- 11] She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

“None but the woman”: Law required two witnesses (Deut 19:15). Witnesses must assist in carrying out the sentence (Deut 17:7).

“Neither do I condemn thee” (Rom 8:31ff). Note order: “Go and sin no more” (Rom 8:1). Was she saved? She called him “Lord.”

He condemned sin; accepted the sinner. Let’s not reverse this: condemn sinners & accept their sin. Here is a concrete case where a guilty sinner leaves the presence of Christ *un-condemned* (Jn 1:17).

Textual Problem

John 7:53-8:11 is missing in some ancient manuscripts. Omitted in the NEB; disclaimed in the NIV. I believe it is authentic.

- 1) Continuity problems: John 7:52 to 8:12? “Then spake..them.” When? to whom?
- 2) Consistent with the rest of Scripture.
- 3) Consistent with the design of this gospel:
 - John 5: Impotent man; sermon text.
 - John 6: Feeds multitude; manna; “Bread of Life.”
 - John 7: Tabernacles; water from rock; “Living Water.”
 - John 8: Pillar of fire; “Light of the World.”
- 4) Cited in the 3rd Century *Apostolic Constitutions* as Biblical grounds for accepting penitents who had been disciplined by the church.
- 5) Considered authentic by Jerome, Ambrose, and Augustine. [Augustine highlights why some texts omit this story: by some “weak in faith” because they feared their wives would use it to justify immorality.]

The design structure of John’s Gospel seems to parallel the abject condition of Israel. See how the chapters are laid out.

The Abject Condition of Israel (& Ourselves)

Chapter:

- 1) Ignorance of forerunner; blindness to His presence.
 - 2) Joyless state; desecration of Father’s House.
 - 3) Dead in sins; the need to be “born again.”
 - 4) Callous indifference to Gentile neighbors.
 - 5) Impotent: blind, halt, and withered.
 - 6) Hungry; no appetite for the Bread of Life.
 - 7) Officers sent to arrest Christ.
 - 8) Israel = YHWH’s unfaithful wife: adulterous.
- 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.

“...light of the world”: (and their consciences, v. 9). Remember that the Feast of Tabernacles had just ended. The use of light is important in this feast: In the Temple, in the Court of Women stood 4 golden candelabras, each with 4 golden bowls. Some records suggest it illuminated the entire city.

Jesus’ “I Am” Statements

“I am the bread of life”	John 6:35
“I am the light of the world”	John 8:12
“I am the door”	John 10:9
“I am the good shepherd”	John 10:11
“I am the resurrection, and the life”	John 11:25
“I am the way, the truth, and the life”	John 14:6
“I am the vine, ye are the branches”	John 15:5

- He uses the ordinary to speak of the extraordinary,
- the physical to speak of the spiritual,
- the temporal to speak of the eternal,
- the here-and-now to speak of the hereafter,
- the earthly to speak of the heavenly,
- the limited to speak of the unlimited, and the finite to speak of the infinite.
- Previous day: “None from Galilee”? Not true (Isa 9:1,2).
- The Messiah as a “light unto the Gentiles” is mentioned in Isa 42:6; 49:6; 60:1-3; Mal 4:2.
- Universalism? No. He is The Light *only to believers* (Jn 12:46; 1:4, 5, 9).
- Darkness without excuse (Rom 1, 2).

- 13] The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 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.
- 15] Ye judge after the flesh; I judge no man.
- 16] And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
- 17] It is also written in your law, that the testimony of two men is true.
- 18] I am one that bear witness of myself, and the Father that sent me beareth witness of me.

“It is also written in your law, that the testimony of two men is true”: Deut 17:6, 19:15; Num 35:30. The way they judged the woman taken in adultery proved that they neither understood the Law nor their own sinful hearts.

Since they wanted to use the Law to condemn the woman and trap the Savior, Jesus also used the Law to answer them. He quoted a principle found in Deuteronomy 17:6 and 19:15, as well as Numbers 35:30, that the testimony of two men was required to validate a judgment.

- 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.

“Where is thy father”: They are highlighting what they perceive is his illegitimacy; born of *fornication* (v. 41). Cf. Psalm 69:8...

Psalm 69: *The Silent Years in the Life of Christ*

This psalm tells us about the silent years of Christ’s childhood and young manhood, of which the Gospels tell us practically nothing. Dr. Luke tells us about an incident in the life of our Lord when He was twelve years old, but we learn nothing else about Him until He is about thirty years old. This psalm fills in some of the details of those early years.

The Early Years

We see some of Christ’s dark days in Nazareth and His dark hours on the cross. It is classified as an imprecatory psalm because of an imprecatory prayer (vv.22–28), and it is from *that* section the New Testament writers often quoted.

His imprecatory prayer is actually a cry for justice. This is a psalm of His early humiliation and rejection. We begin way up north at Nazareth: We hear the heart sob of a small boy, a teenager, a young man...

- 1] Save me, O God; for the waters are come in unto my soul.
2] I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.
3] I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.
4] They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

The Lord quoted this verse and applied it to Himself (John 15:25).

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

John 15:25

Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 3:24

Being justified freely is the same as being justified without a cause. The Lord did not find any merit in me. He justified me without a cause within

me. This psalm tells us that they hated Jesus without a cause—they hated Him without a cause that we might be justified without a cause.

- 5] O God, thou knowest my foolishness; and my sins are not hid from thee.

How can this verse apply to the Lord? He was holy, harmless, undefiled, and separate from sinners. But the last few hours on the cross He *became sin* for us (2 Cor 5:21).

He prayed, “Let this cup pass” (Mt 26:39,42). What cup? The cup of sin, which was *my* cup and *your* cup of iniquity.

- 6] Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
7] Because for thy sake I have borne reproach; shame hath covered my face.
8] I am become a stranger unto my brethren, and an alien unto my mother’s children.

Mary had other children, which confirms the record in the Gospels (Mt 13:55; Mk 6:3). He became an alien unto His mother’s children—not His father’s children because Joseph was not His father. They were half-brothers and half-sisters. It may have been a very unhappy home.

This verse also teaches the virgin birth of Christ.

Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Matthew 13:35

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not his sisters here with us?

Mark 6:3

- 9] For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

This is a verse which our Lord also quoted—in reference to the temple.

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 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; And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

John 2:14-17

They were well aware of Psalm 69! The Greek word for zeal signifies “to stretch out the neck,” a metaphor from the racers who strain every limb to reach forward to lay hold upon the prize.

- 10] When I wept, and chastened my soul with fasting, that was to my reproach.
11] I made sackcloth also my garment; and I became a proverb to them.

Do you know what that proverb was? The word that circulated around was that He was illegitimate. You know what people would call Him today.

We be not born of fornication...

John 8:41

- 12] They that sit in the gate speak against me; and I was the song of the drunkards.

The drunkards at the local bar made up dirty little ditties about Him and His mother. Why did He endure all of this? He was raised in a town where He was called illegitimate in order that I might be a legitimate son of God. The Son of God bore that for me on the cross; He paid the penalty for my sins.

Messianic Genealogy

- The most distinguished Family Tree in history
- Encrypted in Torah (Gen 38).
- Prophesied in Judges (Ruth 4).
- Evades the blood curse on Jeconiah (Jer 22:30).
- Virgin Birth (Gen 3:15; Isa 7:14; Ps 69, 110).

John 8

- 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.

“...the treasury”: Most popular area in Temple, in the forecourt of the Court of Women. 13 bronze chests: 9 for taxes and 4 for offerings. This was where they had brought the woman taken in adultery.

“...his hour was not yet come”: John 7:30; 7:44; 8:59; 10:39.

- 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.
22] Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

“...sins”: *Harmartiai*, sin: singular; In verse 24, *harmartiais*, sins: plural.

To die in this state = eternal separation from God. No atonement made for unbelievers.

- 23] And he said unto them, Ye are from beneath;
24] I am from above: ye are of this world; I am not of this world. 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.

“...beneath...above”: *Kato*, beneath; *ano*, above. Contrast in origins.

“...not of this world”: We find this same thought in 1 Cor 2:14.

“I am He”: OT name of God (Deut 32:39 & Isa 43:10).

“...sins”: *harmartiais*, sins: plural.

- 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.
26] I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

Jesus answers that His statement concerning Himself is always the same. He consistently claims that He is the Messiah, the Savior of the world. Can a person be saved on his deathbed? Yes, if he accepts the Lord Jesus Christ as his Savior. But a person can reject Christ too long, just as these Jews did.

- 27] They understood not that he spake to them of the Father.
28] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

“...When ye have lifted up”: Second of three references to the Cross (Jn 3:14; 8:28; 12:32,34).

“...Son of man”: Consistently used to link Jesus to the Cross. To be our kinsman-redeemer, Jesus had to be a *man*.

And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book, and to loose the seals thereof?” And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, “Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. “ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood

a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Revelation 5:2-6

- 29] And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Jesus answers that His statement concerning Himself is always the same: He consistently claims that He is the Messiah, the Savior of the world. Have you ever finished a day without looking back on it and wishing that you had done some things a little differently? Our Lord never finished a day with a regret.

- 30] As he spake these words, many believed on him.
31] Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
32] And ye shall know the truth, and the truth shall make you free.

“...believed”: *Episteusan eis*: Believed on, as 1:12; vs. *Pepisteukotas autoi*: Believed Him, as in John 6:66?

“What is truth?”: Note the *order*:

- 1) “*continue in my word*”;
- 2) “*ye shall know the truth*”;
- 3) “the truth shall make you free.”

This phrase has been misquoted on more public and private buildings: “Ye shall know the truth and the truth shall make you free,” but the whole point is missed if you leave out the first part: ***If*** ye continue in my Word!

- 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?

“...were never in bondage”: Such arrogance! The Nation was *born in bondage*. Seven times alone in book of Judges; Babylon... Seleucids... *They were even under Roman authority at the time!*

Other Forms of “Bondage”

“Freedom” of drugs? ...alcohol? ...sex? ...materialism? ...power? *Fill in the blank on any appetite* and you’ll find no freedom, only bondage—in fact it just increases the appetite.

Bondage of the Natural Man

- Destitute of righteousness Isa 64:6
- ...and goodness Rom 7:18
- Destitute of wisdom Rom 3:11
- Full of vanity Ps 39:5
- Destitute of strength Rom 5:6
- ...and power Isa 40:29
- Unable to do good John 15:5
- Destitute of freedom Isa 61:1
- State of bondage 2 Pet 2:14, 19, Titus 3:3
- Under dominion of sin John 8:34
- Under Satan’s dominion 2 Tim 2:26; Eph 2:2; Col 1:13, John 8:44

- 34] Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35] And the servant abideth not in the house for ever: but the Son abideth ever.
36] If the Son therefore shall make you free, ye shall be free indeed.

“And the servant abideth not in the house for ever: but the Son abideth ever”: *Doulos*, slave: A slave could be expelled from the house at any time; a son was free to come and go as he please.

“..be free indeed”: From what?

- 1) From the condemnation of sin, the penalty of the law and the wrath of God (Isa 42:7; 60:1; Rom 8:1).
- 2) From the power of Satan (Acts 26:18; Col 1:13; Heb 2:14,15).
- 3) From the bondage of sin (Rom 6:14,18).
- 4) From the authority of man (Gal 4:8, 9; 5:1; Col 2:20-22); free to serve God (1 Cor 7:22; Rom 6:16-18, 22).

- 37] I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you.
38] I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

Seed of Abraham, yes; Abraham’s *children*, no (Rom 4:11; 9:7). Jesus uses this distinction. Their ethnic heritage was a hindrance to understanding... (how about ours?)

- 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.
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.

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.

“We are not born of fornication”: Echo of verse 19. The earlier conviction (v.9) appears to be the springboard for Jesus’ declaration, “I am the light of the world” in v.12, which then occasions this subsequent virulence in v.41.

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.

43] Why do ye not understand my speech? even because ye cannot hear my word.

“...hear”: To receive and believe. They had no faith (Deut 32:20).

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.

“...your father the devil”: Fatherhood explained. [All of us, too..] The “brotherhood of man” is a divided house. Children of God and the children of Satan. Their unbelief confirms this.

A Personal Devil? (John 8:33-44)

Your father vs. My Father; Seed of the serpent. Prince of the Power of the Air (Eph 2:2). He is... a person (Isa 14; Ezek 28). [*Any unkind reflections on the people of God is doing the devil’s work.*] Anyone doubting the actual existence of Satan should try opposing him for awhile...

45] And because I tell you the truth, ye believe me not.

46] Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47] He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.

“...ye are not of God”: Eternal election (Jn 10:26; 18:37). From our vantage point, if you believe in God you are saved. But God already knows who are “of Him.”

48] Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49] Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50] And I seek not mine own glory: there is one that seeketh and judgeth.

If facts and logic don’t work: resort to ridicule...

“...thou art a Samaritan”: Samaritan...demon possessed? Jericho road parable: He uses that name for *Himself!*

“...hast a devil”: *Shomeron*, Aramaic for a title of the devil. *Shomeroni*, Samaritan; *same* word also means a “child of the devil.”

51] Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

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.

53] Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

“...art thou greater...”: Greater than Abraham vs. Samaritan woman; in John 4:12; greater than Jacob.

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:

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.

56] Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57] Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

“...he saw it..” When?

1) In paradise? (Lk 16:22-31)

2) Between cross & resurrection? (Gospel of Nicodemus, Acts of Pilate).

Vs. aorist verbs: at a point in time..

3) By faith: Gen 12:3

4) Prophetic view of history: Gen 15:8-21

5) Promise of Isaac: Gen 17:17

6) Theophany of Gen 18

7) Genesis 22 Romans 4; Gal 3:8

...by Faith (Heb 11:10, 13, 16; Ps 25:14).

58] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

“Before Abraham was, *ego eimi* (I Am).” Cf. Ex 3...

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me

unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:13,14

- 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 Pharisees always come to our rescue: Whenever we might not understand the context, they make it clear for us!

It was in the temple (8:20); it was the sabbath (9:14); he was not formally charged by the Sanhedrin. Not by profligates, on the public roads, but by orthodoxy, in the Temple!

“Took up stones”: The proof that they understood; stoning for blasphemy. It reveals how blinded to the truth they were. The verb *balosin*, (cast) implies some began to cast stones.

Three Choices

He is either:

- 1) A Lunatic (He isn't, and doesn't know he isn't)
- 2) A Liar (He isn't, and knows that He isn't)
- 3) The Lord. (He is.)

Your decision does not in any way change who He is: He is the great I AM, Jehovah, the eternal God. Your decision is to accept or deny this. Whose child are you? Salvation is a matter of life or death.

Summary: Chapter 8

- Begins:** Jews attempting to stone a sinful woman, to catch Jesus in a trap;
- Ends:** They try to stone a sinless Messiah, because they were caught in their own trap...

The repeated phrase “die in your sins” (John 8:21, 24) would clearly relate to the judgment of the woman; and the fact that the chapter ends with an attempt to stone Jesus shows a perfect parallel to the opening story.

Next Session

Prepare by studying: John Chapter 9 [Find *yourself* described in this chapter...and the implications.]

Discussion Questions

- 1) What happened subsequently to the woman accused in vv.1-11?
- 2) What did Jesus write on the ground?
- 3) What else did Jesus write?
- 4) How does this opening scene relate to the rest of the chapter?
- 5) How do we avoid the dangers implied in this chapter?
- 6) How did the childhood in Nazareth impact the rest of His life? ...impact *yours*?
- 7) In what way(s) is Jesus “the Light of the world”?
- 8) What bondage(s) are *you* subject to?
- 9) Have *you* been “born again”? How do *you know*?

The Gospel of John Session 9: John 9

Bible Studies

- 1) Exegetical Analysis:
 - What did the original text *say*?
- 2) Exposition (Literal meaning; rhetorical devices; contextual reach)
 - What does the text *mean*?
- 3) Homiletics
 - How do we *apply* it to our lives?

Figures of Speech

Simile: Resemblance (Gen 25:25; Mt 7:24-27).

Allegory: Comparison by representation (Gen 49:9; Gal 4:22, 24).

Metaphor: Representation (Mt 26:26).

Hypocatastasis: an implied resemblance or representation (Mt 7:3-5; 15:13).

Type: A figure or example of something future (Rom 5:14; Gen 22, 24).

Analogy: resemblance in some particulars between things otherwise unlike.

Cosmic Codes, Appendix A

A Study in Homiletics

Homiletics is the application of rhetoric to personal life, values, and priorities: “preaching”; as beyond exegesis or exposition alone.

John Chapter 9

The Man Born Blind	Jn 9:1-8
The Witness of the Blind Man	Jn 9:8-34
The Worship of the Blind Man	Jn 9:35-41

What is “Light”?

In Chapter 8 we have the “Light of the World” despised and rejected;

- In Chapter 9 he is going to be received and worshipped.

In Chapter 8, the Jews stooped down to pick up stones;

- In Chapter 9 Jesus stoops down and makes some anointing clay.

In Chapter 8 Jesus hides himself from the Jews;

- In Chapter 9 Jesus reveals himself to a blind beggar.

In Chapter 8 we have the Light testing human responsibility;

- In Chapter 9 we have God’s sovereign Grace after human responsibility has failed...

John 9

- 1] And as Jesus passed by, he saw a man which was blind from his birth.

“And...” [ties Chapters 8 and 9 together.] Only record in the Scripture of one (healed) blind from birth.

In the Gospels: more cases of blindness than any other affliction:

- 1 deaf and dumb
- 1 sick of palsy
- 1 sick of a fever
- 2 cases of lepers
- 3 dead raised
- 5 blind healed.

This one was a beggar; blind from birth. Helpless. Born blind, “the natural man,” *like us* (1 Cor 2:14,15; Eph 4:18; Jn 3:3). God is under no obligation to men. “I will have mercy on whom I will have mercy” (Rom 9:15).

- 2] And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

“...who did sin?”: Sin of the parents? (Ex 20:5; 34:7; Num 14:18; Deut 5:9; Jer 31:29, 30; Ezek 18:2). An echo of Reincarnation? Origins in Babylon; found in beliefs of the Persians, Greeks; Gnostics... In the final analysis, all physical problems are the result of our fall in Adam, for his disobedience brought sin and death into the world (Rom 5:12ff).

Why Do Christians Have Trials?

1. To glorify God (Dan 3:16-18, 24-25).
2. Discipline for known sin (Heb 12:5-11; James 4:17; Rom 14:23; 1 Jn 1:9).
3. To prevent us from falling into sin (1 Pet 4:1-2).
4. To keep us from pride—Paul was kept from pride by his “thorn in the flesh” (2 Cor 12:7-10).
5. To build faith (1 Pet 1:6-7).
6. To cause growth (Rom 5:3-5).
7. To teach obedience and discipline (Acts 9:15-16; Phil 4:11-13).
8. To equip us to comfort others (2 Cor 1:3-4).
9. To prove the reality of Christ in us (2 Cor 4:7-11).
10. For testimony to the angels (Job 1:8; Eph 3:8-11; 1 Pet 1:12).

Hal Lindsey, *Combat Faith*

#3, 4, & 6 from Nancy Missler, *Faith in the Night Seasons*

Jesus’ “credentials” to prove that He was indeed the Messiah: “The blind receive their sight” (Mt 11:5). Jesus used this miracle as the basis for a short sermon on spiritual blindness (Jn 9:39–41), and a longer sermon on true and false shepherds (Jn 10:1–18).

- 3] Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

“...works of God should be made manifest”:

- Lazarus John 11:4
- Peter John 21:19
- Paul’s “thorn in the flesh” 2 Cor 12:9

Was this man born blind so that God could be glorified on this day? Patience: 30 Years! (v. 23). Our mission is to meekly submit to His sovereign pleasure (1 Sam 3:18) and to be duly exercised thereby (Heb 12:11; Rom 11:36; 8:28).

- 4] I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

“I” mistranslated: “We,” *hemas*; *not eme*, “I.” We must all be engaged in that work.

Since there is no punctuation in the original manuscripts, we are free to read John 9:3–4 this way: “Neither has this man sinned nor his parents. But that the works of God should be made manifest in him, I must work the works of Him that sent Me, while it is day.” This is undoubtedly the correct text (supported by the Neutral and Western classes) and not ἐμε [eme] [Source: Robertson, A. (1997). *Word Pictures in the New Testament* (Jn 9:4). Oak Harbor: Logos Research Systems.]

“...the night cometh”: The night makes all of mankind blind. Urgency: Supply of time is inelastic.

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

- “I AM the Light of the World” (Jn 1:4; 8:12). [Cf. Properties of Light Session 1.]
- Darkness enveloped the ruined earth; then, “Let there be light.” (Gen 1:2).
- He’s our light even in the Eternal City (Rev 21:23).
- Disciples are the lampstands (Rev 1:20; 2, 3 [& 4:5!]).

6] 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,

“...spat on the ground”: “Spittle” = living water? In only two miracles (Mk 7:33). The Lord’s use of the clay: 1) a picture of the *Incarnation*. God made the first man out of the dust, and God sent His Son as a real Man. 2) *Irritation*; it encouraged the man to believe and obey...

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.

“Sent”: Cf. Shiloh (Gen 49:10; Isa 8:6). The LXX = “Siloam” is translated “Shiloh.” Dust + living water (Eph 5:26). The “second birth” of the “dust of the ground.”

“...came seeing”: Healing is accomplished upon obedience. Physical sight is a step toward spiritual sight. The difference is that the beggar *knew he was blind!* (v. 39). *He obeyed Christ blindly...*

This is *us*: We are blind from birth; beyond the help of man. We are beggars: having nothing. We are sought out by Christ; it is entirely His sovereign grace.

Once Jesus healed two blind men by merely touching their eyes (Mt 9:27–31). He healed another blind man by putting spittle on his eyes (Mk 8:22–26). Our Lord varied His methods lest people focus on the *manner* of healing and miss the *message* in the healing.

Identifications

Throughout the rest of John 9, a growing conflict takes place around two questions: 1) Was this really the blind beggar? 2) Who caused him to see?

Witness of the Blind Man: John 9:8-34

- 9] Some said, This is he: others said, He is like him: but he said, I am he.
10] Therefore said they unto him, How were thine eyes opened?

The beggar discovers a world unfriendly toward him. “...How”: Four times in this chapter people asked, “How were you healed?” (vv. 10, 15, 19, 26). They should have rearranged the letters: How => Who? That’s the real question!

- 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.

“...a man”: At least twelve times in the Gospel of John, Jesus is called “a man” (Jn 4:29; 5:12; 8:40; 9:11, 24; 10:33; 11:47, 50; 18:14, 17, 29; 19:5). The Incarnation was not an illusion (1 Jn 1:1–4). John’s emphasis is that Jesus Christ is God, but the apostle balances it beautifully by reminding us that Jesus is also true man.

- 12] Then said they unto him, Where is he? He said, I know not.
13] They brought to the Pharisees him that aforetime was blind.

What lay behind all of this questioning and these furtive replies? The fear of people.

- 14] And it was the sabbath day when Jesus made the clay, and opened his eyes.
15] Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
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.

“...not of God, because he keepeth not the sabbath day”: They were “one-issue” thinkers, not unlike some religious people today. All divisions are not necessarily evil...

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.

“...He is a prophet”: Prophet (Jn 4:19; 6:14; 7:40); worshipped (vv. 31, 36, 38); ...Son of God, Lord.

Christian Witness: Walking faithfully in the light brings one more light (Lk 8:18). For example:

- he witnessed to his friends... vv. 8-12
- to Pharisees... vv. 13-18a
- to his family... vv. 18b-23
- to his foes. vv. 24-34

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.

19] And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

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

21] But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

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.

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

“...they feared the Jews”: *Ephobounto*, “they feared”: Imperfect middle; continuing. Excommunication; *aposunagogos genetai*. Ostracized by everyone. Three main forms:

- 1) “Rebuke”: 7 - 30 days;
- 2) “Casting out”: 30 - 60 days. Accompanied by curses; blasting of a horn; distance kept at 6 - 7 feet;
- 3) “Cutting off”: indefinite; treated as dead; stones thrown on coffin when dead.

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.

“Give God the praise” is a form of Jewish “swearing in” at court (Josh 7:19). But the “judges” prejudiced everybody from the start! “We know that this Man is a sinner!”

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.

“One Thing I Know...”

“...whom we have believed” 2 Tim 1:12

“...that their Redeemer liveth” Job 19:26

“...they have passed from death unto life” 1 Jn 3:14

“...that we shall be like Him” 1 Jn 3:2

26] Then said they to him again, What did he to thee? how opened he thine eyes?

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?

For the fourth time, the question is asked, “How did He open your eyes?” (see Jn 9:10, 15, 19, and 26)

“Would ye...again”: Implying negative response.

28] Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples.

29] We know that God spake unto Moses: as for this fellow, we know not from whence he is.

“...they reviled him”: No longer civil: *eloidoresan*, (“reviled”): To reproach or scold in a loud and abusive manner.

“...we are Moses’ disciples”: Multitudes seeking refuge or shelter behind honored names (Jn 5:46).

“...we know not”: there’s an inconsistency (cf. Jn 7:27).

30] The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

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.

32] Since the world began was it not heard that any man opened the eyes of one that was born blind.

33] If this man were not of God, he could do nothing.

34] They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

“...does thou teach us?”: The arrogant are unteachable. The “foolishness of God” (1 Cor 1:25-29; 19-24). The Fool may be wise; the proud know nothing (1 Cor 8:2 vs. 1 Tim 6:4).

“...they cast him out”: The religious leaders officially excommunicated this man from the local synagogue. This meant that the man was cut off from friends and family and looked on by the Jews as a “publican and sinner.” That’s what the word “outcast” means.

The Worship of the Blind Man: John 9:35-41

When Jesus heard the man had been expelled, *He found him*. The beggar was cast out *before He knew Christ as the Son of God*. Many of the Lord's people today are inside man-made systems where much of the truth of God is denied.

Nowhere in Scripture has God promised to honor those who dishonor Him...in every case where people were seeking truth, Jesus revealed Himself (Jn 3:27; 4:26).

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?

“...he had found him”: The Good Shepherd takes the initiative...

36] He answered and said, Who is he, Lord, that I might believe on him?

37] And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38] And he said, Lord, I believe. And he worshipped him.

“...and he worshipped him”: Jesus makes no protest over being worshipped (Acts 10:25, 26; 14:18; cf. Rev 4:11). This is one of four instances in this Gospel when Jesus expressly declared His Divine Sonship (Jn 9:37; 5:25; 10:36; 11:4). Peter, Paul, and Barnabas did not accept worship (cf. Acts 10:25–26; 14:11–15).

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.

“...judgment”: Κρίμα *Krima* (close to *krsis*, sifting; and *krino*, to separate.)

40] And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41] Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

“...are we blind also?": Negative construction: “We are not also blind, are we?” (cf. Jn 15:22-24).

Who were blind? Who were healed? The arrogant, learned leadership ask, “Are we blind also?” The blind man ends up seeing, not just physically, but spiritually. The Gospel of John is the unbeliever's “white walking stick.” It will help you gain your sight...

Next Session

Prepare by reading: John Chapter 10. Also read Psalm 22: The Good Shepherd; Psalm 23: The Great Shepherd; and, Psalm 24: The Chief Shepherd.

The “Two hands of God”! How *secure* are *you*? [This next session may provide you the most important lesson of this series!...]

A Postscript for the Advanced

The Relationships between:

- Hermeneutics: Theory of interpretation
- Eschatology: Study of “last things”
- Ecclesiology: Study of the Church

Discussion Questions

- 1) What was the biggest miracle in this chapter?
- 2) Did John write this Gospel *before* or *after* his experience at Patmos?
- 3) Is there “generational sin”?
- 4) List the parallels between the blind man in this chapter and *ourselves*.
- 5) What is the cure for *our* blindness?
- 6) What are the actions implied for us in this chapter?
- 7) Discuss the attached list of possible reasons Christians have trials and difficulties:

Why Do Christians Have Trials?

- | | |
|--|--|
| 1. To glorify God | Dan 3:16-18, 24-25 |
| 2. Discipline for known sin | Heb 12:5-11; James 4:17; Rom 14:23; 1 John 1:9 |
| 3. To prevent us from falling into sin | 1 Pet 4:1-2 |
| 4. To keep us from pride—Paul was kept from pride by his “thorn in the flesh.” | 2 Cor 12:7-10 |
| 5. To build faith | 1 Pet 1:6-7 |
| 6. To cause growth | Rom 5:3-5 |
| 7. To teach obedience and discipline | Acts 9:15-16; Phil 4:11-13 |
| 8. To equip us to comfort others | 2 Cor 1:3-4 |
| 9. To prove the reality of Christ in us | 2 Cor 4:7-11 |
| 10. For testimony to the angels | Job 1:8; Eph 3:8-11; 1 Pet 1:12 |

Hal Lindsey, *Combat Faith*
#3, 4, & 6 Nancy Missler, *Faith in the Night Seasons*

The Gospel of John

Session 10: John 10

[John 9: Excommunication of the beggar by the Pharisees; this chapter is a continuation from 9:35-41.]

John 10 is the famous “Good Shepherd” discourse. This phrase may be so well known that we don’t really listen to what it is saying.

- Pharisees were the shepherds of Israel.
 - Strangers v. 5
 - Thieves and robbers v. 8
 - Hirelings v. 12,13
- Shepherd References: Gen 49:24; Ps 23:1; 80:1; Isa 40:10,11; Jer 31:10; Zech 13:7.
- Cf. Ezek 34:1-4. Read the whole chapter: true shepherd: 11, 12-15, 16, 23, 30, 31

Shepherd “Types”

- 1) Abel: keeper of sheep; slain by wicked hands (Gen 4:2).
 - 2) Jacob: care of the flock (Gen 30:31; 31:38-40; 33:13,14).
 - 3) Joseph: first thing recorded, feeding the flock (Gen 37:2).
 - 4) Moses: watered, protected, guided (Ex 2:16,17; 3:1).
 - 5) David: jeopardized his life for sheep (1 Sam 17:34-36).
 - 6) Idol Shepherd: *Number six in our list* (Zech 11:16,17).
 - 7) Christ: the Good Shepherd.
- Sheepfold: not Heaven. We’re talking about Judaism.
 - Messiah properly entered:
 - Born in Bethlehem;
 - Born under the law (Gal 4:4)
 - Circumcised the 8th day (Lk 2:21)
 - Presented to God in the Temple (Lk 2:22)
 - Porter (Jn 10:1-4): John the Baptist? Holy Spirit?
 - 1] Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
 - 2] But he that entereth in by the door is the shepherd of the sheep.
 - 3] To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
 - 4] And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

- “Know His voice”: All that the Father giveth me shall come to me (Jn 6:37).
 - followed: Matthew Mt 9:9
 - by name: Zaccheus Lk 19:5, 6
 - seeking: Philip Jn 1:43
 - by name: Lazarus Jn 11
 - knowing: Mary Jn 20

Sheep

Who are His sheep? Does “acting like a sheep” make one a sheep? What does Scripture say about sheep?

- clean animals; ritually pure (Lev 11)
- harmless as doves (Mt 10:16)
- helpless (without me you can do nothing) (Jas 3:17)
- dependent
- prone to wander
- useful

John 10

- 1] Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- 2] But he that entereth in by the door is the shepherd of the sheep.
- 3] To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 4] And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- 5] And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

It is not possible to deceive the elect (Mt 24:24).

- 6] This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
- 7] Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

“...parable”: *Paroimian (not parabole)*: a wayside saying or proverb. No parables in John; (27 in Luke!).

“...I am the door of the sheep”: The Tabernacle was outside the Camp (Ex 33:7, 9). God is *outside our organizations...*

- 8] All that ever came before me are thieves and robbers: but the sheep did not hear them.

Severest denunciations in the Scriptures are reserved for false teachers (Mt 23:14; Mt 3:7; 2 Cor 11:13; 2 Pet 2:17; Jude 12,13).

“...thieves and robbers”: Thief (*kleptes*): stealth. Robber (*lestes*): violence (incorrectly translated as thief in Mt 21:13; Lk 10:30, 36. Combined under *kleptes*, kill and destroy (v.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.

“I am (*ego* eimi) **the door**”: (2X: in v.11). *One door in the ark of Noah*; in the Tabernacle (cf. Acts 4:12; Jn 14:6).

“...he shall be saved”: *Sothesetai*, saved. Safe and sound.

“...shall go in and out”: Freedom: In Neh 3, of ten gates, only the sheep gate has no locks and bars mentioned. Soon to be shut (Lk 13:25; 1 Cor 6:2). Followed by Day of Wrath (Rev 6:17).

- “..by me..” Supernatural result. Without Christ we can do nothing (Jn 15:5).
- It is given..to believe on him (Phil 1:29).
- Only if the Father draw him (Jn 6:44).
- Them also must I bring (v.16) lost sheep on his shoulders (Lk 15:5,6).

- 1) “I am the door”: Christ the only Way to God;
- 2) “by me”: Christ the Imparter of power to enter;
- 3) “any man”: Jew and Gentile alike;
- 4) “enter in”: Christ-appropriated by a single act of faith;
- 5) “He shall be saved”: Christ the Deliverer from the penalty, power, and presence of sin;
- 6) “go in and out”: Christ the Emancipator from all bondage;
- 7) “find pasture”: Christ the Sustainer of His people.

This fulfills the prayer of Moses (Num 27:15-17).

And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

Numbers 27:15-17

- 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.

The thief (singular, vs. v.8). False shepherd: Satan (Zech 11:16).

- 11] I am the good shepherd: the good shepherd giveth his life for the sheep.

“I am the good shepherd”: *Kalos*, “good”; used 76X; the first mention; water (of purification) into wine (Jn 2:10). Israel’s shepherd = YHWH Jesus’ claim to deity...” (Ps 23:1; 80:1). Sheep of His pasture” (Ps 74:1; 79:13; 100:3).

“...giveth his life for the sheep”: “Giveth life *for* (*huper*, in the stead of) v. 11, 15. Lays down life (v. 11, 15, 17, 18). Not as a martyr for truth or a moral example of self-sacrifice, but for a people. Lays down his life for the sheep (Isa 53:8), not the goats (Mt 26:28; Acts 20:28; Tit 2:14; Heb 2:17).

- 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.
- 13] The hireling fleeth, because he is an hireling, and careth not for the sheep.

“Hireling”: Unfaithful shepherds; mercenaries. They scattereth, not devoureth. No sheep of Christ can ever perish.

- “Because he is a hireling”: He steals a horse because he’s a horse thief.
- He must be a Christian *before he can live a Christian life*. You are not a Christian because you lead a Christian life. We do not become sheep by following the Shepherd; it’s the opposite.
- Character revealed by *crisis*. *The storm reveals the sailor* (cf. Ephesian elders (Acts 20:29).

- 14] I am the good shepherd, and know my sheep, and am known of mine.

“...know my sheep”: (cf. Mt 7:23: “I never knew you!”) Types (Joseph, Moses, David) tended their *father’s flock*, not their own.

- 15] As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

“...for”: *huper*, not merely on behalf of, but in the stead of...

The Shepherd Psalms

- | | |
|-------------------------------|-----------------|
| • The Suffering Savior | Psalm 22 |
| – The Good Shepherd | John 10:1-18 |
| – The Savior’s Cross | |

- **The Living Shepherd** **Psalm 23**
 – The Great Shepherd Hebrews 13:20,21
 – The Shepherd's Crook
- **The Exalted Sovereign** **Psalm 24**
 – The Chief Shepherd 1 Peter 5:4
 – The King's Crown

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.

- “Other sheep...not of this fold”: Gentiles.
- “I must bring.” I *have*, not shall have (Acts 18:9,10).
- No uncertainty; no contingency (Acts 13:48).
- Foretold in Lev 19:23-25: Fruit from trees “uncircumcised” for 3 years; consecrated in 4th year; yields increase, eaten, in 5th year.
- Planted for 3 years; uncircumcision cast away; 4th year from baptism: lays down life for sheep; 5th year: fruit of the Gospel planted by Christ began to be common, no longer shut up within the narrow bounds of Judaism, but preached to all nations for the obedience of faith.

17] Therefore doth my Father love me, because I lay down my life, that I might take it again.

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.

“...lay it down of myself”: *Voluntarily endured by His own power. The very ones sent to arrest Him in the Garden laid prostrate on the ground before Him (Jn 18:6).*

He reminds Pilate, “Thou couldst have no power at all against me except it were given thee from above” (Jn 19:11). It was not the nails, but the strength of His love which held Him to the cross...*He gave up the ghost* (Jn 19:30).

- Resurrection:
 - by the Son: John 2:19
 - by the Father: Rom 6:4
 - by the Spirit: Rom 8:11

19] There was a division therefore again among the Jews for these sayings.

20] And many of them said, He hath a devil, and is mad; why hear ye him?

21] Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22] And it was at Jerusalem the feast of the dedication, and it was winter.

“...feast of dedication, and it was winter: Solomon’s temple: harvest time (1 Kgs 8:2); Nehemiah’s temple: spring time (Ezra 6:15,16). [Source: *Chanukah* Antiochus IV, etc. I Macc 4:52,59; Josephus, *Antiq.* 12:7.]

“Winter”: Season of ingathering now over. “The harvest is past, the summer is ended, and we are not saved.” (Jer 8:20). The door is closing. Dedication of another temple (Jn 2:19).

23] And Jesus walked in the temple in Solomon’s porch.

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.

“...Solomon’s Porch”: Outside the sacred enclosure. Their house left to them desolate (Mt 13:1; Lk 19:40ff).

“...thou makest us to doubt”: Cf. Adam, the woman thou gavest me (Gen 3:12).

In John’s Gospel, Jesus’ Messiahship declared to:

- Disciples 1:41,49, etc
- Samaritans 4:42
- Blind beggar 9:37

Not to multitudes, or religious leaders: impossible to lawfully seize Him before God’s appointed time; also enforced responsibility of the Nation at large.

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.

Son of man:

- Authority over judgment Jn 5:27
- One of whom Moses wrote Jn 5:46
- Living Bread Jn 6:51
- Abraham rejoiced to see Jn 8:56
- Works Lk 7:19-23 (cf. Isa 35:5,6)

26] But ye believe not, because ye are not of my sheep, as I said unto you.

Unbelief *because ye are not of my sheep*. The order important (Jn 8:44,47).

27] My sheep hear my voice, and I know them, and they follow me:

28] And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

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.

- 1) Christ's sheep: It is the duty of the shepherd to care for each of his flock, not the sheep's.
- 2) They follow: Not *ought to*; **do**.
- 3) Each imparted eternal life. Ending, or forfeiture is a contradiction in terms.
- 4) Given. Not *merited*: *cannot demerit it*.
- 5) Shall never perish. God cannot lie.
- 6) None able to pluck them; Devil unable to destroy a single one of them.
- 7) Father's hand. No disappointments possible.

- If our salvation hangs on anything other than the completed work of Jesus Christ, then we're in trouble.
- If our salvation is not secure, how can Jesus say of the ones to whom he gives Eternal Life, "They shall never perish"? It implies security.
- If Christ came to seek and to save that which was lost, and yet if somehow we can become "unsaved" and thereby "undo" what Jesus had done, wouldn't it be unduly risky to keep us on earth after we've been saved?
- How can we be "anxious for nothing"?
- Anyone who has questions about salvation does not understand what happened on The Cross 2,000 years ago.
- What separates those who will spend eternity in Heaven and those who will spend it in Hell? Not the absence of sin but the acceptance of a gift. Once and for all.
- Is there anything keeping you from accepting God's free gift of salvation right now?

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 3:26-28

"I have been saved."

"I am being saved."

"I will be saved."

--Dr. Earl Rademacher

The Paradigm of "Salvation"

Justification (Past tense)

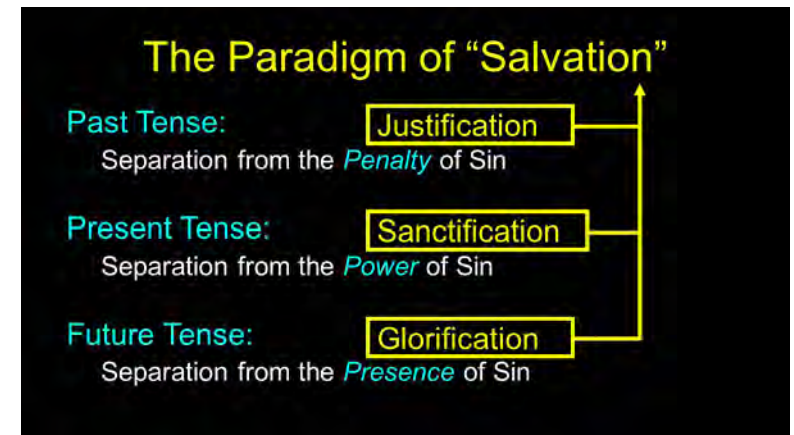
– The gift from God of everlasting life received by faith alone in Christ alone (Jn 3:18; 5:24; Eph 2:5,8).

Sanctification (Present tense)

– A work in progress that involves the faith and the works of the believer

Glorification (Future tense)

– The result of the previous aspects. All believers will be glorified (resurrected and given a body like Christ), but some will have more glory (i.e. reward) than others.



Justification is *for* us;

Sanctification is *in* us.

Justification *declares* the sinner righteous;

Sanctification *makes* the sinner righteous.

Justification removes the *guilt* and *penalty* of sin;

Sanctification removes the *growth* and the *power* of sin.

Eternal Security

Can a man lose his salvation? Yes! If it depends on him.

The Arminian denies that the true child of God is eternally secure.

The Calvinist insists that, if he does not persevere in holiness, he was never regenerate in the first place.

After 400 years of doctrinal disputes, with outstanding scholars on both sides of this issue, it appears to be the result of a failure to adequately

distinguish between *justification* and the possibility of *several different inheritances*.

Basic Doctrinal Division

- **Calvinism:** Eternal Security; Perseverance of the saints; “Experimental Predestinarians.”
- **Arminianism:** Only those that persevere to the end are saved.
- **Overcomers:** Eternal Security; Distinction between entering and inheriting the Kingdom; Variation of Rewards

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

Hebrews 3:14

“...partaker”: μέτοχοι *metochoi*; one who shares in, companion, comrade; partner (in a work, office, or dignity). All Christians will be in the kingdom, but not all will be co-heirs there.

Eternal Security

- The Partaker, *metachoi*, as a true child of God, is “obligated” to persevere (Paul’s word, Rom 8:12).
- But he might not. If he does not, he does not forfeit salvation, but faces divine discipline in time, and the loss of reward at the Judgment Seat of Christ (2 Cor 5:10).
- *All three persons of the Godhead* have a share in preserving to fruition that which God has determined.

The Basis of our Eternal Security

- 1) It depends upon **God the Father**
- 2) It depends upon **God the Son**
- 3) It depends upon **God the Holy Spirit**

Depends upon God the Father

- 1) **Upon His Sovereign Purpose:**
 - Eternal purpose declared (Eph 1:11-12)
 - Anchored within the veil, confirmed by an oath (Heb 6:17-20)
- 2) **Upon His Solemn Promise:**
 - Our salvation depends upon His promise, and not our faithfulness: *Therefore it is of faith* [nothing on man’s part],

that it might be by grace [all on God’s part]; *to the end the promise might be sure...* (Rom 4:16)

- If it depended at any point upon human ability to continue to believe, then the promise could not be secure
- The promise that those who believe will be saved is confirmed everywhere (Gen 15:6; John 3:16; Acts 16:33; Rom 4:23-24)

3) Upon His Infinite Power:

- He is now Free to save us
- Christ’s death has rendered God free to save us in spite of moral imperfection
- Our eternal security does not depend upon our moral worthiness.
- Christ is the propitiation for our sins (1 Jn 2:2)
- To assume there is some sin sufficiently serious which causes us to forfeit our salvation
- Is to assume that we were less worthy of salvation after having committed this sin than before, and reduces salvation down to human ability to merit it
- He has purposed to keep us saved (Jn 6:37-40; 10:28-29)

Depends upon God the Son

Over two dozen Scriptures emphasize this commitment (yet He gives this all to the Father in His prayer in John 17.)

Depends upon God the Holy Spirit

- 1) **Upon His Ministry of Regeneration:** (Titus 3:5; 2 Cor 5:17; Eph 2:10)
- 2) **Upon His Baptizing Ministry:** (Rom 6:3, 8-11; 1 Cor 12:13)
- 3) **Upon His Sealing Ministry:** (2 Cor 1:22; Eph 1:13-14; Eph 4:30)

Sealing

- Jesus’ tomb was sealed Mt 27:66
- Satan sealed in abyss 1000 years Rev 20:3
- Several books sealed Dan 12:4; Rev 6
- 144,000 sealed during the Tribulation Rev 7; 9:4

Sealing Ministry

If one person who was born again in Christ ever fails to enter into heaven when he dies, *then God will have broken His pledge*. No conditions are mentioned. It is a work of God and depends upon Him alone.

Who hath also sealed us, and given the earnest of the Spirit in our hearts.
1 Corinthians 1:22

“...sealed us”: **Sealing**: σφραγίζω *sphragizo*: to set a seal of protection and ownership; cf. on the tomb of Christ (Mt 27:66).

“...earnest”: **Pledge**: ραβών *arrabon*: a legal concept: A first installment, with which a man secures a legal claim upon a thing as yet unconsummated; a down payment; deposit; pledge; an evidence of good faith; obligating the party to consummate the commitment involved (Gen 38:17f). The Holy Spirit is designated as a down payment, a “first fruits,” to be followed by more (Rom 8:23).

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 1:13,14

The Ultimate *Tour d’Force*

Seven questions which specifically raise the question of the believer’s eternal security in this magnificent conclusion to Romans 8:

Seven Questions: Romans 8:31-39

1,2) Can opposition defeat the Christian? (Rom 8:31)

What shall we then say to these things? If God be for us, who can be against us?

Romans 8:31

“If” = 1st class conditional: “since.” Obviously, Satan and his demonic hosts are against believers (Eph 6:11-13; 1 Pet 5:8), but they cannot ultimately prevail and triumph over believers. God is the self-existent, sovereign Creator. Since He is for believers, no one can oppose believers successfully.

3) Will we have the resources? (Rom 8:32)

He that even spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Romans 8:32

(KJV and RV failed to translate the Greek particle *ge*, “even”)

“...spare”: ἐφείσατο, *epheisato* is same word used in the Septuagint (Gen 22:12). Abraham never “withheld” his son (Gen 22:2-14). God offered His own Son, on that very spot, as the Sacrifice for sin (Jn 1:29). Since God sacrificed His own Son, He will not hesitate to give believers all things pertaining and leading to their ultimate sanctification (2 Pet 1:3).

4) Will our failures reverse our justification? (Rom 8:33)

Who shall lay any thing to the charge of God’s elect? It is God that justifieth.

Romans 8:33

“...charge” - *enkalesei*, “make formal accusation in court; press charges” (Acts 19:40; 23:29; 26:2). Satan is identified as “the accuser” of God’s people (Rev 12:10; cf. Zech 3:1). His accusations are valid, because they are based on the believer’s sinfulness and defilement.

Satan’s accusations will be thrown out of court, because it is God who justifies. The accused person is righteous on the basis of his faith in Jesus Christ (Rom 3:24; 5:1). As a result all accusations are dismissed and no one can bring an accusation that will stand (Rom 8:1).

5) Can anyone condemn us for any reason? (Rom 8:34)

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Romans 8:34

Jesus is God’s appointed Judge (Jn 5:22, 27; Acts 17:31). Jesus is whom the believer has trusted for salvation. Furthermore, He is the One who died—more than that, who was raised to life—who is at the right hand of God (Lk 22:69; Acts 2:33; 5:31; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12; 12:2; 1 Pet 3:22) *and is also interceding for us*.

Having justified the ungodly (Rom 4:5), God will not and cannot contradict Himself by charging them with evil. “Who is he that condemneth?” (Rom 8:34). Paul gives four answers, each of which are taught elsewhere in Scripture, but are gathered here to underscore the unconditional security of the believer:

- 1) Christ died
- 2) He is risen
- 3) He advocates
- 4) He intercedes

If God has *already justified* the man who believes in Jesus, how can He lay anything to the charge of His *already justified* one? (Rom 8:26, 30).

His justification comes from the imputed righteousness of Christ and is *legally ours!* It is not a subject of merit, and cannot be lost by demerit.

Like a father, God can and does correct His earthly sons, but *they always remain sons*; cf. the Prodigal Son (Lk 15:24).

6,7) What kind of assurance can we have of victory? (Rom8:35)

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
Romans 8:35

The apostle suggested seven setbacks a believer might experience. Paul experienced all of them (2 Cor 11:23-28).

Seven Setbacks

- 1) **Tribulation** (θλίψις *thilpsis*): “pressure or distress”; mentioned frequently by Paul
- 2) **Distress** (στενοχωρία *stenochoria*): lit., “narrowness,” i.e., being pressed in, hemmed in, crowded
- 3) **Persecution** (διωγμός *diogmos*): chased, pursued; 10X in NT, always in reference to the gospel.
- 4) **Famine** (λιμός *limos*): 12X in NT; The God of Elijah looks after His own.
- 5) **Nakedness** (γυμνότης *gumnotes*): 1 Cor 4:11
- 6) **Peril** (κίνδυνο *kindunos*): jeopardy, danger; 8X in one verse: 2 Cor 11:26; 1 Cor 15:30
- 7) **Sword**: The world *hates* the saints.

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

Romans 8:36,37

In all these adversities (Rom 8:28, 32, 37), rather than being separated from Christ’s love, believers are more than conquerors (pres. tense, “keep on being conquerors to a greater degree” or “keep on winning a glorious victory”) through Him who loved us.

His Final Guarantee...

His Final Guarantee

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:38,39

Angels! Principalities [demons]! Powers [of “darkness”! ...What else is there? This should really re-prioritize our outlook on everything!

John 10

- 30] I and [my] Father are one.
31] Then the Jews took up stones again to stone him.

“*The Father*”: Not “*my*” (mistranslation). Absolute Deity. No created power is able to resist Him. [The Pharisees were always ready to authenticate and clarify scriptures we might miss! cf. Jn 7:7; 15:18.]

- 32] Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
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.

Enmity:

- | | |
|----------------------------|----------|
| • at infancy | Mt 2 |
| • in youth at Nazareth | Ps 88:15 |
| • in synagogue at Nazareth | Lk 4:29 |
| • ...at the Cross | |

- 34] Jesus answered them, Is it not written in your law, I said, Ye are gods?
35] If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
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?

“...ye are gods”: Quote from Ps 82:6. These words were addressed to Jewish magistrates, commissioned by YHWH to act as His vice-regents in administering justice to His people: They judged for God, in the room of God; whose sentences were God’s sentences; whose judgment was God’s judgment; rebels against whom were rebels against God.

If magistrates are called God’s sons, may not the Messiah claim the same title? (He uses Scripture the way they used Scripture: smallest detail to prove a point.) Argument for verbal inerrancy, absolute authority; single word, “gods” (cf. v.36).

- 37] If I do not the works of my Father, believe me not.
 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.

Part II of His reply: Works of power.

- 39] Therefore they sought again to take him: but he escaped out of their hand,
 40] And went away again beyond Jordan into the place where John at first baptized; and there he abode.

Bethabara, House of Passage (cf. John the Baptist, three years earlier).
 His public ministry is now over. He is now outside the camp.

Next Session

Prepare by reading: John Chapter 11: The Raising of Lazarus; and Luke 16:19-31: (The other) Lazarus.

Discussion Questions

- 1) Can you lose your salvation? How?
- 2) What is an apostate? How does one become one?
- 3) Compare apostates with those who criticize other Christians
 - a) In conversations
 - b) In writing
 - c) on the internet
- 4) Compare the Shepherd Psalms (22, 2, & 24)
- 5) Why was Hanukkah endorsed in the New Testament (John 10:22)?
- 6) Are you eternally secure? How do you know?
- 7) Discuss the setbacks you have experienced in your walk and how you dealt with them.

The Gospel of John Session 11: John 11

Summary of Unit 1

John 1	Intro to the Pre-existent One
John 2	Wedding at Cana
John 3	Nicodemus' Visit
John 4	Woman at the well; Healing the Nobleman's son
John 5	Impotent man at pool of Bethesda

John 6	Bread of Life Discourse
John 7	Living Water Discourse
John 8	Adulteress (& confrontation on legitimacy)
John 9	Man born blind
John 10	Good Shepherd Discourse
John 11	The Raising of Lazarus

Seven Signs (Five unique to John's Gospel)

1.	Changing water into wine in Cana	2:1–11
2.	Healing an official's son in Capernaum	4:46–54
3.	Healing an invalid at the Pool of Bethesda	5:1–18
4.	Feeding the 5,000 near the Sea of Galilee	6:5–14
5.	Walking on the water of the Sea of Galilee	6:16–21
6.	Healing a blind man in Jerusalem	9:1–7
7.	Raising dead Lazarus in Bethany	11:1–45

Seven "I AM" Statements

1.	I AM the Bread of Life	6:48
2.	I AM the light of the world	8:12
3.	I AM the door	10:9
4.	I AM the good shepherd	10:11
5.	I AM the resurrection and the life	11:35
6.	I AM the way, the truth, and the life	14:6
7.	I AM the true vine	15:1

[Jesus also laid claim on each of the seven furnishings of the Tabernacle... Door, altar of sacrifice, washing (laver), Menorah (light of the world), golden altar (prayers), the Ark, and the Mercy Seat.]

Concluding "Unit 1"

The raising of Lazarus is found only in the Gospel of John. Before the final week, we have a special witness to His Glory.

- Threefold rejection of Jesus:
 - Sought to slay Him 5:16
 - Took up stones 8:58
 - Stones, again 10:30
- Threefold witness:
 - Raising of Lazarus 11
 - Triumphal entry 12:12-15
 - Gentiles seeking Him 12:23

The Gospel of John is structured by seven miracles:

- 1) Water into wine
- 2) Healing nobleman's son
- 3) Restoring the impotent man
- 4) Multiplying loaves and fishes
- 5) Walking on the sea
- 6) Giving sight to the blind
- 7) Raising the dead.

All seven signs apply to you and me. As the "natural man" we were "dead in trespasses and sins." There were other cases of Jesus raising someone from the dead. Jairus' daughter and the widow of Nain's son: but in both cases they had just died; unburied...happened to be in Galilee. Lazarus was just outside Jerusalem.

John 11

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

"...Lazarus": Lazarus is an abbreviated form of "Eleazer," only two in NT with this name.

"...Bethany": "House of Figs"; "House of Affliction." Only two miles east of Jerusalem; dangerous ground.

It's only a one-day journey from Bethabara (Jn 10:40). Jesus waited for two days...Burial took place on the day of the death. The mourning period began immediately and lasted a month. First three days: professionals. Fourth day after was the day for friends to visit [Source: Edersheim]

- 2] (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

The reader is assumed to be acquainted with the other gospels; Martha was the senior: "her house" (Lk 10); Mary is memorialized (Mk 14:9). Mary (in John) was always at the feet of Jesus... Don't let anything crowd out worship: "Take heed unto thyself and to thy teaching" (1 Tim 4:16).

- 3] Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- 4] When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

"Sick": The word meant something even stronger: "Deathly sick; sinking" (Acts 9:37; Phil 2:26, 26; Jn 5:3).

- 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.

"...not unto death": Not the final end.

"Glory of God": The beginning of miracles (Jn 2:11); here (Jn 11:40); whatsoever ye shall ask (Jn 14:13).

- 5] Now Jesus loved Martha, and her sister, and Lazarus.
- 6] When he had heard therefore that he was sick, he abode two days still in the same place where he was.

"...he abode two days": Jesus waited (Isa 30:18). Man's extremity is God's opportunity. The dealings of the Father's hand must always be looked at in the light of the Father's Heart. The secret of every Biblical encounter: What does it teach you about the Father's heart?

- 7] Then after that saith he to his disciples, Let us go into Judaea again.
- 8] His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

"...thou goest again?": The Greek: the Jews *just now sought to stone thee* (Prov 3:5,6).

- 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.
- 10] But if a man walk in the night, he stumbleth, because there is no light in him.

"...twelve hours": Has not the day a definitely allotted time? His death could not take place but for the time appointed by the Father.

- 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.
- 12] Then said his disciples, Lord, if he sleep, he shall do well.

"...sleep": This word is used for death several times in the OT. But in the NT it is used *only for believers* (1 Cor 15; 1 Thess 4:14; 5:10).

Why does the Holy Spirit use the word "Sleep"?

- | | |
|-------------------------------------|-----------|
| 1) Sleep is harmless. | Ps 23 |
| 2) Sleep comes as a welcome relief. | Eccl 5:12 |
| 3) We lie down to rise again. | Dan 12:2 |

- 4) It is a time of rest. Rev 14:13
- 5) It shuts out the sorrows of life. Jn 5:28
- 6) It speaks of the ease with which the Lord will awaken us. “He just speaks our name.”
- 7) A time when the body is fitted for the duties of the morrow.

Another death is worse (two diseases, HIV+ and SIN+). Alienated from the life of God (Eph 4:18). “I may awake him”: Self-sufficiency? Lazarus could not raise himself.

- 13] Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
- 14] Then said Jesus unto them plainly, Lazarus is dead.

“Lazarus is Dead”: Omniscience—Jesus already knew. There was no second message. The Word is pure: it clarifies; it doesn’t prevaricate...

- 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.

“...ye may believe”: A higher manifestation of His Glory. The mightiest display of Christ’s power prior to His own death. There is no record of anyone dying in His presence (the two thieves died *after he had given up* His spirit).

Faith Lessons are developed gradually; in steps (Rom 1:17). The disciples, Martha, Mary...and you and I. May the lessons not be wasted...

- 16] Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

“...Thomas”: Aramaic; Didymus, same word in Greek: “Twin.”

- 17] Then when Jesus came, he found that he had lain in the grave four days already.
- 18] Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

“...fifteen furlongs”: About 2 miles.

“Jesus came” (o Bethany): Lazarus had lain in the grave for four days.

- 19] And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
- 20] Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

“Many Jews”: Greater number of witnesses. *Impossible for the Sanhedrin to discredit this last great “sign” of the Messiah.*

- 21] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22] But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

- “...whatever thou wilt ask of God”:
- αἰτέω *aiteo* to ask, beg, call for, crave, desire, require
Martha’s word, *aiteo*, is the word used when men are praying to God.
- He *was God!*

- 23] Jesus saith unto her, Thy brother shall rise again.
- 24] Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

- Two resurrections (Rev 20:4-15): The second resurrection occurs in several stages (1 Cor 15:22-24).
- “Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa 61:3).

- 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:
- 26] And whosoever liveth and believeth in me shall never die. Believest thou this?

“...dead”: Greek; *was dead*, past tense.

“...yet shall he live”: present participle, continue to live. Ultimate death (Rev 20:6).

“...Believeth thou this?": Have YOU really laid hold of this? “As long as there is life, there is hope(?)” rather: “As long as there is hope, there is life!

“Believe in me...shall live.” Note order:

- | | |
|------------------|--------------------|
| – Doctrinal | John 5:24 |
| – Dispensational | Acts 2; John 20:22 |
| – Prophetic | 1 Thess 4:16 |

- 27] She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
- 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.
- 29] As soon as she heard that, she arose quickly, and came unto him.
- 30] Now Jesus was not yet come into the town, but was in that place where Martha met him.
- 31] 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.

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.

“...weeping”: Mary hadn’t read (Rom 8:28). Jesus permitted it, so it must be for the best (Rom 8:28).

“...at His feet”: Mary was there always.

At His Feet

- in His role as
 - Prophet Luke 10
 - Priest John 11
 - King Matthew 26:7

33] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34] And said, Where have ye laid him? They said unto him, Lord, come and see.

35] Jesus wept.

“...groaned”: Deep feeling; distressed to the most extreme degree. The Greek word is *enebrimesato*, which means “to snort with anger like a horse; LXX: violent displeasure Dan 11:30 *Etaraxen; troubled*.”

[Mark 8:12 intimates that the miracles *cost Him something*. Also, Mt 8:17.]

- “Jesus wept”: Scripture records Jesus weeping 3X:
 - Here;
 - Over Jerusalem; (Lk 19:41), and
 - At Gethsemane (Heb 5:7)
- A man of sorrows, and acquainted with grief (Isa 53).

36] Then said the Jews, Behold how he loved him!

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?

38] Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

- Why no mention of other raisings? Jairus’ daughter & widow’s son were in Galilee.
- “He giveth not account of any of his matters” (Job 33:13; also, Jn 13:7).

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.

40] Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

“Take away the stone”: God generally doesn’t do for us what we can do for ourselves. We still need to brush our teeth each morning.

Take away the stone: of unbelief, prejudice, and sectarianism...

D.L. Moody

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.

42] And I know 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.

“...Father, I thank thee”: Points to John 11:4 at Bethabara. Believe, then see (order again). Believing is seeing.

- Why doesn’t He hear *our* prayers? (Ps 66:18; 1 Jn 3:22).
- Jesus ever lives to make intercession for us. Cf. Elijah at Carmel (1 Kgs 18:36, 37).
- He’s still at it (Heb 7:25; Jn 17).
- The word of Christ gave life (Heb 4:12; 1 Pet 1:23). Last great public witness...
- [Not to be confused with the resurrection; this will be treated in the next section, Unit 2.]

43] And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

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.

“...cried with a loud voice”: So that you could wake the dead. This by the same lips which called a universe into existence by the mere declaration of His mouth (cf. Rev 4:1).

“Lazarus”: If he hadn’t said “Lazarus,” *all might have come forth* (Jn 5:28). Same voice as at the Harpazo? (Rev 4:1).

- “He that was dead came forth”: Jesus held the keys of death and Hades.
- How can any sheep of His hand ever perish when held in such a hand?
- Illustrates His conquest over Satan.

- “Grave clothes” (Rom 7:18): Jesus always works through His disciples:
 - Water to wine;
 - Feeding the multitude;
 - Rolling the stone away;
 - Freeing the grave clothes. Freed from the bondage of corruption...

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Romans 7:18

Lazarus was:

- **Dead.** Just like we (were).
- **Defeated.** Trammeled in his grave clothes. Most of us are alive, but hindered by our own grave clothes.
- **Dangerous.** Now they had to kill him (Jn 12:10). Are you “dangerous” for Him?
- **Dines** with Jesus (Jn 12:1; 14:3).

The “Other” Lazarus (Luke 16:19-31)

- 19] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
- 20] And there was a certain beggar named Lazarus, which was laid at his gate, full of sores...

Lazarus = Greek form of the Hebrew name *Eleazar*: “God is my help.” Lazarus was sick, and possibly crippled: he “was laid” at the rich man’s gate.

There’s only one who has returned from the grave: He alone “has the floor.” This is one of the few reliable passages on this subject. Notice that this is *not* a parable: this is an actual incident; these are real historical characters with names.

Two reasons to emphasize his name:

- 1) To demonstrate it really happened; it wasn’t merely a rhetorical device.
 - 2) The rich man likely did not know the man’s name. Jesus knew his name.
- 21] And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.
- 22] And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried;

Death is not the end. It is the beginning of a whole new existence in another world.

Lazarus was righteous not because he was poor but because he depended on God. The rich man was not condemned because he was rich, but because he didn’t use his resources properly. Abraham was among the wealthiest in the world of his day, yet he was not in torment in Hades. He’s an idiom for the “good place.”

- 23] And in hell [*Hades*] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

“...hell” = *Hades*. “Abraham’s bosom” becomes an idiom for a place of paradise for Old Testament believers at the time of death (Lk 23:43; 2 Cor 12:4).

Theologians believe Abraham’s bosom was evacuated after the cross and resurrection (Eph 4:8-10). Christ was the first fruits of them that slept (1 Cor 15:20).

For the Christian, death means to be present with the Lord (2 Cor 5:1-8; Phil 1:21). For the unbeliever, death means to be separated from God’s presence; it results in a tormented state.

Hell

English word derived from the Saxon *helan*, “to cover”; hence the covered or the invisible place. In Scripture there are four words rendered “Hell”: • *Sheol* • *Hades* • *Gehenna* • *Tartarus*.

Sheol

***Sheol*:** שְׁאוֹל - *sheol*, occurs in the Old Testament 65 times; derived from a root word meaning “to ask,” “demand”; hence, insatiableness (Prov 30:15,16). It is rendered “grave” 31 times (Gen 37:35; 42:38; 44:29,31; 1Sam 2:6; etc.) and rendered “hell” 31 times in the AV—the place of disembodied spirits.

The inhabitants of *sheol* are “the congregation of the dead” (Prov 21:16). It is the abode of the souls of the wicked dead (Num 16:33; Job 24:19; Ps. 9:17; 31:17 etc.). It is also of the good (Ps 16:10; 30:3; 49:15; 86:13 etc.).

Sheol is described as “deep” (Job 11:8); “dark” (Job 10:21,22), “with bars” (Job 17:16). The dead “go down” to it (Num 16:30,33; Ezek 31:15,16,17).

Sheol is not to be confused with a grave, *qeburah* (sometimes *Sheol* is used connotatively). A grave is physical, and receives the bodies. It can be used in the plural, and one can have title to a grave. *Sheol* is singular, never used in the plural.

Hades

ᾗδης, the Greek word for that which is out of sight, to denote the place of the dead; translated “hell” 11 times in the NT.

The Septuagint uses *hades* to translate the Hebrew שְׁאוֹל - *sheol*, (the place of the dead) on 61 occasions (Gen 42:38; Ps 139:8; Hos 13:14; Isa 14:9, et al.).

In Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. In the Greek conceptions, it had two subterranean divisions: *Elysium* and *Tartarus*.

Hades refers to the abode of the unsaved dead prior to the great white throne judgment (Rev. 20:11-15).

- It is a prison (1 Pet 3:19);
- with gates and bars and locks (Mt 16:18; Rev 1:18);
- is downward (Mt 11:23; Lk 10:15);
- and the righteous and the wicked are separated.

Some view the blessed dead as in a part of Hades called *Paradise* (Lk 23:43) in “Abraham’s bosom” (Lk 16:22). However, the rich man lifted *up* his eyes v.23 the “bosom of Abraham” was “afar off.” Abraham’s bosom is in heaven (Mt 8:11).

Gehenna

Gehenna (originally *Ge bene Hinnom*; i.e., “the valley of the sons of Hinnom”) was a deep, narrow ravine to the south of Jerusalem, separating Mount Zion from the so-called “Hill of Evil Counsel.” Here the idolatrous Jews offered their children in sacrifice to Molech (2 Chr 28:3, 33:6; Jer 7:31, 19:2-6).

This valley afterwards became the city dump. A fire was continually burning there. It became an idiom to speak of a place of everlasting fire and burning. In this sense it is used by our Lord 11 times (Mt 5:22, 29, 30; 10:28, 18:9; 23:15, 33; Mk 9:43, 45, 47; Lk 12:5); “the lake which burneth with fire and brimstone.”

Tartarus

Another word translated “hell” but only one use in the New Testament (2 Pet 2:4). The deepest abyss of Hades.

“...As far below Hades as the earth is below Heaven...”

Homer’s *Iliad*

Tartarus is the specific place of incarceration of the angels that sinned in Genesis 6

Aboussos

Another related term is the “bottomless pit,” or the *abyss*, or ἄβυσσος - *aboussos*. This is what the Beast of Revelation comes out of (Rev 11:7; 17:8) and where Satan will be bound for 1,000 years (Rev 20:1, 3). It is also the place from which the demon locusts emerge in Revelation 9.

Some Insights

- The man in Hades was fully conscious (memory; speaking; pain; desires).
- His eternal destiny was irrevocably fixed.
- He knew that what he was experiencing was fair and just—he also knew what his brothers needed to do to avoid his own fate: *repent*.
- (He was not yet in Hell, but only Hades)

- 24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

No “soul sleep” here! He is conscious and aware.

The punishment of lost sinners is not remedial: it does not improve them. *Hades* and *Gehenna* are not hospitals for the sick; they are prisons for the condemned.

- 25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- 26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

“...a great gulf”: χάσμα – *chasma*: a gaping opening, a chasm, a gulf (from a form of *chao*; to “gape” or “yawn”).

(Some conjecture that the *Aboussou* is involved in this geocentric topology. The only place topologically one can have a “bottomless” pit would be at the *center* of the earth.)

- Theologians believe Abraham’s bosom was evacuated after the cross and resurrection (Eph 4:8-10).
- Christ was the first fruits of them that slept (1 Cor 15:20).

27] Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house:

28] For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

People in Hades (apparently) have a concern for the lost, but can’t do anything about it.

29] Abraham saith unto him, They have Moses and the prophets; let them hear them.

30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

“...rose from the dead”: One did. It is interesting that his name was also Lazarus (John 11). The response of the chief priests was to plot to kill him (Jn 11:46-50; 12:10). Faith that is based *solely* on miracles is not a saving faith (Jn 2:23-25).

Conclusion

Jesus spoke more of Hell than of Heaven. They both are real. This should preempt all of our other priorities!

The safest road to hell is the gradual one – the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.

C. S. Lewis

Many ask, “How can a loving God even permit such a place as Hell to exist, let alone send people there?”

In asking that question, they reveal that they do not understand: *the love of God or the wickedness of sin.*

God’s love is a *holy* love, not a shallow sentiment. Sin is rebellion against a holy and loving God. God’s mercy is unobligated and sovereign.

The “Other” Lazarus

Luke 16

- | | | |
|----------------------------------|-----|-----------------------------|
| 1) a beggar | vs. | John 11 |
| 2) uncared for (dogs lick, etc.) | vs. | a man of means |
| 3) crumbs from another’s table | vs. | loving sisters |
| 4) remained in the grave | vs. | at the table with Jesus |
| | | brought again from the dead |

John 11

45] Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46] But some of them went their ways to the Pharisees, and told them what things Jesus had done.

“...came to Mary”: She must have been someone special.

47] Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

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.

“...chief priests”: (Sadducees?) and Pharisees. High Priests, Sadducees (Acts 5:17).

- “...this man doeth miracles”: they owned the genuineness of His miracles!
- They were determined not to believe (Lk 16:31). Take away our temple (Acts 6:13, 14; 21:28, 29).
- Forty years later: The Roman army did come; destroyed Jerusalem; burned the Temple; and carried the entire nation into captivity.

49] And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50] Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

- Prophecy by Caiaphas (cf. Lk 20:14).
- “That one man should die for the people”: *Huper*, “in the stead of..” Just as Balaam, who also prophesied against his will.

51] And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52] And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Cf. Acts 4:26-28; Gen 50:20. The greatest crime ever done in the world brings the greatest blessing ever given to the world.

- 53] Then from that day forth they took counsel together for to put him to death.
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.

For *whom did Christ die* (7 passages) : Isa 53:8; Mt 1:21; 10:28; Jn 10:11; Eph 5:25; Tit 2:14; Heb 2:17.

“...walked no more openly among the Jews”: Jesus knew of their decision.

“...Ephraim: (“fruitfulness”): Twenty miles N of Jerusalem; five miles E of Bethel.

- 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.
56] Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
57] 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.

So ends Unit 1 (Contrast this with Chapter 1...)

Next Session

Prepare by reading: John Chapter 12. This chapter begins “Unit 2” and the Final Week of Jesus’ ministry on Planet Earth.

Discussion Questions

- 1) Is there really a “hell”? How do you know?
- 2) Why do Christians have sickness, trials, etc.?
- 3) Why are there two resurrections?
- 4) Give examples of our own “grave clothes”
- 5) Profile our own “Four D’s”
- 6) Summarize what you learned from each of the two Lazarus’s.
- 7) Should Christians cremate? Why?

The Gospel of John Session 12: 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.

“Six days before Passover”: 8th of Nisan (Triumphal Entry, 10th of Nisan). At the house of Simon the leper (Mt 26:6-13; Mk 14:3-9). 10th of Nisan: lambs presented for approval for four days of inspection (Ex 12:3-6).

- 2] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

What a dinner party that must have been!! ...imagine...

- 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.

“...wiped his feet with her hair”: It was considered a disgrace for a woman to appear in public with her hair unbound...but it is the best example in the Scriptures of “pure worship.”

At His Feet

She took “a pound of ointment”: *Murou* (ointment); generic term for liquid perfume; *nardou* (spikenard) derived from Sanskrit term *nalada*, a particular very fragrant grown primarily in India; also, Syria.

And *pistikes* (“faithful,” “reliable,” or “genuine,”) suggests the real thing. Perfume for both burial and wine. Pound: 12 oz.; 300 denarii; 25 denarii/oz or over \$1000 per ounce.

- 4] Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him,
5] Why was not this ointment sold for three hundred pence, and given to the poor?
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.

“...a thief”: *Kleptes*, thief; stealing by a carefully devised plan. *Ebastazen*, to lift or carry off; “lift” as in shoplift.

- 7] Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8] For the poor always ye have with you; but me ye have not always.

Notice that she (alone?) was sensitive to what was about to occur this week...

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.

“Much people”: *Ochlos*, people; common folk (in contrast to the “leaders”). Some estimate over several million were present for the holidays...Lazarus was a problem for the chief priests (Sadducees): Their fundamental belief was that the dead are not raised.

- 10] But the chief priests consulted that they might put Lazarus also to death;
11] Because that by reason of him many of the Jews went away, and believed on Jesus.
12] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
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.

One census: 256,500 lambs were prepared for Passover that year. Minimum of 10 persons /lamb = 2.6 million people were there in Jerusalem.

Hosanna

Translated, “*Save now, I pray thee.*” *The Great Hallel*, a series of Hebrew psalms (Ps 115-118). “Blessed is the King of Israel”: Fulfilled on the very day *Gabriel predicted* in Daniel Chapter 9.

“Palms”: The mark of triumph to a victor or king (Rev 7:9).

The Donkey, by G.K. Chesterton

*When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born;*

*With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.*

*The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.*

*Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.*

- 14] And Jesus, when he had found a young ass, sat thereon; as it is written,
15] Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

(Quoting Zechariah 9:9)

The Triumphal Entry

*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem:
behold, thy King cometh unto thee: He is just, and having salvation;
lowly, and riding upon an ass, and upon a colt the foal of an ass.*
Zechariah 9:9

*Saying, Blessed be the King that cometh in the name of the Lord: peace
in heaven, and glory in the highest.*

Luke 19:38

*This is the day which the LORD hath made; we will rejoice and be
glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech
thee, send now prosperity. Blessed be he that cometh in the name of
the LORD: we have blessed you out of the house of the LORD.*
Psalm 118:24-26

They are singing Psalm 118: Declaring Jesus to be the *Mashiach Nagid*, the Messiah the King (cf. Dan. 9:25).

*And some of the Pharisees from among the multitude said unto him,
Master, rebuke thy disciples.*

Luke 19:39

Any time we, as Gentiles, may miss a point, the Pharisees come to our rescue. When they are upset, there is a reason which we need to understand...

*And he answered and said unto them, I tell you that, if these should
hold their peace, the stones would immediately cry out.*

Luke 19:40

And when he was come near, he beheld the city, and wept over it,
 Luke 19:41

As did Jeremiah... (cf. Jer 9:1ff).

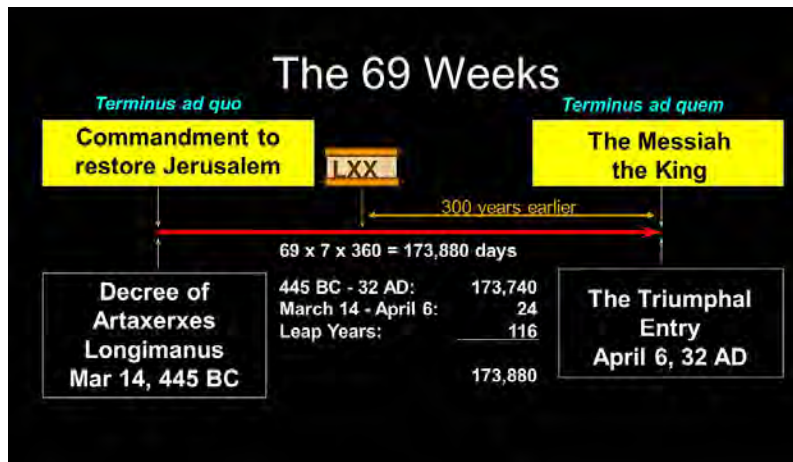
*Saying, If thou hadst known, even thou, at least in this thy day, the things
 which belong unto thy peace! but now they are hid from thine eyes.*
 Luke 19:42

The Triumphal Entry

In His confidential briefing of His key disciples, Jesus pointed them to the primary foundational passage for eschatological understanding: Daniel 9:24-27.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy Place. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
 Daniel 9:24,25

Note the reference to the Street: this is about the city, not the Temple.



Judgment Declared

And when He was come near, He beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast

a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, ...because thou knewest not the time of thy visitation.
 Luke 19:41-44

38 years later, in A.D. 70, Titus Vespasian had the 5th, 10th, 12th, and 15th Roman Legions lay siege to Jerusalem. [38 years = the precise length of the wilderness wanderings (Deut 2:14)!] In 143 days 600,000 Jews were killed. Historians estimate that over 1.5 million men, women, and children died from the siege and the famine and disease that followed.

Why was Jerusalem destroyed in A.D. 70? Jesus held them accountable to know the prophecy of Daniel 9!

...because thou knewest not the time of thy visitation.

Luke 19:44

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.

Rides donkey (fulfilling Zech 9:9). An ass now; a white horse later (Rev 19:11-16).

- 17] The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
- 18] For this cause the people also met him, for that they heard that he had done this miracle.
- 19] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

“...the world...”: Indeed, v.20. More than the Jews...

- 20] And there were certain Greeks among them that came up to worship at the feast:
- 21] The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

“...Sir, we would see Jesus”: Why does John mention them at this point? Because the King has now been rejected by Israel.

- 22] Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
- 23] And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Philip had a Greek name, so the visitors wanting to see Jesus came to him; and he took the matter to Andrew, who also had a Greek name. (Whenever you find Andrew in John's Gospel, he is bringing somebody to Jesus: see Jn 1:40–42, 6:8–9, and 12:22. What an example as a soul-winner!)

The Cross must come before Gentiles can have access to Christ. The Gentiles recognized Him as king at both His birth and His death. [Eusebius: When the King of Edessa in Syria saw the obstinacy of the Jews in rejecting Jesus, he sent an embassy to Jesus to invite Him to come to his home promising Him a royal welcome.]

- 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.
- 25] He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- 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.
- 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.
- 28] Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Human History

The saddest tragedy of human history (The Cross) was the purpose of His coming, and was also the greatest victory of all history.

- Purpose of all history (gathering His children);
- Tragedy of all history (“ye would not”);
- Triumph of all history (“Blessed is he who comes in the name of the Lord”; Mt 23:37-39).

A Voice from Heaven

The 3rd time God broke the silence of heaven:

- 1) The beginning of Jesus' ministry—At His baptism (Mk 1:11).
- 2) The beginning of the last trip to Jerusalem—At the transfiguration (Mk 9:7).
- 3) The beginning of the Final Week—At the Temple (Jn 12:28).

Three Classes of “People”

- 1) Natural phenomena (thunder?)
- 2) Impersonal mighty one (angel?)
- 3) The voice of His Father (proper relationship)

- 29] The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.
- 30] Jesus answered and said, This voice came not because of me, but for your sakes.
- 31] Now is the judgment of this world: now shall the prince of this world be cast out.
- 32] And I, if I be lifted up from the earth, will draw all men unto me.
- 33] This he said, signifying what death he should die.

- Beginning of the end of Satan's dominion
- The beginning of the triumph over the hearts of men. *Eklethesetai, shall be cast out* (Jn 2:15; 9:34,35; 10:4; 3 Jn 10; Rev 11:2).

“...cast out”: *Exo*, “*clean out*”; the purging of Heaven.

- 34] The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
- 35] Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
- 36] While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Sawing Isaiah Assunder: A Most Precious Lesson

In spite of the lack of concrete evidence that any part of Isaiah ever existed without any other part as far back as the 200's B.C., the *dogma of most scholarship today is that two or more individuals authored Isaiah*.

Two Isaiahs?

This perspective arose, most notably in the deistic climate of 18th century Europe. J. C. Doederlein, one of the earliest to argue for a second author, said explicitly that “*since Isaiah could not have foreseen the fall of Jerusalem, the 70 year captivity, the return of Cyrus, Isaiah could not have written those chapters making such claims.*” (Isa 40-66). Since this time, others have advanced arguments in support of dual or even multiple authorship.

The Stumbling of Pseudo-Scholarship

Two ISAIAS? (Some say three...) Tradition tells us Isaiah was “sawn asunder.” *The same thing has happened to his book!* How was Isaiah's prophecy treated? *We are indebted to the Apostle John for short-cutting hours of library research!*

- 37] But though he had done so many miracles before them, yet they believed not on him:
- 38] That the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

A quote from Isaiah 53.

- 39] Therefore they could not believe, because that Isaiah said again,
- 40] He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
- 41] These things said Isaiah, when he saw his glory, and spake of him.

A quote from Isaiah 6.

A single verse verifies "...that Isaiah said again..." John 12:39 is one of my most favorite verses! Why? You can't imagine the comfort this gave my doubting heart! From our Lord Himself...

Sixty-one separated passages are quoted or referred to 85 times in NT:

- 23 passages from "Isaiah I"; (32 times)
- 28 passages from "Isaiah II"; (53 times)

"Isaiah I"?

- | | |
|---------------------------------------|---------------------|
| • The reign of Christ in the kingdom | Isa 2:3-5 |
| • The virgin birth of Christ | Isa 7:14 |
| • The reign of Christ | Isa 9:2, 7 |
| • Jesus' rule over the world | Isa 9:4 |
| • Christ as a descendant of David | Isa 11:1, 10 |
| • Christ to be filled with the Spirit | Isa 11:2; 42:1 |
| • Christ to judge with righteousness | Isa 11:3-5; 42:1, 4 |
| • Christ to rule over the nations | Isa 11:10 |

"Isaiah II"?

- | | |
|--|-------------------------|
| • Christ to be gentle to the weak | Isa 42:3 |
| • Christ to make possible the New Covenant | Isa 42:6; 49:8 |
| • Christ to be a light to the Gentiles and to be worshiped by them | Isa 42:6; 49:6-7; 52:15 |
| • Christ to be rejected by Israel | Isa 49:7; 53:1-3 |
| • Christ to be obedient to God & subject to suffering | Isa 50:6; 53:7-8 |

- Christ to be exalted Isa 52:13; 53:12
- Christ to restore Israel and judge the wicked Isa 61:1-3

Manuscript Evidence

The Dead Sea Scrolls contain a complete scroll of Isaiah dated from the second century B.C. The book is one unit with the end of chapter 39 and the beginning of chapter 40 in one continuous column of text. This demonstrates that the scribes who copied this scroll never doubted the singular unity of the book. Neither did the New Testament authors, nor the early church, as quotations from both sections are attributed only to Isaiah.

Messianic prophecy is strong and important evidence for Jesus' claims to be God. Isaiah's writings were completed many centuries before Jesus Christ was born and yet are completely accurate. The Dead Sea Scrolls contained more than one complete scroll of this book composed well before the birth of Christ. The book of Isaiah was included in the Septuagint LXX, the earliest version of the Old Testament scriptures, translated at least 300 years earlier.

Jesus' Quotes

But by far the strongest evidence that proves the unity of the book of Isaiah is that Jesus Himself quoted from both the beginning and the end of the book, attributing all of it to Isaiah.

1. Jesus quoting from Isaiah 29:13 in Mark 7:6-7:

"Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men'"

2. Jesus also referenced Isaiah 42:1-4 in Matthew 12:17:

"This was to fulfill what was spoken through the prophet Isaiah."

3. Isaiah is also referenced in Matthew 8:16-17 by quoting Isaiah 53:4:

"This was to fulfill what was spoken through the prophet Isaiah: 'He took up our infirmities and carried our diseases.'"

- Also, several other New Testament verses refer to the prophet Isaiah as been the sole author:
 - Matthew 3:3 and Luke 3:4 Isaiah 40:3
 - Romans 10:16, 20 Isaiah 53:1; 65:1
 - John 12:38-41 Isaiah 53:1; 6:10
- Isaiah is mentioned 21 times by 6 books in the NT as the author:

10 times for “Isaiah I”:	Isaiah
1) Matt 4:14	9:1,2
2) Matt 13:14	6:9
3) Matt 15:7	29:13
4) Mark 7:6	29:13
5) John 12:39	6:9
6) John 12:41	6:9
7) Acts 28:25	6:9
8) Rom 9:27	10:22,23
9) Rom 9:29	1:9
10) Rom 15:12	11:10

11 times for “Isaiah II”:	Isaiah:
1) Matt 3:3	40:3
2) Matt 8:17	53:4
3) Mart 12:17	42:1-3
4) Luke 3:4	40:3-5
5) Luke 4:17	61:1,2
6) John 1:23	40:3
7) John 12:38	53:1
8) Acts 8:28	53:7,8
9) Acts 8:30	53:7,8
10) Rom 10:16	53:1
11) Rom 10:20	65:1,2

- Six different speakers quote Isaiah (“1 & 2”):**
 - Christ 4x: (3, 1)
 - Matthew 2x: (1, 1)
 - Luke 4x: (0, 4)
 - John 3x: (2, 1)
 - John the Baptist 2x: (0, 2)
 - Paul 6x: (4, 2)
- 300 words and expressions are common to “Isaiah I” & “Isaiah II,” and *not* found in Daniel, Haggai, Zechariah and Malachi. Isaiah, the “royal prophet” had a vocabulary substantially larger than all

the others (comparable to John Milton and William Shakespeare in English literature).

A Key Lesson

- Learn to be a critical thinker!
- Be skeptical of unsupported academic traditions
- Don’t mistake sophistication for true scholarship
- Make Acts 17:11 your “litmus test”
 - 1) “Receive the Word with all readiness of mind and
 - 2) Search the Scriptures daily to prove whether those things are so.”
- Make your refuge the “whole counsel of God”

Another Key Lesson

- 1) *They would not believe (v.37) though they had seen the evidence for His divine Sonship.*
- 2) *They could not believe (v. 39) because their hearts became hard and their eyes blind.*
- 3) *Therefore, God said, “They should not believe” (v. 39) because they had spurned His grace!*

Isaiah 53:1 had foretold their unbelief, and Isa 6:10 their hardness of heart. Note that John 12:40, which quotes Isa 6:10, states that God blinds the eyes and hardens the hearts of those who persist in rejecting Christ! Cf. 2 Thess 2:11,12.

- Isaiah 6:10 quoted 7X in the NT (Mt 13:14; Mk 4:12; Lk 8:10; Jn 12:40; Acts 28:26; Rom 11:8).
 - It is a repeated warning that reminds the unsaved not to take their spiritual opportunities lightly.*
 - “While you have light, believe in the light!” (v. 36)
 - “Seek the Lord while He may be found” (Isa 55:6)
- 42] Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
- 43] For they loved the praise of men more than the praise of God.

“...many”: Nicodemus and Joseph of Arimathaea?

Nicodemus

Nike, rule, victory; *demos*, people. [cf. Revelation; *nicolaitans*, rule over the laity.] He was a Pharisee and a ruler. *Archon* (ruler) suggests a member of the Sanhedrin, but not one of the chief priests (*archiereus*).

The Talmud records Nicodemus as one of the four richest men in Jerusalem and a disciple of Jesus. Hoskyns records that Nicodemus was a member of the aristocratic family that had furnished the Hasmonean King Aristobulus II with his ambassador to Pompey in 63 B.C.

His son apparently was the man who negotiated the terms of surrender to the Roman garrison in Jerusalem prior to the final destruction of that city in A.D. 70.

There are Talmudic links to Nicodemus ben Gorion, brother to the historian Josephus, a very wealthy member of the Sanhedrin in the 1st century. He lost his wealth and position later (a reversal due to his becoming a Christian?).

Nicodemus' Progression

- Tutorial at night John 3:2-10
- Defense at Sanhedrin John 7:51-52
- Anointed Jesus' burial John 19:39-42
- *Either their secrecy will destroy their discipleship or their discipleship will destroy their secrecy.*
- Discipleship, not good intentions, count for Christ.

- 44] Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
- 45] And he that seeth me seeth him that sent me.
- 46] I am come a light into the world, that whosoever believeth on me should not abide in darkness.
- 47] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
- 48] He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- 49] For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
- 50] And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Preview of Final Week

The "Triumphal Entry" occurred on the 10th of Nisan, the same day that the Passover Lambs were being inspected at the Temple. Study carefully and explore the day of the week that the Crucifixion occurred. Be prepared to challenge deeply held traditions.

Next Session

Prepare by reading John Chapters 13 - 17: the "Upper Room Discourse." Get to know *Him*...

Discussion Questions

- 1) Give examples of "true worship"
- 2) Are there any passages comparable to Dan 9:25?
- 3) What happened on the 10th of Nisan and how was it significant?
- 4) Who wrote Isaiah? How do you know?
- 5) Who wrote the Torah? How do you know?
- 6) Why is Israel "blinded"? For how long?
- 7) What day of the week was the Crucifixion?

The Gospel of John Session 13: John 13

Organization of the Gospel of John: Unit 1

The Pre-existent One	1:1-14
John the Baptist	1:15-36
Call of Disciples	1: 36-51
"Book of Signs"	2 - 11

Seven Signs

- | | |
|---|---------|
| 1. Changing water into wine in Cana | 2:1-11 |
| 2. Healing an official's son in Capernaum | 4:46-54 |
| 3. Healing an invalid at the Pool of Bethesda | 5:1-18 |
| 4. Feeding the 5,000 near the Sea of Galilee | 6:5-14 |
| 5. Walking on the water of the Sea of Galilee | 6:16-21 |
| 6. Healing a blind man in Jerusalem | 9:1-7 |
| 7. Raising dead Lazarus in Bethany | 11:1-45 |

Organization of the Gospel of John: Unit 2

John 12	Supper at Bethany	} Upper Room Discourse
John 13	Washing & Betrayal	
John 14	New Promise: <i>Harpazo</i>	
John 15-16	En route to Gethsemane	
John 17	Prayer of Intercession	
John 18	Gethsemane: Arrest & Trials	
John 19	Crucifixion	
John 20	Resurrection	
John 21	Epilogue in Galilee	

Note: John's Gospel covers 21 days of 3 ½ years of ministry; virtually half of John's Gospel is devoted to the "Final Week"... 1/3 (247 verses of 879) are devoted to one 24-hour period!

John 13-17: The Upper Room Discourse.

[This takes the place of the Olivet Discourse in the Synoptics.] Alone with His own. He was facing sacrificial death, yet His concern was for His disciples! This discourse is the seed plot of all grace teaching...

John 13

- 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.
- 2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"...supper being ended": Passover Supper included four "cups."

- First, "Bringing Out";
 - Second, "Delivering";
 - Third, "Redemption," or "Blessing";
 - and the Fourth, "Taking Out" (1 Cor 10:16)
- 3] Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
 - 4] He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
 - 5] After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Removed outer garment, *himatia*; still wearing a tunic (*chiton*); normal costume for a servant (Lk 22:27). A slave of Jewish birth could not

be forced to wash feet. *Doulos*: bondsman (Ex 21:2-5, 6); cf. *kenosis* (Phil 2:5; 11:7,8).

"Wash"

The Bible speaks of being "washed" two different ways:

- Washed "once and for all" (Heb 10) and washed "daily."
- Washing with the Blood: Godward (Lev 16: atonement); sacrificial cleansing
- *Leloumenos*, bathing the entire body Acts 9:37; 2 Pet 2:22).
- *Nipsasthai*, cleaning a particular soiled area; hands, etc. (Mt 6:17).
- Washing with the Water (of the Word of God): saintward.
- Cf. Num 19: water of purification.
- First bath of regeneration (Titus 3:5). Relationship; position; guilt.
- Once and for all (Heb 10:1-12).
- Daily washing: defilement (1 Jn 1:9). Water = Word (Ps 119:9; Eph 5:25,26).
- Feet speak of our walk (Phil 2:5-11).
- At the Cross: both came out (Jn 19:34).

- 6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- 7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- 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.
- 9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

"I wash thee": You can't wash your own feet...

- How does Christ wash us today?
 - "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps 119:9).
 - "Now ye are clean through the word which I have spoken unto you" (Jn 15:3).
 - "... even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Eph 5:25-26).
 - "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn 1:9).
- 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.

11] For he knew who should betray him; therefore said he, Ye are not all clean.

There are absolutely two different words: He says, “He that is *louō*.” *Louō* means “bathed.” *Niptō* is the word translated “wash.” “He that is bathed needeth not except to wash his feet.”

Our Lord is teaching that when we came to the cross, when we came to Jesus, we were washed all over. That is the bath, *louō*, regeneration. When we walk through this world, we are defiled and get dirty. We become disobedient, and sin gets into our lives. I do not believe that any believer goes through a day without getting just a little dirty. He says that we cannot have fellowship with Him if we are dirty.

The washing of the feet, *nipto*, is the cleansing in order to restore us to fellowship.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son [keeps on cleaning us] from all sin.

1 John 1:6–7

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?

13] Ye call me Master and Lord: and ye say well; for so I am.

14] If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

This is Jesus’ “organization chart”: rather than from “top down” it goes from “the bottom up” as enabling rather than supervisory...!!!

“Jesus”

Never do we find apostles addressing Him as “Jesus” while he was with them on the earth: He exhorted them to call him “Lord” (Mt 9:28; Lk 19:31; Mt 26:18).

- Disciples call him “Lord”: Mt 14:28; Lk 9:54; Mt 26:22; Lk 24:33, 34; Jn 14:5; 21:7
- “Jesus” in narratives: written by the Holy Spirit!
- Who did call him “Jesus”?
 - His Enemies Mt 26:71
 - Demons Mk 1:23,24

15] For I have given you an example, that ye should do as I have done to you.

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.

“...an example”: *Hathos*: example; not an ordinance. **There is no reference** in any epistle; no evidence prior to the 4th century. Linked to custom of wearing sandals...

- | | |
|--|-------------|
| 1) Example of humility | Jn 13:14 |
| 2) Rebuke to pride | Lk 22:24-27 |
| 3) Picture of our daily cleansing | Jn 13:10 |
| 4) Warning to Judas Iscariot | Jn 13:18 |
| 5) Picture of His humiliation | Phil 2:5-11 |
| 6) Reminder of His union and communion with the believer | Jn 13:8 |

Two of seven “double verities” spoken in this Upper Room were spoken in the context of this foot washing.

17] If ye know these things, happy are ye if ye do them.

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.

David betrayed by Ahithophel (Ps 41:9). Jesus had warned them a year earlier (Jn 6:70,71).

“...lifted up his heel”: Metaphor of a sudden kick of a mule or a horse.

They were reclining on mats around a 12-inch-high table. John, to his right; Judas to his left, the place reserved for an honored guest. [Hence, classical art: right vs. left; dexter vs. sinister; gauche; etc.]

John: 5X “whom Jesus loved” (Jn 13:23; 19:26; 20:2; 21:7, 20).

19] Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

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.

Honor Him as the Father (Jn 5:23). Jesus is turning their attention away from the traitor to their Master.

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.

22] Then the disciples looked one on another, doubting of whom he spake.

23] Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.

24] Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25] He then lying on Jesus’ breast saith unto him, Lord, who is it?

Peter's "distance": Uses John as intermediary (vv. 6, 8, 37). Later, he followed "afar off..." (Mt 26:38).

- 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.

The Lord makes Judas His guest of honor by this gesture. "Foreknowledge is not causation."

- 27] And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Who is controlling the timing? This was *not* their plan! Not on a primary holiday, for fear of the Romans. The "unpardonable sin" from the Romans' point of view is an uprising of any kind: keeping the order was their assignment and they took it seriously.

- 28] Now no man at the table knew for what intent he spake this unto him.
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.
30] He then having received the sop went immediately out: and it was night.

"It was night": Indeed.

Judas Iscariot

Son of Simon (Jn 6:71; 13:2,26). Ish Kerioth, "the man of Kerioth," in Judah (Josh 15:25). This distinguishes him from the other Judas, and also from the other eleven apostles who were of Galilee. [He was thus connected with Judah his prototype who sold Joseph, and the Jews who delivered Jesus up to the Roman Gentiles.]

He obeyed the call of Jesus like the rest, probably influenced by John the Baptist's testimony and his own Messianic hopes. Sagacity in business was the natural gift which suggested the choice of him as bearer of the common purse (Jn 12:6).

He is placed last among the twelve because of his subsequent treachery; even previously he was in the group of four lowest in respect to zeal, faith, and love.

[The earliest recorded hint given by Christ of his badness is in John 6:64,70, a year before the crucifixion: "some of you ... believe not; for Jesus knew from the beginning who ... believed not, and who should

betray Him"; "have I not chosen you twelve, and one of you is a devil" (not merely "demon," the Greek always for the evil spirit possessing a body, but "devil," used only of Satan himself to whom Judas was now yielding himself).]

Yet even then repentance was not too late for Judas. Peter the foremost of the twelve had so shrunk from the cross as to be called "Satan," yet Peter recovered more than once afterward (Mt 16:23).

Jesus' many warnings against mammon love were calls to Judas while yet he had not made his fatal and final choice (Mt 6:19-34; 13:22,23; Lk 16:11; Mk 10:25,26). John, who had an instinctive repugnance to Judas, whose base selfish character was so opposite to John's own, delineates the successive stages in his fall.

Before this crisis Judas had salvation and even a high place of honor in Christ's future kingdom within his reach. Temptation fell in his way when larger contributions were made part of which were spent for necessities and the rest given to the poor (Lk 8:3).

Judas, as treasurer, grudged the 300 pence worth of ointment lavished by Mary on Jesus, as money which ought to have come in to him, and led some of the other disciples to join in the cry. Censoriousness and covetousness prompted his objection (Jn 12:5,6). Hope of larger gain alone kept him from apostasy a year before (Jn 6:64).

Now, the lost chance of the 300 pence (*denarii*), vindictiveness at Jesus' reproof (Jn 12:7,8), a secret view that Jesus saw a kingdom of power and wealth, drove him to his last desperate shift to clutch at 30 pieces of silver, the paltry price of a slave (Ex 21:32; Zech 11:12,13; Phil 2:7) and betray his Lord.

The narrative gives little ground for the clever theory that Judas betrayed Christ mainly in order to force Him to declare His true nature and kingdom, that Judas might occupy the foremost place in it. Rather, covetousness wrought in him unchecked spite and malignity, possibly not unmixed with carnal expectations from Messiah's kingdom, until he yielded himself up to be Satan's tool, so that he received his sentence before the last day.

Prophecy foretold Judas' doom (Ps 109:4-8). Peter said, "This Scripture must needs have been fulfilled which the Holy Spirit by the mouth of David spoke before concerning Judas ... he obtained part of this ministry ... from which by transgression he fell, that he might go to his own place" (Acts 1:16-20,25).

Ahithophel, his type, combined shrewd sagacity with intimate knowledge of David, which he turned against David, giving the hellish counsel to incest and parricide (2 Sam. 15:12; 16:23; 17:1-3,23; Cf. Ps. 41:9; 55:13-15).

Ahithophel

David's counselor, to whose treachery he touchingly alludes (Ps 41:9; 55:12-14,20,21). David's prayer "turned his counsel" indeed into what his name indicated, "foolishness" (2 Sam 15:31; Job 5:12,13; 1 Cor 1:20). Ahithophel was the mainspring of the rebellion. Absalom calculated on his adhesion from the first (2 Sam 15:12).

The history does not directly say why, *but incidentally it comes out*: He was father of Eliam (or by transposition Ammiel); cf. 1 Chr. 3:5; thus, the grandfather of Bathsheba (2 Sam 11:3; 23:34,39).

Uriah the Hittite and Eliam, being both of the king's guard (consisting of 37 officers), were intimate, and Uriah married the daughter of his brother officer.

Ahithophel's proposal himself to pursue David that night with 12,000 men, and smite the king only, indicates the same personal hostility to David, deep sagacity and boldness. He failed from no want of shrewdness on his part, but from the folly of Absalom. His awful end shows that worldly wisdom apart from faith in God turns into suicidal madness (Isa 29:14). He was the type of Judas both in his treachery and in his end.

Judas Iscariot

Even Judas shared in Christ's washing of the disciples' feet, and Jesus said "ye are clean, but not all" (Jn 13:10). So Judas, in his relation to Christ, knew His favorite haunt for prayer: Gethsemane. Suicide was the end of Judas as of the type.

Then He gave the sop to Judas, an act of love (dipping a morsel of unleavened bread in the broth of bitter herbs and handing it to a friend), but it only stirred up his hatred (Ps 109:4,5). So after the sop Satan entered Judas. Then said Jesus, "that thou doest do quickly." Greek: "what thou art doing (with full determination already being carried into action) do more quickly."

A paroxysm of mad devilishness hurried him on, just as the swine of Gadara rushing into the deep. God gives him up to his own sin, and

so to accomplish God's purpose; even as God did to Balaam (Num. 22:22ff), and Jesus to the Pharisees (Matt. 23:32ff).

Judas, having given a token beforehand, "whomsoever I shall kiss, that same is He, take Him and lead Him away safely" (Mk 14:44,45; Mt 26:48). He then led the Roman band and priestly officers to apprehend Jesus in Gethsemane, and gave his studied, kiss, saying "Hail, Master!" (or as Mark (Peter) graphically represents his overdone show of deference, "Master, Master!")

Jesus, as Judas approached, said, "Friend, wherefore art thou come?" and as Judas drew nigh to kiss Him, "Judas, betrayest thou the Son of man with a kiss?" (Lk 22:47,48).

When the Lord was condemned by the high priest and Sanhedrin, Judas was probably present; the reaction came: not that the condemnation took him by surprise, his confession shows he contemplated the result. His former Lord's love and righteousness now remembered brought into his soul remorse: *metameleia* not repentance (*metanoia*) cf. Mt 27:3,4.

"I sinned in that I betrayed the innocent blood," he cried to the high priests, his tempters. [Indwelt by Satan, this is an interesting declaration of Jesus' innocence!] "What is that to us? See thou to that," they sneeringly reply.

Having served their end he is now cast aside as vile even in their eyes. Having forced his way into the sanctuary of the priests, he flung down the money, his bait to sin, now only hateful and tormenting to him

Acts 1:18 describes the sequel. He burst asunder when the suicide was half accomplished, and his bowels gushed out, even as he had laid aside bowels of compassion (Ps 109:9,11,16).

He had designed, to provide a possession like Gehazi (2 Kgs 5:26) for himself and he saw that His kingdom was not then a temporal one; but, the only possession he purchased was a bloody burial place, *Aceldama*, which the priests bought with the price of blood, being characteristically too punctilious to put it into the treasury (Mt 23:24). The potter's field was "to bury strangers in," fulfilling the foretold doom of Judas (Ps 109:11; Zech 11:12,13).

The potter's clay, the emblem of God's sovereignty so as to give the reprobate to perdition, is first introduced by Jeremiah (Jer 19:11), and so "Jeremy" is quoted as the original of Zech 11:12,13 (Mtt 27:9).

- 31] Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
- 32] If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

[This begins the “Upper Room Discourse”...]

- 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.

Teknia, “little children”: diminutive of *tekna*. (The only occurrence in Gospel of John; used frequently in his first epistle...)

Glorified

- 1) The Greatest Event in the universe.
 - 2) Reversed the conduct of the first man.
 - 3) Through death destroyed him who had the power of death: the Devil (Heb 2:14).
 - 4) Purchased for Himself the entire elect of God. What held Him to the Cross? Not the nails! The strength of His love.
 - 5) Glorified man at God’s right hand (Jn 17:22; Phil 2:9-11).
- 34] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- 35] By this shall all men know that ye are my disciples, if ye have love one to another.

New commandment? vs. Lev 19:18 vs. “Royal Law,” Jas 2:8. *Agapao* vs. *phileo*; *storge* vs. *eros*. Read 1 Corinthians 13, but substitute names. Commentary: 1 John 2:7ff. [For more information, see *The Way of Agape*.]

- 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.
- 37] Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
- 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.

“Not I” (Mark 14:29)

- Did he mean it? A moment’s weakness and lifetime’s regret.
- Peter was courageous: At the Transfiguration; he walked on water and drew his sword in the Garden.
- His Lesson: Peter failed in his *strong suit*. Thus: Have no confidence in the flesh (Phil 3:3).

Next Session

Prepare by reading John 14-17: The Upper Room Discourse; and, Isaiah 26:19-21, 1 Thessalonians 4:13-18, and 1 Corinthians 15:50-55.

Discussion Questions

1. Do you know any contemporary leaders that exemplify the lessons of this session? Give actual examples.
2. Do you know of any personal examples of the different types of washing today?
3. Could Judas not betray Christ? Did he have a choice (since it was prophesied)?
4. In what way was John 13:34 a “new commandment” (vs. Lev 19:18)?
5. What are the lessons we can draw from Peter’s denial(s)?

The Gospel of John Session 14: John 14

- 1] Let not your heart be troubled: ye believe in God, believe also in me.

“Let not your heart be troubled”: Who’s comforting who?! He’s the one facing tomorrow...He must tread the winepress alone.

“...heart”: *Cardia*, seat of life (moral, intellectual, volitional, emotional aspects. Jesus had spoken about soul, spirit, heart (Jn 12:27; 13:21; 14:27).

“...believe”: *Pisteuete*, indicative (fact) or imperative (command)? Most commentators lean to the imperative usage. A troubled heart could eat away at faith; faith can calm a troubled heart...faith is the key to overcoming (1 Jn 5:4).

- 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.
- 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.

The Second Coming

Daniel 2:44-45
Daniel 7:9-14
Daniel 12:1-3
Zech 14:1-15
Matt 13:41
Matt 24:15-31
Matt 26:64
Mark 13:14-27
Mark 14:62
Luke 21:25-28
Acts 1:9-11
Acts 3:19-21
1 Thess 3:13
2 Thess 1:6-10
2 Thess 2:8
2 Peter 3:1-14
Jude 14-15
Rev 1:7
Rev 19:11-20:6
Rev 22:7, 12, 20

The “Rapture”

John 14:1-3
1 Cor 15:1-53
1 Thess 4:13-18
Rom 8:19
1 Cor 1:7-8
1 Cor 16:22
Phil 3:20-21
Col 3:4
1 Thess 1:10
1 Thess 2:19
1 Thess 5:9
1 Thess 5:23
2 Thess 2:1, (3)
1 Tim 6:14
2 Tim 4:1
Titus 2:13
Heb 9:28
James 5:7-9
1 Peter 1:7, 13
1 John 2:28-3:2
Jude 21
Rev 2:25
Rev 3:10

Two Events?

Rapture

Translation of all believers.
Translated saints go to heaven.

Earth not judged.

Imminent, any-moment, signless.

Not in the Old Testament.

Believers only.
Before the day of wrath.
No reference to Satan.

Second Coming

No translation at all.
Translated saints return to earth.

Earth judged; righteousness established.

Follows definite predicted signs, including Tribulation.

Predicted often in Old Testament.

Affects all men on the earth.
Concluding the day of wrath.
Satan is bound.

Christ comes *for* His own.
He comes in the *air*.
He claims His bride.
Only His own see.
Tribulation begins
Church believers only?

Christ comes *with* His own.
He comes to the *earth*.
He comes with His bride.
Every eye shall see Him.
Millennial Kingdom begins.
OT saved raised later?

Most Preposterous Belief of Biblical Christianity

The Promise	The Blessed Hope
The Process	
The Purpose	Pattern is Prologue
The Prophetic Profile	
The Problems	

The Promise: John 14

Let not your heart be troubled: ye believe in God, believe also in me. 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. 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.

John 14:1-3

The Jewish Wedding

- The *Ketubah*, Betrothal
 - Payment of the purchase price
 - Set apart (sanctified)
- Bridegroom departs to Father’s House
 - Prepares room addition
 - Bride prepares for his imminent return
- Surprise gathering
 - *Huppah*, Wedding
- Seven day Marriage supper

The Marriage Fulfilled

- Covenant established: 1 Cor 11:25.
- Purchase price: 1 Cor 6:19-20.
- Bride set apart: Eph 5:25-27; 1 Cor 1:2; 6:11; Heb 10:10; 13:12.

- Reminded of the covenant: 1 Cor 11:25-26.
- Bridegroom left for the Father's house...
- Escort to accompany Him upon His return to gather His Bride: 1 Thess 4:16-17.

The Process: 1 Thessalonians 4:13-18

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Thessalonians 4:13-18

deinde nos qui vivimus qui relinquimur simul rapiemur cum illis in nubibus obviam Domino in aera et sic semper cum Domino erimus
1 Thessalonians 4:17 (Latin Vulgate)

Rapiemur is the proper tense of *rapiō*: Our English words “rapt” and “rapture” come from the past participle of *rapiō*.

Seven “Raptures”

- | | |
|-------------------|---------------------------------|
| 1) Enoch | Gen 5:24; Heb 11:5 |
| 2) Elijah | 2 Kgs 2:1, 11 |
| 3) Jesus | Mk 16:19; Acts 1:9-11; Rev 12:5 |
| 4) Philip | Acts 8:39 |
| 5) Paul | 2 Cor 12:2-4 |
| 6) Body of Christ | 1 Thess 4:17 |
| 7) John | Rev 4:1 |

The Purpose: 1 Corinthians 15:50-55

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal

must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?
1 Corinthians 15:50-55

“...twinkling of an eye”: Digital Limit: 10⁻⁴³ seconds.

The Physics of Immortality

- | | |
|--------------------------------|-----------------------|
| • Dimensionality | 1 Jn 3:2 |
| • οἰκητήριον <i>oiketerion</i> | 2 Cor 5:2; cf. Jude 6 |

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

1 John 3:2

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2 Corinthians 5:1,2

“...house”: οἰκητήριον *oiketerion* (only here and Jude 6).

“clothed upon”: ἐπενδύομαι *ependuomai* (compound of *epi*, *en*, *duo*) to put on over, one piece of clothing over another presently being worn.

The Doctrine of Imminence

In the Jewish Wedding, the Bridegroom departs to Father's House; he prepares a room addition and his bride prepares for his imminent return.

Imminent = next expectation: Not be confused with “immanent,” that God is not only transcendent, or far above us, but that He is always with us and active on our behalf. Nor should it be confused with “eminent,” which is a title of honor reserved for persons of outstanding distinction. Believers are taught to expect the Savior from heaven at any moment (Phil 3:20; Titus 2:13; Heb 9:28; 1 Thess 1:10; 4:18; 5:6; Rev 22:20).

They are to express hope and a warm spirit of expectancy (1 Thess 1:10), which should result in a victorious and purified life (1 Jn 3:2,3).

Paul seemed to include himself among those who looked for Christ's return (1 Thess 4:15,17; 2 Thess 2:1). Timothy was admonished to “keep

this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ” (1 Tim 6:14). Jewish converts were reminded that “yet a little while, and He that shall come will come, and will not tarry.” (Heb 10:37); “Occupy til I come” (Luke 19:13). The expectation of some were so strong that they had stopped work and had to be exhorted to return to their jobs (2 Thess 3:10-12); and have patience (James 5:8).

Old Testament Allusions?

*Thy dead **men** shall live, **together with** my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew **is as** the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the **LORD** cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*

Isaiah 26:19-21

*Seek ye the **LORD**, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the **LORD'S** anger.*

Zephaniah 2:3

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psalms 27:5

John 14

Socratic Method: Using questions, focusing on the needs of the student. This chapter involves four questions:

- | | |
|--|----------------------|
| 1) Lord, Where Are You Going? | John 13:33, 36; 14:1 |
| 2) How Can We Know the Way? | John 14:5-7 |
| 3) Show Us the Father | John 14:8-21 |
| 4) How Can You Manifest Yourself to Us and Not to the World? | John 14:22-31 |

1) Lord, Where Are You Going?

- 4] And whither I go ye know, and the way ye know.
- 5] Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

2) How Can We Know the Way?

- 6] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:6 is The Gospel in a nutshell.

“...the way”: The definitive article in the Greek is an adjective. He is not just a person who shows the way, but He, personally, is the way. No church or ceremony can bring you to God. Only Christ can bring you to God. He is the way.

“...the truth”: He isn’t saying that He tells the truth, although He does do that. He *is the truth!* He is the “bureau of standards” for truth, the very touchstone of truth.

“...the life”: He isn’t simply stating that He is alive. He is the source, the origin of life from the lowest vegetable plane of life to the highest spiritual plane of life.

“...no man cometh unto the Father, but by me”: He made a dead-end street of all the cults and “isms.” He says the *only way to God is through Him*.

- 7] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

3) Show Us the Father

- 8] Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 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?

“Philip”: He has a Greek name and some believe that he was a Greek. However, he could have been Jewish and still have a Greek name. Philip was a very quiet individual, the opposite from loquacious Peter. He is a very unusual man because every time we meet him he is bringing someone to Jesus (even Nathanael). Philip was the quiet man and Nathanael was the wisecracker. Philip was the straight man and Nathanael was the humorist.

“...shew us the Father”: Here he expresses the highest ambition any man can have, the highest desire expressed by any person in the whole Bible, “shew us the Father.” Remember that the Greeks came to him, wanting to see Jesus.

What Is Your Desire in Life?

- What is your ultimate goal?
- Do you want to get rich?
- Do you want to make a name for yourself?
- Do you want to educate your children? Do you want to bring them up in the discipline and instruction of the Lord?
- Our goals may be worthy goals; yet the highest goal is this expressed by Philip.

In Christ there is a much greater revelation of God than anything in the Old Testament. Philip had the greatest revelation of God because he had seen Him incarnate in flesh and been with Him—in His presence—for three years! We are going to spend all eternity with Him. For those of us who love Him, the goal of our lives is to come to know Him.

- 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.
- 11] Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Too many Christians lose their fellowship with God because they think they are all right, but their words and their works are not consistent. *This needs to be confessed.* As we saw in Chapter 13, Jesus says that He must wash us so that we may have fellowship with Him.

You will notice that Jesus has interruptions during His discourse. First it was Peter, then Thomas, and then Philip. But Jesus continues on in His discourse until verse 22 when He is again interrupted.

- 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.
- 13] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

“...my Father”: The Father is mentioned twenty times in this passage, and it is always the Lord Jesus who mentions Him.

- 14] If ye shall ask any thing in my name, I will do it.

He continues right on to say that these greater things are the result of prayer. *Prayer evangelism is so neglected today...* This is the heavy artillery of Ephesians 6! Some say they prayed and God just didn't answer

their prayer. They prayed and God didn't answer their prayer. What is wrong? They are reading something into the verse that is not there at all: They need to keep on reading. This is all tied into one package.

- 15] If ye love me, keep my commandments.

“In My Name...”

What does it mean to ask in the name of Christ?

To pray in His Person means to be standing in His place. It means to be fully identified with Him, joined to Christ. It means that you and I are pleading the merits of His blessed Son when we stand before God.

We have no standing of our own before God at all. He does not hear my prayer because I am Chuck Missler. He hears our prayers when they are in the name of Christ. This is not just a little phrase that we tag on to the end of our prayer closing with “in Jesus' name.” Praying in His name is presenting it in His merit and for His glory.

- 16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- 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.

“...shall be in you”: The Holy Spirit was here on earth before Pentecost, but on the Day of Pentecost He came to indwell believers. This is a unique fact of this age in which we are living. That was the thing which was new.

- 18] I will not leave you comfortless: I will come to you.
- 19] Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 20] At that day ye shall know that I am in my Father, and ye in me, and I in you.

“...comfortless”: The Greek word for comfortless is *orphanos* which means “orphans.”

“At that day”: What is “that day”? It is the day you and I are living in. It is the day that began with Pentecost.

“...ye in me, and I in you”: The most profound statement in the Gospel of John or in the whole Bible. They are all monosyllabic words so that a little child can understand them; yet no philosopher can plumb the depths of their meaning.

“You in Me”—that is salvation. To be saved means to be in Christ. That is why Peter says that we are saved by baptism. Baptism means identification, and it means to be identified with Christ. God sees everyone as either in Christ or out of Christ. You are either in Him by faith or you are out of Him with your sins still upon you. If you are in Christ, then God sees you in Christ, and His righteousness is your righteousness. You stand complete in Him.

“I in you”—that is sanctification. That is being Christian living down here. Paul wrote:

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:20

- 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.

Don’t say that you love Christ if you are not obeying Him. He is making this very clear here. Jesus is going to manifest Himself to the one who loves Him. Later He says that it is the Holy Spirit who will take the things of Jesus and show them to you. Where does He do this? In the Scriptures. That is where Jesus is manifested: *The Logos*.

4) How Can You Manifest Yourself to Us and Not to the World?

- 22] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

“Judas” = Thaddaeus, Lebbaeus. The only mention of this Judas in NT. Not Judas Iscariot. Here is the first missionary, by the way. The Lord Jesus answers him and His answer is the rest of the chapter.

“...how is it that”: *Ti gegonen hoti*, an expression of surprise. There are three ways:

Three Ways

- | | |
|-------------------------|----------|
| 1) By Fellowship | v.23 |
| 2) By Indwelling Spirit | v.24, 25 |
| 3) By Inner Peace | v.26, 27 |

- 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.

We are the Temple, not only of the Holy Spirit, but also of the Father and the Son. I am in Christ! (Eph 2:6). Christ is in me! (Gal 2:20).

Faith does not destroy necessity for obedience; readiness does not eliminate performance (2 Cor 8:11).

The way the world is going to find out about the Lord Jesus is through us, and obedience is imperative. Profession is not worth anything. “Your actions speak so loudly I can’t hear what you are saying.”

Church membership is not the issue. The issue is our love for Him *evidenced by our obedience*. How about your love for Him? Does it discipline you? Is He real to you? These are the things that are important.

- 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.
25] These things have I spoken unto you, being yet present with you.

“He will teach you all things”: Christ’s pre-authentication of the NT.

- 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.

“...all things”: Claim that; and dignify it with a private journal “for your eyes only”: a log book of your experiments in the realm of the supernatural: the *Metacosm*.

- 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.

“Peace”: Not *shalom*, but *eirenen*; spiritual peace that only Christ can give.

- | | |
|------------------|----------|
| • Peace with God | Rom 5:1 |
| • Peace of God | Phil 4:7 |

Judicial vs. experiential; reconciliation vs. alienation; tranquility vs. tumult.

The Trinity is evident here: Equal in nature, separate in person, subservient in duties. This verse takes us back to the beginning of this chapter. It is His final word of comfort.

- 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.
- 29] And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
- 30] Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

The enmity of the Serpent being readied to vent on the Seed of the Woman... In a few hours He would be arrested and His disciples scattered. The “Prince of this world” was coming.

Jesus Christ would have another siege with Satan, which probably took place in the Garden of Gethsemane. After that, He would go to the cross for the sins of the world. After His ascension, the Comforter would come to indwell believers.

- 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.

“Arise, let us go hence”: *Agomen*, armies going into battle to meet death; a motivational charge. Thus, Chapters 15 & 16 may have been *en route* to Gethsemane. Chapter 17 is His intimate prayer to the Father upon entering the garden...John 18:1 reads they “crossed into the Garden...”

Next Session

Prepare by reading John 15, 16 & 17.

Discussion Questions

- 1) Is the concept of the “Rapture” Biblical? Prove it.
- 2) What are the alternative viewpoints to the one presented in this session? What are their strengths? Weaknesses?
- 3) What occurs between vv.5 & 6 in Revelation 12?
- 4) What are the alternative views of the “Doctrine of Imminency”?
- 5) How is that relevant to our priorities today?
- 6) Is the Rapture alluded to in the Old Testament?
- 7) How should one deal with “dogma” and its critics?
- 8) What is *your* ultimate goal in life?
- 9) How should we deal with *unanswered* prayer?

The Gospel of John Session 15: John 15 - 16

In Chapter 14 we had the presentation of His Grace. In Chapter 15, we see what our responsibility is to that Grace. [*Note: (this) to intimate believers only!*]

Chapter 15 is commonly known as the “Vine and Branches” chapter. We’ll explore our union and communion with Christ. An intimacy so intertwined that it is impossible to speak of one without the other..

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Isaiah 5:1-7

“...vine” = Israel (Isa 5:1-7). The chief value of the vine: fruit. Fruit of the vine = Cup at the Passover meal.

“Fruit” is used 8X in this chapter and remember eight is the number of the new beginning;

“Abide” is used 15X in 10 verses; “ye” is used 22X.

- In Chapter 15 we will explore the following relationships:
 - Relationship with Christ John 15:1-11
 - Relationship with each other John 15:12-17
 - Relationship with the world John 15:18-16:4
- In Chapter 16, the work of the Holy Spirit

John 15

- 1] I am the true vine, and my Father is the husbandman.

“Vine”: The national symbol of Israel; golden vine on Temple Gate; symbol on Maccabean coins (Ps 80:8; Isa 5:1-7; Jer 2:21; Ezek 15:19:10; Hos 10:1).

“True”: *Alethine*, distinguishing His reality and genuineness from that which is false and unreal...implying there is a *false vine*.

Jesus proclaims his seventh “I AM” statement. True light, Jn 1:9; True bread, Jn 6:32; (true tabernacle), Heb 8:2, 5.

A vine that is cared for and carefully pruned by the husbandman will consistently bear fruit. The Father is the husbandman (Isa 53:2): Protecting care, watchfulness, and faithfulness.

“...husbandman”: Who is the husbandman? The Father (vs. John 5:22). No fruit... fruit... more fruit... much fruit.

The Husbandman (Father) cuts both the branches that produce, and those that do not, with a different purpose for each (v.2, 6):

- Barren branches are removed so as to not affect the health of the rest (v.6);
- Fruit-bearing branches are also pruned.

- 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.

“...taketh away”: What does this passage mean? Several views:

- 1) The true believer apostatizing? Arminians: The Christian who does not abide in Christ loses his salvation. This seems to be refuted by John 4:14; 10:28; 18:9; Rom 5:9-10; 8:35-39
- 2) Eternal security position: A mere professor, never truly united to Christ (were they *branches*? v.5; “in me”...)
- 3) Fruit bearing, not salvation (2 Pet 1:5-7, 8; Tit 3:14). Fruitbearing: The vinedresser does not cut away a vine, but gently lifts it up to the sun so it has an opportunity to bear fruit. Not judgment but encouragement is referenced here (cf. Dan 7:4).
- 4) *Airei*, “*taketh away*.” The root for “resurrection”: “to take up,” “lift up,” as in Luke 17:13; Acts 4:24; John 11:41; Rev 10:5.

“...fruit”: *karpon*, is singular, implying character (cf. Gal 5:22, fruit of the Spirit).

“...beareth fruit”: Soul-winning: to attract, convict, and lead to the conversion of others.

“...purgeth”: *kathairei*, “he cleans”: Purpose clause with *hina*, and the present active subjunctive of *phero*: “that it may keep on bearing more and more fruit.” Conditions: Abiding, cleansing.

- 3] Now ye are clean through the word which I have spoken unto you.

“Now”; “Already”: Note “ye” = one class, not two... How are we cleansed? By the Word (Ps 119:9, 67, 71; 2 Cor 7:1). Pruned by the Master: Count it all joy (Jas 1:2-4; Rom 5:3-5).

- 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.

“Abide”: *meinate*: “To remain” or “stay.” Don’t confuse this with the phrase “to be in Christ,” which is a position by new birth (2 Cor 5:7; Eph 2:10). Abiding cannot come without obedience. Our entire dependency should be upon Him and Him only.

The secret of fruitfulness is found in abiding (or remaining) in the True Vine; not in the effort of the branches (trying) to produce grapes (1 Jn 3:24). Apart from its attachment to the vine, the branch is totally useless. (The wood of the vine is of such inferior quality, it was not even permitted to be burned on the temple altar.)

- 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.

“I am the vine, ye are the branches”: Menorah: 1 + 6 = 7.

“...for without me ye can do nothing”: It is not a question of *our sufficiency*: It’s His! The branches just *bear the grapes; it doesn’t produce them*. Can you sever this union? (Rom 8:38-39). The fellowship, yes. The union, no! Why vines? They are the only fruit that doesn’t ripen if it is separated from the branch...

- 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.

“...cast forth”: (Not “man,” “unless any *one* abide in me he is cast out as a branch...”). Again there are various views:

Various Views

- 1) Loss of salvation?
 - 2) Presumption; profession without salvation.
 - 3) Believer losing his reward; “a” man, singular, ends with “they” are burned, plural = rewards being lost (1 Cor 3:12-15; Rom 14:10; 2 Cor 5:10). Lot is an example (2 Pet 2:7, vs. Gen 13).
 - 4) Premature death of the non-abider. Stripped of gifts (Mt 5:13; Lk 8:18; 2 Jn 8):
 - Ananias and Sapphira Acts 5:1-11
 - Sin at the Lord’s table 1 Cor 11:28-30
 - Sin unto death 1 John 5:16
- 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.
- Astounding promise and command: *Thelethe aitesasthe*, “ask what ye will.” The aorist middle imperative: force of a direct order; “ask,” not, “if you ask.” This must be in harmony and intimate communion, abiding in His Word (1 Jn 5:14; Jas 4:3). Take every thought captive (2 Cor 10:5, Rom 12:2).
- 8] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- Herein points back to the union with Christ and forward to fruit bearing.* Neither are an end in itself, but rather to the end of bringing glory to the Father. Fruit of the Vine (Hos 14:8).

“That Bringeth Forth His Fruit in Season”: Ps 1:3

1. The fruit of the Holy Spirit	Character	Gal 5:22,23; Eph 5:9
2. The fruit unto holiness	Conduct	Rom 6:22
3. The fruit of righteousness	Contentment	Heb 12:11; Phil 1:11
4. The fruit of the lips	Conversation	Heb 13:15
5. The fruit of our hands	Concrete service for God	Prov 31:16,31; 1 Cor 3:10,14
6. The fruit of the righteous	Converts	Prov 11:30; Rom 1:13
7. The fruit of the womb	Children (spiritual)	implied in Rom 7

Genesesthe: “So Shall Ye Be”

- It is in the future tense, emphasizing that true discipleship is a growing experience.
 - Fruits of righteousness Phil 1:11
 - Love of Christ 2 Cor 5:14

- Joy of Christ John 15:11
- Peace of Christ John 14:27
- Meekness and gentleness 2 Cor 10:1
- All things through Him Phil 4:13

- “Semi-retirement” in service for God?
 - We cease glorifying the Father; stop bearing fruit.
 - We fall short of the ultimate discipleship level, “bring forth...old age” (Ps 92:14).

- 9] As the Father hath loved me, so have I loved you: continue ye in my love.
- 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.

“If ye keep my commandments”: Obedience (cf. John 14:15). Obedience is always a love response; as His was (is). The result of fruitful life is a sense of personal fulfillment. “...under the law to Christ” (1 Cor 9:21); “...love is the fulfilling of the law” (Rom 13:10). See also Jn 13:34; 14:15; 15:10; Mt 28:20.

- 11] These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

“...my joy”: His joy (Heb 12:2; Ps 16:8,9).

“...your joy might be full”: *Plerothei*, “fulfilled”: Progressive fulfillment of the disciples’ joy (Gal 5:22; 1 Jn 1:3, 4). [Love, Jn 15:9; Joy, Jn 15:11; Peace Jn 15:12.]

- 12] This is my commandment, That ye love one another, as I have loved you.

“...love one another”: Love ought to characterize all their mutual relationships. [Why doesn’t it? See *The Way of Agape* book and DVD series, and also *The Architecture of Man* briefing package.]

- 13] Greater love hath no man than this, that a man lay down his life for his friends.

The soldier has a most noble profession. “Greater love...a man lay down his life for his friends”: The Cross was the ultimate display of sacrificial love (1 Jn 4:11).

- 14] Ye are my friends, if ye do whatsoever I command you.
- 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.

The knowledge of what's coming is reserved for "friends"...

The Intimacy of Prophecy

- Abraham: "friend of God": "shall I not show him..."
- Servants => "Friends"
- Daniel: "Beloved" => Daniel
- John: "Beloved disciple" => Revelation!
- Abraham = "Friend of God" (2 Chr 20:7; Isa 41:8; Jas 2:23).
Abraham received a prophetic insight (Gen 18:17).
- Compare with Daniel and John: Both called "the Beloved"; both wrote apocalyptic books in the Bible and both were given prophetic insights of the "last days."
- Now, every blood-bought believer is called "Beloved." Abraham is called "Father of all them that believe." Christ will never forsake His "friends"!
- "Servants": *Doulos*, bondservants (Deut 34:5; Josh 24:29; Ps 89:20; Titus 1:1; Jas 1:1).
- "Ye, brethren, are not in darkness that that day should overtake you as a thief" (1 Thess 5:2-4).

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.

17] These things I command you, that ye love one another.

"...I command...Love: A command! *Not simply a suggestion*—cf. Jn 13:34; 15:12; Rom 12:10; Eph 4:2, 32; Col 3:13; 1 Pet 1:22; 1 Pet 2:17; 1 Pet 4:8; 1 Pet 3:8.

18] If the world hate you, ye know that it hated me before it hated you.

"If the world hate you": *Miseo*, hate, detest, abhor. Anticipate opposition from the world; opposition vindicates discipleship (Jas 4:4). Hours before His arrest and crucifixion, a solemn warning. "Hatred" is used seven times. "The world will hate you."

There is no evidence of persecution while the Master was with them:

- | | |
|--|-----------------------|
| • 70 sent forth | Luke 10:17 |
| • Pharisees critical | Matthew 15:2; Luke 19 |
| • Gethsemane: let go | John 18:8 |
| • Fishing unmolested | John 21:23 |
| • As a Shepherd, he goeth before them... | John 10:4 |

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.

- No longer "of"; but "out of." "The world" = 5X.
- We are "not of this world" (Jn 8:23).
- A Call to separation (Phil 3:10; 2 Tim 3:12; Mt 5:10,12).

Sovereign Election

- Synagogue at Nazareth (Lk 4:28, 29; Isa 61:1,2).
 - Elijah
 - Widow of Zarephath
 - Elisha
 - Naaman, the Syrian
- It was the *religious world which was enraged by Christ!* Why did they try to cast him off the cliff? ...*all were Gentiles!*

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.

"Servant not greater than master": Serving one another (Jn 13:16; 15:20); expect hostility (1 Pet 4:14; Heb 11:26).

"...persecuted": *dioko*, originally meant "to run off," as a dog in a garden; then used as "to overtake," as in competition (Phil 3:12). Here used as "to pursue," with hostile intent. This whole passage rebukes our attempts to be "popular."

21] But all these things will they do unto you for my name's sake, because they know not him that sent me.

"They know not him who sent me": Ignorance.

22] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

Exposing the sin of unbelief. This is used in a comparative sense; examples in (Isa 40:17; 1 Cor 3:7). Degrees of punishment (Mt 11:22; Heb 10:28,29). Much given; much required (Lk 12:48).

23] He that hateth me hateth my Father also.

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.

25] But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

“...hated me without a cause” (Ps 35:19; 69:4). Our natural state is that of “haters of God” (Rom 1:30).

“...written in their law”: The written Word testified *against Israel*.

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:

27] And ye also shall bear witness, because ye have been with me from the beginning.

Two witnesses required (Num 35:30; Deut 17:6). Eternal procession of the Spirit. *Para tou patros ekporeuetai*: “From beside the Father.”

Echad: Trinity

Equal in nature;

Separate in person;

Submissive in duties.

Elohim: Plural: three

John 16

1] These things have I spoken unto you, that ye should not be offended.

A fulfillment of the previous four verses (cf. 1 Jn 3:13).

“...that ye should not be offended”: *Skandalisthete*: Offended, caused to stumble.

The persecution always comes from the religious world. It comes from within. Opposition comes (apparently) in the name of God; blind zeal for God...to be scattered (Zech 13:7; Mt 26:31).

2] They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Has the church converted the world—or is it the other way around? The professing Church has boasted that it would convert the world. The world has converted the “professing church.”

The persecution of Christ’s people comes from the *religious world*... the delusion that the perpetrators would imagine that they were doing God a service (Prov 29:27; Amos 5:10).

“...put you out”: Expelled from the synagogue: Cut off socially from family and friends; lasting disgrace; perpetual danger; death?

“...God’s service”: *Latreian*; same word to describe the service of the priest at the altar

- 3] And these things will they do unto you, because they have not known the Father, nor me.
- 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.
- 5] But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 6] But because I have said these things unto you, sorrow hath filled your heart.
- 7] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

“...the Comforter”: to the world (vv. 7-11); to the believer (vv. 12-15).

“It is expedient”: *sumpherei sun*, together, and *phero*, to bear or bring: bringing one together with good things; profitable.

Personal pronoun “I” is emphatic. Different words for the departure of Christ: *Apeltho*, go away; leaving. *Preutho*, to depart for a specific purpose; so He could send the Comforter.

- 8] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

“...when he is come”: Masculine pronoun (three genders in Greek).

“...reprove the world”: *Elegxei*, convict; to refute an adversary completely; to demonstrate guilt so the truth of the charge will be acknowledged. The objective is condemnation, not subjective realization.

The Holy Spirit ought not to be here at all: Christ ought to be here. The Father sent Him. The world would not have Him. But He would not leave us orphans. Taking the place of an absent Christ, the guilt of the world is demonstrated.

“...of sin...of righteousness”: *Peri*, (“of”?) “in respect to, concerning.”

“...sin”: *Harmartias*, missing the mark. General area in which all miss the mark: unbelief...John 16:9.

- 9] Of sin, because they believe not on me;
- 10] Of righteousness, because I go to my Father, and ye see me no more;
- 11] Of judgment, because the prince of this world is judged.

Christ is the standard of righteousness (2 Cor 1:30).

“...because I go”: *Hupago*, I am going: emphasizes personal relationship; separating Himself...progressive revelation.

“Of judgment”: Men shall be convicted to judgment because Satan has been judged. *Kekritai*, judged, is a perfect passive indicative form of the verb “to judge.” Completed actions; refers to the cross judgment of Jesus Christ.

- 12] I have yet many things to say unto you, but ye cannot bear them now.

“...ye cannot bear them now”: *Bastazein*, to carry off. The Holy Spirit would complete their understanding...

- 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 shew you things to come.

“...he shall not speak of himself”: The unnamed servant, cf. Gen 24:2 (cf. 15:2); Ruth 2:5,6. Your “Log Book Challenge”...

“...all truth”: *Pasan*, “all.” Adverb: “completely.” The adverb “complete” implies the inspiration, inerrancy, and authority of the New Testament (Ps 25:5). “He will completely lead you into truth.” His revealing to the apostles New Testament truth was complete, not partial. Their lack of understanding demonstrated the need for the Holy Spirit to come.

“...things to come”: The only occurrence in NT. Not only eschatology but doctrines of ecclesiology, pneumatology, etc. ...Epistles, Acts, etc.

“Showing them things to come”: *Anaggelei*, declare, announce. Used of formal preaching of the Gospel (Acts 20:20; 1 Pet 1:12; 1 Jn 1:5):

- The Past John 14:26
- The Present John 15:26
- The Future John 16:13

Jesus’ Letters to Seven Churches: “He that hath an ear to hear let him hear what the Spirit saith unto the churches.”

Holy Spirit’s Ministry

Seven things:

- 1) He would act as the Spirit of the Truth.
- 2) He would guide believers into all truth.
- 3) He would not speak of Himself.
- 4) He would speak what He heard.
- 5) He would show believers things to come.
- 6) He would Glorify Christ.
- 7) He would take of the things of Christ and show them unto His People.

Personally:

- 1) He quickens us John 3:6
- 2) He indwells us 1 Cor 6:9
- 3) He loves us Rom 15:13
- 4) He leads us Rom 8:14
- 5) He gives us assurance of our sonship Rom 8:16
- 6) He helps our infirmities by making intercession for us Rom 8:26
- 7) He has sealed us unto the day of redemption Eph 4:30

- 14] He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- 15] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

He will Guide, Declare, and Glorify (1 Cor 2:9-11; Isa 64). The Holy Spirit will glorify Christ; not Himself. Nowhere in the epistles has the Holy Spirit told us anything about the Father which had not previously been revealed in and by the Lord Jesus. He has told us many things about the Son, which Jesus uttered not in the day of His humiliation.

- 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.

“A little while”: Two hours later...Three days later... They lost sight of Him. Remember the Emmaus Road: “yet a little while...” (Heb 10:37). His disciples should have known (Ps 68:18; 110:1; Isa 26; Hos 5:15). Passion and Pentecost; Departure and Final Return.

- 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?

“Jesus knew...”: We need never be embarrassed about coming to Him with any problem or need (Isa 65:24). When it hurts too much to cry:

- 1) Remember, the Comforter has come (vv.7-15).
- 2) Be assured that God will ultimately turn your sorrow into joy (vv. 20-22)
- 3) Take advantage of your tremendous power (vv. 23-24).
- 4) Claim the victorious Peace of Christ in every battle (vv. 25-33).

- 18] They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
- 19] Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire 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?
- 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.

“Verily verily...”: Double verily formula. OT childbirth illustration; deep sorrow turned into lasting joy (Isa 21:3; 26:17; 66:7; Hos 13:13; Mic 4:9, 10).

- 21] A woman when she is in travail 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.

Thlipseos: “anguish” is the usual word for “tribulation” in NT. Note: Travail idiom precedes the OT allusion to the Rapture in Isa 26:17..19ff

- 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.
- 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.

“...ask the Father in my name”: “Ask” occurs in two verbs: *Erotesete*, questioning; and, *Aitesete*, make a request or demand. (This is the seventh and final in Upper Room Discourse of “verily, verily.”)

- 24] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
- 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 shew you plainly of the Father.

“ask, and ye shall receive”: Present tense of ask: continuous asking.

“...proverbs”: Shepherd and sheep (Jn 10:1-6); Vine and branches, (Jn 15:1-8); woman and labor, (Jn 16:21).

- 26] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
- 27] For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

“The Father loves you because you have loved me”: In the value of His person.

- 28] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
- 29] His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
- 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.

Disciples’ *oidamen* (knowledge) falls short of Jesus’ *ginosko* knowledge.

- 31] Jesus answered them, Do ye now believe?
- 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.
- 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.

“Be of good cheer”: *tharseite*, only occurrence: elsewhere it is a verb calling for courage in the face of perceived danger. He overcame the world that Noah condemned (Heb 11:7). Jesus’ life began with a declaration of peace (Lk 2:14); He here concludes His final message to His disciples before the Cross with a message of peace...

Living in Two Worlds

Twofold life:	In Me	In the world
Twofold experience:	Peace	Tribulation
Twofold secret:	I have	Good Cheer
	Overcome	

Next Session

Prepare by studying Chapter 17: The Lord’s Intimate Prayer—The “Holy of Holies of the New Testament.”

Discussion Questions

- 1) How does Isaiah 5:1-7 impact us here today?
- 2) Why are both barren and fruit-bearing branches pruned?

- 3) Why were “vines” chosen?
- 4) What are the various interpretations of the branches being “taken away”?
- 5) Which is your view?
- 6) What was most impacting lesson in these two chapters?

The Gospel of John

Session 16: John 17

The Lord’s Prayer

Chapter 17 is the longest recorded prayer of our Lord and portrays Jesus’ Intercession (Heb 7:25). [This is distinct from the “Disciples Prayer” which the Lord gave them tutorially (Mt 6:9-13; Lk 11:2-4) and is also often referred to as “The Lord’s Prayer.”]

We will explore what many commentators call the “Holy of Holies of the New Testament.” We’ll be taking a look “behind the veil” at the personal needs and desires of Jesus as he talks to his Father. It is the simplest passage in language, but the most profound in meaning in the New Testament.

Chapter 16 is the sequel to Chapter 13: There Jesus was stooping, his hands on the defiled feet of disciples and here, his eyes lifted up, his hand on the throne of the Father...

Vocal Prayer Habit

- During baptism Luke 3:21
- Commencement of public ministry Mark 1:35
- Eve of selecting disciples Luke 6:12
- All night long; at transfiguration Luke 9:29
- As He ceased to breathe Luke 23:46
- *The most important work we do is prayer.*

Where?

- Where did Chapter 17 take place? “Arise, let us go hence” (Jn 14:31):
- John Calvin, A.C. Gaebelein, Henry Alford: Jesus still in the upper room.
 - C.I. Scofield, H.A. Ironside, Merrill Tenny, J.C. Ryle, G. Campbell Moran: En route to Gethsemane.

All factors of Redemption are here in Chapter 17:

- 17:2 Salvation
 - 17:6 Manifestation
 - 17:9 Representation
 - 17:12 Preservation
 - 17:17-19 Sanctification
 - 17:21 Identification
 - 17:22 Glorification
-
- Prayer for Himself 17:1-5
 - Prayer for the Eleven 17:6-19
 - Prayer for All Believers 17:20-26
 - Unity 17:21-23
 - Union 17:14-26

Prayer for Himself: John 17:1-5

- 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:

Now He stops speaking to the disciples, and He speaks to the Father... for our benefit and theirs.

“...lifted up his eyes...” (Ps 25:1; 123:1; 121:1, 2).

“Father”: Key word vs. “My God,” (cf. Ps 22:1). His focus is on the Father...that the Father be glorified in the Son (2 Cor 5:19). [We, too, can pray as we walk or as we work or as we drive...]

“...the Hour is come”: Seventh and last time. Gen 3:15 is now imminent. The hour when all the creation of God will see the love of God displayed and lavished as He takes your sins and my sins upon Himself and dies a vicarious, substitutionary, redemptive death for you and for me. And it won’t end there; it will go on to the Resurrection.

“...glorify thy Son”: *Doxason*, aorist active imperative of *doxazo*, the only personal petition in this prayer.

Seven Specific Requests

- 1) Glorification of the Son (v. 1)
- 2) Restoration of His original glory (v. 5)
- 3) Protection of His disciples (and future believers) (vv. 11,15)

- 4) Sanctification (v. 17)
- 5) World witness (v. 21)
- 6) Unification (vv. 21-23)
- 7) Glorification (v. 24)

Seven Pleas For His Own Glorification

- 1) Filial relationship with God (v. 1)
 - 2) Appointed time had arrived (v. 1)
 - 3) Authority over all flesh given (v. 2)
 - 4) Bestowal of eternal life on the Elect promised (v. 2)
 - 5) He would be bringing them to a knowledge of the Father (v. 3)
 - 6) He had glorified the Father on earth (v. 4)
 - 7) He had finished the work given Him to do (v. 4).
- 2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

“...power”: *Exousian*, authority: He had power over all flesh. He is drawing a contrast between the weakness of mankind and the majesty of God.

“...over all flesh”: *Pares sarkos* (all flesh): A Hebrew idiom for the whole of humanity in its imperfection (Gen 6:12; Ps 65:2; Isa 40:5; Jer 32:27). Jesus has complete control over all events (Jn 5:22; Eph 1:19-21).

The Messiah

- Dominion over all creatures:
 - Angels and authorities 1 Pet 3:22
 - All power in heaven and earth Mt 28:18
 - Head of every man 1 Cor 11:3
 - Head of every principality and power Col 2:10
- Typified by Joseph (>100 ways).
 - Authority over all Egypt (his brethren had a special claim).
- Elect given to Christ by way of reward (Isa 53:10-12 and by way of charge (Jn 6:37; 18:9)
- Seven (8?) times it says that Christians are “given to Him by the Father!” (17:2, 6, 9, 11, 12, 24)
- Jesus committed believers to the Father for safekeeping (v. 11)
- The security of the believer, therefore, rests upon the Father’s faithfulness to answer the prayers of His Son!

Believers are also recipients of (over 131?) benefits: From salvation,

claimed from the moment that an individual trusts Christ. Five benefits are listed in this chapter alone:

- | | |
|-----------------------|-----------|
| 1) Eternal life | v. 2 |
| 2) Father’s name | vv. 6, 26 |
| 3) Father’s words | vv. 8, 14 |
| 4) His own joy | v. 13 |
| 5) His own glory | v. 22 |
| ...Also, “all things” | Rom 8:32 |

All men will exist forever, but only *believers* will experience an eternal life of joy with God (Mt 25:46). Christ asked for what He knew *would be* given Him (Jn 12:28). We need to pray for what God wants to do. Jesus prayed for that which had been predestined.

- 3] And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

“...they might know”: *Gnoskosin*, is a present active subjunctive: “They should keep on knowing” or “progressively perceive.” The knowledge of God is a continually growing experience. Paul himself says he knows only “in part” (1 Cor 13:9) and even after a lifetime of study he prays, “that I may know Him” (Phil 3:10).

- Know:
 - not speculative, but practical;
 - not theoretical, but experimental;
 - not intellectual, but spiritual;
 - not inactive, but saving.
- Two things believers should know as part of this eternal life:
 - 1) “He is the Only True God” (vs. false)
 - Only through Jesus Christ (Jn 14:6-9)
 - 2) Jesus is the Messiah sent by God.

“...Jesus Christ”: The title “Jesus Christ” only appears twice in this gospel (Jn 1:7; 17:3). [*Christon*, predicate accusative, implies a title.]

“...sent”: *Apesteilas*, is aorist tense, emphasizing the historic fact of Christ’s mission.

- 4] I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“...I have finished the work”: He has finished His work.

- “Lo, I come to do thy will, O God” Heb 10:7
- Age of twelve: “Wist ye not that must be..” Lk 2:49
- “My meat.. to finish His work” Jn 4:34
- *Tetelestai* “It is finished”; “Paid in full”; Jn 19:30
- Scope of Jesus’ Work Dan 9:24

We cannot add a thing to His finished work. Therefore, the gospel of salvation is not what God is asking you to do, but what God is telling you that He has already done for you.

- 5] And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

“...before the world was”: Glory in eternity past: *Para seautoi*, Greek idiom meaning “at thy side” or “in thy own presence.”

- Now The Word is prepared to return to His proper place (cf. John 1:1,14; Phil 2:7, 8).
- Why?
 - For the comfort of His disciples;
 - For our instruction (suffering for God is always the highway to glory);
 - For the benefit of His Church.
- Glory of the Father always paramount
 - Father..*thy Son (not the)* v. 1
 - “also” in union, not separate v. 1
 - “*thou*” has given v. 2
 - “as many as *thou* has given” v. 3
 - “that they might know *thee*” v. 3
 - “finished which *thou* has given..” v. 4
 - “with *thee*...” v. 5

Prayer for the Eleven: John 17:6-19

- Prayer for the Eleven: Jn 17:6-19
 - Security: “Keep those...” (v. 11)
 - Deliverance: Keep them from the evil (v. 15)
 - Sanctification (v. 17). Sanctification is the continual experience of believers today.
- 6] 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.

The Name of God is more than a title: It’s the means by which He revealed His very nature and attributes (Jn 1:14, 18).

- “I have manifested thy name”: Ps 22:22
- Comprehensively 1 Jn 2:13; Jn 14:9
- Given, chosen, before the foundation Eph 1:4
- Immutability of His grace Rom 11:29

“...which thou gavest me”: Presents “His Own” along with Himself (Isa 8:18, quoted in Heb 2:13). The High Priest bears the names of the tribes over his heart (Ex 28:29).

“The men which thou hast given me”: Not just 11: over 500? (1 Cor 15:6).

- We are Always His. Your election will be known by your interest in Christ (1 Pet 1:2).
- We are His reward! (Isa 53:10-12; Ps 2:8).
- He will lose nothing (Jn 6:37,39).
- *If a single one of God’s elect were to perish, the glory of the perfect Servant would be tarnished for all eternity.*

- 17] Now they have known that all things whatsoever thou hast given me are of thee.

- General observation, not absolute obedience. (No notice given of their failures.)
- “received...known...believed”:
 - Intellectual recognition v. 7
 - Received message v. 8
 - Settled conviction re: Deity of Christ v. 8
 - Commitment of their lives to Him v. 8
 - His love imputeth no evil 1 Cor 13:59

- 8] For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 9] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

“...not for the world”: Prays not for the (unbelieving) world.

- The High Priest prays only for His own (cf. Gal 6:10)
- On the cross He prayed for His enemies.
- It is our duty to pray for the world (1 Tim 2:1-4).

- 10] And all mine are thine, and thine are mine; and I am glorified in them.

Integration of prayer for His glorification with request for security, deliverance, and sanctification (vv. 1,5,11,20).

“...thine are thine”: in contrast with the world.

“Thine = mine”: Interests of the Father and Son cannot be separated. The more we glorify Christ, the more intercession for us (Mt 10:32).

- 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.

“...Holy Father.” Only occurrence of this title in the Scriptures. God’s holiness is the *guarantee that He will keep the saints from the evil of the world*. The responsibility for our security is here passed on to the Father!

“...given”: Used seven times. How this brings out the value Christ sets upon us; and the deep interest He has in us. God’s decrees do not render void the use of means: the chief means is *prayer*.

- 12] While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Two different words for “kept”:

- *Eeteroun*, from verb *tero*: “I keep” or preserve.
- *Ephulaxa*, “I guarded”: Emphasizing sentinel duty over the souls of the Eleven. Of those so given He has lost none.

“...son of perdition”: *Son of* is a Hebraism meaning, “similar in nature and moral character.” Used elsewhere only of the Antichrist (2 Thess 2:3).

“None of them is lost, but the son of perdition”: Play on words: *apoleto*, “lost.” “None lost but...” *not* “except”: The disjunctive participle contrasts those belonging to two different classes. He belonged not to them (cf. Mt 12:4; Acts 27:22; Rev 21:27).

Four Reasons for Mentioning Judas

- 1) To show there was no failure in discharging the trust which the Father had committed to Him;
- 2) To assure the disciples of this, so that their faith might not be staggered;
- 3) To demonstrate that Christ had not been deceived by Judas;
- 4) To declare God’s hand and counsel in it. “That the Scripture might be fulfilled” (Ps 41, 109).

He Renders an Account of His Work to the Father

The final ground of His glorification was not His own personal perfections, nor His essential oneness with the Father, but the Work which He has completed here below.

- | | |
|------------------------------------|-----------|
| 1) Glorified the Father on earth | v. 4 |
| 2) Finished the work given Him | v. 4 |
| 3) He manifested the Father’s name | v. 6 |
| 4) Given them the Father’s words | vv. 8, 14 |
| 5) Kept them, as a Shepherd would | v. 12 |
| 6) Sent them into the world | v. 18 |
| 7) Given the glory of the Father | v. 22 |

All this presents a valid and sure basis for us to take His place here below:

- 1) “I have given them the words which thou gavest me.” (Jn 17:8)
- 2) “That they might have my joy fulfilled in themselves.” (Jn 17:13)
- 3) “They are not of the world even as I am not of the world.” (Jn 17:16)
- 4) “As thou hast sent me into the world, even so have I sent them into the world.” (Jn 17:18)
- 5) “I sanctify myself that they also might be sanctified.” (Jn 17:19)
- 6) “The glory which thou gavest me, I have given them.” (Jn 17:22)
- 7) “The love wherewith thou hast loved me may be in them.” (Jn 17:26).

- 13] And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

“...my joy fulfilled”: Not only would He have His people secure in eternity, He desires His people to be happy here and now: to enter into His joy. The joy of fellowship with the Father (Gal 4:6; 1 Jn 1:3-4; 15:11; 16:24). A miserable Christian is an oxymoron.

- 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.

“...given them thy word”: Isa 50:4. Each morning the perfect Servant waited upon the Father for His message for each day. When are the sheep fed? First thing in the morning.

“...world”: *Cosmos*: The world is under dominion of its prince (1 Jn 2:16).

Grace has delivered us (Gal 1:4). Our lives should condemn the world (Heb 11:7). Therefore the world hates them: it secretly plots against them, inwardly curses them, says all manner of evil against them, opposes them, and rejoices when any evil befalls them.

- Adam, of the earth; Christ from Heaven 1 Cor 15:47
- Holy, blameless, separate from sinners Heb 7:26
- “Ye (Jews) are from beneath; I am from above” Jn 8:23
- We are a new creation 2 Cor 5:17
- Partakers of a heavenly calling Heb 3:1
- Our citizenship is in heaven Phil 3:20
- We possess a heavenly inheritance 1 Pet 1:3-5

15] I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one].

“...shouldest take”: *Areis*: “shouldest keep” => “should take.”

“...from the evil one”: *Ek tou poneros*, cf. Mt 6:13. The title of the devil: Satan is the author; the world is the bait; sin is the hook.

“Not taken out”: He gets more glory by leaving us here:

- Three of the only prayers not granted to the saints recorded in Scripture are the prayers of Moses, Elijah, and Jonah to be “taken out of the world.”
- “Keep them from evil”: That the Father should “keep us” shows that it is not within our power to keep ourselves (2 Chr 20:12; 1 Cor 10:13).
- Lead us not into temptation; deliver us from evil [one].”

16] They are not of the world, even as I am not of the world.

We have a different *standing*:
in Christ, not Adam.

We have a different *nature*:
born of the spirit, not the flesh.

We have a different *Master*:
not of the god of this world.

We have a different *aim*:
to glorify God, not self.

We have a different *citizenship, life, and destiny*.

It is a grievous inconsistency *to even seem to be of the world*.

17] Sanctify them through thy truth: thy word is truth.

“Sanctify them”: *Haiazo*: “to consecrate or set apart a person or thing to God.”

- Sanctification by the Father Jude 1
- by the Son Heb 10:10
- by the Spirit 2 Thess 2:13, 1 Pet 1:2

These are all positional and absolute. Sanctification by the truth: Practical and progressive. Blood vs. water. The Word is, not contains, truth. The Author cannot lie. Shun those who deny any part of God’s truth as you would a deadly plague.

18] As thou hast sent me into the world, even so have I also sent them into the world.

19] And for their sakes I sanctify myself, that they also might be sanctified through the truth.

- Christ has given us His place: His place of acceptance on High; His place of witness here below.
- The Twelve were sent first to Israel (Mt 10:5-6); then to the world...

Prayer for All Believers: John 17:20-26

20] Neither pray I for these alone, but for them also which shall believe on me through their word;

“...but for them that *shall believe...*”: *Pisteuonton*, “believing ones.” (Present tense suggests the future body of believers as actually existing.)

- 1) “That they all may be one”—unity (vv. 20-23).
- 2) “That they may behold my glory”—union (vv. 24-26).

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.

“...that they may be one”: Used 5X this chapter: once for the Eleven (Jn 17:11) and 4X for all believers (Jn 17:21-23).

“...that they also may be one in us”: Not a union of believers, but rather a spirit of unity among believers. 4X: *hina osin hen*, “that they may keep on being one.” (Jn 17:11,21,22). [*hen*, neuter singular. Oneness of will and spirit, not physical union which would require the masculine *heis*.]

22] And the glory which thou gavest me I have given them; that they may be one, even as we are one:

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.

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.

The Climax: This is the Heart of the heavenly Bridegroom: “...that they also, whom thou hast given me, be with me where I am.” (Cf. Jn 14:3; Ps 139:6).

25] O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

“O Righteous Father”: Christ left the world without His intercession; He turned it over to the *justice of the Father* (Rom 1:19, 20). The Father’s righteousness forbids Him to abandon His saints to the evil of the world.

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.

- | | |
|--|-------------|
| • The believer has | <u>John</u> |
| – the same life as Christ | 17:2 |
| – the same security as Christ | 17:11 |
| – the same separation as Christ | 17:14 |
| – the same sending into the world as Christ | 17:18 |
| – the same union as Christ | 17:21 |
| – the same glory as Christ | 17:22 |
| – the same love as Christ | 17:23 |

Next Session

Prepare by studying John Chapter 18. Explore the six trials and legal irregularities.

Discussion Questions

- 1) How do you reconcile election (and predestination) with free will?
- 2) Do we really have free will? If so, what should we do with it?
- 3) What does this chapter teach about our eternal security?
- 4) What does this chapter teach about sanctification?
- 5) How do we attain unity in the Body of Christ?

Candidate Research (for extra credit!)

- 1) How many sevens in Chapter 17?
- 2) How many sevens in the Gospel of John?
- 3) How many sevens in The Revelation? (Any wagers on having found them all?)

The Gospel of John Session 17: John 18

Chapter 1:	Introduction
Chapters 2-12:	Ministry to the World
Chapters 13-17:	Alone with the Disciples
Chapters 18-21:	The Climax

Alternative Emphasis

- John vs. Synoptics:
- Lofty dignity and Divine Glory vs. the suffering and agony of the Savior.
- The last few chapters covered all He had promised:
 - Giving eternal life,
 - Sending the Holy Spirit,
 - Preparing a place for them,
 - Coming again for them,
 - Having them in glory with Him.
- All these things are contingent upon what’s going to happen in the last four chapters.
- Furthermore:
 - There would be no restoration of Israel,
 - No gathering of the nations,
 - No Millennium,
 - No display of grace,
 - No salvation,
 - No revelation of the Father
 - ...all contingent upon the His death and resurrection.

Passover Season

Now the feast of unleavened bread drew nigh, which is called the Passover:

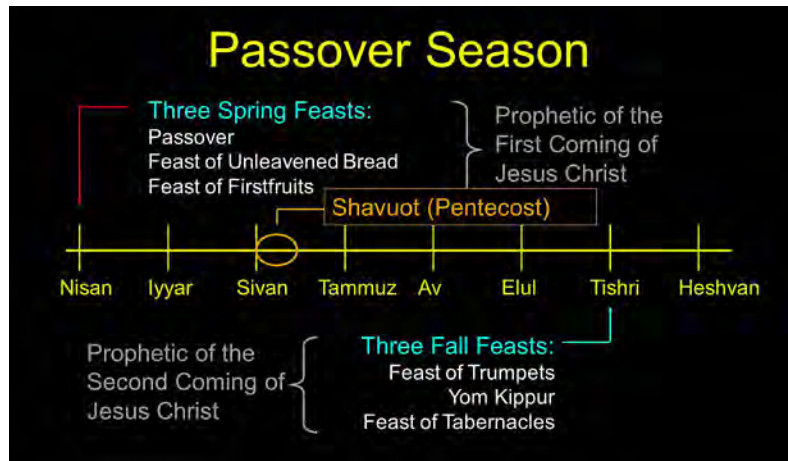
Luke 22:1

Denotatively, these are separate feasts:

- 1) The Feast of Passover is on the 14th of Nisan (Lev 23:5).
- 2) The Feast of Unleavened Bread is on the 15th of Nisan and lasts seven days (Lev 23:6).
- 3) The Feast of Firstfruits is on the morning after the Sabbath after Passover (Lev 23:11, 15). (It is thus contained within the Feast of Unleavened Bread.)

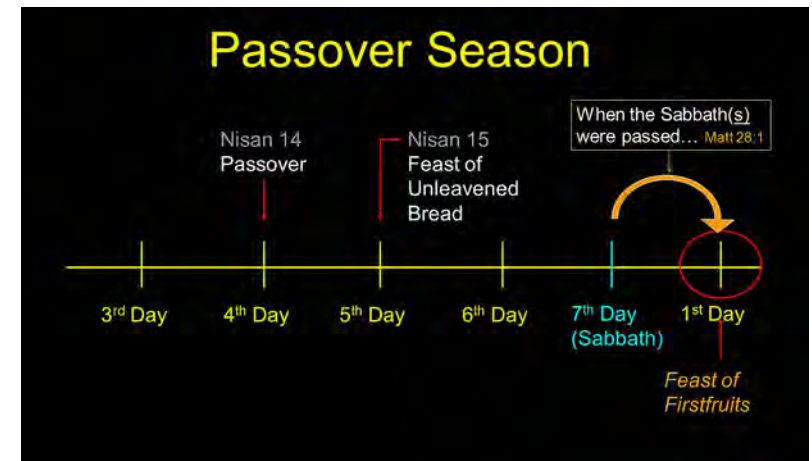
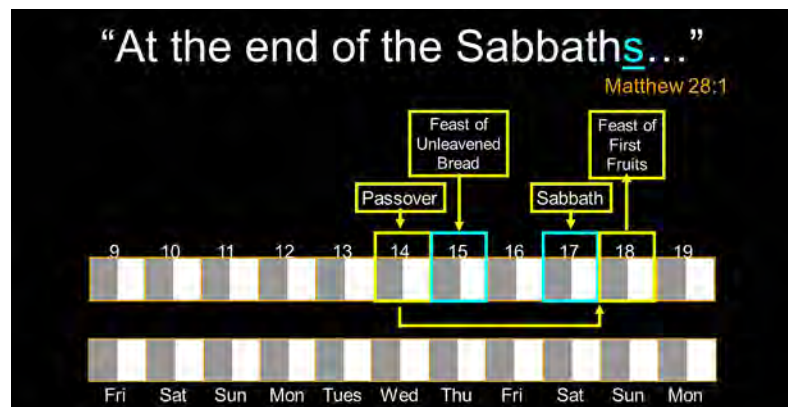
Passover

- The *Akedah* (Gen 22:7): “God will provide Himself a lamb”
- John’s Public Introduction (2X): “Behold the Lamb that taketh away the sin of the world” (Jn 1:29, 36).
- Anticipatory Symbolisms: Leaven, Not a bone broken, etc.
- Timing (Gen 8:4): Resurrection on the Anniversary of Noah’s New Beginning.



Friday or Wednesday?

- 1) Jesus specified that there would be “three days and three nights”—His words—between the Crucifixion and the Resurrection (Mt 12:40).
- 2) Jesus traveled from Jericho to Bethany six days before Passover that would require more than a “Sabbath day’s journey” if Passover was on a Friday (Jn 12:1).
- 3) There were *two* Sabbaths between Passover and Sunday morning *σάββατον* in the Greek text is a *plural* noun (Mt 28:1).



Final Week		
Friday	At Bethany	John 12:1
Saturday	Triumphal Entry	Matt 21:5, 12, 17; Mark 11:7, 11; Luke 19:28
Sunday	The Fig tree cursed	Matt 21:18; Mark 11:12
Monday	Conspirators counsel	Matt 26:2; Mark 11:20; Mark 14:1; Luke 22:1
Tuesday	Last Supper “between the evenings”	Matt 26:17; Mark 14:7, 12; Luke 22:7
Wednesday	Crucifixion	John 19:14, 31, 42; Mark 15:42; Luke 23:17, 54
Thursday	Feast of Unleavened Bread	Lev 23:4-8
Friday	Women prepare spices	
Saturday	“...and rested...” “after the Sabbaths...”	Luke 23:56; Matt 28:1
Sunday	He is risen!	Matt 28:11; Mark 16:1; Luke 24:1; John 20:1

John 18

- 1] When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, and his disciples.
 - The name Gethsemane omitted: Brook Kidron = “dark (black) waters.”
 - This brook divides Jerusalem from the Mount of Olives.
 - On the Day of Atonement (*Yom Kippur*), the Sin offering (vs. burnt offering) was “outside the camp” (Lev 4:12, 21; 16:27) and “without the gate” (Heb 13:12).

Two Gardens: Eden vs. Gethsemane

- All was delightful;
 - all was terrible.
 - Adam and Eve parleyed with Satan;
 - Last Adam sought face of His Father.
 - Adam sinned;
 - Savior suffered.
 - Adam fell;
 - Redeemer conquered.
 - By day;
 - by night.
 - Adam fell before Satan;
 - soldiers fell before Christ.
 - Race was lost;
 - “of them... none lost” (Jn 18:9)
 - Adam took the fruit from Eve’s hand;
 - Christ received cup from Father’s hand.
 - Adam hid himself;
 - Christ boldly showed Himself.
 - God sought Adam;
 - Last Adam sought God.
 - Adam was “driven”;
 - Christ was “led.”
 - Sword was drawn;
 - sword was sheathed.
- 2] And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples.
- “Jesus often resorted there” (cf. Luke 21:37; 22:39).
- 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.
- “Band of men”: Greek *ten speiran* = 1/10 of legion; cohort: 400-600 men; (600 men were stationed at the Antonia Fortress).
 - *Chiliarchos* formal title of the chief captain of this detachment apparently present (Jn 18:12; Mt 26:47).
 - The Temple police were also present; the same ones that failed previously (Jn 7:44,45).
- 4] Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

“...knowing all things”: He knew what was to be taken from Him; to be cut off and have nothing (Dan 9:26).

- John emphasizes Jesus’:
 - divine knowledge John 18:4
 - divine power John 18:6
 - divine protection John 18:8,9

“...went forth”: alone.

- 5] They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

“...I am he”: Note: Here there is no “be not afraid”!

- Cf. At the woman at the well John 4:26, 29
- Cf. On the storm-lashed sea John 6:20

- 6] As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

At the Ineffable Name of God: “They went backward”: (Not “slain in the Spirit!”)

Voluntary deliverance: He was not “captured”: He actively offered Himself. (Only the strength of His love for us kept Him on that cross... cf. Ps 27:1,2; 35:4; 40:11-17.) He was more than “Jesus of Nazareth”: He’s God in the flesh! (cf. the burning bush, Ex 3:14).

- 7] Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

“Whom seek ye?”: Jesus...of Nazareth. (Not “Christ.”) Cf. Rev 16:10, 11

- 8] Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

“...let these go their way”: It was a command. They were about to tie His hands; but He first tied theirs. They had intended to seize them all (Mk 14:51, 52).

- Jesus had to suffer alone. (No man in the tabernacle when High Priest goes in to make an atonement; cf. Lev 16:17).
- It was also an emblem and pledge of their acquittal and discharge of their debts. The Shepherd was protecting His sheep (Jn 10).

- 10] That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

“That the saying might be fulfilled”: Twice in this chapter (vv. 9, 32). Not OT as in earlier statement (Jn 12:32, 33; 17:12). [At this time the NT was being collected at Ephesus: *John places this gospel on a par with OT Scripture.*]

- 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.

- It was unlawful to carry a weapon on a feast day; two swords present (Lk 22:38).
- His sword was 18” long; weighed 5 lbs. Thick, not sharp: designed for splitting helmeted skulls.
- *Apekopsen*, “to tear” or “to rip”; not to slice. (His aim may have been off.)

Jesus saved Peter’s life (Lk 22:51). This was Jesus’ last miracle before the cross. No one ever died in Jesus’ presence.

Peter: Courageous when he should have been still; cowardly when he should have been courageous.

“...the servant’s name was Malchus”: John apparently knew this servant personally. According to Jewish law it was unlawful to bind a prisoner before condemnation.

- 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?

Cups

Cup of Salvation	Ps 116:3
Cup runneth over	Ps 23:5
Cup pass from me	Mt 26:39
Cup of tribulation	Ps 11:6; Jer 25:15; cf. Ps 75:8

Six Trials

- Jewish Trials:
 - Before Annas John 18:12-14
 - Before Caiaphas John 18:19-24
 - Before the Sanhedrin Matthew 27:1,2
- Roman Trials:
 - Before Pilate John 18:28-38
 - Before Herod Luke 23:6-11
 - Before Pilate John 18:39-19:16

Before Annas: John 18:12-14

- 12] Then the band and the captain and officers of the Jews took Jesus, and bound him,

Annas served from A.D. 6-15; deposed by Pilate’s predecessor, Valerius Gratus. However, he was still influential; vice-president of the Sanhedrin and patriarch of a family that held the office of the high priest as late as A.D. 62, including 5 sons and a son-in-law.

Romans appointed Caiaphas (each year; Act 4:6) vs. Law of God, until death (Ex 40:15; Num 35:25, etc.).

Many Jews resented the Roman intrusions into their office; still looked to Annas, not Caiaphas, as their “real” High Priest (they both would stand someday before Him for judgment).

“...bound him”: Like Isaac (Gen 22:9). We were sin’s captives before He was theirs.

- 13] And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

“And led him away”: Led to the priest first (Lev 17:5). They would pass the Sheep Gate (Neh 3:1, 32; 12:39; Jn 5:2; Cf. Jn 11:49-52). The judge had given his verdict and determined the sentence before the trial took place. Legal head of the nation: The purpose and character of the Son’s death: He was dying **for** the people.

- 14] Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
- 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.

- Most people presume this “another disciple” was John. Others think not. Why?
- John was a poor fisherman of Galilee, not Jerusalem; and as a Galilean he would have been recognized as Peter was (Mt 26:69,73).
- Also, John always refers to himself as the disciple “whom Jesus loved”; 5X (Jn 13:23; 19:26; 20:2; 21:7, 20).
- The high priest was not personally acquainted with either Peter or John (Acts 4:13).
- And according to Acts 4:13, the high priest was not personally acquainted with either Peter or John. Who then? Nicodemus? Joseph of Arimathea?

- 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.
- 17] 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.

“...damsel that kept the door”: It was a common custom to have a female doorkeeper (Acts 12:13).

- 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.

“...warmed himself”: Following Christ “afar off” will soon result in chills and growing “cold.”

Before Caiaphas: John 18:19-24

- 19] The high priest then asked Jesus of his disciples, and of his doctrine.

Was Caiaphas trying to ensnare Him? His doctrine; disciples; etc.

- 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.

Jesus spoke openly, not in secret (Isa 45:19) vs. a closed trial. Why not call witnesses? “To the world”: (universality of His message!) To the Jews later in the verse.

- 21] Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
- 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?

“...struck Jesus with the palm of his hand”: Or a rod? (Micah 5:1). He was entitled to be protected by judges; there is none.

- 23] Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
- 24] Now Annas had sent him bound unto Caiaphas the high priest.

Caiaphas

- (Review Mt 26:57-68; 27:1, 2; Mk 14:53-15:2; Lk 23:54-24:1,) His real name was Joseph; he held office from A.D.18-36.
- According to Josephus and later rabbinic writings, he had a reputa-

tion for intrigue, bribery and love of money (Jn 11:49,50; 18:14).

- A farce: False witnesses sought (two, just as Jezebel used against Naboth; cf. 1 Kgs 18:10).
- They had no death penalty authority (Gen 49:10; 18:31).

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Matthew 26:59-63

The Oath

I adjure thee by the living God, in whose office I stand, under whose power we all are, before whom thou also standest, who knowest the truth, and judgeth between us and thee, that thou tell us, this holy Sanhedrin now here as before God, the truth.

The only time He speaks is when He is legally required to under oath. “I adjure thee by the living God...” this puts Jesus under oath (Lev 5:1; 1 Kgs 22:16).

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

Matthew 26:64,65

“Then the high priest rent his clothes”: A garment is torn to pieces when there is no more use for it (Temple veil also!). The High Priest violated Lev 21:10, which states that the High Priest must never tear his clothes. The High Priest understood that Jesus was claiming to be God. The problem with this logic is that it is self-incrimination, which is also in Jewish law that your own testimony could not be used against you.

What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Matthew 26:66-68

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.
- 26] One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 27] Peter then denied again: and immediately the cock crew.

- Third watch of the night: 3:00 AM?
- Lessons from Peter:
 - The believer is as weak as water;
 - The danger of self-confidence;
 - The consequences of prayerlessness (could he not watch for one hour?);
 - The perils of companionship with the wicked;
 - The influence of the fear of man (Prov 29:25).

Peter's Lessons

- Before we judge Peter too severely, let's examine *ourselves*:
 - How many times have we denied the Lord and lost opportunities to share the Gospel with others?
 - Do we talk when we should listen?
 - ...Argue when we should obey?
 - ...Sleep when we should pray?
 - ...Fight when we should submit?
- Peter repented and the Lord, after a private meeting with him (Lk 24:34), forgave him publicly (Jn 21).

Before Pilate: John 18:28-38

- 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.

Form vs. substance...

Pilate

Pontius Pilate (cf. Caesarea inscription...), he was the Procurator of Judea, A.D. 26-36. (In A.D. 36, he was deposed by Vitellius and sent to Rome, tried, and probably executed under Caligula.) He ruled Judea in a reckless and arbitrary fashion. [Josephus: Used temple funds to build an aqueduct. When people protested, they were beaten by Roman soldiers.] *Praetorion*, derived from Latin *praetorium*, the name of the official resi-

dence of a Roman Governor. (In Western Jerusalem? Antonia Fortress, just north of the Temple?)

“...and it was early”: The fourth watch of the evening, 3-6 AM.

- Ritual of substance:
 - Defiled if they entered a Gentile home;
 - Blatant violations of trial rights;
 - 30 pieces of silver vs. temple treasury;
 - Execution of the Messiah on Passover...
- Fulfills prediction of Gentile jurisdiction Mark 10:33, 34
- His disciples could not watch one hour; His enemies continued all night. Passover was that day.
- Details of ritualism vs. illegal trial to carry out predetermined sentence (Mt 23:27, 28).
- Christ will banish ritualism or ritualism will banish Christ.
- [Not all Pharisees necessarily involved. (cf. Nicodemus). A quorum was 23; majority of two required; as few as 13 could have been responsible.]

- 29] Pilate then went out unto them, and said, What accusation bring ye against this man?

Roman law required three things:

- 1) Specific indictment;
- 2) Bringing accusers before the accused (Acts 23:28).
- 3) Liberty granted to the accused to answer for himself (Acts 25:16).

“Pilate went out unto them”: His interest was piqued. Their bluff was called (Lk 23:2).

- 30] They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- 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:

“...your law”: Gen 49:10; Acts 4:27, 28.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Genesis 49:10

The term “sceptre” refers to their tribal identity and the right to apply and enforce Mosaic Laws and adjudicate capital offenses: *jus gladii*. It is significant that even during their 70-year Babylonian captivity (606-537

B.C.) the tribes retained their tribal identity. [Source: Josh MacDowell, *Evidence that Demands a Verdict*, pp. 108-168.] They retained their own logistics, judges, etc. (Ezek 1:5,8).

The term “Shiloh” was understood by the early rabbis and Talmudic authorities as referring to the Messiah. [Targum Onkelos, Targum Pseudo-Jonathan, and Targum Yerusalem, *The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, Samson H. Levy, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974.]

The Hebrew word shiloh should be rendered “whose it is,” that is, the sceptre will not depart from Judah until He comes to whom it belongs.

The Sceptre Departs

Archelaus was the second son of Herod the Great (the older son, Herod Antipater, was murdered by Herod the Great, along with other family members.) [Source: Josephus, *Antiquities*, 17:13.]

Archelaus’ mother was a Samaritan (1/4 or less of Jewish blood) and was never accepted. After the death of Herod (4 B.C.?), Archelaus had been placed over Judea as “Entharch” by Caesar Augustus. Broadly rejected, he was dethroned and banished in 6-7 A.D.

Herod Archelaus was replaced by a Roman procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and the adjudication of capital cases was lost. This was normal Roman policy. [Josephus, *Wars of the Jews*, Bk 2, Ch. 8; *The Jerusalem Talmud*, Sanhedrin, folio 24.]

The reaction of the Jews to these monumental events is recorded in the Talmud. Augustin Lemann in his book *Jesus before the Sanhedrin* records a statement by Rabbi Rachmon:

“When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them: they covered their heads with ashes, and their bodies with sackcloth, exclaiming: ‘Woe unto us for the scepter has departed from Judah and the Messiah has not come.’”

[Sources: Babylonian Talmud, Chapter 4, folio 37; *Jesus Before the Sanhedrin*, by Augustin Lemann, 1886, Translated by Julius Magath, NL#0239683, Library of Congress # 15-24973; See also the monumental work *Pugio Fidei*, Martini, Raymundus, published by De Vosin

in 1651. For a detailed discussion of this reference see *The Fifty Third Chapter of Isaiah According to Jewish Interpreters*, preface pg. iv S.R. Driver, A.D. Neubauer, KTAV Publishing House, Inc. New York, 1969.]

They actually thought that the Torah, the Word of God, had failed! (Gen 49:10). They should have known better. There was a young carpenter’s son growing up in Nazareth....

32] That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

- “...it is not lawful for us to put any man to death” (cf. Mt 20:19; Jn 3:14; 12:32,33).
- The classical Jewish death sentence: Stoning (cf. Rev 16:21).
- Usually for blasphemy. (They didn’t seek permission in case of Stephen; Acts 7:58).
- Blasphemy was not a crime by Romans; there were three other charges (Lk 23:2, 5). Treason could not be ignored.
- Where were the Gentile witnesses? Pilot said, “Am I a Jew?”
- He represented the power of the world, at that time, and establishes that Israel had disclaimed their King.
- First of six attempts by Pilate to release Jesus

1) “You judge Him”	18:31
2) “He is innocent”	18:38
3) Jews substitute Barabbas	18:39
4) Partial punishment	19:1
5) Play on pity	19:5
6) “Behold your King”	19:14

33] Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34] Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35] Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

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.

Cf. Daniel 7:13, 14; Luke 19:12

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.

“Art thou a king then”: “So then, you are a king!” Jesus does not appeal to His Messianic credentials (Mt 11:3-5, et al.). ...a good confession; “...came I (vs. born) into the world” (1 Tim 6:13).

Pilate formally recognizes Jesus as King with the inscription put on the cross! (Jn 19:19-22). Middle Ages Tradition: Pilate was converted before his death (no historical documentation).

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.

“...What is Truth?” When the Word and deed become one.

“...I find no fault in Him at all.” Pilate pronounced Him innocent: he should have released Him! *According to Roman Law, everything following is illegal.* Chief priest’s remonstrance (Mk 15:3-12); Pilot sending Him to Herod, and abuse (Lk 23:5-18).

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?

40] Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

“Barabbas”: “Son of the Father” (Jn 5:43).

Barabbas

- He stood under the righteous condemnation of the law.
- He knew the One who was to take his cross and take his place was innocent.
- He knew that Jesus Christ was for him a true substitute.
- He knew that he had done nothing to merit going free while another took his place.

Changing Places

The murderer’s bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus;

While the liberty, innocence, safety, and well-being of the Nazarene became the lot of the murderer.

Mutual Exchange of Positions

Barabbas is installed in all the rights and privileges of Jesus Christ; while the latter enters upon all the infamy and horror of the rebel’s position.

The delinquent’s guilt and cross become the lot of the Just One, and all the civil rights and immunities of the later are now the property of the delinquent. Where are You and I? ...in Barabbas’ shoes!

- “He knew that for envy they had delivered him” (Mt 27:18)
- “... I am innocent of the blood of this just person...” (Mt 27:24)
- “For he knew that the chief priests had delivered him for envy” (Mk 15:10)
- “Pilate therefore, willing to release Jesus, spake again to them” (Lk 23:20)
- “... I have found no cause of death in him ...” (Lk 23:22)
- “... I find in him no fault at all” (Jn 18:38)
- “... From thenceforth Pilate sought to release him ...” (Jn 19:12)
- “... Pilate, when he was determined to let him go” (Acts 3:13)

Legal Irregularities

- The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none (Jn 18:12, 24)
- It was illegal for judges to participate in the arrest of the accused (Jn 18:3)
- No legal transactions, including a trial, could be conducted at night (Jn 18:28)
- The arrest was effected through a traitor (Jn 18:5; Ex 23:6-8)
- While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day (Mt 26:65,66)
- No prisoner could be convicted on his own evidence (Mt 26:63-65)
- It was the duty of a judge to see that the interests of the accused were fully protected (Jn 18:14)
- Preliminary hearings before a magistrate were completely foreign to the Jewish legal system (Jn 18:13)
- It was illegal to carry weapons on the feast day (Jn 18:3)
- The use of violence during the trial was apparently unopposed by the judges (Jn 18:22,23)
- The judges sought false witnesses against Jesus (Mt 26:59; Mk 14:56)
- In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses (Jn 11:53)
- The Jews failed to find two witnesses agreeing against Jesus (Mk 14:59)
- When the witnesses first disagreed, the prisoner should have been released (Mk 14:56-59).

- No witness was ever called for the defense.
- The trial under Caiaphas took place in his home rather than the council chamber where it should be held (Jn 18:13-16)
- The Jews failed to find two witnesses agreeing against Jesus (Mk 14:59)
- When the witnesses first disagreed, the prisoner should have been released (Mk 14:56-59)
- No witness was ever called for the defense.
- The trial under Caiaphas took place in his home rather than the council chamber where it should be held (Jn 18:13-16)
- The Court lacked the civil authority to condemn a man to death (Jn 18:31)
- It was illegal to conduct a session of the court on a feast day (Jn 18:28)
- A guilty verdict was rendered without evidence (Jn 18:30)
- The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous (Mt 26:66)
- The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone (Jn 18:28)
- The high priest rends his garment (Lev 21:10) He was never permitted to tear his official robe. (If he did not have on his priestly robe, he couldn't have put Christ under oath; Mt 26:65)

Six Trials

- Jewish Trials:
 - Before Annas John 18:12-14
 - Before Caiaphas John 18:19-24
 - Before the Sanhedrin Matthew 27:1,2
- Roman Trials:
 - Before Pilate John 18:28-38
 - Before Herod Luke 23:6-11
 - Before Pilate John 18:39-19:16

Next Session

Prepare by studying John Chapter 19. And: Matthew Chapter 27; Mark Chapter 15; Luke Chapter 23; Psalm 22; Isaiah 53

Discussion Questions

- 1) Why did the arresters fall to the ground?
- 2) Why did Jesus heal Malchus?

- 3) Who was the “other disciple” that gained entrance for Peter?
- 4) What lessons can we draw from Peter’s experience?
- 5) Compare our own performance(s) with Peter’s.
- 6) What else might Pilate have done?
- 7) In what ways are we in “Barabbas’s shoes”?

The Gospel of John Session 18: John 19

Chapter 18 Review

- Six trials (three Jewish; three Roman);
- Declared innocent by Pilate.
- Why was he sent to Herod? (Luke 23:5-12)
 - Declared of Galilee (v.5)
 - and Herod was Governor of Galilee (v.6,7)
- The most significant event in the history of mankind is chronicled here (John 19)

Christ Before Pilate: John 19:1-15

Pilate declares Jesus innocent but is becoming “uptight” over the whole issue. Power in the hands of a little man is a dangerous thing.

- 1] Then Pilate therefore took Jesus, and scourged him.

“...and scourged Him”: Scourged without cause (an illegal act before sentencing).

He intended to chastise and then release Him (Lk 23:16). The scourging was more severe than any of us realize. Jew’s limit: 39 lashes. Romans had no such limit. They often used rods.

- A hint at the severity: He couldn’t bear the cross (Lk 23:26).
- He was unrecognizable as a human (Isa 52:13ff).

- 2] And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
- 3] And said, Hail, King of the Jews! and they smote him with their hands.

“...crown of thorns”: Burning thorn-bush, burning but not being consumed (model of mercy); cf. Gen 3:17, 18.

This is Satan's hour (Gen 3:15; Lk 22:53; Rev 12:4).

"...Hail": *Chaire*, The greeting for Caesar. They were mocking.

- 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.

"Pilate...went forth again": Jews refused to enter the praetorium for fear of ritual defilement/ Again, Pilate pronounced Jesus innocent. The charges should have been dismissed.

Pronounced Innocent—"No fault in Him": 7X (Isa 53:8)

- | | |
|-------------------------------|---------------|
| 1) Judas: innocent blood | Matthew 27:4 |
| 2) Pilate: no fault in Him | John 18:4 |
| 3) Herod, by Pilate | Luke 23:15 |
| 4) Pilate's wife | Matthew 27:19 |
| 5) Dying thief: nothing amiss | Luke 23:41 |
| 6) Roman centurion | Luke 23:47 |
| 7) Truly, Son of God | Matthew 27:54 |

- 5] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!
- 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.

"Crucify," *stauroson*: Aorist imperative with no stated object; like fans in a stadium following cheerleaders... Pilate proclaimed Him innocent. (7X) Jews charge of "King" not taken seriously (Jn 18:33, 37).

- 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.

"...made himself the Son of God": Blasphemy was the real reason (Lev 24:16).

Pilate Was Given Three Warnings:

- 1) The good witness of Christ (1 Tim 6:13);
- 2) Dream of his wife (Mt 27:19);
- 3) Real motive of Sanhedrin revealed (Jn 19:7).

- 8] When Pilate therefore heard that saying, he was the more afraid;

To a pagan leader, the God-man possibility required investigation: Greek and Roman mythology filled with accounts of gods living among men.

- 9] And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

"...Whence art thou?": Where are you from, really? Fear. (The sixth of seven questions...)

- 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?
- 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.

"...no power at all against me except it were given thee from above": Last official testimony before being crucified. It was predetermined (Acts 2:23; 4:27, 28).

God's counsels do not relieve the guilt of the men who execute them (Lk 22:22). Those who delivered Jesus to Pilate had the greater sin because they had more light than Pilate did.

Pilate seeks every means to release Jesus. But he had to choose between Christ and the world. He sought to release Him (Lk 23:20, 22; Acts 3:13).

Jesus' trial before Pilate took place in seven stages:

Outside:	Inside:
18:28-32;	18:33-37
18:38-40	19:1-3
19:4-7	19:8-11
19:12-46	

- 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.

"...not Caesar's friend." They resort to blackmail. (Caesar's Friend: a formal title of honor among Romans). Personal loyalty questioned.

- 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.

"...Pavement": Only other mention, Hebrew equivalent: In Ahaz's surrender to abject apostasy (2 Kgs 16:17).

- 14] And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

“...Passover”: Feast of Unleavened Bread was popularly called Passover (Lk 22:1; Num 28:16-17).

“...Behold your King”: Pilate is declaring Christ’s Kingship.

And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Mark 15:42

“...preparation”: Not necessarily a Saturday: it was the day before the Feast of Unleavened Bread. A Friday Crucifixion has (at least) three rebuttals:

- 1) Three days & nights specification Mt 12:40
- 2) The plural of sabbaths by Sunday Mt 28:1
- 3) The trip from Jericho Jn 12:1

- 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.

“...We have no king but Caesar”: Roman rule affirmed! (Probably the only time in their lives: they *resented* Rome, cf. Isa 53:3; 49:7.

The Result (Hos 3:4): An official denial of the King of the Jews.

- 16] Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

“...led Him away”: “led” as lamb to the slaughter (Isa 53:7). The most significant event in human history was about to be accomplished. There was no formal sentencing.

“...delivered he him “: *Paredoken*, “delivered” or “to give over to the side.” [Pilate “washes his hands”; cf. Mt 27:24-25; Deut 21:1-6.]

From the standpoint of Satan, it was both a triumph and also a defeat.

- It was a triumph for Satan to bruise the heel of the woman’s seed as had been foretold (Gen 3:15).
- It was a defeat because the head of Satan is yet to be crushed: “... that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14).

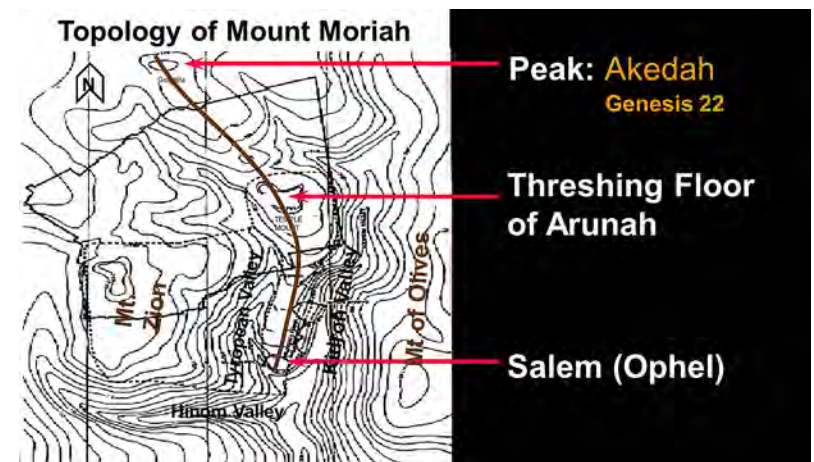
Order of Events

1. Carrying His cross John 19:17
2. Simon substituted Luke 23:26

3. Offer of stupefying drink Matt 27:34
4. Nailed between two thieves John 19:18-24
5. “Father, forgive them” Luke 23:34
[City of Refuge model...]
6. Jews mock Jesus Matt 27:39-43
7. One thief rails at Jesus; the other receives salvation Luke 23:39-43
8. “Today shalt thou be with me” Luke 23:43
9. “Woman, Behold thy son” John 19:26,27
10. Darkness Matt 27:45
11. “My God...” Matt 27:46
12. “I Thirst” John 19:28
13. “It is finished” John 19:30
14. “Father, into thy hands...” Luke 23:46
15. Our Lord dismisses His spirit John 19:30

- 17] And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

- “...place of the skull”:
– Hebrew, *Golgotha* Gen 22
- Greek, *Kranion*
- Latin, *Calvaria*
- “outside the gate.”: Heb 13:12
- “without” the camp... Lev 16:27



Levitical Locations

- A clean place Lev 4:12
- On the north side
 - Burnt offerings Lev 1:11
 - Sin Offerings Lev 6:25
- Outside the camp Lev 4:12, 21; 16:27
- “Without the gate” Heb 13:12

18] Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

“...they crucified him”: Ps 22:16; Isa 53:7, 12 (cf. Lk 23:39-43).

Crucifixion: Vector tensions, suffocation. relieved by the legs. Slow death (up to nine days). Cf. “excruciating.”

Crucifixion

- Stripped of his clothing
- Placed on a cross
- Nails driven in hands and feet
- Dehydration, intense thirst
- Tension Multiplier Effect Leads to Suffocation
- “*Excruciating*” = Latin, *crux*

Due to the pain endured by the weight of the body hanging from the nails, which damage the medial nerves and tear at the tarsals, the respiratory torture, the cramping, the pleural effusions, concluded that “death by crucifixion was in every sense of the word excruciating, literally ‘out of the cross.’”

“On the Physical Death of Jesus Christ,”
Journal of the American Medical Association,
 March 21, 1986

19] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

“...Jesus of Nazareth the King of the Jews”: By Pilate himself (Latin, *titlon*, official title, notice, bill).

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.

In three languages: Latin, official language of the empire; Greek, common international language; and Hebrew.

Pilate's Epitaph

21] Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22] Pilate answered, What I have written I have written.

“...but that he said, I am King of the Jews”: *Eikeinos eipen*, emphatic “he said.” Pilate refused to change the inscription. A Messianic proclamation officially acknowledged by the personal representative of the ruler of the world.



Acronym on YHWH! [Remember, Hebrew goes from right to left.] If Pilate had rewritten it in the manner they had requested, it would not have spelled out the Name of God. Did Pilate realize this? Was it deliberate? Did he do it just to upset the Jewish leadership, realizing they had delivered Him up for envy? (Mt 27:18). Cf. Mt 27: 65-66!

When they requested a special guard for the tomb, he also responded with an enigmatic remark, “Make it as sure as you can.” Was he really surprised when Jesus was resurrected after 3 days? One wonders. Also, acrostics in Esther, etc. See *Beyond Coincidence*, et al.

If one were translating from Latin or Greek to Hebrew, which the soldier making the sign would need to be doing, there's a high likelihood that he would translate the Greek definite article as the Hebrew letter “vav” or add a connective that isn't in the Latin, intending in that context to make the larger phrase translate into Hebrew/Aramaic

as “Jesus of Nazareth, that is, King of the Jews.” If the sign said this in Hebrew or Aramaic, it would generate precisely the objections noted by the Pharisees to amend the sign to read “He said that he was King of the Jews.”

Dr. William Welty, ISV Foundation

- 23] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

“...took his garments”: Garments = conduct (Ps 109:18; 1 Pet 5:5, etc.).

- Savior’s coat “seamless” Isa 61:1
- Adam clothed by God Gen 3:21

- 24] They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

- 25] Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.

Not assigned to any of the brothers(!). Cleophas will be on the Emmaus Road Sunday afternoon...[John later settles in Ephesus. 2 John is a personal letter to Mary the Mother of Jesus? (Note: reference to her sister...)]

Two groups contrasted:

- Four soldiers;
- Four ministering women:
 - 1) Mary Magdalene;
 - 2) Mary, wife of Cleophas (Emmaus Road);
 - 3) Mary, mother of Jesus;
 - 4) Her sister, Jesus’ aunt (Joseph’s sister?).

- 26] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

- Law required the firstborn to provide for parents; transferred to John.
- Mary did have other children (Mt 13:55, 56; Ps 69:8).
- Even in His agony we see His shepherd’s heart.
- “Behold your son”: Jesus was her “Son” no longer. Mary is not mentioned in connection with Christ’s resurrection.

- 27] Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

[Personal letter to Mary...2 John?]

- 28] After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

“...that the Scripture might be fulfilled” (Ps 69:21). There are 28 prophesies fulfilled while He was hanging on the cross (Ps 22, Gen 22, Isa 53, Lev 16, et al.).

“I Thirst”

He balanced the clouds, and fills the mighty deep.

He who guided every river in its course, waters the fields...

He that caused water to flow from the smitten rock in the wilderness...

who turned water into wine... and said to the Woman of Samaria:

“Give me to drink.”

- The King of Kings and Lord of Lords, before whom hell trembles and the earth is filled with dismay;
- Matchless condescension from the infinity of God to the weakness of a thirsting, dying man!
- And this was all for you.

- 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.

- 30] When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

- “It is finished”: *Tetelestai* (Col 2:14).
- The moment of His death was the moment of our salvation (Rom 6:3; Gal 2:20).
- Paid in Full. Done. There is nothing left for you to do.
- “...gave up the spirit”: Willingly and deliberately surrendered His life (John 10:18).

- 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.

“...for that sabbath day was a high day”: *Sabbaton*, one of seven sabbaths in addition to the “Saturdays.” Feast of Unleavened Bread (Mt 28:1).

- 32] Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

Although they had just committed judicial murder, they were concerned about observing ritual law. [Jesus had declared He would be in the grave three days, to Feast of First Fruits. He had to be in the grave *that day*. The enemies of God were unknowingly fulfilling God's counsels!]

33] But when they came to Jesus, and saw that he was dead already, they brake not his legs:

“They broke not his legs”: Bones not broken. Soldier did not follow instructions! The Passover Lamb was not to have a bone broken (Ex 12:46; Ps 34:20).

34] But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

- “Forthwith came there out blood and water”: [Passover: wine mixed with warm water?]
- The blood speaks of justification and the water of sanctification.
- Cause of death: ruptured (broken) heart (Ps 69:20).
- [Cf. Eve taken out of Adam's side: type of the church?]

35] And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36] For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Ex 12:46; Num 9:12; Ps 34:20...

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.
Exodus 12:46

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.
Numbers 9:12

He keepeth all his bones: not one of them is broken.
Psalm 34:20

37] And again another scripture saith, They shall look on him whom they pierced.

“...another Scripture saith” (*not fulfilled yet*); Zech 12:10 [Zech 12:10: aleph and tau!]

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me כִּי [the one whom] they have pierced,

and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
Zechariah 12:9,10

The “aleph and the tau” are untranslated: they are equivalent to “alpha and omega” if it were in Greek...

38] And after this Joseph of Arimathea, 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 Arimathea”
 - 1) Access to the Procurator? Not just anyone could get direct access to Pilate!
 - 2) Influential; and next of kin?
- “Secreted,” not “secretly” : It is an adjective, not an adverb.

The Tomb

- Belonged to a rich man (Joseph) Isa 53:9; 19:38; Mt 27:59,60
- Near crucifixion location Jn 19:41
- Never been used before Jn 19:41
- New sepulchre Num 19:9
- Hewn out of a rock Mk 15:46
- Stone rolled over the door Mk 15:46

39] And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40] Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

“Spices” *aromaton*, fumes. (Cloths = *othoniois*, Greek for ship's sails.) 100 lbs of spices (12 oz/lb). The women who witnessed this burial returned home to prepare spices and ointments to finish the procedure later (Lk 23:56).

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.

42] There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Mark 15:46,47

The very spot that criminals were put to death was the where Joseph's new tomb was hewn out of a rock! The stony sides of the tomb—the new tomb—"the clean place," where Jesus was laid—were part of the malefactor's hill. His dead body is "with the rich man and with the wicked" in the hour of His death! His grave is the property of a rich man; and yet the rocks which form the partition between His tomb and that of the other Calvary malefactors, are themselves part of Golgotha.

Andrew Bonar, *Leviticus*, 1846



General Charles George Gordon, a distinguished British general, was commissioned a second lieutenant in 1852. He discovered the area, originally derisively called "Gordon's Calvary," which is now known as "The Garden Tomb," in 1883. *Andrew Bonar described this, from only the Torah texts, in 1846, 37 years before its discovery by General Gordon!*

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matthew 27:62-66

Summary of Events

- 1) Jesus arrived at Golgotha (Mt 27:33; Mk 15:22; Lk 23:33; Jn 19:17).

- 2) He refused the offer of wine, vinegar and myrrh (Mt 27:34; Mk 15:23).
- 3) Nailed to the cross between 2 thieves (Mt 27:35-38; Mk 15:24-28; Lk 23:33-38; Jn 19:18).
- 4) 1st cry from Cross: "Father forgive them for they know not what they do" (Lk 23:34).
- 5) Garments allocated (Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:23).
- 6) Jews mocked Jesus (Mt 27:39-43; Mk 15:29-32; Lk 23:35-37).
- 7) Conversed with two thieves (Lk 23:39-43).
- 8) 2nd Cry: "You will be with me in paradise" (Lk 23:43).
- 9) 3rd cry: "Woman, behold your son," "Behold thy mother." (Jn 19:26-27).
- 10) Darkness from noon to 3 PM (Mt 27:45; Mk 15:33; Lk 23:44).
- 11) 4th Cry: "My God, My God, Why hast thou forsaken me!" (Mt 27:46,47; Mk 15:34-36).
- 12) 5th Cry: "I am thirsty" (Jn 19:28).
- 13) He drank wine vinegar (Mt 27:48; Mk 15:36; Jn 19:29).
- 14) 6th cry: "It is finished;" *Tetelestai* "Paid in full" (Jn 19:30).
- 15) 7th cry: "Father, into your hands I commend my spirit" (Mt 27:50; Mk 15:37; Lk 23:46; Jn 19:30).
- 16) Temple curtain torn in twain (Mt 27:51; Mk 15:38; Lk 23:45).
- 17) Roman soldiers declare, "Surely He was the Son of God" (Mt 27:54; Mk 15:39).

Seven Cries from the Cross

- 1) "Father, forgive them for they know not what they do" (Lk 23:34).
- 2) "Today shalt thou be with Me in paradise" (Lk 23:43).
- 3) "Woman, Behold thy Son! Behold thy mother!" (Jn 19:26-27).
- 4) "My God, My God, Why hast Thou forsaken me?" (Ps 22:1).
- 5) "I thirst" (Jn 19:28. Cf. Ps 69:21).
- 6) "It is finished" *Tetelestai* "Paid in full" (Jn 19:30).
- 7) "Father, into Thy hands I commit My spirit" (Lk 23:46).

Old Testament Prophecies Quoted in the Gospels

- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26).
- Betrayed by friend for 30 pieces of silver (Zech 11:1-13; Ps 41:9).
- Would be like a smitten shepherd (Zech 13:7).
- Would be given vinegar and gall (Ps 69:21).
- They would cast lots for His garments (Ps 22:18).
- His Side would be pierced (Zech 12:10; Ps 22:16).
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20).

- Would die among malefactors (Isa 53:9, 12).
- His dying words foretold (Ps 22:1; 31:5).
- Would be buried by a rich man (Isa 53:9).
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jn 1:17).
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1, 11).

Discussion Questions

- 1) What was the significance of the crown of thorns?
- 2) On which day of the week did the Crucifixion occur?
- 3) Was it a tragedy or an achievement? For whom?
- 4) Was Pilate surprised when told of the empty tomb?
- 5) Do you expect to see Pilate in heaven?
- 6) What was Jesus' primary yearning during His prayer to the Father?

The Gospel of John Session 19: John 20

Usually, we can get to a point where we have the subject “under control” (to use a firefighter’s term). However, this is one of those which will always be a frustration: it is too significant to ever have “under control”: it is the capstone of all events in the Bible: the conquest of death and climax of a cosmic destiny... The Resurrection of the Messiah—a goal committed before the foundation of the world!

Final Week		
Friday	At Bethany	John 12:1
Saturday	Triumphal Entry	Matt 21:5, 12, 17; Mark 11:7, 11; Luke 19:28
Sunday	The Fig tree cursed	Matt 21:18; Mark 11:12
Monday	Conspirators counsel	Matt 26:2; Mark 11:20; Mark 14:1; Luke 22:1
Tuesday	Last Supper “between the evenings”	Matt 26:17; Mark 14:7, 12; Luke 22:7
Wednesday	Crucifixion	John 19:14, 31, 42;; Mark 15:42; Luke 23:17, 54
Thursday	Feast of Unleavened Bread	Lev 23:4-8
Friday	Women prepare spices	
Saturday	“...and rested...” “after the Sabbaths..”	Luke 23:56; Matt 28:1
Sunday	He is risen!	Matt 28:11; Mark 16:1; Luke 24:1; John 20:1

At Bethany “six days before Passover” (Jn 12:1). Feast of Unleavened Bread: (Lev 23:4-8 lasts seven days; first and last days are sabbaths.); Mt 27:62; Lev 23:6-7. [Jewish year includes seven additional sabbaths known as high sabbaths, in addition to the Saturday sabbaths.]

The Gospel Defined

- The Resurrection: first hinted in Eden:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:15

- Christianity’s most fundamental and certain event (1 Cor 15).

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Job 19:25-27

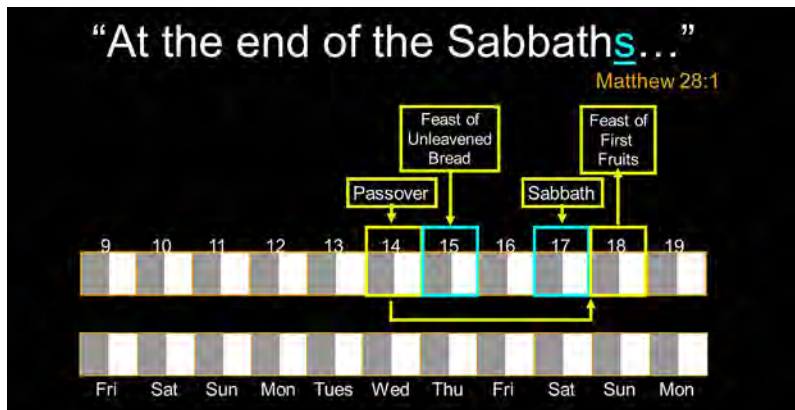
Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:1-4

- 1) Died for our sins according to the scriptures;
- 2) And that he was buried,
- 3) And that he rose again the third day.

- 1) We explored this during our previous session...
- 2) Paul relates His burial to Baptism; Peter relates it to Noah’s Flood passing through judgment of a cleansed earth (1 Pet 3:20, 21).
- 3) Jesus predicted early in John’s Gospel; and even His enemies referred to it in petitioning the sealing of the tomb by Pilate.

“Three days and three nights” (Mt 12:24): The sign of the Prophet Jonah: Resurrection at sundown Saturday.



“At the end of the Sabbath...”: Sabbath(s) = plural: High sabbath of Feast of Unleavened Bread intervenes. The Feast of First Fruits: on the “morning after the Sabbath after Passover” = thus, always on a Sunday!

Feast of First Fruits

- “The morrow after the sabbath after Passover...” (Lev 23:11).
- The morning of the ultimate “First Fruits” (1 Cor 15:20-23; Mt 27:52-53; Eph 1:6; Rom 11:16; cf. Job 19:25-26).
- Noah’s ark also passed through the waters of judgment on to the cleansed earth (1 Pet 3:20,21). When did the Flood of Noah end? (Gen 8:4).

When Did the Flood End?

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Genesis 8:4

The Two Calendars

- 1) Rosh HaShana (in the Fall)
- 2) Passover month (in the Spring)

“This month shall be unto you the beginning of months: it shall be the first month of the year to you.”

Exodus 12:2

Quartodecimanism

- “Fourteenism,” derived from Latin, “quarta decima”: The practice of fixing the celebration of Passover for Christians on the 14th day



of Nisan as in the Old Testament Calendar (Lev 23:5). This was the Biblical method of fixing the date of the Passover, which is to be a “perpetual ordinance” (Ex 12:14)

- In their zeal to separate from Jewishness, “Quartodecimans” were excommunicated by the early church.

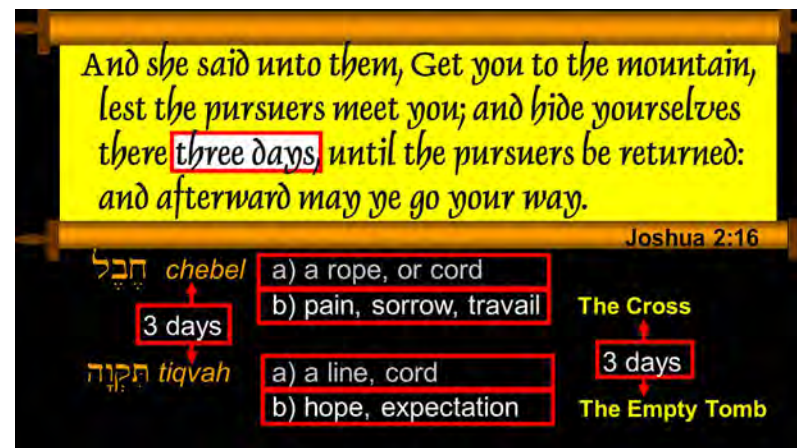
...and that he rose again the third day according to the scriptures.

1 Corinthians 15:3

Where (in OT) “3 days”?

- Jonah Mt 12:40
- Akedah Gen 22; Heb 11:19
- Rahab’s Cord Josh 2:15,16
- Tola Worm Ps 22:6

Rahab’s Cord: Joshua 2:15,16



Tolah Worm: Psalm 22:6

But I am a worm, and no man; a reproach of men, and despised of the people.

Psalm 22:6

תולע *Tolah* also means “scarlet” (= “Crimson” 38x). Scarlet dye was made from a particular worm, *Cermes vermilio*. The *Cermes vermilio* pierces the thin bark of twigs to suck the sap, from which it prepares a waxy scale to protect its soft body. The red dye is in this scale.

When reproducing, the female climbs a tree (usually the holm oak), where it bears its eggs; the larvae hatch and feed on the body of the worm. It gives its life...a crimson spot is left on the branch; when the scarlet spot dries out, in three days, it changes to white as it flakes off...

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 1:18

The Resurrection of Jesus Christ

- Key to the Gospel 1 Cor 15:1-4
- Raised for our justification Rom 4:25
- w/o the resurrection our faith is in vain 1 Cor 15:14
- Prerequisite for being an apostle Acts 1:22
- It is the key truth:
 - Peter at Pentecost Acts 2:24-36
 - By apostles, Solomon’s Porch Acts 3:15
 - Before Sanhedrin Acts 4:10; 5:30
 - Proclaimed to Gentiles Acts 10:40; 13:34

Joint Actions of Trinity

	Father	Son	Holy Spirit
Incarnation:	Heb 10:5	Phil 2:7	Luke 1:35
Atonement:	Isa 53:6,10	Eph 5:2	Heb 9:14
Resurrection:	Rom 6:4	John 10:17	Rom 8:11

- Equal in nature
- Separate in person
- Subservient in duties

John 20

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.

“The first day”: An octave: a new beginning. The old creation finished; new creation begun. Requirements of the law satisfied; shadows of ceremonial law fulfilled.

“...Mary Magdalene”: She was the first to recognize His impending death; also the first one to discover the empty tomb.

Mary Magdalene

- Native city, Magdala, on Sea of Galilee
- Healed by Jesus of 7 demons (Mk 16:9; Lk 8:2)
- A person of means
- A leader among the women
- Often confused with other Marys: No reason to identify her with Mary of Bethany, sister of Martha and Lazarus
 - In 591, Pope Gregory the Great gave an Easter sermon in which he erroneously declared that the prostitute of Luke 7 was Mary Magdalene of Luke 8.
 - In 1969, the Vatican corrected centuries of misrepresentation and acknowledged that there was no basis for her identification as a prostitute.
- Healed of evil spirits Lk 8:2
- Following Jesus from Galilee; ministering Mt 27:56
- Beholding the crucifixion from afar Mk 15:40
- Standing by the cross Jn 19:25
- Locating the tomb, Watching the tomb Mt 27:61
- Coming early to the tomb with spices Mk 16:1, Jn 20:1
- Being first to see the risen Lord Mk 16:9
- Reported the resurrection to the disciples Lke24:10, Jn 20:18

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.

“...we know not where they have laid him”: *Oidamen*: plural know; conclusion of all of them.

3] Peter therefore went forth, and that other disciple, and came to the sepulchre.
4] So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

John (younger), outran Peter. The stone was rolled away to let the people in, not to let the Lord out!

- 5] And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

“...went he not in”: Jewish instinct: ceremonial defilement.

- 6] Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7] And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

“...wrapped together”: *Entetuligmenon*, to wrap or roll up; neatly set aside. The only ones who took Him seriously were His enemies (Chief priests and Pharisees posted guards at the tomb; Mt 27:62-66).

Three verbs for looking:

- *Blepei* (v. 5) quick glance (John).
- *Theorei*, examining, scrutinized (Peter).
- *Eiden*, look with understanding, insight (John).
- The body was not embalmed. Jewish custom prohibited handling blood.
- Buried quickly; wrapped with linen cloths and anointed with a sweet, gumlike ointment of spices and wrapped like a cocoon. The body was “mummified” up to the head; a napkin was placed over the skull. They saw the empty cocoon.

- 8] Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
9] For as yet they knew not the scripture, that he must rise again from the dead.

“He knew, saw, and believed”: John realized the significance.

“...the scripture”: Ps 16:10, quoted by Peter in Acts 2:27.

- 10] Then the disciples went away again unto their own home.

Hastened to tell Christ’s mother...Two witnesses (Num 35:30; Deut 17:6).

- 11] But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,
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.

“...looked into the sepulchre”: *Parekupsen*, “peeped” into tomb.

“...two angels”: Cf. Gen 18; Acts 1:10; etc. This is the only place in Scripture where angels are “sitting” (on the Mercy seat, Ex 25:17-19, 22 the angels are kneeling).

- 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.

“...my Lord”: Note ownership (Ps 23:1; Song 2:16; Gal 2:20); “I” will take him away (v.15).

She fails to recognize Him. Thinks he’s the gardener? (v.15).

- 14] And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
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.

“...Why weepest thou?” Isa 61:1; 25:8; Rev 21:4

- 16] Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

“She turned herself”: She had looked back at the tomb...

- *Maria*, Mary. The Sound of His Voice. “Nothing sounds sweeter than the sound of one’s own name.” [Dale Carnegie]
- Calls His own sheep by name (Jn 10:3-4, Isa 43:1).
- *Rabboni*, never applied to a man; reserved exclusively for God.

- 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.

- *Haptou*, “Do not cling to me” (cf. Song 3:4).
- Heavenly places to be cleansed with His blood (Heb 9:12, 13).

Three Views

- 1) Jesus spoke as the High Priest (Lev 16) en route to present the sacred blood in heaven (prior to Mt 28:9)
- 2) “Stop clinging to me”: a rebuke to not seek to hold Him in lieu of a new relationship...
- 3) Do not detain me now; I am not yet ascended; you will see me again; run tell the brethren...

- 18] Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

The Road To Emmaus: Luke 24:13-39

- 13] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

Furlong = a stadium, a Greek measure of distance equal to 606 feet and 9 inches (Lk 24:13; Jn 6:19, 11:18; Rev 14:20, 21:16).

Three score (60) furlongs = 6.89 miles.

- 14] And they talked together of all these things which had happened.
15] And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
16] But their eyes were holden that they should not know him.
17] And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18] And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Cleopas (wife was Mary, cf. Jn 19:25); it is possible she was the companion on the road). He also may be the Alphaeus (Mt 10:34), the father (or father-in-law) of James (“James the Less,” cf. Mk 15:40), the disciple. If so, James might have been his companion.

- 19] And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

“...What things?” Here is a touch of humor (as if He didn’t know!).

- 20] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21] But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22] Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23] And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24] And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

This was Luke’s summary of their explanation.

- 25] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
26] Ought not Christ to have suffered these things, and to enter into his glory?

Jesus remains incognito: He uses the third person pronoun...

- 27] And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

“...beginning at Moses...” Jesus confirms that Moses wrote the Torah.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

The Road to Emmaus

- A seven-mile Bible study covering “*all* the Scriptures.”
 - Seed of the woman Gen 3:15
 - Abraham offers Isaac Gen 22
 - Passover
 - Tabernacle
 - Serpent in the Wilderness Isa 53; Ps 22; Ps 69...
 - ...He is on *every page!*

- 28] And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
29] But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30] And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

Who is in charge? Jesus is always in charge.

- 31] And their eyes were opened, and they knew him; and he vanished out of their sight.

We know Jesus has nail prints: Thomas saw his nail prints (Jn 20:27); Zechariah said, “They shall look upon me whom they have pierced” (Zech 12:10); John: “...a Lamb as it had been slain” (Rev 5:6). The only man-made things in Heaven are scars. What tipped them off? *His nail prints!* They seem to confirm this view in v.35.

*And they told what things were done in the way, and how **he was known of them in breaking of bread.***

Luke 24:35

“...he vanished out of their sight”: The resurrected Christ was physical, tangible, and localized. Yet, He was capable of disappearing, walking through walls = hyperdimensional!

32] And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

“The Eleven” is a title.

34] Saying, The Lord is risen indeed, and hath appeared to Simon.

35] And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37] But they were terrified and affrighted, and supposed that they had seen a spirit.

38] And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Why are they “troubled”? Startled, certainly. But there may be something else... [Why didn’t they recognize Him?]

39] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

This is not a spirit. This is tangible person challenging them to be touched, handled, and felt (cf. 1 Jn 1:1; 3:2).

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.

Evening: 6:00 - 9:00 PM Roman time.

“Doors were shut”: *thuron*, doors (double). Greek, “Barred.”

- “For Fear of the Jews”:
 - Parents of healed blind man John 9:22
 - Feast of Tabernacles John 7:13
 - Rulers were private believers John 12:42
- “Peace be unto you”
 - Peace *from* God Eph 2:17
 - Peace *with* God Rom 5:1
 - Peace *of* God Phil 4:7

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.

- “Handle me and see” (Lk 24:39).
- The marks are still there (Rev 5:6).
- Shall look upon Him who they pierced (the *aleph & tau*!); Zech 12:10.

21] Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

“...as my Father has sent me, so I send you”: *Apestalken*, “the sent one,” thus, “apostle” (never in John). Jesus was sent as an apostle (Heb 3:1). He commissioned with authority like an embassy representing a foreign government.

22] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

“...breathed” on them: LXX used only in Gen 2:7. They are now a new creation (cf. Israel: Ezek 37:5). “Inspiration” means “God-breathed” (2 Tim 3:16).

Before Pentecost

Joy in the Spirit:	Luke 24:52; Rom 14:17
One accord in prayer...	Acts 1:14; Eph 4:3
Peter: understanding	Acts 1:20; John 16:13

23] Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

- On two other occasions: Mt 16:19; 18:18
- Only God can forgive sins Mk 2:7; Acts 10:43; 13:38

The “remitting” power given in v. 23 does not apply to Christians today, except in the sense that we retain or remit sins as we give sinners the Gospel. There is no instance in the New Testament of any apostle forgiving sins.

Peter (Acts 10:43) and Paul (Acts 13:38) both spoke on the authority of Christ. There is no question that the disciples had special privileges, but these rights are not ours today.

After The Giving of the Holy Spirit

- New way: after the Spirit (vs. flesh)
- New title: brethren 20:17
- New position: before the Father 20:17
- New place: apart from the world 20:19
- New blessing: peace 20:19,21
- New privilege: Jesus in midst 20:19
- New joy: risen Lord 20:20
- New commission: sent 20:21
- New creation: breathed 20:22
- New Indweller: Holy Spirit 20:22
- New Beginning: 1st day of the week.

24] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

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.

Nail Prints (Zech 13:6; Ps 22:16; Zech 12:10)

- Thomas:
 - Returning to Jerusalem John 11:16
 - The Way to the Father? John 14:5
 - Doubts John 20:25
- [Only place where the “nails” are actually mentioned!]
- *Balo*, “thrust into”: Jesus knew his words; He is in the midst of the golden lampstands...

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.

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.

Apistos, faithless; *pistos*, believing. Not intricacies of prophecy, nor fine points of doctrine...but the foundation truth of atonement.

The Pathology of Faith

- Unsaving Faith
 - Vain Faith: Faith in the wrong doctrine (1 Cor 15:14-17).
 - Dead Faith: Faith in orthodox doctrine without personal belief in Christ (Jas 2:18,20).

- Saving Faith
 - Little Faith: Faith and unbelief are mixed (Mt 14:31)
 - Weak Faith: Believers with a legalistic expression of faith (Rom 14:1).
 - Strong Faith: Faith in the promises of God (Rom 4:20).

28] And Thomas answered and said unto him, My Lord and my God.

- “My Lord and my God”: Apex of the Gospel: Highest expression of OT Deity (2 Sam 7:28; 1 Kgs 18:39; Jer 38:17; Hos 2:23; Ps 30:2; 35:24; 86:15; 88:1).
- YHWH, I AM, and Elohim, the Creator-God.
- [Angels & men: not to be worshipped:]
 - Cornelius in Acts 10:26
 - Paul in Acts 14:15
 - Angel in Rev 22:8, 9

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.

“Blessed are they that have not seen, and yet have believed”: The final and the greatest of the beatitudes.

30] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

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.

Hina pisteuete, keep on believing. A continuing adventure...

They Did Believe and Received

As you read this Gospel, you meet many people who did believe and received everlasting life. All of these gave the same witness, “I believe.”

- 1) Nathanael Jn 1:50
- 2) His disciples Jn 2:11
- 3) The Samaritans Jn 4:39
- 4) The nobleman Jn 4:50
- 5) The blind man Jn 9:38
- 6) Martha Jn 11:27
- 7) The Jews who saw Lazarus raised from the dead Jn 12:11
- 8) Thomas Jn 20:28

Post-Resurrection Appearances

- | | |
|----------------------------------|---|
| 1) To Mary Magdalene | Jn 20:11-18; Mk 16:9-11 |
| 2) To women returning from tomb | Mt 28:8-10 |
| 3) On Emmaus Road | Mk 16:12; Lk 24:13-35 |
| 4) To Peter | 1 Cor 15:5 |
| 5) To 10 disciples in Jerusalem | Jn 20:19-25; Lk 24:36-49;
Acts 1:3-5 |
| 6) To 11 disciples in upper room | Jn 20:26-31; 1 Cor 15:5 |
| 7) To 7 disciples in Galilee | Jn 21:1-25 |
| 8) To apostles and >500 | Mt 28:16-20; 1 Cor 15:6 |
| 9) To James | 1 Cor 15:7 |
| 10) To apostles on Mt. Olives | Acts 1:6-12; 1 Cor 15:7 |
| 11) To Stephen at his stoning | Acts 7:55-60 |
| 12) To Paul at his conversion | Acts 9:3-8, 17; 22:6-15;
26:12-19; 1 Cor 9:1; 15:8 |
| 13) To Paul at Corinth | Acts 18:9,10 |
| 14) To Paul in the temple | Acts 22:17-21 |
| 15) To Paul later in Jerusalem | Acts 23:11 |
| 16) To Paul in another vision | 2 Cor 12:1-4 |
| 17) To John on Patmos | Revelation |

Next Session

Prepare by studying John Chapter 21. Why does everyone seem to have trouble identifying Jesus after the Resurrection?

Discussion Questions

- 1) How do we know Christ rose from the dead?
- 2) Why did people seem to have difficulty recognizing Jesus after His resurrection?
- 3) Summarize the things we learn from the Emmaus Road events.
- 4) What is the difference between “peace *from* God,” “peace *with* God,” and “peace *of* God”?
- 5) How as “breathing on them” (John 20:22) different from the events of Acts 2?
- 6) Give examples of “unsaving faith.”

The Gospel of John Session 20: John 21

Some view Chapter 21 as John’s postscript to his gospel. This is the seventh of ten resurrection appearances recorded by four gospels.

John 21

- 1] After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

“After these things”: *Meta Tauta...* Prophetic: He revealed Himself (vs. they saw Him...). This is sometime later, in Galilee. Obedience to Jesus instructions (Mt 28:7, 10).

“Showed” (used two times in this chapter): Showing relates to the idea of “shining forth” and is often translated “manifested.” [We’ll see just how much before this chapter is over!]

- *Ephanerosen*, first aorist active indicative of *phanero*, verb used by John to show how others not only saw but understood:
 - Christ’s early life John 1:31; 2:11
 - Christ’s works John 3:5
 - Second Coming 1 John 2:28
 - Christ in glory 1 John 3:2

- 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.

Seven guys, fleeing their worries: Simon Peter, Thomas (Didymus), Nathanael (Bartholomew? first mention after Chapter 1), James, and John. Unidentified were probably Andrew (Peter’s brother), and Philip (usually with Nathanael).

- 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 was a professional fisherman. He was where Jesus had instructed him to go; while waiting, he still needed to provide for his family (he lived in Capernaum). Peter was probably still under extreme stress—so he went back to the thing he had prior success at: fishing. Despite being fishermen by profession, being familiar with the region, and fishing at the best time (at night), they caught nothing.

- 4] But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
- 5] Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

Paidia, “children”: “Lads, you have no fish, have you?” (Williams). The only occasion where Jesus used this word in reference to His disciples: “Boys still under instruction.” A colloquial expression used by an older retired fisherman calling out to younger, active fishermen.

- 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.

A Miracle. Our God supplies! But He does not do our job for us. We need to obey to yield results.

“Not able to draw”: imperative active, picturing the disciples tugging at the net. All seven unable to draw the net. Previously, the net broke! (Lk 5:1-11).

First and Last Miracles

- First and last miracles were both in Galilee.
 - Also compare the first and last miracles:
 - In Cana, it was on the 3rd day; here it was the 3rd time.
 - In Cana there was no wine; here there were no fish.
 - Jesus’ commands:
 - In Cana it was “Fill the waterpots”; here it was, “Cast the net.”
 - In Cana the waterpots were filled to the brim (2:7)
 - here the net was full of great fishes (21:11)
- 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.

Gummos, naked: not nudity, but stripped for work. Also the description of John the Baptist. Peter put on his fisher’s coat *ependuten* (only appearance in NT), intent to be first, but still being respectful. John remembered the earlier instance when the net broke (Lk 5:1-11).

- 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.
- 9] As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
- 10] Jesus saith unto them, Bring of the fish which ye have now caught.

Fish and toasted bread. (Loaves and fishes?) There may have been several miracles in this chapter, besides the catch of fish: Peter is given miraculous strength to draw up a net that seven men were not able to draw together (v.6 & v.11). The fact that the net did not break is also amazing. The fire of coals and the cooked breakfast may have been supplied miraculously.

The entire scene was designed to awaken Peter’s conscience and open his eyes: The catch of fish reminded him of his past decision to forsake all and follow Christ. The fire of coals would take him back to his denial (Jn 18:18).

The location—the Sea of Galilee—would remind him of his several past experiences with Christ: feeding the 5,000; walking on the water; catching the fish with the coin; stilling the storm, etc.

- 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.

Altogether they could not draw. Now Peter does it by himself (Isa 40:29-31). Those that labor under the command of Christ do not labor in vain.

Why 153 fish?

- Cyril of Alexander: representing God and the church?
 - 100 = number of fullness of Gentiles (?); Mt 18:12
 - 50 the remnant of Israel;
 - 3 the Trinity (?)
 - Augustine: 10, the number of the law; 7 the number of grace. 10+7=17; sum of 1 to 17 = 153.
 - Jerome: Ancient belief that there were 153 kinds of fish in the sea. (All nations gathered together to Christ?)
 - Net: type of the church? Net not *eschisthe*, broken. Form of *schizo* from which we get schism, or divisions (cf. Luke 5: net broke).
- 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.

Sunday Breakfast?

“Come and dine”: *Aristesate*, dine with Him. Originally meant “to break a fast”; later came to refer to a more substantial meal. One of the most puzzling verses in the Bible: it raises more questions than it answers. What does that mean?

Restoration of Peter

- Both here and in Luke 5, Jesus' miracle was followed by a commission to Peter. However,
 - "...tell his disciples and Peter..." (Mk 16:7)
 - Note also: "when thou art converted, strengthen the brethren..." (Lk 22:31)
- Never lacking in words, Peter here has said nothing. There apparently was a previous appearance of Christ to Peter (Lk 24:34; 1 Cor 15:5).
- "Fire of coals": In John's gospel mentioned only here and in 18:18, where he denied his Master.

First Question (of Three)

- 13] Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
- 14] This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
- 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.

"Simon": Not *Cephas* (*Petros*, stone, name given earlier; Jn 1:42). The original name, before he began following Jesus. Says his name three times, but with no repetition of words.

- Jesus uses *agapao*; Simon uses *phileo*.
- *Boske*, feed, is active imperative: "Keep on feeding." Herdsman with the responsibility of feeding the flocks. *Arnia*, diminutive of *arnos*, lambs.
- The Restoration of Peter's Commission,

Second Question

- 16] 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.
- Jesus uses *agapao*; Simon uses *phileo*. No more comparisons. Jesus: *agapao*, deep sacrificing commitment; Peter: *phileo*, liking, fondness. Honesty; Peter knew his heart.
 - *Poimono*, shepherd, my *probaton* (mature) sheep. *Poimaine* comes from the same word as pastor. Active imperative: to be continuously performed.

Third Question

- 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.

"...grieved": *elupethe*, aorist passive form of *lupeo*. Used in 16:21 as childbirth seemingly takes a woman to the point of death. Causes Peter "to die to self."

"...knowest": Two words for knowledge: Peter uses both.

- *Ginoskein*, to acquire knowledge, learn by experience;
- *Eidenai*, to possess innate knowledge about something

"Lord, Thou knowest (*eidenai*) all things by Your nature; Thou knowest (*ginoskein*) by Your experience that I am fond of you."

"...lovest thou me": In each case, *phileo*.

"Feed my sheep": *Boske* my *probata*: feed my mature sheep.

- "Feed (*boske*) My sheep (*probata*)" ...more mature sheep.
 - 1) Keep on feeding My little lambs.
 - 2) Keep on shepherding My sheep.
 - 3) Keep on feeding My sheep.
- All "elders" exhorted to feed the flock (Acts 20:28)

Word Subtleties

Jesus:	Simon:	Jesus:		Jesus:
<i>agapao</i>	<i>phileo</i>	<i>boske</i>	my	<i>arnion</i>
<i>agapao</i>	<i>phileo</i>	<i>poimono</i>	my	<i>probaton</i>
<i>phileo</i>	<i>phileo</i>	<i>boske</i>	my	<i>probata</i>

The Commission and the Cross

- Peter would later challenge other pastors to "feed the flock of God which is among you" (1 Pet 5:2).
 - Pentecost; Cornelius' house: Acts 1-10
 - Gentile controversy: Acts 10-15
 - Later ministry: 1 & 2 Peter
- 18] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt

stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

- “...stretch forth thy hands”: A prediction of Peter’s martyrdom.
- Crucified by Romans in Nero’s circus in A.D. 67; upside down by his own request.
- (By the time John recorded these verses Peter had been dead more than twenty years.)

19] This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

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?

21] Peter seeing him saith to Jesus, Lord, and what shall this man do?

- *Houtos de ti: “But this one...what?”*
- *“You follow me.”*
- No Christian should keep his eyes on another Christian but should look unto Jesus (Heb 12:1, 2). Jesus deals with each Christian individually.

Inner Circle

- | | |
|--|--|
| • Jairus daughter | Mk 5:37; Lk 8:51 |
| • Transfiguration | Mt 17:1; Mk 9:2; Lk 9:28 |
| • Olivet Discourse (+ Andrew) | Mt 24; Mk 13; Lk 21 |
| • Withdrawal at Gethsemane | Mt 26:37; Mk 14:33 |
| • Peter and John paired off: | |
| – Prepared Passover | Lk 22:8 |
| – Next to each other at Lord’s Table | Jn 13:22 |
| – Mary runs to tell Peter and John at empty tomb | Jn 20:1-8 |
| – Also after Pentecost: | Acts 3:1; 4:1-3,13;19,20; 8:14-17; Gal 2:9 |

22] Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

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?

- Prophetic?
 - Peter: First century; martyrdom.
 - John: Last century; Revelation.

24] This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

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. Amen.

The New Testament “Canon” Emerges

- The Church at Ephesus had already begun to collect the inspired writings of Paul and others.
- John wrote at the urging of his friends in Ephesus [Clement of Alexandria] The final postscript by an Ephesian elder?
- The entire Gospel records events of only 20 days in a period of over three years.
- Do we hear Jesus ask, “Lovest thou me?”

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

John 21:12

One of the most puzzling verses in the Bible: it raises more questions than it answers. What does that mean?

Why Wasn’t Jesus Recognized?

- | | |
|--------------------------|-----------------|
| • Mary in the Garden | Jn 20:14ff |
| • On the Emmaus Road | Lk 24:13-32 |
| • In the Upper Room | Lk 24:37-39 |
| • Breakfast in Galilee | Jn 21:12 |
| • Prophetic | Isa 52:14; 50:6 |
| • “As it had been slain” | Rev 5:6 |

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

Isaiah 52:14

“So marred from the form of man was His aspect that His appearance was not that of a son of man.” The effect of the brutalities of Mt 26:67,68; 27:27-30... Not recognizable as human...

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isaiah 50:6

They ripped off His beard... Is this why they didn’t recognize Him, at first...?

“As It Had Been Slain” (Rev 5:1-6)

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with loud voice, “Who is worthy to open the book, and to loose the seals thereof?” And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, “Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. “ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Revelation 5:1-6

*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

Zechariah 12:10

Review of the Gospel of John: Unit 1

The Pre-existent One	1:1-14
John the Baptist	1:15-36
Call of Disciples	1: 36-51
“Book of Signs”	2 - 11

Seven Signs

1) Changing water into wine in Cana	2:1–11
2) Healing an official’s son in Capernaum	4:46–54
3) Healing an invalid at the Pool of Bethesda	5:1–18
4) Feeding the 5,000 near the Sea of Galilee	6:5–14
5) Walking on the water of the Sea of Galilee	6:16–21
6) Healing a blind man in Jerusalem	9:1–7
7) Raising dead Lazarus in Bethany	11:1–45

Unit 2: Final Week

12	Supper at Bethany
13	Washing & Betrayal

14	New Promise: <i>Harpazo</i>
15-16	Enroute to Gethsemane
17	Prayer of Intercession
18	Gethsemane: Arrest & Trials
19	Crucifixion
20	Resurrection
21	Epilogue in Galilee

Post-Resurrection Appearances

1) To Mary Magdalene	Jn 20:11-18; Mk 16:9-11
2) To women returning from tomb	Mt 28:8-10
3) On Emmaus Road	Mk 16:12; Lk 24:13-35
4) To Peter	1 Cor 15:5
5) To 10 disciples in Jerusalem	Jn 20:19-25; Lk 24:36-49; Acts 1:3-5
6) To 11 disciples in upper room	Jn 20:26-31; 1 Cor 15:5
7) To 7 disciples in Galilee	Jn 21:1-25
8) To apostles and >500	Mt 28:16-20; 1 Cor 15:6
9) To James	1 Cor 15:7
10) To apostles on Mt. Olives	Acts 1:6-12; 1 Cor 15:7
11) To Stephen at his stoning	Acts 7:55-60
12) To Paul at his conversion	Acts 9:3-8, 17; 22:6-15; 26:12-19; 1 Cor 9:1; 15:8
13) To Paul at Corinth	Acts 18:9,10
14) To Paul in the temple	Acts 22:17-21
15) To Paul later in Jerusalem	Acts 23:11
16) To Paul in another vision	2 Cor 12:1-4
17) To John on Patmos	Revelation

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 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.

John 20:30, 31

Hina pisteuete, keep on believing. A continuing adventure...

Next Session

Don’t hesitate: undertake your next book, expositionally, verse-by-verse...

Discussion Questions

- 1) What were the conditions that led to Peter's restoration?
- 2) What do you think the 153 fishes signify?
- 3) What was going on during the three questions Jesus asked Simon?
- 4) Why did they seem to have difficulty recognizing the risen Christ?
- 5) What are the indications that John wrote his Gospel after the Patmos experience?
- 6) What was the most significant thing you've gained from this series?
- 7) What book are you going to explore next? Why?

Bibliography

- Barnes, Albert, *The Gospels, Barnes' Notes*, Blackie and Sons, London, 1851. (Reprinted by Baker Book House, Grand Rapids, MI.)
- Blue Letter Bible (and its numerous associated commentaries and helps) On Internet, <<http://www.blueletterbible.org>>.
- Brown, David, *Gospel of John*, Volume V of *Critical and Experimental Commentary*, (6 volumes), William B. Eerdmans Publishing Co., Grand Rapids, MI, 1948.
- Bullinger, E.W., *The Companion Bible*, Zondervan Bible Publishers, Grand Rapids, MI, 1958.
- Culpepper, R. Alan, *Anatomy of the Fourth Gospel*, Fortress Press, Philadelphia, PA, 1983.
- Henry, Matthew and Thomas Scott, *Commentary on the Holy Bible*, Thomas Nelson Publishing Company, NY, 1979.
- Ironside, H.A., *John*, Loizeaux Brothers, Neptune, NJ, 1942.
- Jamieson, Rev. Robert, Rev. A.R. Fausset and Rev. David Brown, *A Commentary Critical, Experimental, and Practical on the Old and New Testaments*, vol. V, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1948.
- Meyer, Heinrich A.W., *The Gospel of John*, Volume III of the *Critical and Exegetical Commentary on the New Testament*, (11 Vols), T & T Clark, London, 1883.
- Morgan, G. Campbell, *The Gospel According to John*, Fleming H. Revell Company, Old Tappan, NJ.
- Morris, Leon, *The Gospel According to John*, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 1984.
- Scofield, C.I., *The New Scofield Study Bible*, (KJV) Oxford University Press, New York, 1967.
- Spence, H.D.M. and Joseph S. Exell (editors), *The Pulpit Commentary*, vol. 15 - Matthew, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1961.
- Pink, Arthur W., *The Exposition of the Gospel of John*, (3 vols), I. C. Herendeen, Swengel, PA, 1945.
- Reynolds, H. R., and Croskery, T., *The Gospel of John*, Volume 17 of *The Pulpit Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1950.

- Stedman, Ray C., *God's Loving Word*, Discovery House Publishers, Grand Rapids, MI, 1993.
- Towns, Elmer, *The Gospel of John: Believe and Live*, Fleming H. Revell Company, Old Tappan, NJ, 1990.
- Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985. (Also available on Logos 2.0, Level 4.)

