

Supplemental Notes:

*The Gospel
of
John*

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Audio Listing

How To Study the Bible #1

How To Study the Bible #2

John - Introduction and Chapter 1

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

John Chapter 2

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

John Chapter 3

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

John Chapter 4

The Woman at the Well in Samaria. The healing of the Nobleman's son.

John Chapter 5

The key chapter with some of the strongest arguments for the deity of Jesus Christ.

John Chapter 6

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

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John Chapter 7

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

John Chapter 8

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

John Chapter 9

Jesus heals the man born blind. A look at "Spiritual Blindness."

John Chapter 10

Jesus the Good Shepherd. Jesus rejected by the Jews.

John Chapter 11

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

John Chapter 12

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

John Chapter 13

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

John Chapter 14

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

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John Chapter 15

Jesus is the True Vine. Our relationship with Him, with one another, and with the World.

John Chapter 16

The work of the Holy Spirit. The worry of the disciples. Jesus says, “I have overcome the world.”

John Chapter 17-A

The longest recorded prayer of our Lord. Jesus’ prayer for Himself; prayer for His disciples.

John Chapter 17-B

Jesus’ prayer for all believers, and for unity and union.

John Chapter 18

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

John Chapter 19

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

John Chapter 20

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

John Chapter 21

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

The Gospel of John

Introduction

Both beginning and veteran Bible students will find this particular book rewarding. As one commentator quipped, “A child can wade in it and an elephant can bathe in it.”

John’s Purpose/Goal

But these are written that ye might believe that Jesus is the Christ, the son of God, and that believing you might have life through his name.

John 20:31

The book of John covers only 21 days of Jesus’ 3 1/2 years of ministry. It devotes 10 (of 21) chapters to just one week; one-third of the verses (237 of 879 verses) cover a single 24-hour period in Jesus’ ministry.

John depicts Jesus as “more than a man”: Isa 9:6; Mic 5:2 (see our briefing package, *Footprints of the Messiah*). His gospel is different than the “Synoptics,” and covers the rejection of the “Sent One,” the truth of the new birth (believers only—Caiaphas’ prophecy; Jn 11:49-52), the Rapture (Jn 14:2-3), and the High Priestly prayer (Jn 17).

Structure of the Four Gospels (see next page)

Prologue: John 1:1-18 (cf. Rev 1:19)

	verse:
Relation to Time: Pre-existent; Eternal	1
Relation to the Godhead: “with”	1
Relation to the Trinity: Revealer	1
Relation to the Universe: all things	3
Relation to Men: their “light”	4-5
John the Baptist: His witness	6-9
Reception: rejected; received	10-13

Design Structure of the Four Gospels

	Matthew	Mark	Luke	John
	Synoptic Gospels			
Presents as:	Messiah	Servant	Son of Man	Son of God
Face:	Lion	Ox	Man	Eagle
Ensign:	Judah	Ephraim	Reuben	Dan
Camp Site:	East	West	South	North
Genealogy:	Abraham	---	Adam	Eternity
	(Legal)		(Bloodline)	(Preexistence)
What Jesus:	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leprosy	Demon expelled	Demon expelled	Water into Wine
Ends with:	Resurrection	Ascension	Promise: Spirit (Acts)	Promise: Return (Revelation)
Style:	Groupings	Snapshot	Narrative	Supernatural Review
Key Word:	Fulfilled (38X)	<i>Euthros</i> (42X)	It came to pass (40X)	Verily, Verily (24X)
Jesus:	151X	13X	88X	247X
Facts:	Whole Camp (Outer)	Outer Court (Outer)	Holy Place (Outer)	Holy of Holies (Outer)
Aspects:	Human	Human	Human	Divine
Ministry:	Galilean	Galilean	Galilean	Judean

*Mark may have been Peter's amanuensis (secretary)

John 1

- 1] In the beginning was the Word, and the Word was with God, and the Word was God.
 “In Beginning”: Precedes time itself (cf. John 17). Before the world was...
 “Was”: Imperfect *en* implies continuous existence (vs. coming into being).
 “The Word”: Heb 1:1; Rev 1:8; Alpha and Omega.
- 2] The same was in the beginning with God.
- 3] All things were made by him; and without him was not any thing made that was made.
 “Heavens” (pl): Jesus created everything, including angels.
Egeneto, 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).
- 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 (John 8:12; 9:5).
 “Comprehended it not (*katelaben*)”: The term used is in the aorist active indicative: darkness has not overtaken or extinguished the light (aorist: never one instance).
 Creation under the curse; Revelation by His Word. Redemption (John 14:9): “He that hath seen me hath seen the Father.” How do you discover God? By learning about Jesus.
- 6] There was a man sent from God, whose name [was] John.
 “John”: He was the last of the prophets (Luke 16:16) but also the first herald (Mt 3:1; Mal 3:1; Isa 40:3).
- 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.

9] [That] was the true Light, which lighteth every man that cometh into the world.

“True Light” (the example of a hologram): The Bible is like a hologram. Every key doctrine is spread throughout the Scriptures. It is evidence of supernatural design...the information is distributed upon available bandwidth...immune to hostile jamming...no form nor comeliness.

10] He was in the world, and the world was made by him, and the world knew him not.

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:

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

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

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

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).

“Beheld”: inspected

“Glory”: Shekinah

“Only begotten”: **the uniqueness of Jesus.**

Tabernacle: (See also our briefing package, *Mystery of the Lost Ark*)

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

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

In the beginning was the Word
And the Word was made flesh

And the Word was with God
And the Word dwelt among us;

And the Word was God;
Full of grace and truth.

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.

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

John the Baptist’s Birthday

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. John began his ministry in the 15th year of Tiberius Caesar. The minimum age for the ministry was 30. As Augustus died on August 19, 14 A.D., that was the accession year for Tiberius.

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. This seems to confirm the 2 B.C. date and, since John was five months older, this also confirms the autumn birthdate for Jesus.

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

The Date of Jesus’ Birth

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, it was also the First of Tishri, the day of the Feast of Trumpets.

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

[Mantle of Elijah?] Colorful legend? Maybe, maybe not!

- 20] And he confessed, and denied not; but confessed, I am not the Christ.
- 21] And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
- 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 Esaias.
- 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?
- 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.
- 28] These things were done in Bethabara beyond Jordan, where John was baptizing
- 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.
- 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.

- 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.
- 42] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
- 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.
- 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.
- 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.
- 49] Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
- 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.

Let's take a short detour and look at Revelation Chapter 11 for a glimpse into the possible identity of the “Two Witnesses.”

Revelation 11: The Two Witnesses

1) Three were expected: John 1:20, 21

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 20:12; Deut 3:26-28
Elijah: 1 Kgs 17:1; 19:13-16; 2 Kgs 2:11

3) It wasn't necessarily Enoch:

Heb 9:27: General rule, but there have been exceptions: Lazarus, Jairus' daughter, Nain's son, etc. Enoch was a Gentile: Witnesses are Jewish.

4) Staff Meeting in Matthew 17:

Connected with Jesus' second coming (Lk 9:31; 1 Pet 1:10-12; 2 Pet 1:6-18).

5) Unique Powers, Miracles:

Elijah: Fire from heaven: 1 Kgs 18:37; 2 Kgs 1:10, 12; Jer 5:14; Shut heaven; 1 Kgs 17:1; (3 1/2 years!) Lk 4:25; Jas 5:17.

Moses: Water into blood: Ex 7:19; Plagues; Ex 8-12.

[Ministers of Church to be harmless: Phil 2:15; Rom 16:19.]

Mystery: Why did Michael contend with Satan for the body of Moses? (Jude 9; Deut 4:5, 6).

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John 2

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

The Wedding at Cana

- 1] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

"Third Day"?

3rd Day = "Double Blessing"

Day One: Darkness; "Let there be light"

2nd Day: Waters separated

3rd Day: Water to Wine

Earth emerges from watery grave...

- 2] And both Jesus was called, and his disciples, to the marriage.
- 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.

"Mother": 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": The first title of Jesus Christ in the Scriptures; Mother (cf. Jn 19:26; 20:13,15).

Gunai: "Woman" actually an expression of respect and affection; not one of abuse. Choice over *meter* (the word for "mother") indicated to Mary she could not exercise maternal authority over His Messianic work.

"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 whereby 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.

Brother's unbelief (John 7:2-5): Six disciples were present? (Those mentioned in the previous two days: Andrew, Peter, Philip, Nathaneal, John, and James.)

- 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.

- 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." He tasted the water that had turned to wine; it was excellent wine.

- 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,

Amos 3:7.

- 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.
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; no "childhood miracles."

A Closer Look

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

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).

Water of Purification: [Background: Ashes of the Red Heifer, Numbers 19. The current search for the Ashes continues in preparation for rebuilding the Temple.]

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 elude 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.

Regeneration of the Believer

- 1) Six water pots; empty; stone
- 2) religion empty; "purifying"
- 3) command of Christ: filled
- 4) good wine
- 5) new "beginning" of miracles
- 6) manifested glory
- 7) fruit: many believed on Him

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:

- to the woman, let the man be in charge;
- to the man, love the woman supremely.

Isn't it amazing that we can't even follow just *one rule*? [Example: Chuck

and Nancy's own marriage turnaround. See the briefing package, *A More Excellent Way*.] Example of Adam and Eve; do you love *your* wife that much?

- 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.

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 (2:13-25)

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

"Passover": First of four Passovers; not to be confused with the 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;
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.
17] And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

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

Roman coins: image of 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.

- 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.

"Sign": The cross and resurrection (cf Jonah "three days...") Later misquoted at His "trial" (Mt 26:61; Act 6:14). Seven times in the New Testament, we are called "the Temple of God." What does this mean? (See the briefing package, *Architecture of Man*.)

- 20] Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21] But he spake of the temple of his body.
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.

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. Forty-six 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.

- 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.
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.

Heortei, the feast day, a term which came to refer not only to Pascha (Jn 2:13). Passover proper, but the associated Feast of Unleavened Bread; in other words, all eight days.

Passover: the removal of leaven (1 Cor 5:6-8); compare with the Woman and the Leaven in Matthew 13. Covetousness = idolatry (Col 3:5; 1 Cor 5:10).

Israel's spiritual status:

Blinded Priesthood (Jn 1:19-26)
Joyless nation (Jn 2:3)
Desecrated Temple (Jn 2:16)

"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!"

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John 3

[For those of you who are keeping track of such things, John Chapter 3 is the one-thousandth (1,000th) chapter of the Bible.]

Nicodemus

Nike, rule, victory; *demos*, people. [cf. Revelation; *nicolaitans* ruled 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 BC.

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.]

Pharisees: Their entire religious hope rested upon their lineage, a physical descent from Abraham. The emphasis of this racial heritage is contrasted with the “new birth” in John Chapter 3. The Progression:

By night,	John 3:2-10
Defense at Sanhedrin	John 7:51-52
Anointed Jesus’ burial	John 19:39-42

Plural verbs: Was Nicodemus possibly representing a faction? (3:2,7,10,11,12).

- 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!

- 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.

“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 Jn 4:1; cf Rev 2:2. By the Word: Isa 8:20; 2 Jn 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.

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

“from the top”: Jn 19:23; Mt 27:51; Mk 15:38

“from above”: Jn 3:31; 19:11; Jas 1:17; 3:15,17

“from the first; from the beginning”: Lk 1:3; Acts 26:5

“again”: Gal 4:9

“See,” *idein*: more than physical sight; actively *participating* in that which is seen, hence, *The Grand Adventure*.

- 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?

New Birth: mandatory, exclusive nature; imperative, divides mankind. The two questions: The possibility of the new birth and 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.
7] Marvel not that I said unto thee, Ye must be born again.

Preconceived theological concepts vs. sound exegesis.

Comparison with Genesis Chapter One

“After their kind”: Genesis 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. Don’t get caught up on the water—focus on the Spirit and the Word of God.

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

- 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
- 9] Nicodemus answered and said unto him, How can these things be?

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.

- 10] Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
- 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? 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.

“*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). Jesus uses plural verbs four times; we being “he and the prophets”? Heaven is a prepared place for a prepared people.

The Cross as The Basis (3:14-17)

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

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

Compare with the Brazen Serpent in Numbers 21:9. Sin is acknowledged; “look and live.” There was no remedy that man could develop; they weren’t told to fight with the serpents (no society for exterminating serpents?); no offering was made to the serpents, no looking to Moses...Titus 3:5; they were not to look to their wounds, just “look and live”!

The serpents were a “type” of sin. Bronze symbolizes judgment. “As Moses lifted the serpent in the wilderness, so must the Son of Man be lifted up.” Aescapius (single serpent), Hermes (double serpent) = God of Commerce!

The way you get “born again” is to look to the Cross! Don’t give your heart to Christ: receive HIM. The Brass Serpent a model of Jesus Christ? He was “made sin” (2 Cor 5:21). God put upon Him what we all had earned.

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

“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...kosmos is the root word in “cosmetics...” The world is under judgment (Jn 9:39), in the control of its prince, Satan (Jn 12:31), yet overcome by Christ (Jn 16:33).

For God	the greatest being
so	the greatest degree
loved	the greatest affection
the world	the greatest object of love
that he gave	the greatest act
his only	the greatest treasure
begotten	the greatest relationship

Son,	the greatest gift
that whosoever	the greatest company
believeth	the greatest trust
in him	the greatest object of faith
should not perish	the greatest deliverance
but have	the greatest assurance
everlasting	the greatest promise
life.	the greatest blessing

* * *

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.

The desire of men to remain blind; “men *agapao* darkness...”

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

Poion ten aletheian: “doeth the truth.” 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.
- 23] And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
- 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.
- 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.

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

Meta tauta: “After these things” (Jn 3:22; 2:12; 5:1; 6:1; 7:1). Used as a marker in the this gospel, as well as in the book of Revelation. The Synoptic Gospels write about Jesus’ public ministry only after John the Baptist is imprisoned.

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

The Honored Son (3:31-36)

- 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.
 - 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.

* * *

John 4

The strategy for world evangelism is found in Acts 1:8. Jesus follows the same pattern:

Jerusalem	Nicodemus; Jn 3:1-15
Judea	Judean Ministry; Jn 4:1-3
Samaria	Samaria; Jn 4:4-42
Uttermost	Nobleman’s son; Jn 4:46-54

- 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,)

Jesus' extreme popularity (Mt 3:5; Mk 1:5)

3] He left Judaea, and departed again into Galilee.

“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.

“...must needs go through Samaria”: Jesus' route was deliberate; he wasn't in a hurry; the trip took two days (Jn 4:40). Two days? (Pet 3:8 = 2,000 years??) The encounter was predestined. God's choice before ours (Jn 6:44; 15:16).

The Woman at the Well

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.

This event took place at a well...consider doing a word study on wells (Isa 12:3; Gen 16, 21, etc.).

Israel in Egypt...
John the Baptist in the wilderness
Jesus sermon on the mountain
Parables by the seaside
Good Samaritan...down to Jericho (city of curse)
Prodigal son...far country

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

“...called Sychar.” Intentional corruption of Shechem?

The word *Scheker* = “falsehood”; city of liars, heathens (Lk 9:51-56).
The word *Schekar* = “liquor” city of drunkards (Isa 28:1).

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.

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!

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.

His request for a drink:

Jew: *teni lischechoth*
Samaritan: *teni lisechoth*

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 ten 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—Shechem, v. 25) 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 nations (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 returns from Babylon, Samaritans offered to enter into an alliance with the Jews (Ezra 4:1, 2) and on being refused they became bitter enemies and their most active opposers in the rebuilding (Neh 4 and 6).

Josephus (Antiquities, XI:7, 2; XIII:9) 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.

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 Gerisim, 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 (Rev 2:9; 3:9) and had a Temple of their own on Mt. Gerizim and they still offer Torah blood sacrifices. 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 306,10; 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.)

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

“Draw with?” Material things (Mt 13:22).

“Deep”: Law?	Rom 3:20
Cultivating our best?	Rom 7:18
...A Gift!	Rom 6:23

Water: The fundamental necessity of life.

- 1) producing growth
- 2) cleansing

- 3) refreshing
- 4) satisfaction in life

Samaritans believed they were descendants of Jacob through Joseph. The Gospel was no novelty: Adam and Eve (Gen 3:21); Abraham (Gal 3:8).

- 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.

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

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

Sarcasm.

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

Hupage, “Go”: present active imperative. She needed to confront her own sin. For the first time, the woman began to discuss spiritual issues. Note the gradual change in attitude:

Jew...	Jn 4:9
...greater than Jacob?	Jn 4:12
...a prophet	Jn 4:19
...Christ	Jn 4:25,29

- 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.
 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.

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 BC. 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 (Deut 27:4; *Peshitta*). Samaritans also tried to identify Gerizim as the mountain on which Isaac was offered to God.

Talking about the **place** of worship, rather than the **object** of worship. *Religion!* vs. Christ. Hewn stone: Ex 20:24-26; began in Gen 3:21...God is seeking worshippers, not workers. Workers are not always worshippers; worshippers also serve.

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

Jews had a fuller revelation. Samaritans had rejected the Psalms and the Prophets. Jews: The Psalms of David (1-72) were memorized...

Salvation = Christ

Simeon:	Luke 2:29,30
John the Baptist:	Luke 3:6

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

Not YHWH, but Father!

Three "musts":

Ye, born again	John 3:7
Son, lifted up	John 3:14
God, worshipped in Spirit and truth	John 4:24

Sacrifice of the wicked is an abomination (Prov 15:8).

Worship = new nature, seeking its source. Worship is the activity of a redeemed people; Israel, only after Red Sea crossing in Ex 15:1.

- 25] The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
26] Jesus saith unto her, I that speak unto thee am [he].

Ego eimi: I Am, the YHWH of the OT! (cf John 8:58). Nothing more was needed. She had Him. No probation (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.") 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. The greatest ability: *availability*.

- 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.
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.
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.
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.

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 (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.
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.
“Again to Cana”: (Again? Contrast with the first miracle.)
47] When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

The 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?

Nazareth: “no prophet”? (John 7:52). Other prophets *did* come from Nazareth: Jonah and Nahum (both to Nineveh). Luke 4: It was a mandate...a response to an “election.”

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

- 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); NT: “wonder” 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.

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).

Faith of the Gentile Nobleman (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.
51] And as he was now going down, his servants met him, and told [him], saying, Thy son liveth.

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).

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 (in Jn 4:50 and 53). First is an example of salvation to all who believe (Acts 11:14; 16:15, 34; 18:8).

A four-hour trip: Cana to Capernaum.

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 (Eph 2:12, 13). This is 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.

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.

John 5

This is the key chapter in John. 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.

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).

Jesus fulfills the plan of Ps 40:7; gives the account in John 17.

“Feast”: Some manuscripts say “the Feast,” so commentators believe it was Passover. Some scholars believe it was the Feast of Pentecost. (There were three required feasts, Deut 16:16.)

2] Now there is at Jerusalem by the sheep [market] a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Bethesda: “House of Mercy.” The sheep gate mentioned here was probably the Sheep Gate of 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 porches”: Five is the number of grace or mercy. 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.

There were usually about 300 people lying around the pool; probably around 2000 at feast time.

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.

There is no evidence of an angel ever being involved in miraculous healing. “The whole world lieth in the wicked one” (1 Jn 5:19).

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?

Whose faith made him well? Jesus gave the command, but what if the man had not obeyed?

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 (Eccl 3:14) and forever!

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.

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.

“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 had led to much anti-Semitism. The Pharisees held the power of the religious bureaucracy at this time (...Sadducees in Acts).

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 religious world opposes most fiercely; the bondage of traditions (Gal 5:1; 2:21).

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”: Jesus found the man (*heurisket*, to find after search). “Sin no more,” 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.

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

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

Equal with God in Nature (5:17-18)

Lord of the Sabbath. Sabbath was made for man, not God. (The Father wearies not; Isa 40:28.)

17] But Jesus answered them, My Father worketh hitherto, and I work.

“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.

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 (cf Judas: “...innocent blood”). Each gospel picks a different slant regarding the breaking of the Sabbath:

Matthew: example of David (Mt 12:2-3).

Mark: serve (Mk 2:24,27).

Luke: human sympathies (Lk 13:15).

John: Divine glory: higher ground .

Equal with God in Power (5:19-21)

- 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.
- 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.

“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 (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 all judgment unto the Son”: Given, *dedoken*, 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.

“Everlasting life”: These words are in the present possession; by hearing and believing, we *already have* eternal 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.
- 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)

- 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.

“Resurrection of damnation”: There are two resurrections (Rev 20:4, 5). The “hour” or period of regeneration (Jn 5:25) has lasted 2000 years (since the Cross); the “hour” of resurrection => 1000 years.

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.
- 32] There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

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

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

John the Baptist:(all four gospels emphasize John the Baptist). The word “light” here is *luchnos*, lightbearer; vs. *phos* (Jn 1:8).

- 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.

“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. This passage is the key to all Bible prophecy about the end times.

- 37] And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
- 38] And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

The Scriptures; plural: OT as a whole; Moses!

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

“Search”: (*ereunao*, like stalking game). He’s talking about the Old Testament here. Get into them; get “inside” or “behind” them. They testify about Jesus.

- 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...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 (cf. “The Documentary Hypothesis”). The amazing discovery in the Old Testament is the *Jesus Christ* is on every page!

* * *

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 one year after Chapter 5. It records the first of Jesus’ seven “I AM” statements.

The Feast of Jesus (6:1-15)

This is one of the few incidents recorded in all four Gospels: The Feeding of the Five Thousand with five loaves of bread and two fish. In Israelyou can visit Tobgha, the place where this took place.

- 1] After these things Jesus went over the sea of Galilee, which is [the sea] of Tiberias.

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

- 2] And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
 3] And Jesus went up into a mountain, and there he sat with his disciples.

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

- 4] And the passover, a feast of the Jews, was nigh.

Passover, 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).

- 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?

Philip: He was raised in the area (he was from Cana). In four separate listings of Jesus’ Disciples (Mt 10:2-4; Mk 3:16-19; Lk 6:14-16; Acts 1:13), Philip is always listed fifth: 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).

“Bread of Life”: unleavened bread Ex 12:8, 15:

- 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.

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

Philip's unbelief? Denarius: Roman coin = a full day's wages.

- 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."

Feast of Jesus	vs.	Feast of the Jews
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.

"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; Lk 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 use you and me.

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

Echortasthete: term used in feeding animals: glutted, fatted, fed to repletion; "pig out."

"Nothing be lost" (cf Jn 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.
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.

"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 Jn 12:20-22]

The Protection of Jesus (6:15-21)

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

"His disciples went down unto the sea": Jesus told them to (Mt 14:22).

- 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.

Skotia, darkness (spiritual?): Wicked like the troubled sea; a dark place (2 Pet 1:19). This took place on the Sea of Galilee (Kinneret) 6-7 miles across. Darkness created by God (Isa 45:7) So also are the treasures of darkness (Isa 45:3). Darkness is not simply the absence of light....

Horns of Hattin: mountains that cause fierce sudden winds; venturi effects...cf Chesapeake squalls...

- 19] "...35 furlongs": About 3 1/2 miles. 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] *Ego eimi*, "I am," YHWH; the covenant name of God.
21] Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The Bread of Life (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.
- 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.

Four times Jesus says, “Verily, verily” (Jn 6:26,32,47,53); three times in the upper room (Jn 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.

“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.

“What sign?” Manna—bread from heaven. Their belief: 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). Also, association with “Moses Prophet...”

“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).

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

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

Katabainon, “came down,” 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.

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

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.

“Comes,” *Erchomenos*, a serious commitment; *pisteunon*, continuing trust after coming. Both verbs also repeated in Jn 7:37-38 with the living water.

- 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 in Jn 17; Eph 1:4; 2 Thess 2:13; 2 Tim 2:19. Peter denied Him with an oath; was he cast out?

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.

Three references to future resurrection in this chapter alone (39, 40, 44). None to be lost! (cf barley loaves...).

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.

“Seeing,” *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.

Helkusei, “to draw with a moral power”: Jn 12:32 and Jer 31:3; Suro, “to drag,” as Paul (presumed dead) out of Lystra (Acts 14:19).

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.

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

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

47] Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48] I am that bread of life.

I AM the Bread of Life
I AM the light of the world (Jn 8:12)

I AM the door (Jn 10:9)

I AM the good shepherd (Jn 10:11)

I AM the resurrection and the life (Jn 11:35)

I AM the way, the truth, and the life (Jn 14:6)

I AM the true vine (Jn 15:1)

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.

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.

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.

Two verbs for eating, and two kinds of life:

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

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.

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.

59] These things said he in the synagogue, as he taught in Capernaum.

Man died by “eating”; he is now made alive by “eating!” Augustine: “We abide in Him, because we are His members; but He abides in us, because we are His temple.”

Three Responses to Jesus (6:60-71)

- 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?
- 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.
- 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.

Unbelieving majority [vv. 60-66]: Their primary response was one of unbelief.

- 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.

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.”

- 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.

Professing Apostate [vv. 70-71]: The betrayer, who was identified one year before the act.

“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). Judas was the only disciple that was *not* a native of Galilee. He came from Judah, the country most hostile to Jesus.

* * *

Notes:

- 1. Luke 1:5, 8-13, 23-24.
- 2. I Chronicles 24:7-19.

- 3. Both the Talmud and Josephus confirm this.
- 4. Luke 3:1.
- 5. Numbers 4:3.
- 6. John 1:29, 36.

John 7

His brothers ask Jesus to go with them to the feast. Jesus appears to say “No.” Then He goes in secret ...and teaches... publicly! A widely misunderstood passage.

Jesus’ brothers didn’t do their homework: He *had* to attend to keep the law (Deut 16:16).

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

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

Fourth Gospel: The *Family of God*; Judea always first.

Jews sought to kill him? He teaches us not to *court* danger; not to *unnecessarily* expose ourselves to our enemies, cf. John 11:53, 54.

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

Jews’ Feast (or YHWH’s?). Seven Feasts of Moses (Lev 23);

Two additional feasts: Purim and Chanukah. [For more information on the Seven Feasts, see our briefing package, *The Feasts of Israel*.] For your own study, see Lev 23; 34-36, 39-44. Three Feasts were required (Deut 16:16): Unleavened Bread (& Passover); Weeks (Pentecost); and Tabernacles.

Tabernacles: (Used 7X in John)

- 1) 15th of 7th month.
- 2) Holy convocation; offering by fire.
- 3) Eight days.
- 4) Boughs...Rev 7: palm branches? Lev 23:40.
- 5) Rejoice for 7 days.
- 6) Dwell in booths.
- 7) ...out of Egypt (v. 43); Num 29:12-40.

“Feast of Ingathering” (Ex 23:16): End of the year; grand Harvest Festival; most joyous; not observed until Israel was in the Land. Two records of Israel’s observation in the OT:

- 1) 1 Kings 8:2, 11, 13, 62-66. Solomon, dedication of Temple (Eph 2:22; 1 Pet 2:5).
- 2) Neh 8:13-18. Return from captivity.

It’s interesting that the three required feasts parallel three major milestones: The Cross; The Church (Acts 2); (interrupted in Acts 3:19-21); and The Second Coming.

John 5: Deliverance from the bondage of Egypt.

John 6: In the wilderness; manna...

John 7: In the Land.

- 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.

“Brethren”: Sons of Mary, too (Mt 12:46; 13:55, 56). “...disciples” “...if...”
From this we can infer that Jesus’ brothers were not believers (they were challenging him to show himself openly).

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

Disbelief prophesied: Read Psalm 69:8.

- 6] Then Jesus said unto them, My time is not yet come: but your time is always ready.

“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.

- 7] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Secret of popularity? Jn 15:19.

- 8] Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
- 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.

Pentecost, 50 days later, giving the Holy Spirit; Jn 14:16; Acts 2:1-4.

Tabernacles, returning to Jerusalem to establish His Kingdom; Rev 19:11-20:5. [See also *The Feasts of Israel* briefing package.]

- 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.

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

In The Temple

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

“Midst of the Feast”: Seven-day feast + special sabbath; the “midst of the feast” is the fourth day.

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

“Marvelled”: It must have been an impressive lesson... [Schools? Seminaries have failed. Pleas for money mean schools are run on the energy of the flesh! (Gal 1:11, 12). C.H. Spurgeon was not a Bible School graduate! (Ps 25:9). Personal tutoring = cassette tapes!]

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

“Doctrine”: Singular; integrated whole vs. plural (1 Tim 4:6; Col 2:22; Heb 13:9). [Not OT vs. NT (2 Tim 3:16).]

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.

“Will” to do: How to obtain *certainty* in the things of God (Hos 6:3-4).

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?

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. Rabbi Eliezer, “If circumcision, which concerns one of a man’s 208 limbs, displaces the Sabbath, how much more must a man’s whole body (i.e., life in danger) displace the Sabbath.” (Yoma 85b)

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?

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?

Ierosolumiton: 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...”: 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 (Psa 91; Job 7:1; 14:5, 14). For me to live is Christ; to die is gain (Phil 1:21).

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); 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?

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

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?

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.

“If any man thirst”: They would draw water from the pool of Siloam and take it to the Temple. The priest was followed by a crowd of worshippers, singing Isa 12:3. Cf. Water from the Rock in the wilderness; Christ (1 Cor 10:4). [See our commentary on Corinthians...]

*Koili*as, stomach or womb; innermost recesses, Cf. *cardia*, heart; seat of the will.

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.)
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?
43] So there was a division among the people because of him.

“So there were divisions...”: Mt 10:34, 35.

- 44] And some of them would have taken him; but no man laid hands on him.

“Not yet time”: Jn 5:16, 18; 17:1; 8:20; 10:39 (Cf. The Triumphal Entry!)

- 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?

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

- 49] But this people who knoweth not the law are cursed.
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 18 months since John Chapter 3.

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

- 52] Jhn 7:52 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.

“Prophets out of Galilee”: Jonah, Nahum, Maybe Hosea? Elijah, Elisha? Amos? The Galilean ministry prophesied: Isa 9:1, 2.

* * *

John 8

Chapter begins: Jews trying to stone a sinful woman. Ends: Same group attempting to stone a sinless Messiah.

Textual Problem: John 7:53-8:11 is missing in some ancient manuscripts. Omitted: NEB; disclaimed: NIV. I believe it *is* authentic.

- 1) Continuity problems: 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; “Bread of Life”
John 7: Tabernacles; “Living Water”
John 8: (...?); “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 Abject Condition of Israel (& Ourselves..)

The design structure of John's Gospel seems to parallel the abject condition of Israel. See how the chapters are laid out.

Chapter:

- 1) Ignorance of forerunner; blindness to His presence.
- 2) Joyless state; desecration of Father's House.
- 3) Dead in sins; 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.

The Adulteress (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) Lev 23:42, 43. Booths outside the city of Jerusalem; camp atmosphere; temptation everywhere.

Condemn: A "friend of sinners"? Against Rome: Capital punishment was denied (Jn 18:31).

Where is the man? It takes two to tango. (*Both* should be stoned.)

- 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.

"Early in the morning": *Orthrou*, before sunrise.

Begin each day..."Seek ye *first*..." Mt 6:33; Prov 8:17. *Kathisas*, sitting. (Only mention of sitting to teach in this gospel); It was the standard rabbinical practice; at the well (Mt 4:6); Sermon on the Mount (Mt 5:1); Upper Room (Mt 13:12). It is a position of authority as a teacher of the Law.

Where is the husband? (He wasn't at the Temple.) Why wasn't this taken to the officials?

- 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.
- 5] Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"Scribes": Only mention of scribes in this gospel; copiers of the law; teachers. Illegality of actions: She should have been taken to *their* court. The accusers were accomplices.

Stoning for betrothed woman, Deut 22:22-24; Death, Lev 20:10. Where would *we* stand? She *was* guilty. How would we have handled it? We are *she!* Isa 53: all have sinned....

How can justice and mercy be harmonized? Profound problem. God has found a way whereby His banished ones may be restored (Woman of Tekoa, 2 Sam 14:13-14).

Writing on the Ground (Jer 17:13)

- 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].

Writing by the Lawgiver (Jas 4:12). Finger of God" (Ex 31:18).

- 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.

Wrote the Commandments a second time. [2nd tablets: Ex 40:20.]

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.]

Jesus wrote twice. What did He write? Seventh commandment? Name of the man? List of sins by the accusers?

Hosea: The nation had become the children of a whore (Hos 1:9-2:4; E 16).

Num 5: Describes what happens to a woman who trespasses against her husband. Priest: holy water, earthen vessel (2 Cor 4:7) + dust from the floor and gives to the woman to drink. If she is guilty, her guilt is outwardly evidenced by swelling: Pride? Her strength turned to corruption... leads to bitterness, as guilt is made manifest.

"Let he that is without sin": Demonstrates the Spirit of the Law (Mt 5:17); Cf. John 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?

"None but the woman": Law required two witnesses (Deut 19:15). Witnesses must assist in carrying out the sentence (Deut 17:7).

11] She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

“Neither do I condemn thee”: Romans 8:31ff. Note order: then, “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 (John 1:17).

Christ: Light in Moral Darkness (8:12-30)

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). The second “I AM” (*ego eimi*) It is hinted here that the sun is just coming up. Bridegroom coming out of his chamber? (Ps 19:5). 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 say it illuminated the entire city.

Shekinah: a theophany?

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).

“World”: Used 15X in other three gospels; 77X in John! Darkness without excuse (Rom 1, 2).

13] he 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.

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).

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.

“...Treasury”: Most popular area in Temple, in the forecourt of the Court of Women. 13 bronze chests: 9 for taxes and 4 for offerings.

“Hour was not yet come”: Jn 7:30; 7:44; 8:59; 10:39.

Is There a Second Chance After Death? (8:21-32)

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.

Harmartiai, sin: singular; In verse 24, *harmartiais*, sins: plural. To die in this state = eternal separation from God. No atonement made for unbelievers.

22] Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

“Will he kill himself?” (=> Gehenna.) Thus: scorn and self-righteousness.

“Ye shall seek me, and find me...all your heart” (Jer 29:13).

23] And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

Kato, beneath; *ano*, above. Contrast in origins. As opposite as you can get.

24] I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins.

“I am He”: OT name of God (Deut 32:39 & Isa 43:10). Also, note Jn 8:58.

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.

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.

- 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.
30] As he spake these words, many believed on him.

Episteusan eis: Believed on, as 1:12; vs.

Pepisteukotas autoi: Believed Him, as in Jn 6:66?

Christ, Liberator of Moral Slavery (8:31-59)

Bondage Declared (8:31-36)

Vs. the nature of personal discipleship, “*if ye continue in my Word, then...*”

- 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.

“What is truth”: Note the *order*: “continue in my word”; “ye shall know the truth”; “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!* The ultimate truth is when God became flesh and dwelt among us.

- 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?

“We were never in bondage”: The Jews understood. How arrogant! The Nation was *born* in bondage. Seven times alone in book of Judges; Babylon... Seleucids. They were even under Roman authority at the time!

Doulos, slave: A slave could be expelled from the house at any time; a son was free to come and go as he please. Paul used this same analogy (slave of sin and Son of God) in Rom 6 - 8.

“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: Far worse than we can imagine:

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 (Jn 15:5)
Destitute of freedom (Isa 61:1)
State of bondage (2 Pet 2:14, 19, Titus 3:3)
Under dominion of sin (Jn 8:34)
Under Satan’s dominion (2 Tim 2:26; Eph 2:2; Col 1:13, Jn 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.

“..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).

Bondage Explained (8:36-47)

Their ethnic heritage a hindrance to understanding...

- 37] I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you.

Seed of Abraham, yes; Abraham’s *children*, no (Rom 4:11; 9:7). Jesus uses this distinction.

- 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.

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.

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.

Is There a Personal Devil? (8:33-44)

Your father/My Father; Seed of the serpent. Prince of the Power of the Air (Eph 2:2). He was... a person. (Isa 14 & Ezek 28.)

[Any unkind reflections on the people of God is doing the devil’s work.]

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.”

Bondage Demonstrated (8:48-59)

48] Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

“Thou art a Samaritan”: Samaritan...demon possessed? Jericho road parable: He uses that name for *Himself!*

Shomeron, Aramaic for a title of the devil. *Shomeroni*, Samaritan; same word also means a “child of the 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.

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?

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.

“Saw it..” When?

1) In paradise? Luke 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) Gen 22 (Romans 4; Gal 3:8..) by Faith (Heb 11:10, 13, 16; Ps 25:14)

57] Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Not old enough to retire: 50 was the age that a Levite retired from service (Num 4:3).

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 4.

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.

“Took up stones”: The proof that they understood. Stoning for blasphemy. It reveals how blinded to the truth they were. 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!

The verb *balosin*, (cast) implies some began to cast stones.

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...

* * *

John 9

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 this chapter, Jesus stoops down and makes some anointing clay. Jesus hides himself from the Jews in Chapter 8; but reveals himself to a blind beggar in Chapter 9. In Chapter 8 we have the Light testing human responsibility; in Chapter 9 we have God’s sovereign Grace after human responsibility has failed...

1] And as [Jesus] passed by, he saw a man which was blind from [his] birth.

“And...” [ties Chapters 8 & 9 together.]

He saw a certain man; the man did not see Him; He took the initiative—as He does with us...

Only record in the Scripture of one (healed) blind from birth. In the Gospels: more cases of blindness than any other affliction:

1 deaf & 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). Blind at conception? In the womb? Gen 25:22 quoted.

Echo of Reincarnation? Origins in Babylon, found in beliefs of the Persians, Greeks; Gnostics...

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”: Cf. Lazarus (11:4); Peter (21:19); Paul’s thorn, (2 Cor 12:9). Was this man born blind so that God could be glorified on this day? Compare with Job (establishing the Divine viewpoint).

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). Cf. 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.

“We”, *hemas*; not *eme*, “I.” We must all be engaged in that work. Urgency: Supply of time is inelastic.

5] s long as I am in the world, I am the light of the world.

“I AM the Light of the World (1:4; 8:12.)”: Properties of Light; hologram example. In Gen 1:2, darkness enveloped the ruined earth; then, “Let

there be light.” He’s our light even in the Eternal City (Rev 21:23). Disciples are the lampstands (cf. Rev 1:20 and Chapters 2 and 3).

- 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,

“Spittle”: Living water? In only two miracles (Mk 7:33). Kneading clay specifically forbidden by the Sabbath laws of the Jews.

“Siloam”: (Bethesda much closer). The eighth day of the Feast of Tabernacles, “wells of salvation” (Isa 12:3).

- 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 His sovereign grace.

Witness of the Blind Man (9:8-34)

The Blind Man (and ourselves):

- 1) Outside the Temple; alienated from God.
- 2) Blind; unable to see the Savior.
- 3) Blind from birth: “Estranged from the womb” (Psa 58:3).
- 4) Beyond the aid of man; helpless and hopeless.
- 5) Beggar; without resources.
- 6) Made no appeal; uttered no cry.
- 7) No human eye pities the sinner in his wretchedness.

The Lord:

- 1) Looked in pity.
- 2) Declared that the power and grace of God could be manifested in him.
- 3) Necessity of grace be accomplished.

- 4) Announced Himself as the One who had the power to communicate light to those in darkness (v. 5).
- 5) Impressed upon the blind beggar his desperate need.
- 6) Pointed him to the means of blessing.
- 7) The beggar obeyed, and obtained evidence of a miracle of mercy.

- 8] The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

When the Lord touches us, it’s impossible to conceal it from our neighbors.

- 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.

- 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.
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.
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.

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, (cf. Jn 4:19; 6:14; 7:40). Worshipped, (vv. 31, 36, 38); Son of God, Lord.

Christian Witness: Walking faithfully in the light which one has brings more light (Lk 8:18). For example, in vv. 8-12 he witnessed to his friends...13-18a to Pharisees...18b-23 to his family...24-34 to his foes. The ones who will treat the young believer the worst are not the open infidels, but those who are the loudest in their *religious* professions.

- 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.

Ephoubounto, 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.

- 23] Therefore said his parents, He is of age; ask him.
- 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": Stop lying. Joshua to Achan (Josh 7:19).

- 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**": "that all things work together for good." (Rom 8:28) [The most important words? The first three.]

- | | |
|---|--------------|
| "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?

"Would ye also": Implying negative response.

- 28] Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

No longer civil, *eloidoresan*, ("reviled"): To reproach or scold in a loud and abusive manner.

- 29] We know that God spake unto Moses: [as for] this [fellow], we know not from whence he is.

Multitudes seeking refuge or shelter behind honored names (Jn 5:46). "We know not": Cf. 7:27, there's an inconsistency.

- 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).

The Worship of the Blind Man (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).

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).

- 35] esus 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?
- 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.
- 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.

Krima, judgment: 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?

“Are we blind also?”: Negative construction: “We are not also blind, are we?” Explained in John 15:22-24. Who were blind? Who were healed? The blind man ends up seeing, not just physically, but spiritually. The arrogant, learned leadership ask, “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.

* * *

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; Psa 23:1; Psa 80:1; Isa 40:10,11; Jer 31:10; Zech 13:7. See 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, number *seven*.

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: 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

[1 Thess 4? A shout—will we each hear *our* name? Rom 8:29-30...sovereign purpose.]

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

- 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.

No parables in John (27 in Luke!). *Paroimian* (not *parabole*): a wayside saying or proverb.

7] Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

“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. Thief (*kleptes*): stealth. Robber (*lestes*): violence (incorrectly translated as thief in Mt 21:13; Lk 10:30, 36 etc. v.10 combined under *kleptes*, kill and destroy).

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.

Sothsesetai, saved. Safe and sound. 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 John 15:5

It is given..to believe on him Phil 1:29

Only if the Father draw him John 6:44

Them also must I bring (v.16)
lost sheep on his shoulders Luke 15:5,6

“Pasture,” Ps 23. Num 10:33: Ark of the Covenant searches out a resting place...

- 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.

Fulfills the prayer of Moses (Num 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 (Zech 11:16). Satan.

11] I am the good shepherd: the good shepherd giveth his life for the sheep.

“I am (*ego eimi*) the Good shepherd: *Kalos*, “good”; used 76X; the first mention (Jn 2:10); water (of purification) into wine.

Israel’s shepherd = YHWH (Psa 23:1; 80:1). Jesus’ claim to deity...”
Sheep of His pasture” (Ps 74:1; 79:13; 100:3).

“Giveth life *for* (*huper*, **in the stead of**, v. 11, 15) the sheep: Not as a martyr for truth or a moral example of self-sacrifice, but for a people. Lays down life: v. 11, 15, 17, 18. Lays down his life for the sheep, not the goats (Isa 53:8). 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.

“Hireling”: Unfaithful shepherds; mercenaries. They scattereth, not devoureth. No sheep of Christ can ever perish.

13] The hireling fleeth, because he is an hireling, and careth not for the sheep.

“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. Ephesian elders (Acts 20:29). [Lampstand removed, Rev 2:5.]

14] I am the good shepherd, and know my [sheep], and am known of mine.

“...know my sheep”: Lot? Judas? (cf. Mt 7:23: “I never knew you!”)

“Mine”: Types (Joseph, Moses, David) tended their *father*’s flock, not their own.

Good Shepherd (Jn 10): Cross, in His death. **Great Shepherd** (Heb 13:20): Empty tomb, At His resurrection. **Chief Shepherd** (1 Pet 5:4): His Glorious return.

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*..

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.

“There was a division”: Divisions among them (Isa 8:14; Lk 2:34; Mt 10:34). Eternally decreed (Acts 2:23; 1 Pet 2:8).

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*”: Chanukah

Solomon’s temple: harvest time	1 Kgs 8:2
Nehemiah’s temple: spring time	Ezra 6:15,16
Antiochus IV, etc.	1 Macc 4:52,59; Josephus, <i>Antiq.</i> 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.

“Solomon’s Porch”: Outside the sacred enclosure. Their house left to them desolate (Mt 13:1; Lk 19:40ff).

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.

“...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	5:27
One of whom Moses wrote	5:46

Living Bread 6:51
 Abraham rejoiced to see 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 (8:44,47).

27] My sheep hear my voice, and I know them, and they follow me:

“My sheep hear my voice”: Cf. Lazarus in the next chapter.

28] And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

“Never perish”: Not a probationary life. **No man can pluck them out of My hand.** *There could not be a stronger statement.*

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.

“...my Father’s hand”: In good hands: *both* of them. The eternal fist of Father and Son.

- 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?

30] I and [my] Father are one.

“*The Father*”: Not “my” (mistranslation). Absolute Deity. No created power is able to resist Him.

31] Then the Jews took up stones again to stone him.

[The Pharisees were always ready to authenticate and clarify scriptures we might miss!] John 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	Mtt 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?

A quote, “ye are gods”: (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’ 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).

35] If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

“Scripture cannot be broken”: “Broken” is the same word used to annul a marriage. This is an authentication of the entire Old Testament.

- 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?
- 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 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.
- 41] And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
- 42] And many believed on him there.

Bethabara, House of Passage; John the Baptist, three years earlier. Public ministry now over. Now outside the camp.

* * *

John 11

The raising of Lazarus is found only in the Gospel of John. John 11 & 12: 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 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, widow of Nain’s son: but in both cases they had just died; unburied...happened to be in Galilee. Lazarus was just outside Jerusalem.

The “Other” Lazarus: Luke 16:19

Luke 16

a beggar
uncared for (dogs lick, etc.)
crumbs from another’s table
remained in the grave

John 11

vs. a man of means
vs. loving sisters
vs. at the table with Jesus
vs. brought again from the dead

- 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.

Only one day journey from Bethabara. Jesus waited for two days... Edersheim: 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.

Luke 10: Martha was the senior: “her house.” Reader is assumed to be acquainted with the other gospels; Mary is memorialized in Mark 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). The vessel must be filled before it can overflow.

- 2] (It was [that] Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
- 3] Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

“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 (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.

“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.

- 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.

“Twelve hours”: Has not the day a definitely allotted time? His death could not take place but for the time appointed by the Father.

- 10] But if a man walk in the night, he stumbleth, because there is no light in him.
Stumble? (Jude 24, 25).

- 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.

“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 come as a welcome relief. | Ecc15:12 |
| 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. | John 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.

- 12] Then said his disciples, Lord, if he sleep, he shall do well.
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.

- 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 (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.

- 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.

“Jesus came”: (To Bethany?) Lazarus had lain in the grave for four days. Remember, Bethany is dangerous ground. We infer that Jesus came “to Bethany”, but as Peter says, “One day is like 1,000 years”; it is now 4,000 years since Adam.

- 18] Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
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.
21] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

“Many Jews”: Greater number of witnesses. Impossible for the Sanhedrin to discredit this last great “sign” of the Messiah.

- 22] But I know, that even now, whatsoever thou wilt ask of God, God will give [it] thee.

“...whatever thou will ask of God”: Martha’s Error; *aiteo*, word used when men are praying to God. He *was* God!

23] Jesus saith unto her, Thy brother shall rise again.

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).

24] Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

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:

“Believe in me...shall live. Note order:

Doctrinal	Jn 5:24
Dispensational	Acts 2; Jn 20:22
Prophetic	1 Thess 4:16

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). Believest 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!

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 didn’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 Jesus’ feet in His role as Prophet (Lk 10); Priest (Jn 11); and King (cf. Mt 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,

“Groaned”: Deep feeling; distressed to the most extreme degree. The Greek word is *enebrimesato*, which mean “to snort with anger like a horse; LXX: violent displeasure (Dan 11:30). *Etaraxen*; troubled.

[Mk 8:12 intimates that the miracles *cost Him something*. Also, Mt 8:17.]

34] And said, Where have ye laid him? They said unto him, Lord, come and see.
35] Jesus wept.

“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?

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).

38] Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

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.

“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. [D.L. Moody: “Take away the stone: of unbelief, prejudice, and sectarianism...”]

40] Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

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.

“Father, I thank thee”: Points to Jn 11:4 at Bethabara. Believe, then see (order again). Believing is seeing.

42] And I knew that thou hearest me always: but because of the people which stand by I said [it], that they may believe that thou hast sent me.

Why doesn’t He hear *our* prayers? (Psa 66:18; 1 Jn 3:22).

Jesus ever lives to make intercession for us. Elijah at Carmel (1 Kgs 18:36, 37). He's still at it. (Heb 7:25; Jn 17).

“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 fiat of His mouth (cf. Rev 4:1). “Lazarus”: If he hadn't said “Lazarus,” *all* might have come forth (Jn 5:28). 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 volume...]

- 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.

“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.

“Graveclothes”: Rom 7:18 Jesus always works through disciples: Water to wine; feeding the multitude; rolling the stone away; freeing the graveclothes. Freed from the bondage of corruption...

- 45] Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

“Came to Mary”: (?) She must have been someone special.

- 46] But some of them went their ways to the Pharisees, and told them what things Jesus had done.
47] Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

“Chief priests”: (Sadducees?) and Pharisees. High Priests, Sadducees (Acts 5:17).

- 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.

“...this man doeth miracles”: Owned the genuineness of His miracles! They were determined not to believe (Lk 16:31). Take away our *topos* (Acts 6:13, 14; 21:28, 29 = temple). 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,

Prophecy by Caiaphas (cf. Lk 20:14).

- 50] Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

“That one man should die for the people”: *Huper*, in the stead of. Just like 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;

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.

- 52] And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
53] Then from that day forth they to Everyone for whom Christ died will, most certainly, be saved (1 Thess 5:9, 10).

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.

- 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.

“Walked no more openly among the Jews”: Jesus knew of the 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.

Application

Lazarus was: **Dead.** Just like we (were).
Defeated. Trammeled in his grave clothes.
Most of us are alive, but hindered by our grave clothes.

Dangerous. Now they had to kill him (12:10). Are you “dangerous” for Him?

Dines with Jesus (12:1; 14:3).

Appendix

Now there are *two* diseases that are fatal; without cure or remedy; no vaccine; contagious, infectious, virulent; involve genetic defects...also subject to deceit and misinformation from our government, our schools, and our media.

- 1) HIV+, or AIDS.
- 2) SIN+: Fortunately, this one has a cure. And it is available for the asking.

* * *

John 12

This chapter begins the Final Week of Jesus’ ministry on Planet Earth.

- 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”: Eighth of Nisan. (Triumphal Entry, 10th of Nisan.) At the house of Simon the leper (Mt 26:6-13; Mk 14:3-9). Tenth 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.
- 3] Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Mary 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.

“...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.”

- 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.

Kleptes, thief; stealing by a carefully devised plan...*Ebastazen*, to lift or carry off; “lift” as in shoplift.

The Final Week (Passion Week)

Was Christ Crucified on Friday . . . or Wednesday? The traditional Friday view (Mk 11:1-12,20; 14:1,30; 15:1,25,33; 16:1,2). “Part of day” reconciliation. The “Third Day”: Mt 16:21; Mk 8:31; 9:31; 10:34; 1 Cor 15:4.

“**Reconstructed View**”; **Wednesday**: Three days and three nights, Mt 12:40; Passover was on a different day of the week each year (14th of Nisan); Jesus would not have violated the Sabbath law in making a journey from Jericho to Bethany...

Triumphal entry on Sunday? Mk 14:1; 15:1; 16:1... or on Saturday?

One Possibility

Friday - at Bethany

6 days before the Passover, Jn 12:1.

Saturday - Triumphal Entry

Mt 21:5, 12,17; Mk 11:7, 11; Lk 19:28.

Sunday - The Fig Tree cursed

Mt 21:18; Mk 11:12.

Monday - Conspirators counsel

Mt 26:2; Mk 11:20; 14:1; Lk 22:1.

Tuesday - Last Supper

Mt 26:17; Mk 14:7, 12; Lk 22:7.

Wednesday - Crucifixion

Jn 19:14,31,42; Mk 15:42; Lk 23:17,54.

Thursday - Beginning of Feast of Unleavened Bread

(Lev 23:4-8 lasts 7 days; 1st and last days are Sabbaths.); Mt 27:62;

Lev 23:6-7. [Jewish year includes seven sabbaths known as

“Shabbaton” or high sabbaths, in addition to the Saturday sabbaths.]

Friday - Women prepare spices.

Saturday - “and rested...” Lk 23:56;

“after the sabbaths..” Mt 28:1; > 6:00 PM.

Sunday - He is risen. The new beginning.

Mt 28:11; Mk 16:1; Lk 24:1; Jn 20:1.

- 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.
- 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.

Ochlos, people; common folk (in contrast to the "leaders").

"Lazarus": He 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.

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. [For more information, see our briefing package, *Daniel's 70 Weeks*, and our expositional commentary on the Book of Daniel.]

One census: 256,500 lambs prepared for Passover that year. Minimum of 10 persons /lamb = 2.6 million people were there in Jerusalem.

"Palms": The mark of triumph to a victor or king (Rev 7:9).

- 14] And Jesus, when he had found a young ass, sat thereon; as it is written,
- 15] Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
- 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: Zech 9:9. Ass now; a white horse later: Rev 19:11-16 (cf. Judg 10:4; 2 Sam 17:23).

- 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.
- 22] Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

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. (?)]

- 23] And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
- 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.

The greatest tragedy of human history (The Cross) was the purpose of His coming, and was the greatest victory of all history. Purpose (gathering His children); tragedy ("ye would not"); triumph ("Blessed is he who comes in the name of the Lord") of all history: Mt 23:37-39.

- 28] Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.

"...a voice from Heaven": The third 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.

Beginning of the end of Satan’s dominion

- 32] And I, if I be lifted up from the earth, will draw all [men] unto me.
- 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) *Exo*, “clean out”; the purging of Heaven.
- 33] This he said, signifying what death he should die.
- 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.
- 37] But though he had done so many miracles before them, yet they believed not on him:

The Testimony of Isaiah (12:38-41)

TWO ISAIHAHS? How was Isaiah’s prophecy treated? Tradition tells us Isaiah was “sawn asunder.” The same thing has happen to his book! Isaiah is mentioned **21** times by 6 books in the NT as the author:

10 times for “Isaiah I”:	Isaiah:
1) Mt4:14	9:1,2
2) Mt13:14	6:9
3) Mt15:7	29:13
4) Mk7:6	29:13

5) Jn12:39	6:9
6) Jn12:41	6:9
7) Acts28:25	6:9
8) Rom9:27	10:22,23
9) Rom9:29	1:9
10)Rom15:12	11:10

11 times for “Isaiah II”:

11 times for “Isaiah II”:	Isaiah:
1) Mt3:3	40:3
2) Mt8:17	53:4
3) Mt12:17	42:1-3
4) Lk3:4	40:3-5
5) Lk4:17	61:1,2
6) Jn1:23	40:3
7) Jn12:38	53:1
8) Acts8:28	53:7,8
9) Acts8:30	53:7,8
10) Rom10:16	53:1
11) Rom10:20	65:1,2

- 38] That the saying of Esaias 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?
- 39] Therefore they could not believe, because that Esaias said again,

A single verse verifies “that Isaiah said again...” Sixty-one separated passages are quoted or referred to 85 times in NT:

23 passages from “Isaiah I”;	(32X)
28 passages from “Isaiah II”;	(53X)

Six different speakers quote Isaiah:

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 & expressions common to “Isaiah I” & “Isaiah II,” and *not* found in Daniel, Haggai, Zechariah and Malachi. Isaiah 6:10 quoted 5X in the NT (Mt 13:13; Mk 4:12; Lk 8:10; Acts 28:26).

- 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 Esaias, when he saw his glory, and spake of him.
- 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:

Nicodemus and Joseph of Arimathea?

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. [Talmudic links to Nicodemus ben Gorion, **brother to historian Josephus**, very wealthy member of the Sanhedrin in the 1st century. Lost his wealth and position later; a reversal due to his becoming a Christian?]

Progression: By night (Jn 3:2-10); Defense at Sanhedrin (Jn 7:51-52). “No prophet from Galilee”? What about Jonah and Nahum; Anointed Jesus’ burial, (Jn 19:39-42). *Either their secrecy will destroy their discipleship or their discipleship will destroy their secrecy.*

Discipleship, not good intentions, count for Christ.

- 43] For they loved the praise of men more than the praise of God.
- 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.

* * *

John 13

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...

Washing of Disciples’ Feet (13:1-20)

- 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 (1 Cor 10:16), “Taking Out.”

- 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.

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”: *Leloumenos*, bathing the entire body (Acts 9:37; 2 Pet 2:22). *Nipsasthai*, cleaning a particular soiled area; hands, etc. (Mt 6:17). 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. Washing with the Water (of the Word of God): saintward (Num 19: water of purification). At the Cross: both came out (Jn 19:34).

First bath of regeneration, (Tit 3:5). Relationship; position; guilt. Once and for all (Heb 10:1-12). Daily washing: defilement (1 Jn 1:9). Water= Word (Psa 119:9; Eph 5:25,26).

Feet speak of our walk (Phil 2:5-11). Book of remembrance (Mal 3:16).

- 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.
- 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.

“I wash thee”: You can't wash your own feet... [Doctrinal practice: Roman Catholics; Dunkards; Freewill Baptists, and Moravians]

- 9] Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head.
- 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.
- 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.

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.

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 spoken in context of this footwashing.

The Betrayer

- 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.
- 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 (Psa 41:9). (“...in whom I trusted” omitted); 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. John: 5X “whom Jesus loved” (Jn 13:23; 19:26; 20:2; 21:7, 20). Judas on his left; the place reserved for an honored guest (hence, classical art: right vs. left; dexter vs. sinister; gauche; etc. Cf. Rodin: *Hand of God; Cathedral, etc.*).

- 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. [The room was supplied with water and a towel: why had they not used them already? (Lk 22:24-27).]

Nicolaitanism...3 John 9...

- 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.

Peter's “distance”: Uses John as intermediary; vv. 6, 8, 37 (fellowship??). In Mt 26:38 it says he followed “afar off.”

- 25] He then lying on Jesus' breast saith unto him, Lord, who is it?
 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.
 27] And after the sop Satan entered into him. Then said Jesus unto him, That thou
 doest, do quickly.
 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. **Gossip**: Most painful sin of all: Gossip is a form
 of betrayal! (Lev 19:16; Prov 11:13; 18:8; 20:19; 26:20; 26:21; 26:22).

- 31] Therefore, when he was gone out, Jesus said, Now is the Son of man glorified,
 and God is glorified in him.

Glorified:

- 1) 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).

Upper Room Discourse

- 32] If God be glorified in him, God shall also glorify him in himself, and shall
 straightway glorify him.
 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...

- 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, eros. Read 1 Corinthians 13, but substitute names.
 Commentary (1 John 2:7ff). [For more information, see *The Way of
 Agape*.]

Peter's Denial Predicted (13:36-38)

- 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” (Mk 14:29). Did he mean it? A moment's weakness and lifetime's
 regret. Peter was courageous: At the Transfiguration; he walked on
 water; drew his sword in the Garden...

His Lesson: Peter failed in his *strong* suit.

Our Lesson: Have no confidence in the flesh (Phil 3:3).

* * *

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). Socratic Method: Questions, focusing on the
 needs of the student. This chapter involves four questions:

Question 1: Lord, Where Are You Going? (13:33, 36; 14:1)

Jesus will soon be invisible to them, yet he wants them to rejoice (1 Pet
 1:8).

- 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.
- 4] And whither I go ye know, and the way ye know.
 "...my Fathers house": Jesus often referred to the Temple as His Father's house; here He means His Father's (real) house...Heaven.

He "disowned" the temple in Matthew 23:38.

"Mansions," *monai*: Used only 2X (14:2, 23). A dwelling or an abode (cf. Isa 26:19ff). "I go to prepare a place for you": Four key facts: (The Blessed Hope!)

- 1) Many mansions:
 Preparing a place for us (*every* believer).
 Will return for us.
 We will be where He is. Forever!
- 2) Eden: He *first* planted a garden;
then placed Adam in it. (also Deut 6:10,11).
- 3) New thing: a *man* in heaven...Redemption of the purchased possession, in heaven, by better sacrifices (Heb 9:23; Eph 1:14; Col 1:20).
- 4) He will return for us: the "Rapture": The phrase "come again" is used four times:

Rapture	14:3
Spiritual presence	:18
Indwelling the Believer	:23
Post-resurrection ministry	:28

Question 2: How Can We Know the Way? (14:5-7)

- 5] Thomas saith unto him, Lord, we know not whither thou goest; and 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.
- 7] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

I AM (*eigo eimi*) the way...the truth...the life. *Any one of which are staggering...*

"The way," *hodos*: road, highway. The highway to heaven (Acts 9:2; 19:9,23; 22:4; 24:14,22). Mentioned six times + John 14:6=7.

This phrase speaks of the exclusiveness of Christ (Acts 4:12; 1 Cor 3:11; 1 Tim 2:6). And in Gethsemane, 3X...

The word "Zodiac" from the Sanskrit *sodi* "the way." The Mazzeroth: Ps 19; etc. [See our briefing package, *Signs in the Heavens*.]

"Truth": Spirit of (the) Truth *had not yet been given* (Jn 16:13; cf. 1 Cor 2:10,11).

Adam, before sin, enjoyed communion with his Maker; he knew Him; and he possessed spiritual life. In "the day thou eatest..." Adam had a three-fold need: reconciliation, illumination, and regeneration.

The Way: vs.	Prov 14:12
<i>Cains</i> ; "wanderers."	Rom 3:12.

The Truth: vs.	Prov 4:19
Pilate: "What is truth?"	Jn 18:38; Eph 4:18; Eccles 7:29; Rom 3:11; Col 2:3

The Life:	
Prodigal Son: "dead, and is alive again"	Lk 15:24; Jn 3:36; 5:24

Question 3: Show Us the Father (14:8-21)

There are three ways to see the Father:

A) The Father Revealed Through Jesus' Words and Works (John 14:9-11) Cf. Heb 1:1ff; Isa 40:5; Jn 1:11.

- 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?

"Know": *Egnokas*, perceive. There are always new things to learn about; know Christ (Phil 3:10-14); always a need to continue growing.

"You know the Father": The Trinity: a mystery. Beware of "modalism": ("Jesus Only" "Three modes of the same person.") "Being One" refers to a spiritual union and not claiming they were same person (cf. 1:1,2).

- 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.

“Believe,” *Pisteuete*, plural verb: Philip’s request reflected the other disciples’ thoughts.

B) The Father Revealed Through Believers (John 14:12-15)

- 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.

“Works”: *Erga*, used in this gospel and never refers to miracles; but messianic works. (Second “works” not in original?)

Meizona (greater) works refer to quantity, not quality: Conversion of greater numbers of sinners, the greatest work in the world. “I go to my Father”: Isa 53:10.

- 13] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

“...in my name”: On the basis of *His* credibility. What comfort! “Believe in *me*.”

- 14] If ye shall ask any thing in my name, I will do [it].
15] If ye love me, keep my commandments.

“...keep my commandments”: *Teresete*, future active verb. Love that expresses itself in obedience. The One who wrote the commandments upon the tables of stone is none other than the One who died on the cross.

C) The Father Revealed Through the Indwelling Spirit (John 14:16-21)

In the context of *answers to prayer*, He reveals the *greatest* thing for which we may ask: the **presence and power** of the Holy Spirit in our lives. It was only after the coming of the Holy Spirit that the apostles’ faith was established, power communicated, and love purified and deepened.

- 16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

“Comforter”: *Parakleton*, “one summoned along side to help.” Appears 4X in John’s Gospel (Jn 14:16,26; 15:26; 16:7) and is used one time as a title of Christ (“Advocate”) in 1 John 2:1. *Com*, “to be in company with”; *fortis*, to strengthen. Comforter = to strengthen by companionship [*Noah* = Comfort.]

“...another”: Two Greek words for “another”; *allon*, same kind vs. *heteron*, different kind (cf. Acts 7:18...)

- 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.

“...was “with” you”: *Par humin* = by your side; shall be “in” you, *epe*.

“Whom the world cannot receive”: 1 Jn 2:16; 5:19; 1 Cor 2:14. Don’t expect the world to see what we “see.”

How is possible for the Holy Spirit to dwell where sin is still present? On the grounds of atoning blood (Lev 16:16); “Oil” placed *on* the blood (Lev 8:24, 30; 14:14, 17). [For more information on the Believer being the “Temple of the Holy Spirit, see the book and tape study, *The Way of Agape*, and the briefing package, *Architecture of Man*.]

- 18] I will not leave you comfortless: I will come to you.

I will not leave you *orphanous*, as fatherless orphans; comfortless.

- 19] Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

After His resurrection He appeared unto none but His own.

- 20] At that day ye shall know that I [am] in my Father, and ye in me, and I in you.
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.

Explained in Chapter 15: vine + branches. “That day” is Pentecost.

Question 4: How Can You Manifest Yourself to Us and Not to the World? (John 14:22-31)

- 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. Only mention of this Judas in NT. Not Judas Iscariot.

“How is it that”: *Ti gegonen hoti*, an expression of surprise. There are three ways:

1) By Fellowship

- 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).

2) By Indwelling Spirit

- 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. [Example of the personal log book.]

3) By Inner Peace

- 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.
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.

- 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...

- 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...”: Did they leave the upper room? Not necessarily.

“Let us go”: *Agomen*, armies going into battle to meet death; a motivational charge. Did they linger? Or go to intermediate places? In Jn 18:1, it reads they “crossed into the Garden...”

* * *

John 15

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...

Vine = Israel (Isa 5:1-7). 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:

with Christ	15:1-11
with each other	15:12-17
with the world	15:18-16:4

Relationship with Christ (15:1-11)

- 1] I am the true vine, and my Father is the husbandman.

Jesus proclaims his seventh “I AM” statement. True light, 1:9; True bread, 6:32; (true tabernacle), Heb 8:2, 5.

“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. 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.

- 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? Armenians: The Christian who does not abide in Christ loses his salvation. (Seems to be refuted by Jn 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).
- 4) *Airei*, “taketh away.” The root for “resurrection”: “to take up,” “lift up” (as in Lk 17:13; Acts 4:24; Jn 11:41; Rev 10:5). 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).

Who is the husbandman? The Father, vs. John 5:22. No fruit... fruit... more fruit... much fruit.

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.

Fruit, *karpon*, is singular, implying character (cf. Gal 5:22, fruit of the Spirit). 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.

- 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.
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] Jhn 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

“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) with “abiding in Christ,” (vigilance, obedience, etc. Jn 6:56). 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.

“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!

- 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:

- 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 Jn 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)

	Evidenced in:
1. The fruit of the Holy Spirit Gal 5:22,23; Eph 5:9	Character
2. The fruit unto holiness Rom 6:22	Conduct
3. The fruit of righteousness Heb 12:11; Phil 1:11	Contentment
4. The fruit of the lips Heb 13:15	Conversation
5. The fruit of our hands Prov 31:16, 31; 1 Cor 3:10, 14	Concrete service for God
6. The fruit of the righteous Prov 11:30; Rom 1:13	Converts
7. The fruit of the womb implied in Rom 7:4	Children (spiritual)

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	Jn 15:11
Peace of Christ	Jn 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). 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.)	

Obedience is always a love response; as His was (is).

- 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). *Plerothei*,

“fulfilled”: Progressive fulfillment of the disciples’ joy (Gal 5:22; 1 Jn 1:3, 4). [Love, 15:9; Joy, 15:11; Peace 15:12.]

Relationship with One Another (15:12-17)

- 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 tape 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.

“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.

Gethsemane: let go Jn 18:8
Fishing unmolested Jn 21:23
As a Shepherd, he goeth before them... Jn 10:4

Abraham = "Friend of God" (2 Chr 20:7; Isa 41:8; Jas 2:23): In Genesis 18:17, Abraham receives a prophetic insight. Compare with Daniel and John, both called "the Beloved"; both wrote apocalyptic books in the Bible and 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"!

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.

"Servants": *Doulos*, bondservants (Deut 34:5; Josh 24:29; Ps 89:20; Tit 1:1; Jas 1:1). ["Coeur d'Alene..." Heart of the awl (bondslave).]

"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! (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).

Relationship with the World (15:18-16:4)

Hours before His arrest and crucifixion: a solemn warning. "Hatred" is used seven times. "The world will hate you."

Hatred for Christ (15:18-25)

18] If the world hate you, ye know that it hated me before [it hated] you.

Miseo, hate, detest, abhor. Anticipate opposition from the world, opposition vindicates discipleship (Jas 4:4). There is no evidence of persecution while the Master was with them:

70 sent forth Lk 10:17
Pharisees critical Mt 15:2; Lk 19

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).

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!

A Call to separation: Phil 3:10; 2 Tim 3:12; Mt 5:10,12.

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, 13:16; 15:20, expect hostility; 1 Pet 4:14; Heb 11:26. *dioko*, persecuted: 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 without a cause”: Ps 35:19; 69:4. Our natural state is that of “haters of God” (Rom 1:30). The written Word testified *against Israel*.

Testimony of the Holy Spirit (15:26-27)

Two witnesses required (Num 35:30; Deut 17:6).

- 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.

Eternal procession of the Spirit. *Para tou patros ekporeuetai*: “From beside the Father.” Equal in nature; Separate in person; Submissive in duties.

* * *

John 16

Hatred for God’s People (16:1-4)

A fulfillment of the previous four verses (cf. 1 John 3:13).

- 1] These things have I spoken unto you, 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.

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...Has the church converted the world—or is it the other way around? Prov 29:27; Amos 5:10.

Expelled from the synagogue: Cut off socially from family and friends; lasting disgrace; perpetual danger; death? “God would not hear prayers” outside; stones cast on coffin when he died...

“God’s service”: *Latreian*; same word to describe the service of the priest at the altar.

[The strong delusion; “the lie”?] Difficulties are acknowledged up front, cf. Churchill: “blood, sweat, and tears.” Christ unconditionally guarantees the ultimate victory. Christ The Preeminent One.

4X: *lupe*, inward grief, sorrow; inner pain that hurts too much to cry..”Whither goest thou?” vs. 13:36. Self-centered...

- 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.

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. Used twice: Here and in Jn 11:50. Personal pronoun “I” is emphatic.

Three 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). Normally pronoun agrees with the gender of the noun it is replacing. The word “spirit” is neuter; the masculine pronoun emphasizes the personhood of the Holy Spirit. (In other places, the neuter pronoun is used in keeping with the correct grammar.) Cf. 2 Thess 2... They did far more for an absent Lord than they ever did while He was with them in the flesh.

“...reprove the world of sin”: *Elegxei*, convict; to refute an adversary completely; to demonstrate guilt so the truth of the charge will be acknowledged. **Objective 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.

9] Of sin, because they believe not on me;

“...of sin...of righteousness”: *Peri*, (“of?”) “in respect to, concerning.” *Harmartias*, missing the mark. General area in which all miss the mark: unbelief (16:9).

10] Of righteousness, because I go to my Father, and ye see me no more;

Christ is the standard of righteousness (2 Cor 1:30). *Hupago*, I am going: emphasizes personal relationship; separating Himself...progressive revelation.

11] Of judgment, because the prince of this world is judged.

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. Nothing awaits the world but judgment.

Holy Spirit’s Ministry to the Believer (16:12-15)

Seven things:

He would act as the Spirit of the Truth.

He would guide believers into all truth.

He would not speak of Himself.

He would speak what He heard.

He would show believers things to come.

He would Glorify Christ.

He would take of the things of Christ and show them unto His People.

He quickens us (Jn 3:6); He indwells us (1 Cor 6:9); He loves us (Rom 15:13); He leads us (Rom 8:14); He gives us assurance of our sonship (Rom 8:16); He helps our infirmities by making intercession for us (Rom 8:26); He has sealed us unto the day of redemption (Eph 4:30).

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...

“...guide.” *Hodegesi: hodos*, way; *hegeomai*, to lead... to the Truth. (Cf. 14:6: the Way, the Truth, the Life.)

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.

Pasan, “all.” Adverb: “completely.” “He will completely lead you into truth.” His revealing to the apostles New Testament truth was complete, not partial. The adverb “complete” implies the inspiration, inerrancy, and authority of the New Testament (Ps 25:5). Their lack of understanding demonstrated the need for the Holy Spirit to come.

“He will not speak of Himself.” (Cf. Abraham and Eleazer, Gen 24. Boaz and the unnamed servant, Ruth 2).

“Showing them things to come”: *Anaggelei*, (show), declare, announce. Used of formal preaching of the Gospel (Acts 20:20; 1 Pet 1:12; 1 Jn 1:5).

“Things to come”: The only occurrence in NT. Not only eschatology but doctrines of ecclesiology, pneumatology, etc. Epistles, Acts, etc. The past (14:26); the present (15:26); the future (16:13). Jesus’ Letters to Seven Churches: He that hath an ear to hear let him hear what the Spirit saith unto the churches...

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.

The Holy Spirit will glorify Christ; not Himself. And not personalities, preachers, the virgin Mary, a church, ordinances, etc. 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.

1 Cor 2:9-11; Isa 64: He will Guide, Declare, and Glorify.

The Worry of the Disciples (16:16-22)

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 (Heb 10:37): “yet a little while...”

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 | 7-15 |
| 2) Be assured that God will ultimately turn your sorrow into joy | 20-22 |
| 3) Take advantage of your tremendous power | 23-24 |
| 4) Claim the victorious Peace of Christ in every battle | 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.

- 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.

Seventh and final in Upper Room Discourse of “verily, verily.”

“...ask the Father in my name”: “Ask” occurs in two verbs: *Eroteseite*, questioning; *Aitesete*, make a request or demand.

- 24] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Present tense of ask: continuous asking.

- 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.

Proverbs: Shepherd and sheep, (10:1-6); Vine and branches, (15:1-8); Woman and labor, (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. [Like how the blind speak of color...]

- 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.

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...

“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).

Living in Two worlds:

Twofold life:	In Me	In the world
Twofold experience:	Peace	Tribulation
Twofold secret:	I have Overcome	Good Cheer

* * *

John 17

Chapter 17 is the longest recorded prayer of our Lord. Jesus' Intercession (Heb 7:25). The High Priest bore 12 tribes on his breast. 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.

Sequel to Chapter 13: Jesus was stooping, his hands on the defiled feet of disciples vs. here, his eyes lifted up, his hand on the throne of the Father...

Vocal Prayer Habit

During baptism (Lk 3:21); commencement of public ministry (Mk 1:35); eve of selecting disciples (Lk 6:12) all night long; at transfiguration (Lk 9:29); ceased to breathe (Lk 23:46).

The most important work we do is prayer.

Where did Chapter 17 take place? "Arise, let us go hence" (14:31). John Calvin, A.C. Gaebelien, 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:

2]	Salvation
6]	Manifestation
9]	Representation
12]	Preservation
17-19]	Sanctification

21]	Identification
22]	Glorification

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:

"Lifted up his eyes..." Ps 25:1; 123:1; 121:1, 2.

"Father": Key word vs. "My God," (Ps 22:1).

"The Hour is come": Seventh and last time. Gen 3:15 is now imminent.

"Glorify thy son": *Doxason*, aorist active imperative of *doxazo*, only personal petition in this prayer. His focus is on the Father...that the *Father* be glorified in the Son (2 Cor 5:19).

Prayer for Himself (17:1-5)

Jesus has seven specific requests:

Glorification of the Son	v. 1
Restoration of His original glory	5
Protection of His disciples (and future believers)	11,15
Sanctification	17
Unification	21-23
Glorification	24
Salvation for the world(?)	21

Seven pleas for His own glorification:

Filial relationship with God	1
Appointed time had arrived	1
Authority over all flesh given	2
Bestowal of eternal life on Elect promised	2
He would be bringing them to a knowledge of the Father	3
He had glorified the Father on earth	4
He had finished the work given Him to do	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.

Exousian, authority: He had power over all flesh. He is drawing a contrast between the weakness of mankind and the majesty of God.

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).

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:

Eternal life	2
Father’s name	6,26
Father’s words	8,14
His own joy	13
His own glory	22

Also, “all things” Rom8:32

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 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 14:6-9
- 2) Jesus is the Messiah sent by God.
“Jesus Christ” only appears twice in this gospel 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..”	Lk2:49
“My meat.. to finish His work”	Jn 4:34
<i>Tetelestai</i>	Jn 19:30
Scope of Jesus’ Work	Dan 9:24

5] And now, O Father, glorify thou me with thine own self with the glory which I had with thee 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. Jn 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 <i>the</i>)	1
“also” in union, not separate	1
“thou” has given	2
“as many as thou has given”	3
“that they might know <i>thee</i> ”	3
“finished which thou has given..”	4
“with thee...”	5

Prayer for the Eleven (17:6-19)

Security: “Keep those...”	11
Deliverance: Keep them from the evil	15
Sanctification:	17

Sanctification is the continual experience of believers today.

Name of God more than a title: It’s the means by which He revealed His very nature and attributes (Jn 1:14, 18).

- 6] And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

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).

“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

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.

- 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.
7] Now they have known that all things whatsoever thou hast given me are of thee.

General observation, not absolute obedience. No notice given of failures. “received...known...believed”:

Intellectual recognition	7
Received message	8
Settled conviction re: Deity of Christ	8
Commitment of their lives to Him	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.

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 (Rom 10:1; 1 Tim 2:1).

- 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. 1,5,11,20

“They 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.**

“...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 is a Hebraism meaning, “similar in nature and moral character.” Used elsewhere only of the Antichrist (2 Thess 2:3).

“None 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).

Final ground of His glorification was *not* His own personal perfections, nor His essential oneness with the Father, but the *Work* which He has complete here below.

Renders an account of His work to the Father:

- 1) Glorified the Father on earth 4
- 2) Finished the work given Him 4
- 3) He manifested the Father’s name 6
- 4) Given them the Father’s words 8, 14
- 5) Kept them, as a Shepherd would 12
- 6) Sent them into the world 18
- 7) Given the glory of the Father 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.” (17:8).
- 2) “That they might have my joy fulfilled in themselves.” (17:13)
- 3) “They are not of the world even as I am not of the world.” (17:16)
- 4) “As thou hast sent me into the world, even so have I sent them into the world.” (17:18)
- 5) “I sanctify myself that they also might be sanctified.” (17:19)
- 6) “The glory which thou gavest me, I have given them.” (17:22)
- 7) “The love wherewith thou hast loved me may be in them.” (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.

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.

Cosmos, world: [order out of chaos: cosmetics?] The world is under dominion of its prince (1 John 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,
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.

Areis: “shouldest keep” => “should take.” *Ek tou ponerou*, “from the evil man” (cf. Mt 6:13). 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.”

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.

- 16] They are not of the world, even as I am not 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 (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.) Prayer for seven things: preservation, jubilation, emancipation from evil, sanctification, unification, association with Himself, gratification, and to behold His glory. [Seven pleas; a seven-fold relation with the world.] Christ’s prayers would fall to the ground if He should pray for them that shall never believe.

- 1) “That they all may be one” (unity vv. 20-23)
- 2) “That they may behold my glory” (union, vv. 24-26)

Unity

- 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 (17:11); 4X for all believers (17:21-23). Not a union of believers, but rather a spirit of unity *among* believers. 4X: *hina osin hen*, “that they may keep on being one.” (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.

Union

- 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.
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.

“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.

Significance of the word *as* in John 17:

The believer has

- 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)

Last word: love (1 Cor 13:13); not eternal life, faith, glory...

* * *

John 18

Chapter 1: Introduction
Chapters 2-12: Ministry to the World
Chapters 13-17: Alone with the Disciples
Chapters 18-21: The Climax

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.

Jesus may have gone to the Temple before leaving the city. It was customary for the priests to open the gates of the Temple at midnight and for pilgrims to gather there at that time.

In the Garden

- 1] When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The name Gethsemane omitted: Brook Cedron = "dark (black) waters."
This brook divides Jerusalem from the Mount of Olives.

Day of Atonement (Yom Kippur): Sin offering (vs. burnt offering) was "outside the camp" (Lev 4:12, 21; 16:27); "without the gate" (Heb 13:12). Compare with 2 Sam 15:23, 30, 31. David, accompanied with his faithful followers, cross the brook Cedron at the time of his shameful betrayal by his familiar friend Ahithophel...

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" (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 oftentimes resorted thither with his disciples.

"Jesus often resorted there": Cf. Lk 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 stationed at the Antonia Fortress). *Chiliarchos* (18:12) = formal title of the chief captain of this detachment apparently present. Mt 26:47; Lk 22:52 = leaders themselves). 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). "Went forth": alone.

John emphasizes Jesus':
divine knowledge 18:4
divine power 18:6
divine protection 18:8,9

- 5] They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them.
- 6] As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.

“I AM”: (The kiss occurred between vv. 9 and 10). At the woman at the well (Jn 4:26, 29); on the storm-lashed sea (Jn 6:20). Note: Here there is no “be not afraid”!

“They went backward”: (Not “slain in the Spirit!”). At the Ineffable Name of God; (cf. the burning bush, Ex 3:14). He was more than “Jesus of Nazareth”: He’s God in the flesh!

Voluntary deliverance: (Only the strength of His love for us kept Him on that cross...). He was not “captured”: He actively offered Himself.

Psalm 27: God-wards (vv. 1, 2) stumbled and fell... Psalm 35: Man-wards (v. 4) confounded... turned back... Psalm 40: Messianic (vv. 7-8)... vv. 11-17, Prayer in Gethsemane(?)

- 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 intended to seize them all (Mk 14:51, 52). Jesus had to suffer alone. No man in the tabernacle when he goes in to make an atonement (Lev 16:17). It was also an emblem and pledge of their acquittal and discharge of their debts. The Shepherd (John 10) protecting His sheep.

- 9] 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: earlier statement 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.

Peter: Courageous when he should have been still; cowardly when he should have been courageous. 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. (His aim may have been off.)

Apekopsen, “to tear” or “to rip”; not to slice. Jesus saved Peter’s life (Lk 22:51). Jesus’ last miracle before the cross. No one ever died in Jesus’ presence.

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?

“The cup which my Father hath given me.” 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).

Jewish Trials:

Before Annas	Jn 18:12-14
Before Caiaphas	Jn 18:19-24
Before the Sanhedrin	Mt 27:1,2

Roman Trials:

Before Pilate	Jn 18:28-38
Before Herod	Lk 23:6-11
Before Pilate	Jn 18:39-19:16

Before Annas

- 12] Then the band and the captain and officers of the Jews took Jesus, and bound him,

Synoptics = Caiaphas. John = Annas. Annas served from AD 6-15; deposed by Pilate’s predecessor, Valerius Gratus. Still influential; vice-president of the Sanhedrin; patriarch of a family that held the office of the high priest as late as AD 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.

Led to the priest first (Lev 17:5). They would pass the Sheep Gate (Neh 3:1, 32; 12:39; John 5:2). Cf. Jn 11:49-52. 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.

“And Simon Peter followed Jesus and so did another disciple”: Most people presume this disciple was John. Other 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 (13:23; 19:26; 20:2; 21:7, 20). And according to Acts 4:13, the high priest was not personally acquainted with either Peter or John. Who? 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”: 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.

Following Christ “afar off” will soon result in chills and growing “cold.”

- 19] The high priest then asked Jesus of his disciples, and of his doctrine.

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.

Spoke openly not in secret (Isa 45:19) vs. a closed trial. Why not call witnesses? “To the world”: (universality of His message!) 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? (Mic 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.
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).

Before Caiaphas

Caiaphas: Mt26:57-68; 27:1, 2; Mk 14:53-15:2; Lk 23:54-24:1. Real name was Joseph; held office from AD 18-36. According to Josephus and later rabbinic writings, he had a reputation 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 in 1 Kgs 18:10). They had no death penalty authority (Gen 49:10; 18:31).

- 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.

“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.” Jesus was required by law to respond (Lev 5:1; 1 Kgs 22:16; Gal 4:4).

Aaronic priesthood rent their garments. Against the law. A garment is torn to pieces when there is no more use for it (Temple veil also!). Matthew 27:1, 2 fulfills 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.]

Before Pilate

Praetorium, derived from Latin *praetorium*, the name of the official residence of a Roman Governor. (Western Jerusalem? Antonia Fortress, just north of the Temple?)

“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...

Pontius Pilate (cf. Caesarea inscription...). He was the Procurator of Judea, AD 26-36. (In AD 36, he was deposed by Vitellius and sent to Rome, tried, and probably executed under Caligula.) 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. Tenny believes funds given by Priests were in exchange for political favors. It would explain their initial expectation that he would take their word without formal charges.

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.

First of six attempts to release Jesus.	John:
“You judge Him”	18:31
“He is innocent”	18:38
Jews substitute Barabbas	18:39
Partial punishment	19:1
Play on pity	19:5
“Behold your King”	19:14

- 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? Pilate said, “Am I a Jew?” He represented the power of the world, at that time, and establishes that Israel had disclaimed their King.

- 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.

“Jesus answered, My kingdom is not of this world”: Cf. Dan 7:13, 14; Lk 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.

“So then, you are a king!” (Does not appeal to His Messianic credentials; Mt 11:3-5, etc.) ...a good confession 1 Tim 6:13; came I (vs. born) from Heaven...

Pilate formally recognizes Jesus as King on the inscription put on the cross! 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.” 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).

Legal Irregularities

The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none (18:12, 24).

It was illegal for judges to participate in the arrest of the accused (18:3).

No legal transactions, including a trial, could be conducted at night (18:28).

The arrest was effected through a traitor (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 (18:14).

Preliminary hearings before a magistrate were completely foreign to the Jewish legal system (18:13).

It was illegal to carry weapons on the feast day (18:3).

The use of violence during the trial was apparently unopposed by the judges (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 (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 (18:13-16).

The Court lacked the civil authority to condemn a man to death (18:31).

It was illegal to conduct a session of the court on a feast day (18:28).

A guilty verdict was rendered without evidence (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. (18:28).

The high priest rends his garment (cf. 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)

John 19

Chapter 18 Review: Six trials (three Jewish; three Roman); Declared innocent by Pilate. Why was he sent to Herod? (Lk 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 here chronicled in John Chapter 19.

Christ Before Pilate (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].
 “Scourged”: 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,
 “Crown of thorns” (Gen 3:17, 18): Burning thorn-bush, burning but not being consumed (model of mercy). This is Satan’s hour (Gen 3:15; Lk 22:53; Rev 12:4).
- 3] And said, Hail, King of the Jews! and they smote him with their hands.
Chaire, “Hail”: 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; the charges should have been dismissed.
 “No fault in Him”: 7X Isa 53:8

1) Judas: innocent blood	Mt27:4
2) Pilate: no fault in Him	Jn 18:4
3) Herod, by Pilate	Lk23:15

- | | |
|-------------------------------|---------|
| 4) Pilate’s wife | Mt27:19 |
| 5) Dying thief: nothing amiss | Lk23:41 |
| 6) Roman centurion | Lk23:47 |
| 7) Truly, Son of God | Mt27:54 |

- 5] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!
 “Crucify,” *stauroson*: Aorist imperative with no stated object; like fans in a stadium following cheerleaders...
- 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.
 Pilate proclaimed Him innocent. (7X) Jews charge of “King” (18:33, 37) not taken seriously.
- 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). To a pagan leader, the God-man possibility required investigation: Greek and Roman mythology filled with accounts of gods living among men.
 Pilate Was Given Three Warnings:

The good witness of Christ	1 Tim 6:13
Dream of his wife	Mt27:19
Real motive of Sanhedrin revealed	John 19:7
- 8] When Pilate therefore heard that saying, he was the more afraid;
- 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).

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.

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.) 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. *Paredoken*, “delivered” or “to give over to the side.” [Mt 27:24-25: Pilate “washes his hands.” (Deut 21:1-6)]

Order of Events

1. Carrying His cross	Jn 19:17
2. Simon substituted	Lk 23:26
3. Offer of stupefying drink	Mt 27:34
4. Nailed between two thieves	Jn 19:18-24
5. “Father, forgive them” [City of Refuge...]	Lk 23:34
6. Jews mock Jesus	Mt 27:39-43
7. One thief rails at Jesus; the other receives salvation	Lk 23:39-43
8. “Today shalt thou be with me”	Lk 23:43
9. “Woman, Behold thy son”	Jn 19:26,27
10. Darkness	Mt 27:45
11. “My God...”	Mt 27:46
12. “I Thirst”	Jn 19:28
13. “It is finished”	Jn 19:30
14. “Father, into thy hands...”	Lk 23:46
15. Our Lord dismisses His spirit	Jn 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; Greek. *Kranion*; Latin, Calvaria. Gen 22; Heb 13:12: “outside the gate.” Lev 16:27: “without” the camp...

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.”

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). In three languages: Latin, official language of the empire; Greek, common international language; Hebrew. [Cf. confusion of tongues at Babel; Gen 11.]

- 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.
- 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.

Eikeinos eipen, emphatic he said. Pilate refused to change the inscription. Messianic proclamation officially acknowledged by the representative of the ruler of the world.

- 22] Pilate answered, What I have written I have written.

“...took his garments”: Garments = conduct; Ps 109:18; 1 Pet 5:5, etc. Savior’s coat “seamless” (Isa 61:1); robe given to prodigal son, Luke 15; Adam clothed by God...]

- 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.

Two groups contrasted:

Four soldiers;	Centurion.
Four ministering women;	John.
Mary Magdalene;	Mary, wife of Cleophas (Emmaus?).
Mary, mother of Jesus;	her sister, Jesus’ aunt; (Joseph’s sister?).

(All three were named Mary: “bitterness”)

- 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.
- 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. 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. Mary did have other children: Mt 13:55, 56; Ps 69:8.

- 27] Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].

- 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”: Fulfills Ps 69:21.

“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. The Holy Spirit did not delay because of your unworthiness, nor need you delay because of your helplessness.

“...gave up the spirit”: Willingly and deliberately surrendered His life (10:18). Pilate marvelled that he was already dead (Mk 15:44).

The Burial of Jesus (19:31-42)

- 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.
- 32] Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

“...for that sabbath day was a high day”: Sabbaton, one of seven sabbaths in addition to the “Saturdays.” Feast of Unleavened Bread. 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! Ex 12:46; Ps 34:20. The Passover Lamb was not to have a bone broken.

34] But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

“Forewith came there out blood and water”: Passover: wine mixed with warm water? 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.

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!?!]

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 that close to Pilate.
- 2) Next of kin?

The Tomb: Belonged to a rich man (Joseph); Isa 53:9; 19:38; Mt 27:59,60

Near crucifixion location	19:41
Never been used before	19:41
New sepulchre	Num 19:9
Hewn out of a rock	Mk 15:46
Stone rolled over the door	Mk 15:46

[Unrecorded conversation? “It’s just for the weekend...”]

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).

* * *

John 20

The Resurrection: Christianity's most fundamental and certain event (1 Cor 15). The Resurrection is hinted at in Gen 3:15: Serpent's head bruised *after* His own heel had been bruised...Noah's ark also passed through the waters of judgment on to the cleansed earth (1 Pet 3:21).

Three Days: Deliverance of Isaac after three days in Gen 22 (Heb 11:9). The crossing of Israel three days after slaying the paschal lamb. Jonah emerges after three days in the big fish (Ps 16:9-11).

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	3:15
Before Sanhedrin	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	Lk 1:35
Atonement	Isa 53:6,10	Eph 5:2	Heb 9:14
Resurrection	Rom 6:4	Jn 10:17	Rom 8:11

[John is the only gospel writer to be an eyewitness of the empty tomb.]

1] Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

“The 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.

Magdala: Five miles N of Tiberias. [The legend of her “immorality” has no Biblical support]. Jesus did cast seven demons out of her (Mk 16:9). There are three other women with her: Mary, mother of James, Salome, and Joanna (Mk 16:1; Lk 24:10). Mary Magdalene was the apparent leader, arriving ahead of the rest.

2] There laid they Jesus therefore because of the Jews’ preparation [day]; for the sepulchre was nigh at hand.

“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.

John (younger), outran Peter. The stone was rolled away to let the people in, not to let the Lord out! Lazarus’ stone rolled away by human hands (11:39); Jesus by angelic. In all things He has preeminence.

4] So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5] And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in.

“He went not in”: Jewish instinct, ceremonial defilement.

6] Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

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.

[Joseph, as a type of Christ, was numbered with two transgressors; was a pronouncer of blessing and judgment (wine and bread!); before he left the place of shame and suffering he *changed his raiment!* Gen 41:14]

7] And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Entetuligmenon, to wrap or roll up; neatly set aside. The only ones who took Him seriously were the enemies (Chief priests and Pharisees posted guards at the tomb). Mt 27:62-66.

8] Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

“He knew, saw, and believed”: John realized the significance. A ship doesn’t cast its anchor within its own hold: but outside, on the rock floor.

9] For as yet they knew not the scripture, that he must rise again from the dead.

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,

“...looked into the tomb”: *Parekupsen*, “peeped” into tomb. Two angels (Gen 18; Acts 1:10; etc). The only place in Scripture where angels are “sitting.” (Cf. the Mercy seat: Ex 25:17-19, 22 although there they are kneeling.)

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.

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.

- 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, 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”: Song 3:4. Heavenly places cleansed with His blood (Heb 9:12, 13).

- 18] Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her.
- 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.” [Nine-dimensional body? Mathematical “rotational” concepts...or Hilbert space?]

“For Fear of the Jews”:

Parents of healed blind man	9:22
Feast of Tabernacles	7:13
Rulers were private believers	12:42

“Peace be unto you”: (why not “shame on you!”)

Peace <i>from</i> God	Eph 2:17
Peace <i>with</i> God	Rom 5:1
Peace <i>of</i> God	Phil 4:7

[“Handle me and see” (Lk 24:39).] The marks are still there in Rev 5:6; Zech 12:10 (aleph & tau!).]

- 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.
- 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 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 in Gen 2:7 only. They are now a new creation (cf. Israel, Ezek 37:5).

Before Pentecost

Joy in the Spirit:	Lk 24:52; Rom 14:17
One accord in prayer...	Acts 1;14; Eph 4:3
Peter: understanding	Acts 1:20; Jn 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

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.	

Nail Prints	Zech 13:6; also, Ps22:16; Zech 12:10
Thomas:	
Returning to Jerusalem	11:16
The Way to the Father?	14:5
Doubts	20:25

[Only place where the “nails” are actually mentioned!]

- 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.

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 who have 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 Old Testament Deity (2 Sam 7:28; 1 Kgs 18:39; Psa 30:2; 35:24; 86:15; 88:1; Jer 38:17; Hos 2:23).

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.

“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...

Post-Resurrection Appearances

- 1) To Mary Magdalene 20:11-18; Mk 16:9-11
- 2) To women returning from the 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 20:19-25; Luke 24:36-49; Acts 1:3-5
- 6) To 11 disciples in upper room 20:26-31; 1 Cor 15:5
- 7) To 7 disciples in Galilee 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 |

* * *

John 21

Some view Chapter 21 as John's postscript to his gospel. Seventh of ten resurrection appearances recorded by four gospels.

- 1] After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he [himself].

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). *Ephanerosen*, first aorist active indicative of *phanero*, verb used by John to show how others not only saw but understood:

Christ's early life	1:31; 2:11
Christ's works	3:5
Second Coming	1 John 2:28
Christ in glory	1 John 3:2

Showing...relates to the idea of “shining forth” and is often translated “manifested.” [We'll see just how much before this chapter is over!]

Seven disciples: 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).

- 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.
 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.

Self-determination? Peter was a professional fisherman. He was where Jesus instructed him to go; while waiting, he still needed to provide for his family (he lived in Capernaum); Jesus had sent him fishing on a previous occasion of need (Mt 17:27). 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”: 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.

“Lads, you have no fish, have you?” (Williams)

- 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.

“...Not able to draw it for the multitude of fishes”: The Miracle. Not able to draw; imperative active, picturing the disciples tugging at the net. All seven unable to draw the net. Our God supplies! But He does not do our job for us. We need to obey to yield results.

“...on the right side”: On His right hand... (Mt 25:34). First and last miracles were both in Galilee. But there's a contrast: In Luke 5:1-11, the net broke!

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).

Peter left the net full of fishes for Christ, like the Samaritan woman who left her waterpot. What have you left?

- 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.

Gumnos, 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.

- 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?)

- 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).

Kenny Rogers: Don't count your money while you're sitting at the table...

- 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? *Aristesate*, dine with Him. Originally meant "to break a fast"; later came to refer to a more substantial meal.

Restoration of Peter

Both here and in Luke 5, Jesus' miracle was followed by a commission to Peter. Note also: "when thou art converted, strengthen the brethren..." (Luke 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

- 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 1:42). The original name, before he began following Jesus. ["Charles" vs. "Charlie," or "Chuck"] Says his name three times, but with no repetition of words (vs. English).

"...more than these?": Mt 26:33; Mk 14:29. Peter avoids the invitation to compare. He is honest, not prideful. Reveals his heart.

"Feed my lambs": *Boske*, feed, is active imperative: "Keep on feeding." Herdsman with the responsibility of feeding the flocks. *Arnia*, diminutive of *arnos*, lambs. The Restoration of 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.

No more comparisons. Jesus: *agapao*, deep sacrificing commitment; Peter: *phileo*, liking, fondness. Honesty; Peter knew his heart. "Feed my sheep." *Poimaine*, shepherd. Comes from the same word as *pastor*. Active imperative: to be continuously performed.

Sheep, *probatia*, diminutive for *probata*, sheep. More mature than the lambs of previous commission.

Third Question

Phileo, vs. *agapao*. Final test. Third occasion to restore three denials.

- 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.”

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.”

“Feed (*boske*) My sheep (*probata*).” More mature sheep.

Keep on feeding My little lambs.
Keep on shepherding My little sheep.
Keep on feeding My sheep.

All “elders” exhorted to feed the flock (Acts 20:28). Note: Feed **My** sheep: refutes the pretensions of the Pope.

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).

Acts 1-10: Pentecost; Cornelius’ house
Acts 10-15: Gentile controversy
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 wouldest not.

“...stretch forth thy hands”: Prediction of Peter’s martyrdom. Crucified by Romans in Nero’s circus in AD 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	20:1-8

Also after Pentecost:	Acts 3:1; 4:1-3,13; 19,20; 8:14-17; Gal 2:9
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Prophetic?

Peter: 1st century; martyrdom.
John: Last century; Revelation.

- 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?

- 24] This is the disciple which testified 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 Church at Ephesus had already begun to collect the inspired writings of Paul and others. Clement of Alexandria: John wrote at the urging of his friends in Ephesus; 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?"

Why Wasn't Jesus Recognized?

Mary in the Garden	John 20:14ff
Emmaus Road	Luke 24:13-32
Upper Room	Luke 24:37-39
Disciples	21:12
Prophetic	Isa 52:14; 50:6
As it had been slain	Rev 5:6

The marks of His humiliation = the marks of His glory!

* * *

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About The Cover Design

(on the tape cassette albums)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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