

The Gospel According to

JOHN

*“Believing and Receiving Christ, The
Messiah - Full of Grace and Truth”*

Analytical Notes and Sermon Outlines
Chapter-by-Chapter
Verse-by-Verse

Compiled by

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Studies in the Gospel of John

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THE MESSIAH “LIFE, LIGHT, LAMB”

Book's Theme: “Jesus Christ, Messiah: Full of Grace and Truth”

DIVISIONS OF THE FOURTH GOSPEL:

- Chapters 1-12
 - The Prologue – His Incarnation, 1:1-18
 - Introduction - Witnesses to the Word, 1:19-51
 - Witness of John the Baptist, 1:19-36
 - Witness of Andrew, 1:37-42
 - Witness of Philip, 1:43-46
 - Witness of Nathanael, 1:47-51
 - Witness of Works and Words, Chapters 2-12
- Chapters 13-17 – The Witness of Jesus to His witnesses, Upper Room Discourse
- Chapters 18-20 – Witness to the World
- Chapter 21 – Epilogue, His Glorification

John 1-12: LIGHT

John 13-17: LOVE A Straightforward, Simple Outline of the Chapters

John 18-21: LIFE

INTRODUCTION:

“A fourth and final Gospel record outside the Synoptics” is written several years later to (A. D. 85) explain the ONE who came to reveal our Heavenly Father. It has been called the “simple” Gospel. (e.g. 14:20 – “ye in me and I in you” – monosyllabic and disyllabic words explaining a profound truth. “Ye in Me” means salvation; “I in you” means sanctification). “Neither the most profound theologian nor the greatest philosopher has ever been able to probe the depths of their meaning.”¹

AUTHORSHIP: John 21:20-25 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? (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 testifieth of these things, and wrote these things: and we know that his testimony is true. (25) And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

¹ J. Vernon McGee, *Thru the Bible with J. Vernon McGee*: Volume IV, Matthew – Romans (Nashville, TN: Thomas Nelson Publishers, 1983), 362

* For a more in depth treatment of the authorship of John's Gospel, read the introduction in D. A. Carson's commentary, *The Gospel According to John*: The Pillar New Testament Commentary Volumes (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 21-104.

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The Apostle John, the Beloved disciple is traditionally identified as the author. The son of Zebedee and brother of James. Liberals will take you down the “*garden path*” and inject so many questionable and erroneous views on authorship that quite frankly waste your time. Even the earliest historians attribute the writing of this gospel to John. “Jerome said of John’s gospel, ‘John excels in the depths of divine mysteries.’ No truer statement was ever made. Dr. A. T. Pierson put it like this, ‘It touches the heart of Christ.’”²

PURPOSE OF THE BOOK: [John 20:30-31](#) 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.](#) D.A. Carson states, Verse 31 “not only expresses the purpose of the book, but is the shortest summary of Johannine theology.”³ To answer the question of why John wrote this Gospel one might say so that our hearts and understanding would be lifted up. John writes to identify the Messiah, In so doing, he established the faith of Christians in Him. John wrote in order that everyone may know and believe the truth that Jesus, whose portrait has being sketched in this Gospel is the Son of God.

CHAPTER ONE

John is the only witness of the 4 Gospels where Jesus calls out of the disciples.

I. FACTS CONCERNING THE PRE-INCARNATE CHRIST (1:1-5)

A. His Relationship to the Father (1:1-2)

1. Christ’s eternality is declared (1:1a, 2): He already existed in the Beginning. “In the Beginning” refers to when time began because Jesus, the eternal Son of God already existed and had a relationship to our Heavenly Father. I too personally believe that time began some 6000 years ago. “The Word” has eternity behind Him!
2. Christ’s deity is declared (1:1b): He is God.

B. His Relationship to the World (1:3-5)

1. He is the sole creator (1:3): Nothing exists that he didn’t make. All things “came into being by Him.” (NASB)
2. He is light and life (1:4-5): His life gives light to everyone, and the darkness cannot extinguish it (overpower it). Light in creation and light in salvation; life in creation and life in salvation.

² Ibid.

³ D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary Volumes* (Grand Rapids, MI: Eerdmans Publishing Company, 1991), 661.

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II. FACTS CONCERNING THE INCARNATE CHRIST (1:6-51)

A. The Miracle (1:14): God became human and lived on earth among us! The virgin-born Son – the unique, only one of his kind – “The man who had no origin is the Son who comes out of eternity.”⁴

B. The Mission (1:10-13): He came to save sinners.

1. Some rejected him (1:10-11): The world and even the people in his own country did not understand him.
2. Some received him (1:12-13): Those who believed become Children of God.

* John 3:16; 1 Peter 1:4 – “He is precious” – the precious one. A.T. Pierson – “A wonderful Ransom that was! It not only delivered us from the bondage of the law and penalty, but from the power and dominion of sin; it freed the slave, and made him a son; it redeemed the victim and criminal, and set him in the high places of the family of God, reconciled and restored.”⁵

C. The Men (1:6-9, 15-51)

1. **Christ's faithful forerunner (1:6-9)**

a. John the Baptist and the crowds (1:6-9, 15-18): John makes some key statements to the people who followed him.

1) He is to serve as a *key witness* of Christ as a forerunner (1:6-9) – In verses 1:1-5 He establishes Jesus Christ as the *Eternal “Word.”* Beginning with verse six, we are introduced to *John's (the Baptist) witness: the True Light has come.*

2) Christ is greater than John or Moses (1:15-17)

b. John the Baptist and the critics (1:19-28): John speaks to the Pharisees who are sent to cross-examine him.

1) John says that he is not the Messiah (1:19-20)

2) John says that he is not Elijah (1:21)

⁴ Ibid, 363.

⁵ Arthur Tappan Pierson, *The Height of the Gospel* (Grand Rapids, MI: Baker Book House, 1978, Foreword by Warren Wiersbe), 106, 107.

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- 3) John says that he has been sent *to prepare the way for the Lord* (1:22-28).
- c. John the Baptist and the Christ (1:29-34)
 - 1) He begins by introducing the Savior (1:29-31)
 - 2) He baptizes the Savior (1:32-34)
2. **Christ's first five followers** (1:35-51): *"We have found the Messiah, which is, being interpreted, the Christ."* **The significance of these men:**
 - ✓ "Here are exhibited to our view the infant church in its cradle, the petty sources of the River of Life, the earliest blossoms of Christian faith, the humble origin of the mighty empire of the Lord Jesus Christ."⁶ There is no record of this enrollment (where Jesus calls His disciples) in the earlier three gospels. Individuals who make their appearance in this scene are all natives of Galilee, and their presence here is due to the fame of John the Baptist, the forerunner of Christ. **Who were these men?**
 - ✓ They were all pious men of good character.
 - ✓ Evidently belonged to a select band of brethren who waited for the consolation of Israel.
 - ✓ They all have a common confession of faith, (looking for the Messiah).
 - ✓ Two of them, if not all five of them, had been disciples of John the Baptist. John 1:37 indicates that two of John's company followed Jesus at once. An acquaintance now begins that will lead to the established foundation of the early church.
- a. **Andrew** (1:35-40a): *"Two of his (John's) disciples . . . One of the two which heard John speak and followed him (Jesus) was Andrew."*
 - 1) The man who was *a first missionary* because he brought his own brother to Christ, *"We have found the Messiah."*
The word "*messiah*" is a transliteration of a Hebrew word meaning "*anointed one*." John continues by calling Him "the Christ," used more as a title than a name in this instance.
 - 2) Andrew belonged to Bethsaida of Galilee.
 - 3) He was a disciple of John the Baptist.
 - 4) After Christ's ascension, Andrew preached in Jerusalem.
 - 5) Although Peter was the spiritual father of the Pentecost converts, Andrew was their spiritual grandfather."⁷

⁶ Alexander Balmain Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publications, 1988 reprinted from 1871), 1

⁷ Herbert Lockyer, *All the Men of the Bible*, (Grand Rapids, MI: Zondervan Publishing House, 1958), 49.

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- 6) Although he is introduced first, he is established as Simon Peter's brother. By the time this gospel is written, Peter is well-known.
- 7) Tradition has it that Andrew died on a cross at Patrea, in Achaia, a Grecian colony. He was nailed to a cross in the form of an X, hence the name *St. Andrew's cross*.

b. **Simon Peter** (1:41-42): *Speaking of Andrew, "he first findeth his own brother"*

- 1) Whose name means "a stone."
- 2) "Cephas meaning in Syriac, as John, the evangelist explains, the same which Petros signifies in Greek. ***The penetrating glance of Christ discerned in this disciple latent capacities of faith and devotion, the rudiments of ultimate strength and power.***"⁸
- 3) Brother of Andrew, son of Jona.
- 4) A fisherman from Bethsaida, a name meaning "the house of fish."
- 5) He was naturally impulsive (Matthew 14:28; 17:4; John 21:7).
- 6) He was gifted with spiritual insight (John 6:68).
- 7) He was courageous in his confession of faith in Christ yet guilty of a most cowardly denial.
- 8) Became a leader and spokesman of the apostolic 12.
- 9) He performed miracles in the early days of the church.
- 10) He made a confession of Christ's deity which became the foundation of the church.
- 11) A man of many converts to Christ.
- 12) Peter was crucified; head downward, during the persecution of Nero.

d. **Philip** (1:43): *Jesus found Philip and invited him to "follow Him as a disciple."*
Whose name in Greek means "*lover of horses.*"

- 1) We do not read about Philip the disciple after Pentecost. He is not to be confused with Philip one of the seven deacons of the church at Jerusalem, (Acts 6:5; 8:1ff; 21:8).
- 2) The fourth Gospel gives us more detail for the life of Philip than the other Gospels.
- 3) The call to faith and to follow came at once, and Philip was ready for both.
- 4) During the feeding of the five thousand, Jesus would test Philip (Cf. 6:6).
- 5) Jesus had kind words for Philip and he had confidence in Christ, (John 14:8).
- 6) Philip was hanged against a pillar and buried in Heirapolis, a city in Asia Minor, the province where the apostle John ministered for the last 25 years of his life.

⁸ Bruce, 6, 7

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e. **Nathanael (1:44-51):** *Philip finds Nathanael.* An interesting side note, Philip did not mention the issue of Christ as the Messiah. He reported, *We have found him of whom Moses and the prophets did write.* His point being, Jesus has fulfilled the OT scriptures, (Cf. 5:39 – Search the Scriptures; . . . These are they which testify [bear witness] of me.)

- 1) His name means, “*God has given, or gift of God*”
- 2) Supposed to be the same as Bartholomew. Nathanael is a personal name for Bartholomew.⁹ The name identifies a true historical character rather than a symbolic reference (allegorical) to an ideal disciple model. Bart-holomew is linked with Philip in the Synoptic passages that name the disciples. (*synoptic: similarity in view, statement and order*). *Patronymic* (Bartholomew)¹⁰
- 3) This name appears only in John’s Gospel.
- 4) There is mention of him here and later at the Sea of Galilee, (Cf. 21:2).
- 5) Nathanael was introduced to Jesus by a friend.
- 6) Nathanael readily listened and received the witness of one who had found the Messiah.
- 7) Bartholomew was flayed alive in Albanapolis, Armenia.

e. **John – the unnamed disciple (1:35-39)**

NT PASSAGES WHERE THE TWELVE ARE NAMED:

Matthew 10:2-4	Mark 3:16-19	Luke 6:12-16	Acts 1:13
Simon Peter	Simon, surnamed Peter	Simon, named Peter	Peter
Andrew	James, the son of Zebedee	Andrew, his brother	James
James, the son of Zebedee	John, the son of Zebedee	James	John
John, the son of Zebedee	(sons of Thunder)	John	Andrew
Philip	Andrew	Philip	Philip
Bartholomew	Philip	Bartholomew	Thomas
Thomas	Bartholomew	Matthew	Bartholomew
Matthew, the publican	Matthew	Thomas	Matthew
James, the son of Alphaeus	Thomas	James, the son of Alphaeus	James, the son of Alphaeus
Lebbaeus, surnamed Thaddeus	James, son of Alphaeus	Simon, called Zelotes	Simon Zelotes
Simon the Canaanite	Thaddaeus	Judas, the brother of James	Judas, the brother of James
Judas Iscariot, who also betrayed him	Simon, the Canaanite	Judas Iscariot, the traitor	
	Judas Iscariot, which betrayed him		

- 1) “That John, the writer of the fourth Gospel, really was the fifth unnamed disciple, may be regarded as certain. It is his way throughout

⁹ D. A. Carson, 159.

¹⁰ Patronymic name: family name, surname, a name of the father or ancestor. (e.g. Williamson, son of William)

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his Gospel, when alluding to himself, to use a periphrasis¹¹ (a round-about form of expression), or to leave, as here, a blank where his name should be. One of the two disciples who heard John call Jesus the Lamb of God was the evangelist himself, Andrew, Simon Peter's brother, being the other.”¹² John the Baptist was the first to give to Jesus the name “Lamb of God” describing his earthly mission and destiny.

- 2) John was the son of Zebedee and Salome.
- 3) Younger brother to James, both excellent fishermen.
- 4) Became known as the *beloved disciple*.
- 5) He was a native of Bethsaida in Galilee.
- 6) His mother followed Christ, ministered unto him, and was at the cross, and among those who went to anoint the body of Christ with sweet spices.
- 7) His father was a fisherman owning his own vessel and prosperous enough to hire servants.
- 8) He was the youngest of the disciples and one of if not the last of the original 12 called by Jesus.
- 9) He was part of the inner circle of three disciples together with James and Peter.
- 10) He sat next to Christ at the Last Supper.
- 11) He was entrusted with the care of the mother of Jesus.
- 12) He died when he was almost 100 years old.
- 13) He wrote the gospel and three epistles bearing his name, and also the book of Revelation.
- 14) John Wesley said of John,

“A Caesar's title less my envy moves
than to be styled a man whom Jesus loves;
what charms, what beauties in his face did shine
reflected ever from the face divine.”

- 15) Tradition has it that John, the evangelist died living well into his 90's. Tortured (boiled in a cauldron of oil), exiled on the Isle of Patmos and rejected by some died in Ephesus of old age.

The haste and maturity would seem to characterize the faith of the five disciples are only superficial appearances. As to the former: these men believe that Messiah was to come sometime; and they wished much it might be then, for they felt he was greatly needed. They were men who waited for the consolation of Israel, and they were prepared at any moment to witness the advent of the Comforter. Then John the Baptist had told them that the Christ was come, and that he was

¹¹ Periphrasis – (pə-rif'-rə-sis) A roundabout method or instance of expressing something.

¹² A. B. Bruce, 2

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to be found in the person of him whom he had baptized, and whose baptism had been accompanied with such remarkable signs from heaven; and what John the Baptist said they implicitly believed. Finally, the impression produced on their minds by the bearing of Jesus when they met, tended to confirm John's testimony, being altogether worthy of the Christ.¹³

THE GOSPEL OF JOHN AS A PICTURE GALLERY

Each of the 21 chapters contains a striking portrayal of some aspect of the character, or work, of the Savior. The first two chapters contain companion pieces.

- | | |
|------------------------------|------------------------------------|
| 1 – The Son of God | 11 – The Resurrection and the Life |
| 2 – The Son of Man | 12 – The King |
| 3 – The Divine Teacher | 13 – The Servant |
| 4 – The Soul-winner | 14 – The Consoler |
| 5 – The Great Physician | 15 – The True Vine |
| 6 – The Bread of Life | 16 – The Giver of the Spirit |
| 7 – The Water of Life | 17 – The Great Intercessor |
| 8 – The Defender of the Weak | 18 – The Model Sufferer |
| 9 – The Light of the World | 19 – The Uplifted Savior |
| 10 – The Good Shepherd | 20 – The Victor over Death |
| | 21 – The Restorer of the Penitent |

¹³ Ibid, 8, 9

MIRACLES, MERCHANTS AND MONEY-CHANGERS

CHAPTER TWO

INTRODUCTION: Jesus performs his first miracle and so begins the imprint of our Lord's public ministry upon the globe. He drives the merchants and moneychangers out of the Temple. When the Jewish leaders challenge his authority, Jesus says he will restore the destroyed Temple (His body) in three days.

The account of Jesus' public ministry now begins, although this first sign (2:1-11) might better be labeled "semi-public", since apparently only the servants and the disciples gained any knowledge of the source of the wine (2:9 – 11). Jesus' public ministry extends from 2:1 to 12:50 (if we include chapters 11-12, which are in certain respects transitional). These 11 chapters are often called the *book of signs*; in them, Jesus reveals his glory 1:14. The remaining chapters of this gospel are often labeled the *book of glory*. Here Jesus is glorified by God (i. e. He receives glory).¹⁴

I. JESUS' FIRST MIRACLE (2:1-11)

A. the Occasion (2:1-3)

1. The Ceremony (2:1-2): Jesus and his disciples are invited to a wedding in Cana.
2. The Crisis (2:3): The wine supply runs out, and Jesus' mother comes to him with the problem. ***This wine was a symbol of Christ's atoning blood and would not have been fermented or intoxicating.***

B. The Observation (2:4): Jesus reminds her his time has not yet come.

C. The Orders (2:5-7)

1. From his mother (2:5): Mary instructs the servants to do whatever Jesus tells them to do.
2. From the Messiah (2:6-7): He tells them to fill six huge pots with water.

D. The Obedience (2:8): They follow his instructions, and the water turns to wine. The word here is **οἶνος** – oinos (oy'-nos). Oinos can mean fermented wine or fresh juice. Here Jesus turned water into fresh juice because the Word cannot contradict itself. Jesus was a moral example for everyone, especially his disciples. Our Lord would not turn water into an

¹⁴ D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company), 166.

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intoxicating beverage. Peter followed and taught what Jesus taught him. What was it that Peter taught after Jesus' ascension?¹⁵

1 Peter 1:13-16 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; **(14)** As obedient children, not fashioning yourselves according to the former lusts in your ignorance: **(15)** But as he which hath called you is holy, so be ye holy in all manner of conversation; **(16)** Because it is written, Be ye holy; for I am holy.

1 Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

1 Peter 5:6-9 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: **(7)** Casting all your care upon him; for he careth for you. **(8)** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: **(9)** whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

E. the Opinion (2:9-10): Those at the wedding testify that the wine is the best they have every consumed.

F. The Outcome (2:11): This miracle demonstrates Jesus' glory, causing the disciples to put their faith in him.

1. John's purpose in recording these signs was to convince people that the Christ, the Son of God is Jesus (*cf.* 20:30-31). These miracles bred faith in Him.
2. John gives us an eyewitness account of the works of Jesus. The Fourth Gospel presents historical value to the events of Christ's ministry which included signs and wonders – not just evidence of his existence, teaching and movement.

Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

3. John presents an OT background. There are several allusions in Chapter 2-4. (i.e. Herod's temple)

II. JESUS' FIRST TEMPLE CLEANSING (2:12-25): He later does this again at least once. (Cf. Matthew 21:12-13). He also cleansed the temple at the end of his ministry.

A. Purging in regard to His Father's Temple (2:12-17)

¹⁵ Wondill Froman, *Biblical Facts About Wine* (Bloomington, IN: Authorhouse Publishing, 2010), 272-288.

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1. The cleansing of the Temple (2:12-15) Jesus moves the center of his outreach and ministry to Capernaum; a time when his hometown would not accept him. This continues to be his headquarters for the remainder of his ministry.

Cana Capernaum Jerusalem – beginning of his public ministry.
 - a. The wickedness (2:12-14): Jesus finds dishonest merchants selling animals in the Temple.
 - b. The whip (2:15): He makes a scourge of small cords and drives them out.
2. The condemning of the thieves (2:16-17)
 - a. The scoundrels he faces (2:16): Jesus accuses them of turning his Father's house into a market.
 - b. The Scripture He fulfills (2:17): Psalm 69:9 predicts that the Messiah will do this.

B. Predicting in regard to His Fleshly Temple (2:18-25)

1. The ignorance of the Jewish leaders (2:18-22)
 - a. The sign *demanded* (2:18): they insist that Jesus work a miracle to validate his authority from God.
 - b. The sign *described* (2:19): Jesus says, "Destroy this temple, and in three days I will raise it up."
 - c. The sign *distorted* (2:20-21): They think he is referring to Herod's Temple and not His body.
 - d. The sign *discerned* (2:22): After Jesus' death and resurrection, the disciples understand the full significance of his statement.

(A RESPONSE TO THE TEACHING OF THE RESURRECTION)

Acts 4:1-4 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, (2) Being grieved that they taught the people, and **preached through Jesus the resurrection from the dead.** (3) And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. (4) Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

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In the Book of Acts, the Sadducees were great opponents to the apostles. Particularly, Peter and John experienced the opposition of the priests, the captain of the temple, and the Sadducees. In verse two we are made aware of the disciple's conflict of Sadducean doctrine which denied the resurrection. The two apostles were preaching that in Jesus, there was the resurrection of the dead. The grief displayed in this group of religious men implies more than simple sorrow.

Grieve: διαπονέω - diaponeō - (dee-ap-on-eh'-o) to be troubled, displeased, offended, indignant, to be worked up.¹⁶ Such grief causes the Sadducees to come upon the disciples in a sudden and violent manner. (Used only here in Acts 4:2 and 16:16-18*)

Apparently the message of Peter and John created a tumult (an uproar or turbulence). These disciples were undermining the teaching of the Sadducees. The message of the resurrection and the words of the apostles interfered with their authority and opposed their doctrine. The Sadducees were "offended that unlearned Galileans, in no way connected with the priestly office, and unauthorized by them, should presume to set themselves up as religious teachers."¹⁷

2. **His First Public Act:** The insincerity of the Jewish laity (2:23-25): Many in Jerusalem profess belief in Jesus, but for insincere motives.
 - a. Their reaction: They believed when they saw the miracles. *This was not saving faith.*
 - b. He would not commit himself to them, Jesus knew all men.
 - c. "He knew what was in man." (The human heart)
 - d. Nicodemus continues the subject of the heart of man.

¹⁶ Joseph Henry Thayer, *Greek-English Lexicon of the New Testament*, (Grand Rapids, MI: Zondervan Publishing House, 1979), 141.

¹⁷ Albert Barnes, edited by Robert Frew, *Notes on the New Testament: Acts and Romans* (Grand Rapids, MI: Baker Books, A Division of Baker Book House Company, 2005 reprinted from the 1847 edition), 74.

THE MESSAGE OF SALVATION AND THE MESSIAH

CHAPTER THREE

INTRODUCTION: Jesus meets with Nicodemus and tells him in order to be saved, all people must be born-again. John the Baptist tells his disciples that the Messiah is Jesus Christ. In this chapter, John portrays Christ as the Divine Teacher.

I. **JESUS EXPLAINS THE PLAN (WAY) OF SALVATION (3:1-21):** Nicodemus visits Jesus by night. (*cf.* 14:6) The backdrop reverts back to the statements regarding Jesus' signs (2:23)

A. **The Credentials of Nicodemus (3:1, 10):** His is both a member of the Jewish Sanhedrin¹⁸ (ruler), teacher (*διδάσκαλος* – *didaskalos* [*did-as'-kal-os*] *master, doctor, teacher*) and Pharisee. Scholars speculate that his name means “*innocent blood*.”

1. *He came to Christ (2:3):* His manner and appearances are that he was an elderly and somewhat wealthy Pharisee.
 - a. Confessed that Jesus was a Teacher sent from God, (3:2) More convincing than the disciples or Pharisees who came to see the announced Messiah/Lamb of God was Nicodemus in his respect for Jesus (*cf.* 1:38 and 7:15, 45-52). Being a teacher mightily endowed with God's power falls short of acknowledging Christ as the Messiah.
 - b. Ironically, Nicodemus came to realize that his own salvation was dependent upon the shedding of “*innocent blood*,” (3:14, 16).
2. *He spoke for Christ (7:45-52):* Members of the Sanhedrin were formulating evidence against Jesus.
 - a. Nicodemus raised his voice on behalf of Him. He spoke for Christ.
 - b. When the Sanhedrin condemned Jesus to death, there was no voice from Nicodemus. There is no Biblical evidence of his presence or consent.
3. *He honored Christ (19:39-40):* Ashamed of his cowardice, Nicodemus rendered loving though belated service to Christ.
 - a. He joined Joseph of Arimathæa, another disciple worked “*secretly*” in preparing Christ's body for a kingly burial.
 - b. In comparison, Mary gave her spices to Jesus while He was alive. “It is better to give flowers to the living than reserve them for their burial.”¹⁹

¹⁸ The **Sanhedrin** was, at and before the time of Christ, the name for the highest Jewish tribunal, of 71 members, in Jerusalem, and also for the lower tribunals, of 23 members, of which Jerusalem had two, (i.e. **a court of justice**). This council had the power of life and death. (ISBE, Volume IV, page 2688)

¹⁹ Herbert Lockyer, *All the Men of the Bible* (Grand Rapids, MI: Zondervan Books, Zondervan Publishing House, 1958), 259.

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- B. The Confession of Nicodemus (3:2):** He acknowledges that *Jesus is from God* because of His miracles. There are **Seven Great Confessions** in this Fourth Gospel. In comparison, at this point, Nicodemus was only a religious observer. In one sense, he is a representative of the unbelieving world as well as the Sanhedrin in this encounter. Note the plural pronoun, *we*.

Notice the clarity of the following confessions concerning Christ:

THE SEVEN WITNESSES TO THE LORD JESUS CHRIST IN THE GOSPEL ACCORDING TO JOHN

Christianity is founded upon facts – facts must be established by testimony. John offers these proofs as a reason for the hope we have in Him.²⁰ The fourth gospel presents Jesus as the Messiah, the divine Son of God. Matthew, Mark and Luke portray the humanity of Jesus and are called the Synoptics (i.e. “see the same or together” and contain many of the same stories²¹). Eternal life is both quantity and quality of life through Christ.

1. **John the Baptist:** [John 1:34](#) – *I saw, and bare record that this is the Son of God. (Cf. 1:7; 5:33-35). The Baptizer was there and heard the voice of God say, this is my beloved Son in whom I am well pleased (Matthew 3:17).*
2. **Nathanael:** [John 1:49](#) – *Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.*
3. **Peter:** [John 6:69](#) – *And we believe and are sure that thou art that Christ, the Son of the living God.*

²⁰ Herbert W. Bieber, *Be of Good Cheer* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1935), 75.

²¹ From the Zondervan Study Bible used by permission on the Biblica.com website. For an example of agreement in content see [Mt 9:2–8](#); [Mk 2:3–12](#); [Lk 5:18–26](#). An instance of verbatim agreement is found in [Mt 10:22a](#); [Mk 13:13a](#); [Lk 12:17](#). A mathematical comparison shows that 91 percent of Mark’s gospel is contained in Matthew, while 53 percent of Mark is found in Luke. Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent? Questions such as these constitute what is known as the Synoptic Problem. Several suggested solutions have been advanced:

1. **The use of oral tradition.** Some have thought that oral tradition had become so stereotyped that it provided a common source from which all the Synoptic writers drew.
2. **The use of an early Gospel.** Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. **The use of written fragments.** Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. **Mutual dependence.** Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.
5. **The use of two major sources.** The most common view currently is that the Gospel of Mark and a hypothetical document, called *Quelle* (German for “source”) or *Q*, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
6. **The priority and use of Matthew.** Another view suggests that the other two Synoptics drew from Matthew as their main source.
7. **The priority and use of Luke.** A similar view suggests that the other two Synoptics drew from Luke as their main source.
8. **A combination of the above.** This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.
9. **Complete independence.** Some hold that the Synoptic writers worked independently of each other. According to this view, the similar—sometimes even verbatim—choice and order of words and events are best explained by the infallible guidance of the Holy Spirit on the authors.

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4. **Martha:** John 11:27 – She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
 5. **Thomas:** John 20:27-28 – 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.* (28) And Thomas answered and said unto him, My Lord and my God.
 6. **John the Evangelist:** John 20:31 – But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
 7. **The Godhead:**
 - **Jesus Christ himself** in John 10:30 – *I and my Father are one.* John 10:36 *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* In John 5:31-37 Jesus uses **himself** as a witness, He also refers to someone or something greater than **John the Baptist** as a witness - **the works** which the Father gave him to finish bear witness of Christ.
 - The **Heavenly Father** bears witness that Jesus is the Christ (5:37). For the Lord also says **the Scriptures** testify of Him (5:39).
 - The **Holy Spirit** ascended on Christ as a dove after his baptism by John (Matthew 3:16); In John 15:26 the promised Comforter will teach you all things and bring to their remembrance what Christ had taught them concerning himself. John 16:13-14 tells us that the Holy Spirit will not speak of his place or person but will glorify Christ.
- C. **The Command to Nicodemus** (3:3): Jesus says he needs the new birth.
- “In this sole cluster of references to the ‘kingdom of God’ in the entire gospel, entrance into God’s kingdom is predicated upon spiritual regeneration.”²² The new birth is personal and individual in nature.
- D. **The Confusion or Concession of Nicodemus** (3:4): He confuses spiritual birth with physical birth. *Can a man be born twice can he enter a second time into his mother’s womb and be born?* Nicodemus was not ignorant regarding physical birth. He was possibly admitting it was too late for him or it was almost impossible to teach an old dog a new trick.
- E. **The Chastening of Nicodemus** ((3:9-13): Jesus chides him for not knowing these things even though he is a respected Jewish teacher. Verse Five contains some key investigative words – *born, water, Spirit and Kingdom of God*. In the OT, Ezekiel speaks of Daniel’s 70th week when this shall be fulfilled (Cf. Ezekiel 36:24-28).
- F. **The Clarification for Nicodemus** (3:5-8; 14-15): Jesus employs three illustrations to explain the new birth to Nicodemus. The clues in verse 5 are as follows: *born, water, spirit and kingdom of God*.

²²Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters: the Word the Christ, the Son of God*, Biblical Theology of the New Testament (Grand Rapids, MI: Zondervan, 2009), 198.

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* Cf. Ezekiel 36:24-28. An educated Pharisee should have known the teaching of this OT passage.

The Spiritual qualifications for entering the Kingdom

1. *A physical illustration* (3:5-7): Unless one is born of water and the Spirit, he cannot enter into the Kingdom of God. Natural/Supernatural [two births]
2. *A natural illustration* (3:8): Just as you do not know where the wind comes from or where it is going, so it is impossible to explain being born-again.
3. *A scriptural illustration* (3:14-15): As Moses lifted up the snake in the wilderness, so must the son of Man be lifted up. “Look and Live” (Numbers 21:4-9) The same God who provided new physical life to the murmuring Israelites has also provided new spiritual life (3:15).

Numbers 21:5 – sin

Numbers 21:6 – Punishment

Numbers 21:7 – Acknowledgement of sin,” We have sinned

Numbers 21:8 – God’s provision for their healing (the uplifted serpent)

Numbers 21:9 – Application (they had to put their trust in God)

John 12:29-33 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. (30) Jesus answered and said, **This voice came not because of me, but for your sakes. (31) Now is the judgment of this world: now shall the prince of this world be cast out. (32) And I, if I be lifted up from the earth, will draw all men unto me. (33)** This he said, signifying what death he should die.

Four Occurrences in this Gospel of the Greek verb – (hypsoō): hoop-sah'-o: to elevate, to exalt.

- 3:14 – “Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.”

Must signifies the eternal necessity in the divine counsels. Compare Luke 24:26, 46; Matthew 26:54; Mark 8:31; John 12:34.—Vincent's Word Studies in the New Testament

- 8:28 – “When ye have lifted up the Son of Man”
- 12:32 – “And I, if I be lifted up from the earth, will draw all men unto me”
- 12:34 – “How sayest thou, the Son of Man must be lifted up? Who is this Son of Man?”

G. The Conclusion for Nicodemus (3:16-21): Jesus now summarizes both the subjects of salvation and condemnation!

1. *The persons of the Godhead* (3:16)
 - a. The Father gave his only begotten Son (3:16a).
 - b. The Son will give his life (3:16b).

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2. *The purpose* (3:17)

- a. *It is not to condemn sinners* (3:17a): For God sent not his Son into the world to condemn the world . . .

κρίνω – krinō (kree'-no) – to condemn, to judge, to punish.

- b. *It is to convert sinners* (3:17b): That the world through Him might be saved. The purpose of the first Advent of the Son of God was to provide salvation.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

3. *The people* (3:18-21)

- a. Condemnation for those who reject Christ (3:18b-20)
- b. Salvation for those who receive Christ (3:18a, 21)

II. JOHN EXALTS THE PERSON (WHO) OF SALVATION (3:22-36)

- A. **The argument** (3:22-26): The debate occurs among John's disciples concerning which baptism is valid – those performed by John or Jesus.
- B. **The affirmation** (3:27-36): John once again gives testimony concerning the greatness of Jesus.
 - 1. Jesus is the bridegroom, while John is but a friend of the bridegroom (3:27-29). [John's deferential ministry to cast a light upon the Lamb of God]
 - 2. Jesus must become greater and greater, while John must become less and less (3:30-36).
 - a. John acknowledges his deferential ministry. 3:27-30
 - b. John teaches that the Son testifies to the Father. 3:31-34
 - c. John teaches that eternal life comes through the Son. 3:35-36

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THE GOSPEL OF NO COMPARISON “RELIGIOUS OR RIGHTEOUS”

TEXT: John 3:1-17

INTRODUCTION: Jesus was in his first visit to Jerusalem during the period of His public ministry. Nicodemus came after dark, not as a spy for the Pharisees, or being afraid to come during the day, but for a private, uninterrupted investigation of Jesus – one he called a teacher from God.

I. A CONTRAST OF TWO KINDS OF FAITH.²³ 3:3-4

A. A Faith of Confusion.

1. **Mechanical Faith** – a traditional, intellectual apprehension of Bible facts.
 - a. Hearers and not doers of the Word – James 1:22
 - b. Head Knowledge of God and His Word.
2. **Miraculous Faith** – faith that is miracle and experience-based (an inadequate, spurious faith).
 - a. Believe what you feel and experience over and above the consistent biblical truth taught in context.
 - b. This is the backdrop of John 2:23-25 – “many believed in his name, when they saw the miracles which he did.” Acts 15:8 says that God knows the heart gives the Holy Spirit to them. (cf. Jeremiah 17:10)
 - c. The One who “*knew all men*” now enters into a number of conversations in which he instantly gets to the heart of individuals:
 - 1) *The Ruler of the Jews*, Nicodemus (3:1-15) A spokesman for the ones with spurious faith [false faith cf. 2:23-25]. “We know” ** two plurals are in the text presently, “*miracles*” and “*we*.”

Another possible consideration would be that some of the Pharisees or Sanhedrin were being represented by Nicodemus.

The entire focus is on . . .²⁴

- The work of the Spirit (3:8) [illustration of the wind]
- The work of the Son (3:14-15)
- The work of God (3:16-17)

²³ Arthur T. Pierson, Three Books in One: *The Gospel, Its Heart, Heights, and Hopes: Sermon II, The Heart of the Gospel* (Grand Rapids, MI: Baker Book House, reprinted 1978 in one volume, originally preached in 1891), 23.

²⁴ D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 192.

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- The place of faith (3:15-16)
- 2) *The Samaritan Woman (4:1-26) “living water”*
 - Water symbolism continues here.
- 3) *The Royal Officer (4:43-53) “the Nobleman’s Son”*
 - Needing a sign – unlike the faith of the Samaritans
 - Jesus’ rebuke is plural – addressed to Galilean people at large – a prophet hath no honor in his own country!
 - Primarily, the officer was interested in the well-being of his son. The man accepts Jesus’ word and departs. He, like most Galileans is not interested in signs and wonders.
- 4) *The Man at the Pool of Bethesda (5:1-15)*
 - Controversy over the Sabbath (Opposition to Christ increases)
 - Connection of Jesus with God, the Father
- 3. **Momentary Faith** – Reformation without regeneration.
 - a. Example: the Pharisees – Luke 18
 - b. Illustration: Sower and the seed – Mark 4
- B. A Faith of Confession.
 - 1. Repentance and faith toward God, (Romans 10:9, 10)
 - 2. Confess – to say the same, agree ὁμοῦ — homou (hom-oo’) agreement, together.
λόγος — logos (word, saying) from Lego – something said, thought or reasoned.

Homologeō — promise, make covenant, agreement, to see eye-to-eye regarding sin and your condition before God.

II. A CONSIDERATION OF TWO ASPECTS OF SPIRITUAL BIRTH – (3:5-6)

- A. Part of Man “born of water” (physical, natural)
 - 1. *Repentance* – This is an outward show of obedience, submission and humility. John the Baptist performed a baptism of repentance (Mark 1:4; Luke 3:3). Man’s response in salvation is to turn from sin. Being born physically automatically means we are possessors of the sin nature.

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2. *Renunciation of sin* – the water of the word cleanses when we renounce our sin. Washing and water, in the Old Testament often times spoke of the emblem of blood. The remission of sin is found in the shedding of blood. The only real means of pardon is affected in being cleansed or washed in the blood of the Lamb. The Pharisees had rejected the baptism of John the Baptist. Nicodemus had to become as a little child to enter the Kingdom of God.

Symbolism of water and cleansing:

Psalms 51:4-13 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. (5) Behold, I was shapen in iniquity; and in sin did my mother conceive me. (6) Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. (7) Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. (8) Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. (9) Hide thy face from my sins, and blot out all mine iniquities. (10) Create in me a clean heart, O God; and renew a right spirit within me. (11) Cast me not away from thy presence; and take not thy holy spirit from me. (12) Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. (13) *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

Ezekiel 36:25-28 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. (28) And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Zechariah 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. (*A continuous, flowing fountain where sin and uncleanness [moral impurity] are removed*)

B. Part of God “Born of the Spirit”

1. *Dwelling Inwardly* – The Holy Spirit indwells the believer.

Romans 8:9-17 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (10) And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. (13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (14) For as many as are led by the Spirit of God, they are the sons of God. (15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (16) The Spirit itself beareth witness with our spirit, that we are the children of God: (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

2. *Declaration of Pardon* – There is now no condemnation to those who are in Christ, and those who have the Spirit of Christ dwelling in them.

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Romans 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

III. A COMPANY OF TWO ILLUSTRATIONS (3:7-15)

A. Of Earthly Things – “the wind bloweth where it listeth” 3:8

1. **Observation** – “The wind bloweth (to blow, breath – pneó) where it listeth” (to wish or desire – thélō)
2. **Objective** – The observation answers the question posed by Nicodemus, How can a man be born when he is old?

Physical emphasis:

- a. Must be born from above.
 - b. Must be born a new – spiritual emphasis.
2. **Object Lesson** – Nicodemus and Jesus could have been on the flat roof for the cool of the evening, or in a room where the wind could have been heard.
- a. In Matthew 13, Jesus uses 8 parables – 4 using nature or the out-of-doors.
 - b. Evidence of the Spirit’s work is known with no physical trace.

B. Of Heavenly Things – 3:12-15

The miracle of God to provide a cure for the deadly effects of the serpent’s bite was an act of deliverance. This was a reference to OT teaching – a Pharisee would be familiar with the reference to Numbers 21:5-9.

1. There was nothing “saving” in the serpent but there is salvation in Christ.
 2. There was nothing “great” in the serpent but there is the greatness of Christ who was lifted up on the cross.
 3. Individuals must act in obedience toward God’s authority to be helped.
- a. A sign of repentance – a change of attitude and direction.
 - b. A sign of restoration – no more complaining.

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“There is life for a look at the Crucified One,
There is life at this moment for thee.

Then look, sinner look unto Him and be saved;
There is life in that moment for thee.”

IV. THE COMPARISON OF TWO'S IN THE LITTLE GOSPEL (3:16-17)

The term “Little Gospel” was given and used by Martin Luther. The comparisons in this verse were taken from notes by A.T. Pierson.

A. *Two Persons of the Godhead.*

1. God, the Father
2. God, the Only Begotten Son
 - a. The relationship of the two is expressed (John 1:1-2)
 - b. God the Father – invisible thought: God the Son – visible word.

“So near, so very near to God,
Nearer, I cannot be,
For in the Person of His Son,
I am as near as He.

So dear, so very dear to God,
Dearer I cannot be;
For the love wherewith He loves the Son,
Is the love he bears to me.”

B. *Two Expressions of the Father's Attitude toward the World.*

1. He loved.
2. He gave.

An example of two kinds of love:

1 John 4:19 – We love him because He loved us.

Romans 5:8 – He loved us even while we were sinners.

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C. *Two Objectives of Divine Love.*

1. The world – universal compassion.
2. Whosoever – individual concern: every individual stands out to God. John Newton said, “If my name would have been there, I would have thought that there would be another John Newton in the world and it would not have meant me.”

“Whosoever” is an all-embracing term?

D. *Two Aspects of Man’s Attitude toward God when he realized God’s love and God’s Gift.*

1. Man would believe.
2. Man could receive.
 - a. God provides – it is up to us to take the gift.
 - b. John is the believing gospel – 44 times believed is used.

E. *Two Extremes of Human Destiny.*

1. Perish.
2. Life.

CONCLUSION: If we reject Jesus Christ, the Son of God as the Messiah, it is a sign that someday the Eternal separation from God will come in death. God has done all to give us eternal life, we must accept or perish.

SYMBOLISM OF WATER IN THE GOSPEL ACCORDING TO JOHN

Passages in John where water is used:

(John 1:26) John answered them, saying, I baptize with **water**; but there standeth one among you, whom ye know not;

(John 1:31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with **water**.

(John 1:33) And I knew him not: but he that sent me to baptize with **water**, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

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(John 2:7) Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

(John 2:9) When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

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

(John 3:23) And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

(John 4:7) There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

(John 4:10) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

(John 4:11) The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

(John 4:13) Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

(John 4:14) But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

(John 4:15) The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

(John 4:46) 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.

(John 5:3) In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

(John 5:4) 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.

(John 5:7) The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

(John 7:38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(John 13:5) 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.

(John 19:34) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

LIVING WATER, TRUE WORSHIP & HEALING WORDS

CHAPTER FOUR

INTRODUCTION: Jesus meets a Samaritan woman at Jacob's well and offers her living water. Many Samaritans from her village believe on Jesus. He also heals the son of a royal officer in Capernaum. The issue of "worship" is introduced into the conversation.

I. JESUS REDEEMS A SAMARITAN WOMAN (4:1-42).

A. **The Savior at Sychar in Samaria (4:1-6):** Jesus leaves Judea for Galilee.

1. Why He leaves (4:1-3): He departs to avoid a popularity contest between himself and John the Baptist. (cf. Statements of John Affirming Christ's greatness – John 3:25, 28, 29, 30, 35-36)
2. Where He stops (4:4-6): He rests beside Jacob's well at Sychar, a town in Samaria. **

B. **The Sinner at Sychar in Samaria (4:7-27):** A Samaritan woman comes to the well for water.²⁵

1. The Contact (4:7-9)
 - a. *Jesus' request* (4:7-8): He asked her for a drink from the well.
 - b. *Her response* (4:9): She wants to know why he, a Jew, is even talking to her, a Samaritan! *
"Jews had . . . no dealings with the Samaritans" συγχρόομαι— synchraomai— (soong-khra-ah'-om-ahee) means to use with someone jointly, to associate - The Jews did not use dishes Samaritans have used. A Rabbinic law of A.D. 66 stated that Samaritan women were considered as continually menstruating and thus unclean. Therefore a Jew who drank from a Samaritan woman's vessel would become ceremonially unclean.
2. The Contrasts (4:11-14)

²⁵ Ralph Grower, *The New Manners and Customs of Bible Times* (Chicago, IL: Moody Press, 1986), page 206. Samaritians – The city of Samaria was important in the division of the kingdom. Ten tribes of Israel declared their independence and set up a capital city first at Shechem (1 Kings 12:25) and eventually at Samaria (1 Kings 16:23-24). Jerusalem remained the capital of the Southern Kingdom for the tribes of Benjamin and Judah. Samaritans were rebuffed by the Israelites returning from exile. They were rebuffed because of the syncretistic nature of their religion (Ezra 4:3, page 252).

* The Samaritans were people of mixed origin, composed of people groups brought by the conqueror from Babylon and elsewhere to take the place of the expatriated (refugees) and Israelites left in the land. There existed hatred between the two kingdoms which seemed to lessen over the years. (*ISBE, Volume IV, 2673, 2674*).

** "Samaria" in New Testament times was a region in the middle of Palestine, with Judea to the south and Galilee to the north. Samaria was without separate political existence under the Roman governor. The people were racially mixed and their religion resulted from syncretism and schism from Judaism. Its center of worship was Mount Gerizim. Even today in Israel, a small group of Samaritans maintain their traditions. (*John F. Walvoord and Roy B. Zuck, eds., The Bible Knowledge Commentary, Colorado Springs, CO: David C. Cook, 1983*), 285.

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- a. Jesus contrasts liquid water with living water (4:10-15). If she had really known who was speaking to her at the well, she not Christ would have been asking the questions: 1) Who is He? 2) What is the gift of God? 3) What is living water?

Living water represents the Holy Spirit – Note the following examples: **Jeremiah 2:13** – “They have forsaken me, the fountain of living waters”

Zechariah 14:8 – “living waters”

John 7:38-39 – “out of his belly shall flow rivers of living water – HS”

- 1) *Liquid water* – a physical reference (4:11-14)
 - *His revelation* (4:13-14): This water from Jacob’s well would satisfy only bodily thirst for a time, but living water becomes an eternal, perpetual spring from within.
 - *Her response* ((4:11-12): First, how can he draw such water without a rope and a bucket, and second, is he greater than the patriarch Jacob? She asked a question expecting a negative reply. Jews look upon Jacob as the founder of their nation.
- 2) *Living water* – a spiritual referral (4:10, 15)
 - *His revelation* (4:10): He will give her living water if she but asks.
 - *Her reaction* (4:15): She desires this kind of water! “*Sir, give me this water.*”

- b. Jesus Contrasts real worship with ritual worship (4:16-27). Jesus knows what is in the heart of man and has a comprehensive knowledge of one’s life which is an indication of His deity (Cf. *Psalms* 139; *John* 1:47-49; *John* 2:24-25).

- 1) The command (4:16): “*Go and get your husband*”
- 2) The concealment (4:17a): “*I don’t have a husband*”
- 3) The correction (4:17b-18): Jesus revealed that he knows she has had five husbands and is now living with a man to who *she is not married*.
- 4) The cleverness (4:19): Attempting to change the subject, she says, “*You must be a prophet.*”
- 5) The confusion (4:20): She asks, “*Why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim?*” גֵּרִיזִים — (Cf. *Deuteronomy* 11:29) - gher-ee-zeem’
- 6) The clarification (4:21-24): Jesus says that true worship involves not the where but rather the how; that is, *God must be worshiped in spirit and in truth!*

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- *Salvation is of the Jews* - 4:22b “Salvation came ‘out of’ the Jews”²⁶ The salvation that was promised and what is revealed in Christ “proceeds from” the Jews. Salvation is bound up with Christ (**Genesis 12; Isaiah 2:3; Micah 4:2; Romans 9:4-5**). Despite the statements of verses like 1:11 which demonstrate that the Jews had rejected Him . . . all men might be saved.
- *God is a Spirit* – The original text is less wordy – 4:24. Spirit is the emphatic word of the phrase. Translated “God is Spirit” or “Spirit, God is.”²⁷ (Cf. 1 John 1:5; 4:8)
 - God is not one spirit among many. (inferred by “a”)
 - “Spirit” describes what God is like . . . The spirit like wind cannot be apprehended (3:8). [brought into custody] – man’s concept of God is finite.
 - “Spirit” declares that God is invisible in nature (3:6). John 1:18 . . . “no man hath seen God at any time.”
 - “Spirit” distinguishes that God as divine opposed to human (3:6) - “flesh and spirit”
 - God is life-giving and unknowable to human beings unless he chooses to reveal himself, (divine initiative). Matthew 1:23 – “God with Us,” John 1:14 and 18 – “the Word was made flesh and dwelt among us”
- God who is Spirit can only be worshipped in spirit and in truth . . . God-centered as made possible by the gift of the Holy Spirit. “The Holy Spirit . . . opens to a believer the new realm of the kingdom.”²⁸ This is the pattern of adoration distinguishing true worship and false worship.

Cf. John 6:63 It is the spirit that quickeneth [gives life or makes alive]; the flesh profiteth [prevails, advantages] nothing: the words that I speak unto you, they are spirit, and they are life. The breath of God and the life of God are in these words of Jesus. The Officers who failed in arresting Jesus reported to the chief priests and the Pharisees, “Never man spake like Jesus” (Cf. John 7:46)

- 7) The conversion (4:25-26): She acknowledges Jesus as the Messiah! At the beginning, she stated that Jesus must be a “prophet.”⁸⁷ Jesus revealed himself to her as the Messiah.
- 8) The concern (4:27): The disciples arrive just as she departs and are amazed that He was talking to an immoral woman.

²⁶ Archibald Thomas Robertson, *Word Pictures in the New Testament: Volume V, The Fourth Gospel and the Epistle to the Hebrews* (Grand Rapids, MI: Bake Book House, 1932), 66.

²⁷ Marvin R. Vincent, *Word Studies in the New Testament: Volume II* (Peabody, MD: Hendrickson Publishers, 1888), 122.

²⁸ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament*, An Exposition of the Scriptures by Dallas Seminary Faculty, (Colorado Springs, Co: David C. Cook Publishing, 1983), 286.

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C. The Sinner becomes a Soul Winner in Sychar (4:28-42)

We notice the Samaritan woman leaving the water pots to go back into Sychar and tell those who knew her. She once was shunned and ashamed now is outspoken for Christ. Her approach to the crowd was to ask a question and create curiosity. Come see this man. He could not be the Messiah, could He?

1. The *faithfulness* of the Samaritan woman (4:28-38)
 - a. *As seen by the message she proclaims* (4:28-30): She returns to Sychar and witnesses to the entire city! The question she asked again indicates that she was looking for a negative response . . . Could this be the Christ (the Messiah)? By this question, she raised their curiosity.
 - b. *As seen by the model she presents* (4:31-38): Jesus uses her as a model to his disciples on the subject of winning souls.
 - 1) He talks about the *real food* (4:31-34): When urged to eat some food they have brought him, he says his food is to do God's will!
 - 2) He talks about the *ripe fields* (35-38): He says that the fields of human souls are ripe for harvest!
2. The *fruitfulness* of the Samaritan woman (4:39-42): At her urging, many people of Sychar agree to hear the Savior for themselves and then believe on him. The witness of the woman led to the Samaritan's personal confrontation with Jesus. Through her witness we see a revival and repentance on the part of the Samaritans.

II. JESUS RESTORES A GALILEAN BOY (4:43-54)

A. **The Places** (4:43-46): A father meets with Jesus in Cana concerning his son who lies sick in Capernaum.

1. The city of Cana
2. The city of Capernaum

B. **The Plea** (4:47): This royal officer begs Jesus to heal his son.

C. **The Problem** (4:48): Jesus laments that fact that people demand he perform miracles before believing in him.

D. **The Persistence** (4:49): the father continues to seek help from Jesus.

E. **The Promise** (4:50): Jesus says the boy will live.

F. **The Profit** (4:51-54)

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1. The *physical restoration* of the boy (4:51-53a)
2. The *spiritual redemption* of the household (4:53b-54)

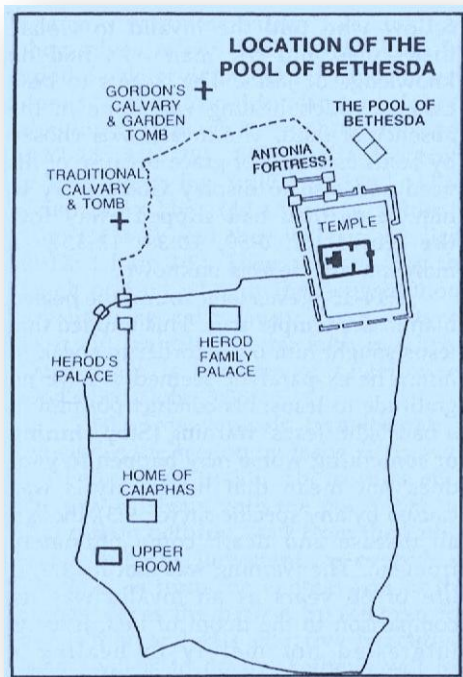
CONTRASTS BETWEEN NICODEMUS AND THE SAMARITAN WOMAN (JOHN 3-4)

	Nicodemus	Samaritan Woman
PLACE	(Jerusalem) Judah	Samaria
TIME	by night	About 6 P.M.
OCCASION	Planned visit	By chance
CONTENT	Theological	Practical
INITIATOR	Nicodemus	Jesus
ETHNIC GROUP	Jew	Samaritan (mixed blood)
SOCIAL STATUS	Highly respected, Ruler, Teacher	Despised woman (immoral)
SEX	Male	Female
ATTITUDE	Polite, calling Jesus Rabbi	First hostility, then respect
FORM	Nicodemus faded out, Dialogue became a monologue	Dialogue carried to the end
RESULT	Not mentioned	woman was converted, Witnessed, and people came to Believe

John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament*, An Exposition of the Scriptures by Dallas Seminary Faculty, (Colorado Springs, Co: David C. Cook Publishing, 1983), 284.

HEALING WATER, MESSIAH REVEALED & CHRIST'S WITNESSES "THE MOVING OF THE WATER"

CHAPTER FIVE



INTRODUCTION: Jesus heals a lame man at the pool of Bethesda. Responding to the scrutiny of Jewish leaders, Jesus affirms that He is the divine Son of God. Notice a key phrase in Chapter 5, "my Father." Also note the witnesses of Christ (5:31-40).

I. THE MIRACLE BESIDE THE POOL OF BETHESDA (5:1-15)

A. The Crippled Man and the Messiah – Their first meeting (5:1-9)

1. The man is wallowing on his pallet (5:1-8)
 - a. The misery beside the waters (5:1-5): A man who has been an invalid for 38 years lies there on his bed.

* The many disabled people gathered at the pool are a picture of the hopeless, spiritual plight of the world. J. Vernon McGee tells a personal illustration from his days as a pastor in Pasadena, CA. He had gone up to a Preventorium/sanatorium (where little fellows and girls who had weak lungs or tuberculosis were cared for in their rehabilitation. Dr. McGee was to speak after the children presented an Easter program. There was one little fellow there who quoted the entire 5th Chapter of John – all 47 verses. He made only one error and Dr. McGee said, "I always felt it wasn't much of an error." In verse 3, he quoted it like this, "In these lay a great multitude of *important* folk." Several people snickered or smiles when he said that. Dr. McGee thought about what the little boy had said and realized he was right. They were important. One of them had caused Jesus to come to this place and any others could have turned to Him.²⁹

- b. *The moving of the waters* (5:6-7): The man tells Jesus he believes that when the waters are supernaturally stirred by an angel, they will heal him, but his infirmity prevents him from entering. (This impotent [without strength] man's search for help brings him to the pool). We are not told if he was lame from birth or any specifics about his infirmity. John 5:3b-4 tells of man's view of why they were there. Conservative, fundamental scholarship tells us that these words appear in the later manuscripts as an explanation of what happens at the pool (added by a scribe). Earlier manuscripts before A.D. 400 do not include this text.

²⁹ J. Vernon McGee, *Thru the Bible with J. Vernon McGee: Volume IV, Matthew – Romans* (Nashville, TN: Nelson Publishers, Inc., 1983), 394.

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- c. *The miracle beside the waters (5:8):* Jesus tells him to pick up his bed and walk!
 - 2. The man is walking with his pallet (5:9).
- B. **The Crippled Man and the murderers** [critics, adversaries] (5:10-13): He is now confronted by the wicked Jewish leaders. Verse 16 explains that the Jews sought to “persecute” and “slay” Jesus from that point on.
 - 1. *Their denunciation (5:10):* On the Sabbath, It is unlawful for thee to carry thy bed.
 - 2. *His defense (5:11-13):* “The man who made me whole said . . . take up thy bed and walk.”

“The sudden prominence of Jesus, evidenced by the growth of His followers, caused the Pharisees to take special notice of Him. Since Jesus was working on God’s schedule, He knew how His ministry would end. Until that appointed time, he must live carefully, so He withdrew from the conflict until His ‘hour.’
John 7:6, 8, 30; 8:20; Cf. 12:23; 13:1; 17:1. He left Judea (cf. 3:22) and went back . . . to Galilee.”(4:3) ³⁰
- C. **The Crippled Man and Messiah – Their Final Meeting** (5:14-15): Jesus warns him not to keep on sinning, lest something worse happens to him!

II. THE MESSAGE BESIDE THE POOL OF BETHESDA (5:16-47)

5:17-30 involves a message of Jesus’ unity with his Heavenly Father. The Son of God can do nothing apart from the Father (5:19). The Son’s will shades and expresses the will of the Father in Heaven. Identical wills represent identical natures (4:34; 8:29).

- A. **The Tirade against Jesus** (5:16-18): The godless Pharisees condemn Jesus on two different accounts.
 - 1. He heals on the Sabbath (5:16).
 - 2. He makes Himself equal with God (5:17-18).
- B. **The Trinity and Jesus** (5:19-20, 23)
 - 1. The Father loves the Son (5:19-20).
 - 2. The Father honors the Son (5:23)
- C. **The Tasks assigned to Jesus** (5:21-22, 24-29)

³⁰ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament*, An Exposition of the Scriptures by Dallas Seminary Faculty, (Colorado Springs, Co: David C. Cook Publishing, 1983), 284.

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1. He imparts eternal life (5:21, 24, 26).
 2. He will raise the dead (5:25, 28-29).
 - a. Some to everlasting joy (5:25, 28-29a)
 - b. Some to everlasting punishment (5:29b)
 3. He judges all men (5:22, 27)
- D. **The Testimonies concerning Jesus** (5:30-47): Witness to the supernatural claims of Jesus comes from seven sources.³¹

Number of Occurrences of “Testimony” and “Testify” (in Greek) in John’s Writings *					
	Gospel	Epistles	Revelation	Total	Total Occurrences NT
<i>Noun</i>	14	7	9	30	60
<i>Verb</i>	33	10	4	47	76
Totals	47	17	13	77	136

1. *From John the Baptist* (5:31-36a): He preached the truth. (cf. 1:34)
 - a. The Manipulation (influence) of Stability (5:33). “He bare witness unto the truth” - John’s witness of Jesus had an abiding character – **He hath borne witness** (*memarturēken*). Perfect active indicative of *martureō* - (*mar-too-reh'-o*) showing the permanent and abiding value of John’s testimony to Christ as in [John 1:34](#); [John 3:26](#); [John 5:37](#). So also [John 19:35](#) of the testimony concerning Christ’s death. John’s (the Baptist) witness was recognized as trustworthy by the Sanhedrin, (1:19-28).³²
 - b. The Message of Salvation (5:34) – “These things I say, that ye might be saved.” This was the purpose of the Baptist’s mission as well as John the Evangelist ([John 1:7](#)). Jesus was proclaimed as the *Lamb of God*.
 - c. The Ministry of a Shining light (5:35) John the Baptist was a shining light in his day; a spiritual lamp and a true illumination helping people out of their religious darkness. John pointed to the True Light ([1:6-9](#)).

³¹ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament*; An Exposition of the Scriptures by Dallas Seminary Faculty (Colorado Springs, CO: David C. Cook, 1983), 291.

³² A.T. Robertson, *Word Pictures in the New Testament: Volume V, The Fourth Gospel and The Epistle to the Hebrews* (Grand Rapids, MI: Baker Book House, 1932), 89.

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2. *From His own works* (5:36): His teachings and miracles come from the Father.
 - a. **John was a great light and strong truthful voice but he did not do any miracles** (10:41) – *all things he spoke of this man were true.*
 - b. **The “signs” were a part of the ministry of the Son of God.**

Isaiah 35:3-6 Strengthen ye the weak hands, and confirm the feeble knees. (4) Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you. (5) Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. (6) Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. (These remarks are true of the antitypical³³ times of the Messiah and His miracles foretold in the OT).
 - c. **The works of Christ were an indication that God was with him.**
 - 1) (3:2) tells us that Nicodemus recognized the divine power and presence in Christ.
 - 2) Jesus’ logical rebuttal to the scribes. A house divided against itself cannot stand (Mark 3:22-30).
 - 3) The words and lesson from an ex-blind man that Jesus healed (John 9:30-33).
3. *From the Father* (5:30, 37-38): The Father has testified about him. He was content to submit to the Father’s will and to let the Father authenticate Him. No one has seen the Father’s appearance, shape, or form.
 - a. The Father gave witness at *Jesus’ baptism* (Matthew 3:17).
 - b. The Father gave witness at *the transfiguration* (Matthew 17:5).
 - c. The Father gave witness at *the Triumphal Entry* (John 12:28).
 - d. The Father gave witness in *Jesus’ works* (John 3:2).
 - e. The Father gave witness in *people’s minds and hearts* (John 6:45).
4. *From the OT Scriptures* (5:39-47): The Scriptures point to him, but though the people say they believe the Scriptures, they don’t believe in Him.

Two things evidenced their lack of love for God:

- a. They rejected Christ – the Father’s envoy – advocate or ambassador. (5:43a)
 - 1) Jesus came as the Savior and not as a judge (3:17).
 - 2) In Moses some believed that they could be redeemed by their good deeds or the keeping of the Law. Christ was symbolized in so much of the OT.

³³ *Antitypical*: (adj.) something that is foreshadowed by a type or symbol, as a New Testament event prefigured in the Old Testament. Dictionary.com

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- b. They had accepted false teachers or prophets (5:43b-44). True faith is impossible if you are seeking man instead of God.

Four Illustrations in the text of their disconnection with God:

- a. They had not heard God's voice at any time (5:37b) – unlike Moses (Exodus 33:11). [all they hear is thunder or noise]
 - b. They had not seen his form/shape/visible image (5:37c) – unlike Jacob (Genesis 32:30-31).
 - c. They did not have God's Word dwelling in them (5:38a) – unlike Joshua (Joshua 1:8-9; Psalm 119:11).
 - d. They did not believe or receive Jesus Christ as from God (5:38b) – as a nation they had rejected Him (John 1:11-12).
- 5. *From Jesus Christ Himself (8:12-20): I bear witness of myself and my record is true.* [Jesus told the Pharisees that he was the Light of the world: he that follows me shall not walk in darkness, but shall have the light of life.]
 - 6. *From the Holy Spirit (15:26): When the Comforter is come, he shall testify of me.*
 - 7. *From Believers (15:27):* The disciples were witnesses – because they have been with him from the beginning.
-

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THE WORKS AND WORDS OF JESUS “FEEDING 5,000 AND WALKING ON WATER”

CHAPTER SIX

INTRODUCTION: Jesus feeds the 5,000 and walks on the water. These are the fourth work and words of Jesus. This miracle of the feeding is recorded in all four Gospels. He teaches that he is the “bread from Heaven” and that all who wish to have eternal life must eat his flesh and drink his blood. Many of the Messiah’s followers unable to accept this difficult symbolism desert him.

The Word Made Flesh³⁴

“And since they all [i.e. all four canonical Gospels]
Had the same object, to show Christ,
The first three exhibit His body,
If I may be permitted to put it like that,
But John shows His soul.”

– John Calvin, 1553

Symbolism in the Gospel According to John draws our focus to Christ in several arenas. Such symbolism is observed in the use of *water, bread, light, life, word, shepherd, flock, vine and branches*. The bread imagery is centered exclusively in the *Bread of Life Discourse* in Chapter Six. The setting is the Jewish Passover (6:4) and the location is Galilee. The other two Passovers mentioned in John locate Christ and his disciples in Jerusalem.

Chapters 2-12 of John’s Gospel contain the testimony of the *works* and *words* of Jesus. Following is a catalogue of these records:

THE WORKS AND WORDS OF JESUS	
First Miracle: Water to Wine in Cana (2:1-12)	First Message: Cleansing the Temple (2:13-22)
Second Miracle: Heals the nobleman’s son (4:46-54)	Second Message: Nicodemus in Jeru. (2:23-3:36)
Third Miracle: Lame man at Pool of Bethesda (5:1-18)	Third Message: Woman at the well (4:1-45)
Fourth Miracle: Feeding the 5,000 (6:1-15)	Fourth Message: I am the Bread of Life (6:22-71)
Fifth Miracle: Heals the blind man (9:1-11)	Fifth Message: Teaching in the Temple (7:1-13)
Sixth Miracle: Lazarus raised from the dead (11:1-44)	Sixth Message: Forgives Adulterous Woman (8:1-11)
	Seventh Message: Good Shepherd (10:1-18)

³⁴ Andreas Köstenberger, *A Theology of John’s Gospel and Letters: Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan Publishing, 2009), 6.

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I. TWO MIRACLES (6:1-24)

A. **First Miracle** (6:1-15): Jesus feeds the five thousand.

1. Events preceding this miracle (6:1-9).
 - a. **The place** (6:1-4): It occurs on the banks of the Galilean Sea.
 - b. **The problem** (6:5-6): Jesus asks His disciples how they propose to feed the multitude of people surrounding them.
 - c. **The pessimism** (6:7-9)
 - 1) As demonstrated by *Philip* (6:7): He says it would take a small fortune to feed them. (Today's equivalent of \$40.00)
 - 2) As demonstrated by *Andrew* (6:8-9): He brings a boy with five barley loaves and two fish but doesn't believe that's enough for the crowd.
2. Events during this miracle (6:10-13)
 - a. **The scarcity of food** (6:10): Jesus takes the only available food – five loaves and two fish – gives thanks, and orders it to be distributed.
 - b. **The surplus of food** (6:11-13): after all have eaten their fill, there are twelve baskets of leftovers!
3. Events following this miracle (6:14-15)
 - a. **The determination of the people** (6:14): *“When they saw the sign.”* Concluding that he is the Messiah, they plan to crown him as their king! *“This is the Prophet!”*

“This prediction was fulfilled fifteen hundred years afterwards and was expressly applied to Jesus Christ by Peter ([Acts 3:22-23 below](#)), and by Stephen ([Acts 7:37](#))” – (JFB).

[Deuteronomy 18:15-18](#) **The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (16)**

According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. (17) And the LORD said unto me, They have well *spoken that* which they have spoken. (18) **I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.**

[John 1:15-23](#) **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

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him. (19) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? (20) And he confessed, and denied not; but confessed, ***I am not the Christ.*** (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.***

Acts 3:19-22 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (20) And he shall send Jesus Christ, which before was preached unto you: (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his ***holy prophets*** since the world began. (22) For Moses truly said unto the fathers, ***A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.***

- b. **The departure of the Savior** (6:15): He quickly withdraws from them into the hills. He went there to pray and to be alone.

B. **Second Miracle** (6:16-24): Jesus walks on the water in the midst of the storm.

- 1. The setting (16:16-17)
 - a. Evening had come (darkness)
 - b. Jesus told His disciples to take the ship for Capernaum.
 - c. Jesus finished with multitude of people, sending them away and departing upon a mountain to pray. (Cf. Mark 6:46). There remained the issue that He should become their king. Herod was still the king and John the Baptist had been beheaded earlier.
- 2. The stormy sea (6:18-19a): The disciples' boat is threatened by a sudden squall.
 - a. Rough seas
 - b. Rising waves
 - c. Roaring winds
 - d. Rowing crew (against a head wind)
- 3. The sovereign Savior (6:19b-21): A twofold miracle now occurs.
 - a. He walks on the water (6:19b-20).

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- 1) *The disciples' efforts were failing* – they could not bring the ship to the shore with the resistance of the wind and waves.
- 2) *The disciples' emotions were fearful*: afraid, terrified.
- 3 *Christ's execution was forceful and reassuring*: It is I, be not afraid.
 - [I AM; stop being frightened] This is the *reassurance* of who Christ is.
 - A reference to the Scriptures and a message delivered by Moses to the Children of Israel in Egypt.

Exodus 3:11-15 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (12) And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. (13) And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? (14) And God said unto Moses, I AM THAT I AM: and he said, **Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.** (15) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this *is* my name for ever, and this *is* my memorial unto all generations.**

- The reasons for encouragement: (7 “fear not” statements in the NT)³⁵
 - **Blessings in the Journey of Life** (to Isaac)

Genesis 26:24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: **fear not**, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (Numbers 21:34; Judges 6:23)

- **Supplies in Famine** (to the widow woman of Zeraphath)

1 Kings 17:13-14 And Elijah said unto her, **Fear not**; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. (14) For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

- **Protection in Peril** (to Elisha Cf. ***2 Kings 6:1-18**)

2 Kings 6:16-17 And he answered, **Fear not**: for they that *be* with us *are* more than they that *be* with them. (17) And Elisha prayed, and said, LORD, I pray

³⁵ Thompson Chain Reference Bible “Fear Not” Seven reasons for encouragement, #1020, page 1403.

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thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

- **Strength in Weakness** (of Israel as a nation)

Isaiah 41:8-10 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. (9) *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away. (10) **Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**

Isaiah 45:4-6 For Jacob my servant's sake, and **Israel mine elect**, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. (5) I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: (6) That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

- **Companionship in Trial** (Again of Israel)

Isaiah 43:1-3 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, **Fear not**: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. (2) When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. (3) For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

- **Overshadowing Care** (the exercised care and attention of God)

Matthew 10:30-31 But the very hairs of your head are all numbered. (31) **Fear ye not** therefore, ye are of more value than many sparrows. (Matthew 28:5; Luke 12:32)

- **Life beyond the Grave**

Revelation 1:17-20 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not**; I *am* the first and the last: (18) I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (19) Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; (20) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

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- b. He brings the boat to land immediately (6:21). Jesus brings the storm to an end and the ship to land.
 - 1) The disciples went from fearfulness to gladness. They invited Jesus into their ship. (6:21): *They willing received him.*
 - 2) Instantly, the wind ceased. God is greater than any circumstance. He is master of the universe and has control of the elements of nature.
- 4. The seeking sinners (6:22-24): A large crowd assembles to meet him.

APPLICATION: Mark 6:48-52 is the parallel passage here. A few more details are learned in reading this account. The disciples had become hard-hearted in the midst of ministry. “Their hearts had grown callous [*had become dull and had lost the power of understanding*].” (AMP) Their intellectual reasoning process was in a state of unbelief to what Christ was capable of doing. At that moment the disciples were suffering from spiritual blindness.

Their “mind” was dull to perceive it. This does not mean that they were “opposed” to Jesus, or that they had what we denominate “hardness of heart,” but simply that they were slow to perceive his power. They did not quickly learn, as they ought to have done, that he had all power, and could therefore allay the storm. (*Albert Barnes Commentary on the Whole Bible*)

The miracle of the bread and fish had just happened. *Nothing has the capacity for turning men's hearts away from God faster than prosperity.*³⁶ The test of the storm at sea on the heels of a mountain top experience revealed a spiritual callousness that occurs (*Cf. Proverbs 28:13-14*).

Proverbs 28:13-14 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. (14) Happy *is* the man that feareth alway: but **he that hardeneth his heart shall fall into mischief.**

II. TWO MESSAGES (6:25-71)

A. Public Comments (6:25-66)

- 1. *Christ and the curious* (6:25-40)
 - a. **He speaks concerning God's Salvation** (6:25-36).
 - 1) Their confusion (6:25-26, 28, 30-31, 36)
 - a) They want to know how he got there (6:25).
 - b) They seek him only for physical bread (6:26).
 - c) They don't know how to please God (6:28).
 - d) They assume the OT manna came from Moses (6:30-31).
 - e) They did not believe in him although they had seen him (6:36).

³⁶ Randy Jaeggli, *The Christian and Drinking: A Biblical Perspective on Moderation and Abstinence* (Greenville, SC: Bob Jones University Press; 2008), 21.

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- 2) His correction (6:27, 29, 32-35)
 - a) They are to seek him for spiritual bread (6:27, 33-35).
 - b) They will please God by believing in Him (6:29).
 - c) He says the OT manna came from God (6:32).
- b. **He speaks concerning God's Sovereignty** (6:37-40)
 - 1) Guaranteeing that all the elect will come to Christ (6:37): They will never be rejected.
 - 2) Guaranteeing that all the elect will continue in Christ (6:38-40): All who believe in him will be raised at the last day.
- 2. **Christ and the critical** (6:41-59)
 - a. **Their criticism** (6:41-42, 52).
 - 1) He is simply the son of Joseph (6:41-42).
 - 2) No one can (physically) eat his flesh and drink his blood (6:52).
 - b. **His correction** (6:43-51, 53-59).
 - 1) Jesus says he is the bread of life (6:43-51).
 - 2) Jesus says that anyone who wants eternal life must (spiritually) eat his flesh and drink his blood (6:53-59).
- 3. **Christ and the carnal** (6:60-66).
 - a. Many of his followers now *decide against him* (6:60-65).
 - b. Many of his followers now *depart from him* (6:66).
- B. Private Comments** (6:67-71): Jesus now addresses his chosen ones.
 - 1. The Savior and all the apostles (6:67-69)
 - a. Jesus asks, "Are you going to leave, too?" (6:67).
 - b. Peter answers, "Lord, to whom would we go? You alone have the words that give eternal life. We believe them, and we know you are the Holy One of God" (6:68-69).
 - 2. The Savior and the evil apostle (6:70-71).

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- a. The nature of this apostle (6:70): He gave himself over to Satan.
- b. The name of this apostle (6:71): He is Judas Iscariot!

III. THE TRUE MANNA FROM HEAVEN (**The Bread of Life Discourse**): (6:25-71).

“Bread” is mentioned 20x’s in John. Both manna and bread are illustrations of Christ which comes down from above. There were also other references to bread in the Scriptures that an Israelite listening to Christ would connect:

There was the bread which was to be earned by Adam by the sweat of his brow, and which was therefore associated with the curse that was brought upon humanity by reason of sin (Genesis 3:19).

There was bread brought by Melchizedek to Abram and presented to him with the first priestly benediction Scripture records, and which foreshadowed the life and sustenance found in “the Bread of Life” (Genesis 14:18).

There was the bread stored by Joseph in the Egyptian granaries, and in due course distributed to the famine-stricken, a graphic prophecy of the plenteousness of the provision of the Gospel, and the unleavened shew-bread, symbolizing Him who would stand in the presence of God for those who feed upon Him, and also how all their needs are fully met in Him (Exodus 40:23).

There were the twelve baskets full of bread fragments from the five barley loaves which speak of Christ for the communion of Israel – twelve being the expression of her unity. (Leviticus 24:3-9), just as one loaf represents Christ for the communion of His Church – one being the expression of her unity.

MANNA³⁷

Exodus 16:15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

Psalms 78:24-25 And had rained down manna upon them to eat, and had given them of the corn of heaven. (25) Man did eat angels' food: he sent them meat to the full.

(1) A necessity, for Israel could not otherwise have been sustained in the wilderness.

(2) A divine purpose, namely to preserve God's peculiar people on which His whole providential government and man's salvation depended.

(3) Harmony between the natural and the supernatural; God fed them, not with the food of other regions, but with that of the district.

³⁷ Andrew Robert Fausset, *Fausset's Bible Dictionary*, Co-author of the Jamison, Fausset and Brown Commentary Series. Entry obtained from E-Sword.net regarding the definition/identify of manna.

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(Speaker's Commentary) The Scripture allusions to it are in [Exo_16:14-36](#); [Num_11:7-9](#); [Deu_8:3-16](#); [Jos_5:12](#); [Psa_78:24-25](#) ("angels' food"; not as if angels ate food, but food from the habitation of angels, heaven, a directly miraculous gift), [Mat_4:4](#); [Joh_6:31-50](#); [1Co_10:3](#). The manna was a "small round thing as the hoar-frost on the ground," falling with the dew on the camp at night. They gathered it early every morning before the sun melted it.

It was like coriander seed and bdellium, white, and its taste as the taste of fresh oil, like wafers made with honey ([Num_11:7-9](#)). Israel subsisted on it for 40 years; it suddenly ceased when they got the first new grain of Canaan. Vulgate, Septuagint, and Josephus (Ant. 3:1, sec. 6) derive manna from Israel's question to one another, *maan huw*" "what is this?" for they knew not what it was." God "gave it to His beloved (in) sleep" ([Psa_127:2](#)), so the sense and context require. Israel each morning, in awaking, found it already provided without toil. Such is the gospel, the gift of grace, not the fruit of works; free to all, and needed by high and low as indispensable for true life.

To commemorate Israel's living on omers or tenth deals of manna one omer was put into a golden pot and preserved for many generations inside the ark. Each was to gather according to his eating, *an omer apiece for each in his tent, a command testing their obedience*, in which some failed, gathering more but gaining nought by it, for however much he gathered, on measuring it in his tent he found he had only as much as he needed for his family; type of Christian charity, which is to make the superfluity of some supply the needs of others. "that there may be equality" ([2Co_8:14-15](#)); "our luxuries should yield to our neighbor's comforts, and our comforts to his necessities" (John Howard). *The manna typifies Christ*.

(1) Manna falls from above ([Joh_6:32](#), etc.) as the dew ([Psa_110:3](#); [Mic_5:7](#)) round the camp, i.e. the visible church, and nowhere else; the gift of God for which we toil not ([Joh_6:28-29](#)); when we were without merit or strength.

[Romans 5:6-8](#) For when we were yet without strength, in due time Christ died for the ungodly. (7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. (8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

(2) It was gathered early; so we, before the world's heat of excitement melt away the good of God's gift to us ([Psa_63:1](#); [Hos_5:15](#); [Hos_6:4](#); [Mat_13:6](#)).

(3) A double portion must be gathered for the sabbath.

(4) Its properties were distinct; it could be ground and baked as meal, it was not a mere condiment but nutritious as bread. Manna was ground in the mill, as Christ was "bruised" for us to become our "bread of life." (John 6:35)

(5) Sweet as honey to the taste ([Psa_34:8](#); [Psa_119:103](#); [1Pe_2:3](#)).

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(6) It must be gathered "day by day," fresh each day; each was to gather according to his eating, *an omer apiece [dry measure or heap] for each in his tent, a command testing their obedience*, so today's grace will not suffice for tomorrow ([1Ki_8:59](#) margin; [Mat_6:11](#); [Luk_11:3](#)). If laid by for any following day except the sabbath it bred worms and stank. Hoarded up it putrefied; so gospel doctrine laid up for speculation, not received in love and digested as spiritual food, becomes a savor of death not life ([1Co_8:1](#)) – "knowledge puffeth up but love edifieth."

(7) To the carnal it was "dry" food though really like "fresh oil" ([Num_11:6](#); [Num_11:8](#); [Num_21:5](#)): so the gospel to the worldly who long for fleshly pleasures of Egypt, but to the spiritual it is full of the rich savor of the Holy Spirit ([2Co_2:14-16](#)).

(8) Its preservation in the golden pot in the holiest typifies Jesus, now in the heavenly holiest place, where He gives of the hidden manna to him that overcometh ([Rev_2:17](#)); He is the manna hidden from the world but revealed to the believer, who has now a foretaste of His preciousness; like the incorruptible manna in the sanctuary, the spiritual food offered to all who reject the world's dainties for Christ is everlasting, an incorruptible body, and life in Christ at the resurrection.

(9) The manna continued with Israel throughout their wilderness journey; so Christ with His people here ([Mat_28:20](#)) – "Lo, I am with you always, even unto the end of the world."

(10) It ceases when they gain the promised rest, for faith then gives place to sight and the wilderness manna to the fruit of the tree of life in the midst of the paradise of God ([Rev_2:7](#); [Rev_22:2](#); [Rev_22:14](#)).

- A. **The Warning of Worldliness** (6:25-27): confusing physical satisfaction with spiritual acceptance. Christ demonstrated by the feeding of the 5,000 that only Christ can fill the need. No works of man's righteousness will equate to salvation.
- B. **The Works of God** (6:28-32): "Believe on Him whom He hath sent" – 6:29
 - 1. The Israelites in the wilderness received of God from heaven not Moses or any other individual as a provider. This was a picture and Christ and salvation through him alone – 6:32
 - 2. The crowd asked what they might do – It is in Christ alone – 6:28

[Titus 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
- C. **The Word of Life for the World** (6:33, 51; Cf. 1:4)
 - 1. "The Bread which is God" cometh down from heaven, and giveth life unto the world. 6:33
 - 2. Jesus is the *living bread* that came down from heaven. 6:51
 - 3. "This life was the light of men." 1:4

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D. **The Wisdom of the World** [misunderstanding Christ's teaching] (6:34-37)

1. Give us a sign – “a miraculous work of your power”
2. Their thinking corrected: 6:35, 37
 - a. He that cometh to me shall never hunger. 6:35a
 - b. He that believeth on me shall never thirst. 6:35b
 - c. He that comes to me I will in no wise cast out. 6:37

E. **The Will of God** (6:38-40)

1. Eternally kept – 6:39a
2. Eternal life 6:40
3. Resurrection in the last day 6:40.

F. **The Way of Christ** (6:44-47)

1. No man comes to Christ except the Father draw him. 6:44
2. Simplicity of Salvation 6:47

G. **The Waywardness of Some** (6:52-65)

1. The Jews strove among themselves (dispute or quarrel). 6:52
2. The mystery of Christ's body and blood. 6:53-59
3. The analogy of being the bread of life. 6:58

H. **The Walk of Defectors** (6:66-71)

1. The rejection of Christ's message. 6:66
 2. The reason to believe. 6:69
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THE FEAST OF TABERNACLES “THE OFFER OF LIVING WATER AND THE INDWELLING HOLY SPIRIT” CHAPTER SEVEN

INTRODUCTION: This chapter can be characterized in two words: *disbelief* and *division*.

Chapters 2-12 of John’s Gospel contain the testimony of the *works* and *words* of Jesus. Following is a catalogue of these records:

THE WORKS AND WORDS OF JESUS	
First Miracle: Water to Wine in Cana (2:1-12) Second Miracle: Heals the nobleman’s son (4:46-54) Third Miracle: Lame man at Pool of Bethesda (5:1-18) Fourth Miracle: Feeding the 5,000 (6:1-15) Fifth Miracle: Heals the blind man (9) Sixth Miracle: Lazarus raised from the dead (11)	First Message: Cleansing the Temple (2:13-22) Second Message: Nicodemus in Jeru. (2:23-3:36) Third Message: Woman at the well (4:1-45) Fourth Message: I am the Bread of Life (6:22-71) Fifth Message: Teaching in the Temple (7:14-24) Sixth Message: Forgives Adulterous Woman (8:1-11) Seventh Message: Good Shepherd (10)

- I. THE DISBELIEF JESUS ENCOUNTERS IN NAZARETH (7:1-10)
 - A. **The Ridicule** (7:1-5): Jesus’ half brothers and sisters laugh at the claims of their older half brother!
 - B. **The Response** (7:6-10): Jesus says that the world hates him for exposing its sin.
- II. THE DIVISION JESUS ENCOUNTERS IN JERUSALEM (7:11-53): Jesus receives a mixed reception while attending the Feast of Tabernacles/Booths/Shelters.
 - A. **The Reaction to the Savior** (7:11-13, 20, 25-27, 30-32, 40-53)
 1. *From the people* (7:11-13, 20, 25-27, 30-32, 40-53)
 - a. Some feel he is a good man (7:11-12).
 - b. Some feel he is a deceiver (7:13).
 - c. Some feel he is demon-possessed (7:20).
 - d. Some feel his is an ordinary man (7:25-27, 41b-42).
 - e. Some feel he is a prophet (7:40).
 - f. Some feel he is the Messiah (7:31, 41a).
 2. *From the Pharisees* (7:30, 32, 44-53).

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- a. Their intentions to arrest him (7:30, 32, 44): It is not his time.
- b. Their inability to arrest him (7:45-53)
 - 1) They are frustrated by the military (7:45-49): The officers/guards that are sent out to seize him come back empty-handed, saying, “We have never heard anyone speak like this!”
 - 2) They are frustrated by a member (7:50-53): One of their own members, Nicodemus, now stands up for Jesus.

B. The Response from the Savior (7:14-19, 21-24, 28-29, 33-39)

- 1. *The Overview and Observation* (7:16-19, 21-24, 28-29, 33-34)
 - a. Jesus says that his mission and message originate from God (7:14-18, 28-29).
 - b. Jesus says that the people in his audience do not keep the law of Moses and in fact want to kill him right now (7:19).
 - c. Jesus asserts that both healing and circumcising are permitted by the law to be done on the Sabbath (7:21-24).
 - d. Jesus tells them that he will soon leave but that they will be unable to find him (7:33-36).
- 2. *The Offer* (7:37-39)
 - a. *What* (7:38): Jesus offers streams of *living water* to all those who are thirsty!
 - b. *When* (7:37): Jesus makes the offer on the final day of the Feast of Tabernacles/Shelters.
 - c. *Who* (7:39): *Jesus speaks of the Holy Spirit*, who will soon indwell all believers!

THE NATURE AND WORK OF THE HOLY SPIRIT AS DESCRIBED IN THE GOSPEL ACCORDING TO JOHN. (John 1:29-39; John 3:1-16; John 4:13-26; John 14:15-27; John 16:7-16; John 20:17-23.)

- 1) **The Holy Spirit Confirms Jesus' identity as the Messiah** (1:29-39).
The Gospel of John does not record the event of John baptizing Jesus.
- 2) **The Holy Spirit imparts New Life** (3:1-16; key verses 5-8).

D. A. Carson offers up **five possible interpretations** of this obscure passage regarding the work of the *Holy Spirit* in conjunction with the *water* mentioned – “born of the water and of the spirit” (3:5):

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- a) Some interpreters read the “water” of this passage to refer to the natural birth, and in particular amniotic fluid, in other words, two births, one natural and the other supernatural.
 - b) Other interpreters understand “water” to point to Christian baptism, with some of them even pointing to an allusion to sacraments here by aligning the new birth with the sacrament of baptism and therefore regeneration.
 - c) In a variation of b), some interpret “water” to refer to John’s baptism; in this case Jesus may be suggesting that this baptism isn’t sufficient, but rather that Spirit-birth needs to follow.
 - d) A few interpreters see this statement in light of the ritual washings of the Essene community and a call for spiritual rebirth, not solely purification.
 - e) Finally some scholars have proposed that “water” refers to *Torah*, yet while there is, of course, some relationship in rabbinic writings between water and *Torah*, no evidence exists for this being the case here, according to Carson.
- 3) ***The Holy Spirit is given without boundary/limit/margin*** (3:34). “God giveth not the Spirit by measure” – God gave his Son the full power of God’s Spirit.
 - 4) ***The Intent and Nature of Worship is expressed by the Holy Spirit*** (4:13-26; key verses 23-24). The worship of God is not restricted to locality or physicality. True worship is after the pattern of God’s essential nature.
 - 5) ***The Holy Spirit is the Source of life in John’s Gospel*** (6:63).

At the closing of the first half of Jesus’ public ministry some would conclude this reaction of departure by disciples as “failure.” It is the “spirit” that quickeneth - *the spiritual doctrines of Christ give life*. In this dispensation, the Spirit represents life and spiritual activity.

- 6) ***The Holy Spirit gives evidence of God’s presence*** (7:39).

The passages read at the festival included . . .

Isaiah 12:2-3 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.
(3) Therefore with joy shall ye draw water out of the wells of salvation.

Ezekiel 47:1-2 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the

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waters came down from under from the right side of the house, at the south *side* of the altar. (2) Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

Zechariah 14:6-9 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: (7) But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. (8) And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. (9) And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

All of these passages refer to flowing water emanating from the Temple or Jerusalem, and even holding “*salvific*” properties (the power of salvation and redemption) in the Isaiah passage. This imagery is the one Jesus now advanced by clearly aligning living flowing water with salvation and the Evangelist clarifying for the audience that this would find its expression in the *outpouring of the Holy Spirit*, a still future event for the disciples at the time of Jesus words. This moment of the giving of the Holy Spirit would constitute a transition in the lives of the disciples; something they were not quite prepared for yet as they did not yet fully understand that Jesus would have to die first.

7) **The Holy Spirit as a Divine Helper (14:15-27).**

(14:16) I will pray the Father and He will give you another Comforter – pray: erōtaō—ἐρωτάω—er-o-tah'-o—to request, ask, to beseech (Strong's Greek & Hebrew Dictionary)

Four verb forms are found in the Greek NT – *Euchomai*, *prosuchomai*, *erōtaō* and *deomai* (deh'-om-ahee) [dah-o-my]—Strong's Talking Greek & Hebrew Dictionary. Another place and another word is used for prayer in **Ephesians 6:18** – “praying always with all prayer and supplication.” – praying is *pros-yoo'-khom-ahee*—*proseuchomai*—to Strong's Greek & Hebrew Dictionary \ Also found in **1 Thessalonians 5:17** – “Pray without ceasing.”

Meaning: to make prayers; prayer to God;

The passage in John 14-16, is perhaps “the most sustained focus on the Spirit in the NT.”³⁸

- I will ask the Father, He will give another Comforter (14:16a)
- He may abide with you forever (14:16b)

³⁸ Larry W. Hurtado, *God in New Testament Theology* (Nashville, TN: Abingdon Press, 2010), 80.

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- The Spirit of Truth (14:17a)
- The spiritually blind cannot receive Him (14:17b)
- Consistent and constant companionship (14:18a)
- Teach you (14:26)
- Bring all things to your remembrance (14:26)
- Peace (14:27) – fear not
- He will guide you in all truth (16:13)

- 8) ***The Holy Spirit continues to teach what Jesus taught*** (15:26).
- 9) ***The Holy Spirit convicts the world of sin*** (16:5-16).
- 10) ***The giving of the Holy Spirit was taught by Jesus*** (20:17-23; key verse 22)

The final depiction of the Holy Spirit's person and ministry is given in the twentieth chapter of John. Jesus breathed on the disciples with the words 'Receive the Holy Spirit.' (ESV) Immediately, the disciples' thoughts would have gone back to the very beginning of the *Torah*, where God breathes life into Adam in Genesis 2:7.

Roy Zuck believes that this passage is intended to symbolically foreshadow the actual giving of the Holy Spirit to the believers at Pentecost, and he names the disciples' fearful behavior through the final chapters of the Fourth Gospel as the key reason why he believes this. While allowing for an allusion to *Ezekiel's Valley of the Dry Bones*, and in particular Ezekiel 37:9, Carson suggests that this passage is best understood as a kind of acted parable pointing forward to the full endowment still to come.

The Fourth Evangelist here ensures his audience that the Holy Spirit will indeed be given to them by no one other than Jesus Himself.

A COMPARATIVE GLANCE AT THE DOCTRINE OF THE HOLY SPIRIT A THEOLOGY FROM THE BOOK OF EPHESIANS:

- 1) ***The Holy Spirit secures us as the Seal of God's Promise*** (1:13-14; 4:30)
 - a) *The seal of our verification:* The Bible teaches us that God has said, "*this soul is mine: redeemed and appropriated as my own possession.*" (Cf. Ezekiel 18:4; 1 Peter 2:9; 1 Corinthians 6:19-20; John 10:28-30).
 - b) *The security of our inheritance.* **Solemn Promise** is made meaning:
 - The act of *delivering goods* for something regarded as a security/ down payment, earnest money.
 - A *declaration* that something will be done or given.
 - An *express assurance* indicating what may be expected.

* The Holy Spirit is given indicating that something greater is yet to come.

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The love, and joy, and peace, which are wrought in us by the blessed Spirit, are fragrant with the scent and beauty with the hues of paradise. They are the grapes of Eschol; the peaches and pomegranates of the Homeland; the first notes of angelic symphonies; the first flowers of the everlasting spring; the Herald rays of the morning that shall rise to the meridian glory of a night-less day. We know that there is a land of pure delight, because we have tasted its fruits; Just as Columbus knew that he was drawing near land, when the land-birds alighted on his ship, and the drift of the waves told of human habitation's. Nay, more: we know, as we experience the gracious work of the Holy Spirit, the quality, though not the intended measure, of the blessedness of heaven. The Spirit's work is not only the pledge; it is the specimen of our inheritance.³⁹

- 2) **The Holy Spirit gives us access to the Father/** made nigh by the blood of Jesus Christ. As F. B. Meyer said, *"He is the Inspirer of Prayer."*⁴⁰ (2:12-13; 18)

We have two Advocates in Prayer:

- One is on the Heavenly throne – *Jesus Christ, the Righteous* (1 John 2:1)
- One is in our hearts – the Holy Spirit (Romans 8:26): *"helps our infirmities . . . making intercession for the saints"*

- 3) **The Holy Spirit indwells the Church of God (believers):** *"An habitation of God through the Spirit."* (2:19-22)

- No longer a foreigner or stranger.
- Built upon the ministry and living example of the apostles, prophets and Jesus, himself.
- The church is harmoniously fit together to grow as a dwelling for God through the Spirit.

- 4) **The Holy Spirit reveals God's truth to men** (3:4-5): *What is revelation? . . . when you read, may understand . . . now revealed by the Spirit."*

The mysteries of Christ revealed –

(Ephesians 1:9) Having made known unto us the **mystery** of his will, according to his good pleasure which he hath purposed in himself:

(Ephesians 3:3)

How that by revelation he made known unto me the **mystery**; (as I wrote afore in few words,

(Ephesians 3:4)

Whereby, when ye read, ye may understand my knowledge in the **mystery** of Christ)

³⁹ Ibid., 56.

⁴⁰ F. B. Meyer, *Ephesians: Key Words of the Inner Life* (Fort Washington, PA: Christian Literature Crusade, 1968), 56

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(Ephesians 3:9)

And to make all *men* see what *is* the fellowship of the **mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

(Ephesians 5:32)

This is a great **mystery**: but I speak concerning Christ and the church.

(Ephesians 6:19)

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the **mystery** of the gospel,

- 5) **The Holy Spirit is the resource of spiritual strength** (3:16): “*to be strengthened with might by his Spirit in the inner man*” – inward strength

Micah 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

- 6) **The Holy Spirit unifies the body of Christ** (4:3-6):

- He is the seeker/secret of unity
- He is the source of unity
- The Holy Spirit is the shared quality in all believers.

- 7) **The Holy Spirit is a person not just an influence** (4:30; 5:18)

λυπέω—loo-peh'-o—grieve not – to distress, to make sad, to be in heaviness or sorrow.

1 Thessalonians 5:19 – “*quench not the Spirit*” – The image of one trying to put out a fire. The word “*quench*” is a present imperative.⁴¹

To extinguish – **σβέννυμι** (sbennumi) sben'-noo-mee—Strong's Greek & Hebrew Dictionary

We must watch our own attitude toward the Holy Spirit. A dove depicts tenderness and gentleness.

There is no secret of the inner life more necessary than to retain the inner presence of a non-grieved Spirit. But let us also seek to be filled by Him. We have drunk of him, as Jesus has placed the pitcher to our lips; but we should never rest till he has become in us a spring of water, leading up to eternal life. The Holy Spirit is in every believer; but he cannot be said to fill each. There is all the difference possible between a few drops in the bottom of the bucket and a brimming well; between a few stray flowers scattered sparsely












⁴¹ **Present Imperative:** When it is negative prohibits an action, it usually carries with it the implication of stopping an action which has been taking place.

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throughout the glade, and the myriads that make it blue with [blue bonnet] or yellow with Primrose. To be filled with the Spirit was the blessing of Pentecost; but awaits a soul. Indeed we are here bidden to be Spirit-filled. It is a positive command. (Meyer, page 60)

- 8) **The Holy Spirit bears righteous fruit in contrast to the unfruitful works of darkness (5:9-11): [evidence]**
- 9) **The Holy Spirit uses the Word of God as a sword (6:17; Hebrews 4:12-13): “Put on the whole armor of God . . . the sword of the Spirit which is the word of God”**
- 10) **The Holy Spirit is homogeneously necessary in our prayers, purpose and perseverance (6:18) “Praying and watching”**

The following chart is from the *International Inductive Study Bible*.

THE FEASTS OF ISRAEL					
1st Month (Nisan) Festival of Passover				3rd Month Festival of Pentecost	
Slaves in Egypt	Passover	Unleavened Bread	Firstfruits	Pentecost Feast of Weeks	
					
	Kill lamb & put blood on doorpost Exodus 12:6, 7	Purging of all leaven (symbol of sin)	Wave offering of sheaf (promise of harvest to come)	Wave offering of loaves of leavened bread	
	1st month, 14th day Leviticus 23:5	1st month, 15th day for 7 days Leviticus 23:6-8	Day after Sabbath Leviticus 23:9-14	50 days after Sabbath Leviticus 23:15-16	
Whosoever commits sin is the slave to sin	Christ our Passover has been sacrificed	Clean out old leaven... just as you are in fact unleavened	Christ has been raised...the firstfruits	Going away so Comforter can come	Promise of the mystery of the Jews-Gentile one body
					
John 8:34	1 Corinthians 5:7	1 Corinthians 5:7, 8	1 Corinthians 15:20-23	John 16:7 Acts 1:9-12	Acts 2:1-4 1 Corinthians 12:13 Ephesians 2:13

Months: Nisan—March, April • Sivan—May, June • Tishri—September, October

7th Month (Tishri) Festival of Tabernacles		
Feast of Trumpets	Day of Atonement	Feast of Booths or Tabernacles
		
<i>Trumpet blown — a holy convocation</i>	<i>Atonement shall be made to cleanse you</i> Leviticus 16:30	<i>Harvest celebration memorial of tabernacles in wilderness</i>
7th month, 1st day Leviticus 23:23-25	7th month, 10th day Leviticus 23:26-32	7th month, 15th day, for 7 days; 8th day, Holy Convocation Leviticus 23:33-44
Regathering of Israel in preparation for final day of atonement Jeremiah 32:37-41	Israel will repent and look to Messiah in one day Zechariah 12:10; 13:1; 14:9	Families of the earth will come to Jerusalem to celebrate the Feast of Booths Zechariah 14:16-19
		
Ezekiel 36:24	Ezekiel 36:25-27 Hebrews 9, 10 Romans 11:25-29	Ezekiel 36:28

Israel had two harvests each year—spring and autumn

Israel had two harvests each year—spring and autumn

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THE LIGHT OF THE WORLD “THE ADULTEROUS WOMAN BROUGHT TO JESUS & THE DIVINE COMMISSION OF JESUS”

CHAPTER EIGHT

INTRODUCTION: From Chapter 5 onward an initiating story is used to set the theme of the teaching which trails behind. In this Chapter, Jesus is tested by the Pharisees with a situation of a woman caught in adultery. Jesus reminds her accusers that they, too, are offenders. In this first paragraph we feel the true nature of the Messiah in His perfect holiness, wisdom and compassion. The chapter continues with the record that He is the Eternal Light of the world and existed before Abraham was even born.

Chapters 2-12 of John’s Gospel contain the testimony of the *works* and *words* of Jesus. Following is a catalogue of these records:

THE WORKS AND WORDS OF JESUS	
First Miracle: Water to Wine in Cana (2:1-12) Second Miracle: Heals the nobleman’s son (4:46-54) Third Miracle: Lame man at Pool of Bethesda (5:1-18) Fourth Miracle: Feeding the 5,000 (6:1-15) Fifth Miracle: Heals the blind man (9: Sixth Miracle: Lazarus rose from the dead (11	First Message: Cleansing the Temple (2:13-22) Second Message: Nicodemus in Jeru. (2:23-3:36) Third Message: Woman at the well (4:1-45) Fourth Message: I am the Bread of Life (6:22-71) Fifth Message: Teaching in the Temple (7:14-24) Sixth Message: Forgives Adulterous Woman (8:1-11) Seventh Message: Good Shepherd (10

- I. A SINNER JESUS FORGIVES – The Savior and the Prostitute/the woman taken in adultery (7:53-8:11). Some scholars relegate this text to a mere footnote. Maybe it is here as an interpolation⁴² of 7:24 and 8:15-16,⁴³ the theme of “judging righteous judgment.”

This story is not part of the Gospel According to St. John, but is rather a piece of floating tradition which centuries later came to be inserted at this place in some late MSS of the Gospel. In one important group of cursives (the Ferrar group) the passage is found after Luke 21:38. If it is authentic history, that [which] is a suitable place for its insertion, as a comparison of John 7:53 with **Luke 21:37-38** will show. The vocabulary is not Johannine, and several words characteristic of the Lukan writings may be noted. It is found in no Greek MS earlier than the sixth century Codex Bezae, and is absent from the earlier Syriac and Coptic versions. It is found in a few Old Latin texts, though not in others. It is significant that no Greek writer for a thousand years after this Gospel was written comments upon this story.⁴⁴

A. The Contrast of Priorities (7:53-8:2)

⁴² Definition of **Interpolation**: to introduce (something additional or extraneous) between other things or parts; interject; interpose; intercalate (dictionary.com)

⁴³ D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 333-337 contain an excursus on the adulterous woman brought before Jesus.

⁴⁴ George Arthur Buttrick, Ed., *The Interpreter’s Bible: Volume VIII: The Gospel According to John: Introduction and Exegesis* by Wilbert F. Howard: Exposition by Arthur John Gossip (Nashville, TN: Abingdon Press, 1952), 591, 592.

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1. *The Main Cause of our Failures* (7:53-8:1): They went each to their own house, but Jesus went to the Mount of Olives apparently to be alone with God.

“Is not the real root of the difficulties that beset us simply this—that so largely as a generation, and so often as individuals, we have **lost touch with God**, and no longer turn to him, appeal to him, consult him, wait upon him for counseling and guidance, as Christ did, or even as our fathers did.”⁴⁵ [We see in this contrast the sin of SELF-RELIANCE] – Arthur John Gossip

The Sin of Prayerless Intercession: Samuel acknowledged a spiritual exercise of prayer for Israel. We can see a pattern for our own practices here. [1 Samuel 12:23](#) Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: [cf. 1 Samuel 7:5-8; 8:6; 12:17, 19, 23; 15:11]

* Note on Samuel: He is called a **seer** (1 Samuel 9:11), **prophet, priest, intercessor** [“one who had God’s ear” – Herbert Lockyer], and **judge** who was great in Israel [1 Samuel 3:20; 7:15-17]. The reference in Jeremiah 15:1 seems intended to convey the same impression that is given by the narrative of 1 Samuel, that in some sense Samuel had come to be regarded as a second Moses, upon whom the mantle of the latter had fallen, and who had been once again the deliverer and guide of the people at a great national crisis – (ISBE). Cf. Psalm 99:6 on the respect and honor equal between Moses and Samuel. James 5:16b: The effectual fervent prayer of a righteous man is important to God and man. During his life the government of Israel changed from a theocracy to a monarchy.

2. *The Model Character of Christ and His Success/Popularity* (8:3; Luke 21:37-38)
 - a. We see him early at the temple (8:2a)
 - b. We see Him eagerly teaching (8:2b) Cf. 8:4 – “Master” teacher – here this address might be construed as nominal respect (cf. 1:38; 3:1 where greater respect is implied – “Rabbi”)

[As we exalt the Savior, we see in this contrast the sense of SELF-SACRIFICE]

B. **The Challenge of the Pharisees** (8:3-6a): They were constant conspirators!

The word “**Pharisees**” is used 20 times in 19 verses of John’s Gospel: [Joh_1:24](#); [Joh_3:1](#); [Joh_4:1](#); [Joh_7:32](#); [Joh_7:45](#); [Joh_7:47](#); [Joh_7:48](#); [Joh_8:3](#); [Joh_8:13](#); [Joh_9:13](#); [Joh_9:15](#); [Joh_9:16](#); [Joh_9:40](#); [Joh_11:46](#); [Joh_11:47](#); [Joh_11:57](#); [Joh_12:19](#); [Joh_12:42](#); [Joh_18:3](#);

Pharisees: Members of an ancient Jewish sect that accepted the Mosaic Law and the oral traditions associated with it. A sect among the Jews, whose religion consisted in a strict observance of rites and ceremonies and of the traditions of the elders, and whose *pretended holiness* led them to separate themselves as a sect, considering themselves as more righteous than other Jews. A person’s hypocrisy is sometimes referred to as being pharisaical.

⁴⁵ Ibid, 591

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1. The Accusers (8:3a): A group of Jewish leaders approach Jesus.
2. The Accused (8:3b-6a): They bring before him an adulterous woman.
 - a. The callousness of the Pharisees toward the one caught in the act (8:3-4)
 - 1) The ruthlessness of their attempt – Her shame was made public. [Brought out into the light of day alone] There is no greater spiritual light than Jesus Christ – He is the Light.
 - 2) The revelation of her sin – “this woman was taken in adultery!” (8:4)
 - b. The convincing argument of the accusation. (8:5a): “Moses and the Law commands that she should be stoned.”

According to Leviticus 20:10 and Deuteronomy 22:22, in the case of adultery both guilty parties are to be put to death. Where were the eyewitnesses to the alleged crime? Where was the man? The horror and shame of sin’s revelation.

In Deuteronomy 22:23-24 death by stoning is appointed for a special case of adultery, when the woman is a virgin betrothed to another man. Either way, **this was an attempt by the Pharisees to discredit Jesus in the eyes of religious people as a teacher.**

- 1) If He condemned her, He would lose favor with the common people among whom he was very popular.
 - 2) If He did not condemn her, He would be disagreeing with Moses.
- c. The conspiracy of the Pharisees toward Christ (8:5-6a): They sought to trap Jesus into making a declaration they could use against him.
 - 1) What they say (8:5): “she should be stoned, but what sayest Thou?”
 - 2) Why they said it (8:6a): They wanted him to respond with something they could use against him; “tempting Him” -
 - They had already catalogued two things; 1) the violation of the Sabbath (healing) and telling someone to take up his bed and walk 2) Jesus identifies God as His heavenly Father.

The word in the text for tempt is the word πειράζω (peirazō) pi-rad'-zo—meaning to try, make trial of, test: for the purpose of ascertaining what he thinks, or how he will behave himself; In a bad sense, to test one maliciously, craftily to put to the proof his feelings or **judgments**. (Thayer) The Pharisees had set a trap!

Observations: Many sins are entwined in this story. 1) The sin of prayerlessness; 2) The obvious sin of the adulterous woman; 3) The sin of the accusers in the gathering of evidence (if any was done) to bring the woman up on charges and somehow excuse the man; 4) The

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sins of the accusers which when noted by Jesus brought them to a convicted conscience; 5) The plot of the Pharisees in their thoughts and actions toward the Messiah.

D. The Counter and Proclamation of Christ to the Pharisees (8:6b-8) [to come back with an answer] – an illustration of His “arrested touch.”

1. What Jesus does (8:6b, 8): Twice he bends down and writes in the dust. This is the only time in Scripture where we find Jesus doing such a thing.

a. Some suggest he wrote down the sins of the accusers.

b. Some suggest he scribbled the words of Exodus 23:1

Exodus 23:1 Thou shalt not raise a false report [CEV calls it, “don’t spread harmful rumors]; put not thine hand with the wicked to be an unrighteous (malicious) witness. [Do not help a man by being a malicious witness]

c. Some say he merely traced his finger in the dust allowing the Pharisees time to feel confident of their trap for Jesus.

d. T.W. Manson was the first to suggest that Jesus was imitating the practice of Roman magistrates who first wrote their sentence and then read it aloud.⁴⁶

e. Maybe he reminded them of Jeremiah 17:13

Jeremiah 17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and **they that depart from me shall be written in the earth**, because they have forsaken the LORD, the fountain of living waters. [swept away like words written in dust]

** These are all fruitless suppositions since the Bible does not say.*

2. What Jesus says (8:7): “He that is without sin among you, let him first cast a stone at her.”

a. Jesus is the only one present competent to bring judgment (8:16). He is the only sinless One.

b. Deuteronomy 13:9 The witnesses of the crime are the first ones to throw stones at the guilty and they must not be participants in the crime itself.

E. The Conviction of the Pharisees (8:9): They all walked away in shame.

1. They first heard it. (cf. Matthew 7:28, 29 – When the people heard the Sermon on the Mount they were amazed and overwhelmed with wonder.)

⁴⁶ Carson, 335.

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[Matthew 7:28-29](#) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: [\(29\)](#) For he taught them as *one* having authority, and not as the scribes.

* This same authority was present with this attempt to discredit Jesus.

2. They were convicted by their own conscience (8:9a). Jesus reaches deep and drives hard for their conscience.
3. They went out one by one – the eldest first (8:9b):
 - a. Maybe it was the elder statesmen who recognized the conviction upon their hearts first.
 - b. Since the accusers left, the legal case against the woman was dismissed and Christ dealt with a greater spiritual need.

F. The Cleansing from Sin for the Prostitute (8:10-11): The woman now experiences -

1. No *earthly* condemnation (8:10): Her accusers have disappeared. The legal ring around the woman was *melted away* and she stood there alone.
2. No *heavenly* condemnation (8:11): Jesus tells her to go and sin no more.

* There are two Greek words which may be so translated (condemn): One means to *give the verdict*, the other to *pass sentence*. The latter is used here.

Cf. [Romans 8:1](#) – *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

- a. The words of Jesus were a demonstration that He is a Master Teacher. He acknowledged the sin issue not avoiding it. Jesus has an attitude quite different from the Pharisees –
 - 1) His is an attitude characterized by *understanding*.
 - 2) His is an attitude characterized by *compassion*. He sees the sinner's potential.
 - 3) His is an attitude characterized by *forgiveness*.
 - 4) His is an attitude characterized by a *challenge* – go and sin no more.
 - 5) His is an attitude characterized by a *warning* – If she did not stop there would be consequences.
- b. The words of Jesus were a denunciation of her sin but gave the woman hope in a new life. He establishes for her a reference point for the future. “*Leave your life of sin . . . immediately.*”
- c. The words of Jesus were a revelation that he was the Lamb of God who bore the sin of the world (John 1:29).

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- d. The words of Jesus were a statement of the remission of her sin because he has that authority (Mark 2:8-12).

CONCLUSION: Man found in his sin is truly deplorable. The Law does expose our worst condition but God in his mercy gives us robes of righteousness and washes us whiter than snow. Our sin is casts into the deepest part of the sea of His forgetfulness to remember no more.

Learn from this story. Above all, learn the horror of sin. If you ever find yourself peeping through someone else's keyhole either figuratively or literally in order to accuse him or her, rather than spending the night in praying, as Jesus did, then you can be certain that you are being acted upon by the devil rather than by the spirits of the Lord Jesus Christ, who for His part always acts in love toward the sinner.⁴⁷

Jesus reveals Himself as the One who is full of grace and truth.

Cf. John 1:16-17 And of his fullness have all we received, and grace for grace. (17) For the law was given by Moses, *but* grace and truth came by Jesus Chris

- II. A STATEMENT JESUS EXPOUNDS – The Savior and the Pharisees (8:12-59): Jesus and the Pharisees dialogue back and forth in several rounds of debate. [We are compelled to return of the narrative to the Feast of Tabernacles after the incident with the adulterous woman.] In the remainder of Chapter Eight, Jesus establishes His testimony as true. **John gives us characteristics of “the Gospel in Jesus:”**

I am the Bread of Life (6:35, 41, 51)

I am the Light of the World (8:12)

I am the Eternal One – Before Abraham was, I AM (8:58) John said, he was before me (1:2, 15)

I am the gate/the Door of the Sheep (10:7, 9)

I am the Good Shepherd (10: 11, 14)

I am the Resurrection and the Life (11:25)

I am the Way, the Truth and the Life (14:6)

I am the True Vine (15:1, 5)

- A. DISCOURSE IN THE TREASURY – Pharisees question Jesus regarding a true witness (8:12-21)

Edwin Blum said, “A major feature of the Feast of Tabernacles was the lighting of giant lamps in the women’s court in the temple. The wicks were made from the priests’ worn-out garments. The light illumined the temple area and the people gathered to sing praises and dance. The light reminded the Jewish people of how God was with them in their wanderings in the wilderness in a pillar of cloud which turned to fire at night (Numbers 9:15-23).”⁴⁸

Jesus knew that the light metaphor was greatly supported in OT references:

⁴⁷ James Montgomery Boice, *The Gospel of John: An Expository Commentary, Volume 2 John 5:1-8:59* (Grand Rapids, MI: Zondervan Publishing House, 1976), 310.

⁴⁸ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament, An Exposition of the Scriptures by Dallas Seminary Faculty* (Colorado Springs, CO: David C. Cook, 1983), 303.

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Psalms 27:1 *A Psalm of David.* The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

Psalms 44:3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

Psalms 119:105 Thy word *is* a lamp unto my feet, and a light unto my path. [*to those who cherish instruction God's Word is precious*]

Proverbs 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

* The religious Jews at the Temple possessed an understanding and gave an importance to the light. They understood the OT teaching to look for “that prophet” and comparing everyone to Elijah, Moses or Christ.

These religious ones showed their blindness in the presence of the LIGHT.

ADAM CLARKE: Compares Christ and Moses.

The promise contained in the [Deu_18:15](#) and [Deu_18:18](#) verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews. “Christ,” says Ainsworth, “was to be a man, and of the stock of the Jews, by promise, because the people could not endure to hear the voice of God, [Deu_18:16](#). And as in respect of his prophecy, so of the priesthood: for every high priest is taken from among men, [Heb_5:1](#); and also of his kingdom, as in [Deu_17:15](#) : From among thy brethren shalt thou set a king over thee like unto me.

- “1. **Christ** alone was like unto **Moses** as a Prophet; for it is written, There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do, [Deu_34:10](#), [Deu_34:11](#), [Deu_34:12](#). This therefore cannot be understood of the ordinary prophets which were raised up in Israel, but of Christ only, as the apostles expound it [Act_2:22-26](#).
2. **Christ** was like unto **Moses** in respect to his office of mediation between God and his people, [Deu_5:5](#); [1Ti_2:5](#); but greater than Moses as being the mediator of a better covenant, (or testament), which was established upon better promises, [Heb_8:6](#).
3. **Christ** was like unto **Moses** in excellence; for as Moses excelled all the prophets in speaking to God mouth to mouth, [Num_12:6](#), [Num_12:7](#), [Num_12:8](#), so Christ excelled him and all men in that being in the bosom of the Father, he hath come down from heaven and declared God unto us, [Joh_1:18](#); [Joh_3:13](#).
4. **Christ** was like to **Moses** in faithfulness, but therein also excelling; for Moses was faithful in God's house as a servant, but Christ as the son over his own house, [Heb_3:2](#), [Heb_3:5](#), [Heb_3:6](#).
5. **Christ** was like to **Moses** in signs and wonders, wherein he also excelled Moses, as the history of the Gospel shows; for he was a prophet mighty in deed and word before God and all the people, [Luk_24:19](#). A man approved of God among them, by miracles, signs, and wonders, which God did by him in the midst of them, [Act_2:22](#). For he did among them the works which no other man did, [Joh_15:24](#). Unto him, that is, not unto the diviners, wizards, or any such like, but unto him, and him only; as Him thou shalt serve, [Deu_6:13](#), is expounded, Him only, [Mat_4:10](#). And though this is principally meant of Christ in person, of whom God said, Hear him, [Mat_17:5](#); yet it implies also his ministers, as himself said, He that heareth you heareth me, [Luk_10:16](#).” To these may be added,
6. As **Moses** was king among his people, in this respect **Christ** is like to him, but infinitely greater; for he is King of kings and Lord of lords, [Rev_19:16](#); [1Ti_6:15](#).
7. **He** was like to **Moses** as a legislator. **Moses** gave laws to Israel by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspiration of the Almighty: these are contained in the Pentateuch. **Christ** gave a new law, the Gospel contained in the four Evangelists and Acts of the Apostles, on which the Christian Church is founded, and by which all genuine Christians are governed both in heart and life. To all which may be added,
8. That God never commissioned any human beings to give laws to mankind but **Moses** and **Christ**; and therefore, as a lawgiver, Christ alone resembles Moses; for to the present hour none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles.

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1. **The Entrance of the True Light that shines in darkness – “I am the Light of the World” (8:12):** Think of the light that the world has had – the light of science, philosophy, knowledge, and of experience; yet apart from Christ, it is a world progressing in spiritual darkness. In contrast, notice the light that Christ has brought into the world . . .

- a. **Light on the True character of God.**

(John 8:12) Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

1 John 1:1-10 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life**; (2) (For the *life* was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. (4) And these things write we unto you, that your joy may be full. (5) This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all. (6) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: (7) But if we walk in the *light*, as he is in the *light*, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us.

- b. **Light on the world’s own character and need.**

(John 1:4) In him was **life**; and the **life** was the *light* of men.

1 John 2:8-11 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. (9) He that saith he is in the light, and hateth his brother, is in darkness even until now. (10) He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. (11) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that **darkness hath blinded his eyes**.

- c. **Light on the dark problems of human history.**

(John 8:12) Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

(John 3:19) **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

(John 3:20) **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.**

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d. Light on man's future and eternal destiny.

(2 Timothy 1:8-12) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (9) Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (10) **But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:** (11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

(John 12:46) **I am come a light into the world, that whosoever believeth on me should not abide in darkness.**

Light described in the Gospel According to John: (*used 24 times in 16 verses*)

(John 1:4) In him was life; and the life was the light of men.

(John 1:5) And the light shineth in darkness; and the darkness comprehended it not.

(John 1:7) The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

(John 1:8) He was not that Light, but *was sent* to bear witness of that Light.

(John 1:9) *That* was the true Light, which lighteth every man that cometh into the world.

(John 3:19) **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

(John 3:20) **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.**

(John 3:21) **But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

(John 5:35) **He was a burning and a shining light: and ye were willing for a season to rejoice in his light.**

(John 8:12) Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

(John 9:5) **As long as I am in the world, I am the light of the world.**

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(John 11:9) 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.

(John 11:10) But if a man walk in the night, he stumbleth, because there is no light in him.

(John 12:35) 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.

(John 12:36) 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.

(John 12:46) I am come a light into the world, that whosoever believeth on me should not abide in darkness.

HOW DO WE KNOW WHAT IS TRUE?

- a. Through Creation (Romans 1:19-20; Psalm 8:3-5)
- b. Through Conscience (Romans 2:14-15; Proverbs 20:27)
- c. Through Consideration (Psalm 8:3; Proverbs 14:15; John 3:33; John 14:16-17).
- d. Through God's Commandments . . . there are 5,366 pieces of extant manuscripts (2 Timothy 3:16, 17).
- e. Through Christ (John 14:6; John 3:33).

WHAT DO WE DO WITH THE TRUTH?

- a. We believe it . . . continue to put your confidence in it (Colossian 1:23).
- b. Do it . . . practice it, obey it, live it and apply it (Philippians 3:16).
- c. Stand for it . . . Don't be ashamed of it (2 Corinthians 13:8).
- d. Spread it . . . distribute the truth; work together to get it out (3 John 1:8).

Application: Titus 2:7b – “In all things showing thyself a pattern of good works: in doctrine showing incorruptness (purity and integrity), gravity (“Let everything you do reflect your love for the truth;” have the strictest regard for the truth), and sincerity (being genuine and having dignity).”

Christ, the Truth (8:13-18): John 14:6 says, “I am the way, the truth and the life” In Chapter 8 we have Christ's Discourse in the Treasury of the Temple. Jesus came down from the Father who gave Him his authority – p.p. 13:3 and 16:28. (pages on “How do We know What's True? – Signs of the separation from truth in our postmodern culture – How do we know what's true? – What do you do with the truth?”)

2. The Evidence in the Testimony of Jesus (Judgment: Cf. 5:19-30)

- a. He is the light (8:12)
- b. He is not of this world (8:23)
- c. The Father is with Him (8:16)
- d. He spoke of things which He received from the Father (8:26, 28).

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- e. He always pleases the Father (8:29)
- f. To know Christ is to know the Father (8:19)
- g. To disbelieve Christ is to die in sin (8:24)

B. DECLARATION OF CHRIST'S ORIGIN (8:21-30): The Origin of Jesus' Authority

"Sent of the Father – So send I you" (Divine authority to do his work)

1. Jesus, the true Light was born of God (1:13); was made flesh, and dwelt among us . . . the only begotten of the Father (1:14).
2. The Father declared Jesus to be His only begotten Son (1:18).
3. John the Baptist as well as Jesus declared the truth of the Eternal Son of God (1:1-3, 15; 8:58)
4. The Great Commission was given to the disciples by one who had been sent by the Heavenly Father and given divine authority to command others to go with the Gospel.

The Pharisees in Chapter One came to John questioning by what authority he baptizes. It was not a challenge by the Pharisees that John would practice baptism at all, for they recognized a self-administered baptism for proselytes converting to Judaism. Members of the Qumram sighted OT passages like Ezekiel 36:25 to justify their daily baptism. This practice presented an outward sign to others of their righteous community for the end-times. John administering baptism elevated the reputation of John the Baptist as an end-time figure with great authority. (1:25)

Christ – Elijah – *that* Prophet are all "*principal eschatological figures.*"⁴⁹ (1:21, 25) Carson gives a good explanation here for "*that prophet*" mentioned in 1:21. "The promise of a prophet like Moses, who would speak the words of God (Deuteronomy 18:15-18) was . . . taken to refer to a special end-time figure; indeed, the Samaritans identified this prophet with the promised Messiah."⁵⁰ (*cf.* Acts 3:22-25)

- **Deuteronomy 18:15** The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
- **John 3:16-17** 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.
- **John 3:33-36** He that hath received his testimony hath set to his seal that God is true. (34) For he whom God hath **sent** speaketh the words of God: for God giveth not the Spirit by measure *unto him*. (35) The

⁴⁹ D. A. Carson, 145.

⁵⁰ Ibid., 143. Also JFB connects this statement in **Deuteronomy 18:15** with the Messiah. Matthew Henry interprets this promise as a succession of prophets culminating with and including Christ. Likewise, John Gill speaks of a reference to one individual versus a line of prophets, the Christ – who is mighty in word and deed. A Prophet instead of diviners and mediums for familiar spirits was predicted.

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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.

- John 4:34 Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**
- (John 13:20) Verily, verily, I say unto you, He that receiveth whomsoever I **send** receiveth me; and he that receiveth me receiveth him that **sent** me.
- (John 14:26) 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.
- (John 15:26) 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:
- (John 16:7) 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.
- (John 17:8) 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.
- (John 20:21) Then said Jesus to them again, Peace be unto you: **as my Father hath sent me, even so send I you.**

C. DESCENDANTS OF FATHER ABRAHAM (8:31-47) “Children of Abraham”

Of the many that believed on Jesus, there is evidence of **true, saving faith** in a small group of those who “believe” (8:33); and **testy, superficial or spurious faith** in yet a larger portion that debate with Jesus, (8:22-23, 33).

v. 31 - The opening clause seems innocuous, until it becomes apparent in the ensuing verses that the Jews who had believed him, referring to the many who put their faith in him in the preceding verse turn out to be, in Jesus’ view, slaves to sin (v. 34), indifferent to Jesus’ word (v. 37), children of the devil (v. 44), liars (v. 55), and guilty of mob tactics, including attempted murder of the one in whom they have professed to believe (v. 59).⁵¹

v. 34 – three times in this chapter Jesus says – I tell you the truth! (34, 51, 58) – Verily, Verily.⁵² In 8:46 Jesus questions, if I say the truth, why do you not believe me? Indeed, they were enslaved to sin.

v. 35 – The servant and the son are illusions to Ishmael and Isaac (Genesis 21:10-12). Hagar mocked Sarah. Sarah’s request of Abraham was to cast out the slave and her son. God said, Listen to Sarah’s voice; “your descendants will come through Isaac.”

⁵¹ Carson, 346.

⁵² John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: New Testament* (Colorado Springs, CO: David C. Cook Publishing, 1983), 277-278. “Interestingly this double ‘Amen’ does not occur in the Synoptic Gospels,” (278).

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v. 36 – Jesus is the true Son and seed of Abraham (Galatians 3:16).

THERE ARE SIX CONDITIONAL STATEMENTS IN THE 2ND HALF OF CHAPTER EIGHT (If . . . Then).

1. The “Condition” of **True Discipleship** (8:31).⁵³ *If ye continue in my word,⁵⁴ then are ye my disciples indeed. Some scholars would say Jesus is not laying down a “condition” of discipleship, but is telling them of what discipleship consists.*⁵⁵ A key word here is *abide* – μένω – men'-o

True discipleship is the result of abiding in the truth as revealed in Jesus Christ.

*True Discipleship involves PERSEVERENCE . . . **faith moves us to be:***

- a. Connected to Christ (John 15:3-5) “the vine and the branch”
- b. Constant in the Word (Psalm 119:9-11) . . . as learners. “Discipleship is something continuous; it is a way of life. A true disciple [of Christ] has an affinity for his teacher’s instruction and accepts it, not blindly but intelligently.”⁵⁶ True disciples remain in the Word where imposters see it as intolerable.
- c. Consistent in His Doctrine (1 Timothy 4:13-16; 2 Timothy 3:16-17)
- d. Conformed to His Teaching (John 14:21; Romans 12:2) “obedience”
- e. Concerned with Understanding Him better (Prov. 2:1-6; Phil. 3:7-10)
- f. Controlled by the Holy Spirit and His Precious Promises (1 Peter 1:3-9; 2 Peter 1:3-4)

Application: Perseverance is a mark of true faith of a genuine disciple of Christ. John here is trying to evangelize Jews and proselytes who must carefully understand what faith in Jesus Christ is all about. The attempt here is to unmask spurious professions of faith.

2. The “Condition” of **Freedom** (8:36-38): *If the Son therefore makes you free, ye shall be free indeed. (Cf. Romans 6 and being slaves to sin)*
 - Freedom from the curse of the law (Galatians 3:10)

⁵³ James Smith, *Handfuls on Purpose for Christian Workers and Bible Students: Series VI* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), pp. 232-235. The “IF” statements were taken from the main points of the Article entitled, “Christ’s Heart-Searching “IFS.”

⁵⁴ Leon Morris, *The Gospel According to John Revised* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 404. “Abide in my words” is paraphrased as “hold to my teachings [a sum total of His work – 5:24, 25].”

⁵⁵ Ibid, 404-405.

⁵⁶ F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1983), 196.

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- Freedom from the guilt of sin (Romans 8:33)
 - Freedom from the power of sin (Romans 6:14)
 - Freedom from the fear of death (Hebrews 2:15)
 - Freedom from the fear of man (Acts 4:18-20)
 - Freedom of access to the Father (Hebrews 4:16)
- a. FRUIT: True freedom is to be enjoyed. *“False belief holds the minds of men and women in bondage; truth liberates them.”*⁵⁷
- 1) The truth shall make you free (8:32)
 - 2) The Son shall make you free indeed (8:36)
- b. ROOT: “I know that you are Abraham’s seed” – descendants. (8:37a)
- c. FRUIT: “But you seek to kill me” – motive and heart attitude toward God’s Messiah reveals and age-old struggle between Christ and Satan.
- Jesus exposes the Jews “defective anthropology” – namely the view of them as exempt from the universal state of human sinfulness. Jesus confronts them with the spiritual bondage to sin which has no remedy without repentance and acknowledging a need of a Savior.⁵⁸
- d. ROOT: Because my word has no place in you (other interpretations)
- 1) ERV – “my word hath no free course in you”
 - 2) Moffatt – “makes no headway among you”
 - 3) Weymouth – “gains no ground within you”
 - 4) CEV – “My message really isn’t in your hearts”
 - 5) Wuest – “the word which is mine is not having free course in you”
 - 6) Nicoll – “your conduct shows that my word, which gives true liberty does not find place in you.”
 - 7) Robertson – “they had no longer room for his word.” They would no longer give space or room for something. Once they understood the spiritual aspects of His message, now Jerusalem like Galilee struggles with it (Cf. John 6:60-66) – some disciples no long follow Him. **[Illustration of Mary and Joseph – their arrival at the inn]**
 - 8) Vincent – based on their escalating responses in verses 30-31 and 33, to 37, “the word from Jesus makes no advance or progress in them.”

Application: These “religious ponderers” agreed with Jesus that God’s gift of freedom came from obeying his will. But the Pharisees regarded this freedom as their birthright, as Abraham’s descendants who kept their national privilege of studying the Torah.⁵⁹ The word was not in them.

⁵⁷ Ibid.

⁵⁸ Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters: Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan, 2009), 221.

⁵⁹ Buttrick, 601.

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If a Christian's faith is challenged and exposed as weak, those are times when he or she must deal with their unbelief and doubt before they move on or progress.

3. The "Condition" of **Service** (8:39): *If ye were Abraham's children, ye would do the works of Abraham.* He did not reject the forward faith in Jesus Christ, the Messiah. (Cf. Galatians 3:7-9)

Quite possibly the mention of "fornication" in 8:41 could it be an insult/taunt at Jesus based on a rumor – we as opposed to Jesus are not illegitimate. The conversation moves to their real spiritual problem and spiritual father; for it is truly the Devil who wishes to kill Jesus. (cf. 8:44) Jesus exposes the true spiritual underpinnings of the opposition to Jesus and his Messianic mission.⁶⁰



Jean-François Gravelet, (born 28 February 1824 – died 22 February 1897) known also by the names **Charles Blondin**, Jean-François Blondin, and called the "Chevalier Blondin", or more simply "The Great Blondin". When five years old, he was sent to the École de Gymnase at **Lyon** and, after six months training as an acrobat, made his first public appearance as "The Boy Wonder". His superior skill and grace, as well as the originality of the settings of his acts, made him a popular favorite.

During his lifetime, Blondin's name was so synonymous with tightrope walking that many through the years have employed the name "Blondin" to describe others in the profession.

He especially owed his celebrity and fortune to his idea of crossing the **Niagara Gorge** (located on the American-Canadian border) on a tightrope, 1,100 ft (340 m) long, 3.25 in (8.3 cm) in diameter and 160 ft (49 m) above the water, near the location of the current **Rainbow Bridge**. This he did on 30 June 1859, and a number of times thereafter, always with different theatrical variations: blindfolded, in a sack, trundling a wheelbarrow, on stilts, carrying a man (his manager, Harry Colcord) on his back, sitting down midway while he cooked and ate an omelet and standing on a chair with only one chair leg on the rope.

Once, in an unusual demonstration of skill, Blondin carried a man across Niagara Falls on his back then turned around and carried him back. After he put his rider down, the acrobat turned to the large crowd that had been watching and ask a man who was near at hand, do you believe that I could do that with you? Of course, the man said. I've just seen you do it. Well, hop on, said Blondin, and I'll carry you across. The man answered, not on your life!

"That is the difference between believing something on the intellectual level only and believing in the sense of belief that the Bible calls for when it ask us to believe on Christ. To believe in the biblical sense is to *commit yourself to Christ*, to trust him to carry you over the churning cataracts and wild whirlpools of life. The other belief is only **intellectual assent**. God wants the first kind of belief. And yet – this is the point which we need to fix clearly in our minds – Jesus' words were directed not to those who had believed properly, but rather to those who had believed only on the inadequate,

⁶⁰ Köstenberger, 221-222.

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intellectual level. It was to these, the weak in faith, that he said, *if you continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.*"⁶¹

a. CLAIMS AND APPEAL:

REVIEW THE 6 CONDITIONALS CHAPTER EIGHT

- True discipleship/continue 8:31
- Freedom/surrender 8:36
- Service/obedience 8:39
- Son-ship/love 8:42
- Accountability/faith 8:46
- Assurance/eternal life 8:51

Being a member of a certain family or blood line does not make you a Christian. Isaac versus Ishmael (Cf. *Genesis 21:10ff*)

- 1) Pressing the *claim of inheritance/birthright* (8:33): We are Abraham's seed . . . how sayest thou. Ye shall be made free? They totally dismissed the concept of a bondage to sin/Savior? (pride)
- 2) Pressing the *connection of kinsmanship* (8:39): Abraham is our father. (Nationality, blood relative, by marriage, ethnicity) Gal. 3:7
- 3) Pressing the *convenience of religious privilege* (8:41): We were not born of fornication: we have one father even God. Answer – 8:44

b. OBJECTIONS: Theological arguments failed so they turn to personal abuse.

- 1) Defaming Christ's **character** (8:48-50) speculation – Only place in the 4 Gospels: called a Samaritan/linking Jesus to the more common charge of being demon possessed (7:20; 8:52; 10:20).
- 2) Denying Christ's **authority** (8:51-53)
- 3) Disbelieving Christ's **divine nature and preeminence** (8:54-58)

4. The "Condition" of **Sonship** (8:42): *If God were your Father ye would love me.*

- a. To know the Father we must know His only begotten Son. (14:21)
- b. We love Christ because he brings us such gracious knowledge of the Father. Abraham rejoiced in hope to see Jesus' day (8:56).
- c. To call God our Father, and ignore the Jesus Christ, His Son is an insult both to the Father and His Son. (8:48-50)
- d. if God is our Father in a true practical sense, we will not only supremely love the Lord Jesus Christ, but we will also love every child of God, *"for every one that loveth Him that begat, loveth Him also that is begotten of Him,"* (1 John 5:1).

5. The "Condition" of **Accountability** (8:46): *If I say the truth, why do ye not believe me?* Christ has impeccable character and what He says is true.

⁶¹ James Montgomery Boice, *The Gospel of John: An Expository Commentary Volume 2 John 5:1-8:59* (Grand Rapids, MI: Zondervan Publishing House, 1976), 351. Biographical information on **Jean-François Gravelet** was retrieved from Wikipedia.com. *The conversation with an audience member and the application were taken from the commentary by James Boice.*

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- a. Christ not only spoke the truth but He lived the truth. No one was “*able to convince* (el-eng-khō) *Him of sin.*” 1651 *elégxō* – properly, to convince with solid, compelling evidence, especially to expose (prove Him guilty) by word or by deed. Used 17 x’s in NT – [Matthew 18:15](#) (fault); [John 16:8](#) (reprove); [Ephesians 5:11](#) (unfruitful works of darkness); cf. [2 Timothy 4:2](#); [Titus 1:9](#); [Hebrews 12:5](#); [James 2:9](#); [Revelation 3:19](#).
 - b. He is the living embodiment of the Eternal Truth.
 - c. Two questions remain:
 - 1) What do you do with the truth about God?
 - 2) Who could ever justify themselves in their unbelief?
 - d. This “condition” directs our thoughts on the judgment and a personal accountability for our actions.
6. The “Condition” of **Assurance** (8:51, 52): *If a man keeps my saying (word), he shall never see death.* cf. [John 3:16](#)

Keep – tay-reh'-o – to observe something, pay attention to, or to fulfill. (that which 8:31 says, “continue in my word.”)

Cf. [6:63](#), 68 – Peter said to Jesus, “*Thou hast the words of eternal life.*”

- a. [John 11:20-27](#) 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. (22) But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. (23) Jesus saith unto her, *Thy brother shall rise again.* (24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day. (25) Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (26) And whosoever liveth and believeth in me shall never die. Believest thou this? (27) She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*
- b. [Romans 6:23](#) For the wages of sin *is* death; *but the gift of God is eternal life* through Jesus Christ our Lord.
- c. [2 Corinthians 5:6-8](#) Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (7) (For we walk by faith, not by sight:) (8) *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
- d. [1 John 5:11-13](#) *And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; and he that hath not the Son of God hath not life. (13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

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D. DISCLOSURE OF THE ETERNAL ONE – “Before Abraham was, I AM” (8:48-59)

God’s covenant with Abraham is found in **Genesis 15**. He promises to be Abraham’s Sovereign Protector/shield. Verse one also describes God as Abraham’s author of Supreme Provision/reward. Verse 5 tells of Abraham’s Supernatural Posterity/descendents (*cf.* Genesis 18:14 – *nothing is too hard for God*) which leads to (15:18) a Covenant of Promised Land.

SENT BY THE GREAT I AM (*cf.* Exodus 3, 4)

1. God reveals to Moses that He is the “Self-Existent One.” (Exodus 3:13, 14)
 2. God reveals to Moses that He is the Eternal One. (Exodus 3:15)
 3. God reveals to Moses that he is God’s choice to provide leadership. (3:10)
 - a. Obstacles:
 - 1) Who am I that I should go unto Pharaoh? 3:11
 - 2) Who am I that I should go before the people of Israel? 3:13, 14
 - b. Objections:
 - 1) A fear of Unbelief (4:1ff).
 - 2) A lack of Eloquence (4:10)
 - 3) A lack of surrender (4:13) Moses calls Him Lord.
-

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A MANIFESTATION OF THE WORKS OF GOD PHYSICAL AND SPIRITUAL BLINDNESS

CHAPTER NINE

INTRODUCTION: By the last decade (Date of John's writing was approximately A. D. 85) of the first century A.D. the Christian center of gravity has shifted a long way from Jerusalem, where it was located in the period immediately following the death and resurrection of Jesus: it was now to be found in the region bordering on the Aegean Sea. This shift was due largely to Paul's missionary activity in the middle years of the century, but throughout the main period of Paul's activity the influence of Jerusalem remained unimpaired. While Paul maintained that his apostolic ministry was entirely independent of any commission or authorization from the leaders of the Jerusalem church, he nevertheless attached great importance to preserving close fellowship with them and endeavoring to foster this fellowship by organizing a fund in the churches of his Aegean mission field for the relief of the Jerusalem church. Indeed, Paul was a better friend to Jerusalem and Jerusalem was to him, for he taught his converts to look on the believing community there as the mother church of Christendom and brought non-Jerusalemite versions of the gospel into line with that which he and the Jerusalem leaders held in common.⁶²

Yet a few years after Paul's death the Jerusalem church was dispersed and the city itself lay in ruins. Jewish Christianity became increasingly a backwater as compared with what was now the mainstream of Gentile Christianity. To a new Christian generation growing up in the Aegean world late in the century Jerusalem and Palestine were not only geographically remote but the way of life which had been current there before A.D. 70 and which form the setting for the gospel narrative belonged to another world – one which, they felt, had passed away forever. In any case, it was asked, did it matter where the gospel narrative had its setting? Indeed, did it matter when the events which it recorded took place? The climate of opinion by which this generation had its thinking molded was not greatly concerned about historical fact: eternal truth was the important thing. Historical fact was tied to time and place and subject to “the scandal of particularity;” and insistence on historical fact obscured the universal relevance of eternal truth.⁶³

The prevailing climate of opinion, moreover, tended to elevate the concept of spirit and depreciate the material order. Eternal truth belonged to the spiritual realm; historical fact was too closely tied to the material order. Reflection on the primitive gospel story in the light of this trend of thought was prone to detach its historical relevance and modify it in other ways. The primitive story had centered around an historical individual, Jesus of Nazareth, who had lived in the first 30 years of the century, and it ascribed saving efficacy to his death. True, the story went on to tell how he had been raised from the dead and exalted as universal Lord; but would it not be better to concentrate on the universal Lord, who belong to the spiritual realm, and lay less stress on the earlier phase of his existence as Jesus of Nazareth? Or, in so far as that earlier phase had to be reckoned with, might one not think of a spiritual being assuming the appearance of humanity, rather than a real man of woman born, and man of flesh and blood? If a spiritual being wish to reveal eternal truth to mankind, he might well take on human appearance in order to do so, without really becoming man.

This line of argument is bound to lead men and women far afield from the primitive story of Jesus, localize and attached to a historical context as it was; we can see where it might lead if we look at some of the Gnostic systems of the second century, which has little enough in common the picture that Mark paints of the Galilean ministry. If the message of Mark and the Gnostic systems could equally be called Christian, then within, it might be asked, does the essential Christianity consists?

THE GOSPEL ACCORDING TO JOHN

Jesus Ministering in Judea

John 1:1-43

Jesus Ministering in Galilee

John 1:43-6:71

Jesus Ministering in Jerusalem

John 7-11

Jesus and the Triumphal Entry

John 12

Jesus' Crucifixion and Resurrection

John 13-21

⁶² Cf. Acts 19:1-7

⁶³ F.F. Bruce, *The Message of the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1972), 100-101.

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I. THE MARKS OF THE MESSIAH IN HEALING THE BLIND MAN (9:1-12)

Just as the sign of the feeding of the 5,000 had preceded the discourse about the bread of life, the sign of the healing of the blind man succeeds/follows the discourse about the light of the world. John does not record as many miracles as the other Gospels, but when he does, it is usually with expressed detail and meticulous reason, in order to illustrate a divine truth. It was one of the marks of the Messiah that He would open the eyes of the blind (Isaiah 35:5; 61:1f; Luke 4:18; 7:21f).

A. The Place of Abode for the Blind Man (9:1): *As Jesus passed by, he saw a man which was blind from his birth.*

In the Gospel According to John, this section (Chapters 7-11) places **Jesus ministering in Jerusalem** and the surrounding area. This era in the life of Christ is known as the “*year of His opposition*.” The Messiah had recently been in the temple and the treasury debating a crowd including scribes and Pharisees. *The works and whereabouts of Jesus recorded in John’s Gospel from Jerusalem include:*

1. Feast of Tabernacles (7:10-53)
2. Jesus teaching in the temple and treasury. (8:21-59)
3. Blind man healed (9:1-41)
4. Feast of Dedication (10:22-39)

B. The Person Engaged by Christ and His Disciples (9:1)

1. Blind from birth (9:1)
2. His parents were living (9:2, 18)
3. His blindness was not a result of sin nor a result of something his parents had done (9:3): *“The works of God should be made manifest in him”*
4. He was obedient to Christ’s instructions. (9:7): Go wash . . . he went.
5. The neighbors identified him as one who “*sat and begged*” (9:8)
6. He was old enough to speak for himself concerning the miracle (9:21, 23). We can infer from the text that he was beyond adolescence (legal age, mature).
7. He identified Christ as a prophet (9:17) The religious leadership has been trying to identify Jesus all along and justifying their suspicions that he could be either the promised Messiah, Elijah or the prophet. The Jewish delegation asked John these same things. The prophet reference in an “allusion here is to the Deuteronomy 18:15 words ascribed to Moses, ‘The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen (hearken) to him.’ (NASB) The reference is repeated again in this Gospel of John (6:14; 7:40), but is absent in the Synoptics (*the similarity of content and statements within Matthew, Mark and Luke*). From Acts 3:22 and 7:37 it is clear that the early Christians found the promise realized in Jesus.

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8. He does believe in Jesus as the Christ and was excommunicated from the synagogue. (9:22, 33-34, 37-38)
9. He worships Christ (9:38)

C. The Purpose of his Blindness:

- The works of God should be made manifest in him. (9:3b) THE MARKS OF THE MESSIAH (*cf.* I. introduction)

D. The Precepts of Christ and the Healed man. (Lessons taught)

1. The divine appointments of Jesus were always with reason. (9:1): *passed by* – cf. the Good Samaritan story.
2. The works of God should be made manifest in this one who is blind. (9:3)
3. Jesus said, *“I must work the works of him that sent me, while it is day: the night cometh when no man can work.”* (9:4)
4. As long as Jesus was in the world, He was the Light of the World.” (9:5) Compare: 8:12 – *“I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.”*
5. Go wash in the Pool of Siloam, [which is by interpretation, Sent]. (9:7)
6. No sinner can do these miracles! (9:16) [They were again attempting to defame the character of Christ]
7. “One thing I know, that, whereas I was blind, now I see.” (9:25)
8. The Healed Man’s confession of faith – *“Why herein is a marvelous thing that ye know not from whence he is, and yet he that opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”* (9:30b-33)
9. Christ revealed himself as the Son of God and the healed man received/believed him and worshipped him. (9:35-36)
10. Christ would say, *“For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”* (9:40)
11. They to which Jesus spoke were spiritually blinded by their pride and conceit. They admit that “they see” but only reveal that they are still in their sin.

E. The People Concerned with the Blind man.

There are several people involved in this chapter. It seems that with these people also come various questions. Note the 16 questions posed in Chapter Nine:

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- The disciples asked, “*Master, who did sin, this man, or his parents, that he was born blind?*” 9:2
The disciples are questioning the relationship of physical suffering and sin. Jesus dismisses all speculations for the cause of this man’s blindness and sees it as an opportunity of God’s gracious purpose to be demonstrated.
- The neighbors asked, “*Is not this he that sat and begged?*” 9:8
- They asked, “*How were thine eyes opened?*” 9:10
- The neighbors asked concerning Jesus, “*Where is he?*” 9:12
- Others asked, “*How can a man that is a sinner do such miracles?*” 9:16
- The Pharisees asked the healed man, “*What sayest thou of him, that he hath opened thine eyes?*” 9:17
- The Pharisees asked the parents, “*Is this man your son, who ye say was born blind? How then does he now see?*” 9:19
- The Healed man was asked, “*What did he to thee? How opened he thine eyes?*” 9:26
- The one healed answered the Jews fearlessly; “*I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?*” 9:27
- The Pharisees respond to the healed man, “*Thou wast altogether born in sins, and doest thou teach us?*” (At that the man was excommunicated from the synagogue.) 9:34
- Jesus asked the healed man, “*Dost thou believe on the Son of God?*” 9:35
- He responds, “*Who is He, Lord that I might believe on Him?*” 9:36
- Some of the Pharisees asked Jesus, “*Are we blind also?*” 9:40

The Cast of Characters are as follows:

1. The Blind man who was healed (9:1, 24)
2. Jesus (9:1)
3. Disciples of Christ (9:2)
4. Parents (9:2, 3, 18, 20, 22, 23) the parents are fearful of persecution.
5. Neighbors among Others (9:8, 9, 16b)
6. Pharisees (9:13, 15, 16)
7. The Jews (9:22, 28) who called themselves “*disciples of Moses*”
“**The Jews**” were authorities in Jerusalem, the city’s leaders. Jews also refer to the inhabitants of Judah and the descendents of Abraham.⁶⁴ This designation is used 70 times in the Gospel of John within 66 verses.

The Jews: A name sometimes used by John to include Galileans, especially when Jewish observances are under consideration; the reference in (1:19) identifies the religious authorities in the Sanhedrin. The Sadducean group was led by the high-priestly family of Annas and it was this section that sent priests and Levites to John

⁶⁴ James Orr, General Editor, *The International Standard Bible Encyclopedia* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1956 original copyright 1929), 1675.

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the Baptist. The Pharisees were not accustomed to sending a delegation made up of priest and Levites.⁶⁵ The indication then would be that both branches of Pharisees and Sadducees were represented.

- *John 1:19* – The Jews sent to John the Baptist priests and Levites from Jerusalem to ask him, *who are you?*
- *John 2:18, 20* – Jesus cleansed the temple. Jesus said, “Destroy this temple and in 3 days I will raise it up again.” He was speaking of the temple of his body. The Jews were thinking of the physical building which took 46 years to construct.
- *John 3:1* – Nicodemus was part of the Sanhedrin, “*a man of the Pharisees, a ruler of the Jews*”
- *John 5:10, 15ff, 18* – Jesus heals the lame man at the Pool of Bethesda. The Jews were incited because the healed man was carrying his pallet on the Sabbath. Jesus was also calling God his Father. So they sought to kill Him.
- *John 6:41, 52* – the Jews were murmuring (grumbling) at the statement of Christ that He was the bread that came down from Heaven. (6:48) – I am that bread of life! Many had difficulty under-standing Christ words and numerous disciples ceased following Him.
- *John 7:1, 11, 13, 15* – The Jews were seeking to kill Jesus so He had gone to Galilee. This is the time of the Feast of Tabernacles (booths). The Jews marvel at what Jesus taught in the temple. Where was he trained? He did not attend any of the schools by the Sanhedrin.
- *John 7:35* – The Jews misunderstood the truth of Christ’s ascension to the Father. They thought He was going to leave Jerusalem and go to dispersed Jews among the Gentile nations.
- *John 8:22* – Jesus declares his intentions to return to Heaven. The Jews misconstrue this statement as a possible attempted suicide.
- *John 8:48* – In the midst of a debate with the Jews, They could not trip him theologically so they defame the character of Jesus calling him a Samaritan (dog).
- *John 8:52* – The Jews suggest that Jesus is demon possessed.
- *John 8:57* – The Jews deny the concept of Jesus being the Eternal one.
- *John 9:18, 22* – The Pharisees and the Jewish leaders had already determined that if anyone confessed Christ as the Messiah, they would be put out of the synagogue.
- *John 10:24* – The Jews asked Christ to confess if he is the Messiah. They were not willing to believe His works and previous teaching.
- *John 10:31, 33* – The Feast of Dedication had taken place in Jerusalem. Jesus tells the Jews that they are not of true followers and “sheep.” They take up stones to stone Jesus because he makes himself out to be God.

II. THE MANIPULATION/TREATMENT OF THE PHARISEES TO THE MIRACLE (9:13-34)

A. The Pharisees are alerted to the work of Jesus (9:13-17)

⁶⁵ George Arthur Buttrick, Commentary Editor, *The Interpreter’s Bible: Volume VIII* (Nashville, TN: Abingdon Press, 1952), 481.

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1. The inquisition/inquire/an investigation of the man by the Pharisees (9:13)
2. The issue of healing and work on the Sabbath is examined. (9:14)
3. The incident/miracle explained (9:15)
 - a. Jesus put clay upon mine eyes (*he spat upon the ground and made clay of the spittle – 9:6*)
 - b. I washed (*in the pool of Siloam – 9:7, 11*).
 - c. I do see (*I received sight – (9:11)*)
4. The inconsistency/division among the Pharisees (9:16)
 - a. This man is not of God because he doesn't keep the Sabbath. (9:16)
 - b. How can a man that is a sinner do such miracles? (9:16)
5. The identity of Jesus (9:17).
 - a. What do you say about him since he opened your eyes?
 - b. *He is* a prophet! (Present Indicative)

B. The Parents identify their son (9:18-23)

1. The Jews are still suspicious of the miracle as well as of Jesus (9:18a)
2. The parents shirk responsibility and *fearfully* avoid direct consequences associated with healing of their son. (9:18b-22a, 23)
3. They have their son speak for himself. (9:21b)

C. The Person healed gives his confession of faith. (9:24-34)

“Give God the Praise:”

1. A Jewish Leader's *Accusation* about Jesus – “We know that this man (Jesus) is a sinner.”
2. A man's *Answer* – “*Whether he is a sinner I know not.*” (9:25a)
3. A sinner's *Acknowledgement* - One thing I know – “*Whereas I was blind, now I see.*” (9:25b)
here is a common antidote/answer/remedy for every sinner.
4. A convert's *Astonishment* of the Pharisees' unbelief. (9:30-33)

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5. A Jewish Leader's Arrogance – he is excommunicated from the synagogue (9:34).

III. THE MESSAGE OF SPIRITUAL BLINDNESS IN THE WORLD TODAY (9:35-41)

Two divisions: The Children of Light – a confession of *justified/necessary* faith and, The Children of Darkness – a *judicial blindness*. The Evangelist/John is simply tying up loose ends to the story of Jesus as the Light of the world. In excommunicating the man healed of blindness, the Jews have illustrated their rejection of Jesus. The light has shown and revealed the chasm between the children of light and the children of darkness.

THE CHILDREN OF LIGHT A Confession of Justified Faith (9:35-38)

- A. Found by the Savior – 9:35a:** Jesus heard . . . when he had found him. “*Finding*” – Cp. [John 1:41, 43](#) - *Jesus goes into Galilee and findeth Philip and saith to him, Follow Me.*

1. “*Finding*” implies being sought by someone. Jesus took the initiative.

Heuriskō — hyoo-ris'-ko a prolonged form of a primary **heuro**, hyoo'-ro; which (together with another cognate form **heureo**, hyoo-reh'-o) is used for it in all the tenses except the personal and imperfect; to find (*literal or figurative*): *find, get, obtain, perceive, see.*—[Strong's Greek & Hebrew Dictionary]

2. There is a space of time implied between verses 34 and 35.

- a. God is at work.
- b. When does his work begin?
- c. How long does it take for God to do His work?
- d. Only He knows that.

- B. Fact of the man's Condition – 9:35b**

1. A contrast to the unbelieving crowd – “*Dost thou*” Personally questioned by Jesus.
 - a. *Abandoned by others – they cast him out* (cf. 9:34) ultimately, this is what sin does.
 - 1) *Criticized as a commoner.* The man was ridiculed by the Pharisees – *Who are you to teach us?*
 - 2) *Charged as a sinner. Altogether born in sin* and suffering blindness because of sin. Some knew him as a beggar – an outcast. A man's condition sometimes is obvious to the naked eye.
 - 3) *Cut off as a Jew.*

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- Being cast out meant more than being removed from the presence of the Pharisees and Sadducees/Sanhedrin.
- Being cast out meant he was removed from the synagogue: a formal *excommunication* from the commonwealth of Israel (cf. 9:22, his parents understood) – He would be effected . . .
 - Religiously
 - Politically
 - Socially

* One of the most humiliating things that could conceivably happen to a Jew.

- b. *Approached by the Savior* – The invitation to accept Christ demands a personal response.
2. A confession/recognition of the man's faith – You believe then, in the *Son of God!* (contrast) This question is more recognition of the fact of this man's faith than an interrogation.⁶⁶ He had already been interrogated.
- a. *Acting* upon the light he has been given.
 - b. *Asking the right questions* of Christ, the right source. (9:36). "Who is he, Lord that I might believe on him?"
3. A compassion for the lost (9:37a)
- a. Jesus presents himself as the *object of faith*.⁶⁷
 - b. Jesus presents himself as the *one true God/Son/Light/Life*; similarly as he did so with the woman of Samaria at Jacob's well. (cf. 4:7-26)

C. Faith in the Son of God – 9:38 - Responses of faith and worship.

1. Acknowledged the person of Christ - "I believe."
- Hebrews 11:6** But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.
2. Adored Him. Jesus accepted the praise/worship of man – "He worshipped him" (9:38b) – this statement is more than respect for he knew he was in the presence of the Messiah thereby testifying of Christ as the Son of God.
- God is worthy of our worship (this word in John is never used of mere respect for man, but always implies divine worship (Cf. 4:20-24; 9:38; 12:20; AND 23 times in the Book of Revelation, but always in the sense of worship. (Alfred Edersheim, *Jesus the Messiah*, footnote 1, 187)
 - No prophet ever allowed men to fall at his feet and worship him.

⁶⁶ George Reith, *The Gospel According to John, with Introduction and Notes, Part II* (Edinburgh: T & T Clark, 38 George Street, New York: Charles Scribner's Sons, 1899 reprinted 1948), 32.

⁶⁷ Ibid.

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Acts 10:25-26 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. (26) But Peter took him up, saying, Stand up; I myself also am a man.

Acts 14:8-18 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: (9) The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, (10) Said with a loud voice, Stand upright on thy feet. And he leaped and walked. (11) And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. (12) And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. (13) Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. (14) *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, (15) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: (16) Who in times past suffered all nations to walk in their own ways. (17) Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. (18) And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God**: for the testimony of Jesus is the spirit of prophecy. (*John's intending to worship the angel here, as in Revelation 22:8-9, on having revealed to him the glory of the new Jerusalem.*)

Revelation 22:8-9 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. (9) Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God**.

THEN JESUS CAME⁶⁸

One sat alone beside the highway begging,
His eyes were blind, the light he could not see;
He clutched his rags and shivered in the shadows,
Then Jesus came and bade his darkness flee.

When Jesus comes the tempter's power is broken;
When Jesus comes the tears are wiped away.
He takes the gloom and fills the life with glory,
For all is changed when Jesus comes to stay.

⁶⁸ *Then Jesus Came* was written by Homer Rodeheaver, music by Oswald J. Smith, (The Rodeheaver Company International, copyrighted 1940.

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THE CHILDREN OF DARKNESS A Judicial Blindness (9:39-41)

Psalms 27:10-11 When my father and my mother forsake me, then the LORD will take me up. **(11)** Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

In the case of the man healed of his blindness, religious authorities had forsaken him. *John Flavel (1630–1691), British evangelist and author is credited with saying, “Man’s extremity is God’s opportunity.”*⁶⁹ By means of earthly relations, this man was now destitute. Christ came to him in his condition and shined the light of God’s grace upon him. The blind beggar had two miracles performed by Christ. He was healed of the blindness he knew from birth and was subject to the miracle of salvation. He now is capable of seeing with eyes of faith. It was so exciting for this man that one of the first faces he would behold with new physical sight was Jesus Christ (9:37). Those Jewish leaders of the Sanhedrin refused the light of Christ and remained spiritually blind.

There are Illusions to Isaiah 6:9-12 in this closing passage of Chapter Nine.

Associated with the passage of the vision of Isaiah and the holiness of God, we are provided another glimpse from Isaiah further refining his surrender to be sent by the Lord – “Here am I, send me!” (Isaiah 6:8). The Gospel According to John has a message of being “sent.”

Isaiah 6:9-12 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. **(10)** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. **(11)** Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, **(12)** And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

Jesus, Son of God (Son of Man) is the Eschatological bringer [Transmitter] of salvation, at work in this age.⁷⁰

After the prologue [meaning the introduction, John 1:1-18 – in Jesus the glory of the Father has come to earth, full of grace and truth] the term “the Word” is not used again in the Gospel in this personal sense, but the prologue shows how the story which follows is to be understood. Indeed, the sequence of thought in the prologue is repeated at length in the main part of the gospel. The Divine Word active in the old creation (John 1:3) appears as the agent of the new creation in chapters 1 to 4; the Word in whom was life (1:4a) appears as the life of mankind in chapters 5 and 6; the light which shone unvanquished amid the darkness (1:4b, 5, 9) appears as the light of the world in chapters 7 to 9 As the living Word was rejected by “his own people” when he came to His own home (1:11), so in chapters 10 to 12 Christ is disowned by those who should have welcomed him: “though he had done so many signs before them, yet they did not believe in him” (12:37). After the year of opposition and this stated rejection, we will uncover the uppoer room

⁶⁹ The Columbia World of Quotations © 1996, Columbia University Press. Licensed from Columbia University Press. All rights reserved. Except as otherwise permitted by written agreement, the following are prohibited: copying substantial portions or the entirety of the work in machine readable form, making multiple printouts thereof, and other uses of the work inconsistent with U.S. and applicable foreign copyright and related laws.

Read more at http://quotes.dictionary.com/mans_extremity_is_gods_opportunity#xgqFX6mRbTvO30ST.99

⁷⁰ C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text, Second Edition* (Philadelphia, PA: Westminster Press, 1978, original copyright 1955), 364.

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discourse and intercession before the passion (chapters 13-17) and in the resurrection appearances afterwards (chapter 20, 21) Christ communicates his love without reserve to those who are “his own people” in fact and not merely in name, and faith triumphs over doubt in Thomas’s adoring confession: “My Lord and my God” (20:28).⁷¹ F. F. Bruce

Son of Man – What is noteworthy about the title, “Son of man” here? Some commentators see this as indistinguishable from the Son of God reference in this context. This is truly compatible and inseparable with “Christ” [Messiah] or “Lord” (1:34; Matthew 16:16).

Jesus asked the man . . .
Do you believe in me?
Can I count on you?

“Jesus disclosed his true nature to him [the one healed of blindness], as he had done to the Samaritan woman (4:26). Recognition now passes over into faith, and faith to worship (9:38). Jesus came into the world for judgment (9:39). To those who received him he gave the right to become children of God, to those who believe on his name (1:12). But those who rejected him and persisted in their spiritual blindness were doomed to perpetual separation from the light of the world.”⁷²

Matthew 20:25-28 But Jesus called them *unto him*, and said, *Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. (26) But it shall not be so among you: but whosoever will be great among you, let him be your minister; (27) And whosoever will be chief among you, let him be your servant: (28) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Thayer’s Definition⁷³

Minister: δῆκονος—(phonetic pronunciation) dee-ak'-on-os— diakonos

1) one who executes the commands of another, especially of a master, a servant, attendant, minister

- 1a) the **servant** of a king; advancing the interest of another even at the sacrifice of your own. (Thayer resists the idea of the combining of two words, “dia” and “konis” meaning “*raising dust by hastening.*”)
- 1b) a **deacon**, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use. A **deaconess** who has the care of poor or sickly women assigned to her (i.e. Phoebe – Romans 16:1).
- 1c) a **waiter** or server, one who serves food and drink. This represents the servant in his activity not in his relationship (i.e. a *doulos* – slave in contrast to a volunteer or one who is chosen through an electoral process).

⁷¹ F. F. Bruce, *The Message of the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1972), 106.

⁷² George Arthur Buttrick, Editor, *The Interpreter’s Bible, Volume VIII* (New York, Nashville, TN: Abingdon Press, 1952), 619-620.

⁷³ Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1979), 138.

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1249⁷⁴ *diákonos* (from **1223** /*diá*, "thoroughly" and *konis*, "dust") – properly, "thoroughly raise up dust by moving in a hurry, and so to minister" (*WP*, 1, 162); *ministry* (sacred service).

1249 /*diákonos* ("ministry") in the NT usually refers to the Lord inspiring His servants to carry out His plan for His people – i.e. as His "minister" (like a *deacon* serving Him in a local church).

[A. T. Robertson, "**1249** (*diákonos*) properly means 'to kick up dust,' as one *running an errand*." **1249** (*diákonos*) is the root of the English terms, "*diaconate*, *deacon*."

This root (*diakon-*) is "probably connected with the verb *diōkō*, 'to *hasten after, pursue*' (perhaps originally said of a runner)" (Vine, Unger, White, *NT*, 147).]

Strong's Greek & Hebrew Dictionary

Ransom - λύτρον—(Phonetic Pronunciation) loo'-tron—implies atonement; redemption price – releasing by payment. (Mark 10:45 and Matthew 20:28) Christ messianic work is a service in which he gives himself. (John 10:11, 15, 17). The ransom is paid to God not Satan.

1. To cover (i.e. a vicarious gift whose value covers a fault, so that the debt is not just cancelled or written off.⁷⁵
2. Ransom describes the action of the nearest of kin, the blood avenger, the kinsman redeemer for the family. "Ransom" applies to God in redeeming those fallen into bondage.
3. One who is responsible for redemption but not necessarily a blood relative. Redemption is accomplished by a bloody sacrifice. To free by ransom.

1 John 2:7-11 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. **(8)** Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. **(9)** He that saith he is in the light, and hateth his brother, is **in darkness even until now**. **(10)** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **(11)** **But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.**

CHRIST'S MISSION

1. The **Reason** God sent his Son – *For Judgment I am come into this world*, Jesus in John 3:10 ff responds to Nicodemus, a ruler of the Jews and a Pharisee.

John 3:10-21 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.** **(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.**

⁷⁴ **HELPS™ Word-studies** copyright © 1987, 2011 by Helps Ministries, Inc.

⁷⁵ Gerhard Kittle, Editor, *Theological Dictionary of the New Testament, Volume IV* (Grand Rapids, MI: Zondervan Publishing Company, 1967), 329-331.

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(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. (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (19) And this is the condemnation, **that light is come into the world, and men loved darkness rather than light, because their deeds were evil.** (20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

9:39 – “For judgment” (*eis krima*). “The Father had sent the Son for this purpose ([Joh 3:17](#) – **condemn: krino**). This world (*kosmos*) is not the home of Jesus. The *krima* - κρίμα (judgment), a word nowhere else in John, is the result of the *krisis* (sifting) from *krinō*, to separate. The Father has turned over this process of sifting (*krisis*) to the Son ([Joh 5:22](#)). He is engaged in that very work by this miracle.”⁷⁶

Sifting – 5:22 “The Father hath committed all judgment unto the Son” – **Separator** (*as the chaff from the wheat*) - to distinguish, to pick out, to be of opinion, to judge.—Vincent's Word Studies in the New Testament.

Jesus as **The Judge** – [Acts 10:42](#) – “the judge of the quick and the dead”

[Acts 17:29-31](#) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (30) And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: (31) Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

[Romans 2:16](#) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

[Romans 14:10b](#) For we shall all stand before the judgment seat of Christ.

The hina [(ἵνα) - hee-naw - hin'-ah] clause [part of speech: conjunction] introduces two purposes: (Strong's Greek & Hebrew Dictionary)

- a. Purpose number one – **“they which see not might see.”** Christ “brought to light [man’s darkness and sin], and exhibited in its consequences the actual inward state of men; that those who see not may see, that is, that those who are conscious of their blindness and grieved on account of it may be relieved; while those who are content with the light they have lose even that.”⁷⁷ They are still conscious of their need of it spiritual sight.
- b. Purpose number two – **“they which see might be made blind.”** This is almost a point of sarcastic humor. *He points out how easily-felt blindness is removed, but how obstinate blindness is presumed knowledge. The blind man now saw, because he knew he was blind and used the means Jesus told him to use: the Pharisees were stone-blind to the world Jesus opened to them, because they thought that*

⁷⁶ Archibald Thomas Robertson, *Word Pictures in the New Testament: Volume V* (Grand Rapids, MI: Baker Book House, 1960, original copyright 1932), 171.

⁷⁷ W. Robertson Nicoll, ed., *The Expositor's Greek Testament, Volume One* (Peabody, MA: Hendrickson Publishers reprinted from the originally published work by William B. Eerdmans Publishing House, 2002), 787.

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already they knew much more than Jesus did;⁷⁸ “The blindness of stupidity that results from sin” – (Tasker, 128).

2. The **Result** of Christ Appearing – The focus is not upon “the act of judgment, but its result; His very presence in the world constitutes a *parting/separating/distinction*, which is the primitive idea of judgment, *between . . .*

- a. those who **receive**/believe on Him (cf. 1:11-12) and . . .
- b. those who **reject** Him. (cf. 3:17-18)”⁷⁹

“What contrast of faith and worship of the poor unlettered man, once blind, now in every sense seeing, to the blindness of judgment which had fallen on those who were the leaders of Israel! The cause alike of the one and the other was the Person of the Christ. For our relationship to Him determines sight or blindness, as we either receive the evidence of what He is from what He indubitably does, or reject it, because we hold by our own false conceptions of God, and of what His will to us is.”⁸⁰

3. The **Reality** of man’s condition – the Pharisees had been described as *blind* and *sinful*.

“It was not the calamity of their blindness; but it was a blindness in which they were guilty, and for which they were responsible, which indeed was the result of their deliberate choice: therefore their sin—not their blindness only—remained.”⁸¹

Description of the Pharisees: (ISBE)⁸² Parallels to the human condition -

Also contrast “the **readiness** of faith” expressed by the man healed of his blindness (9:36).⁸³

- a. A sect of the Jews (a body of individuals convergent on religious beliefs who made alliances with the Roman authorities in government: they were strong but not predominant in the Sanhedrin.) Negotiating a coexistence with the world.
- b. Separate from others – the definition of the name, “Pharisee.” Holier-than-thou attitudes; a separatist, exclusively religious - far-is-ah'-yos— Φαρισαῖος
- c. Social implication – they had connection and supreme influence with the Jewish community; they would call each other within the sect, “neighbor.”

⁷⁸ Ibid.

⁷⁹ Marvin R. Vincent, *Word Studies in the New Testament, Volume II: The Writings of John* (Peabody, MA: Hendrickson Publishers, Preface 1886), 188.

⁸⁰ Alfred Edersheim, *The Life and Times of Jesus the Messiah, Part II, Book IV* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1980 originally published in 1971), 187.

⁸¹ Ibid.

⁸² James Orr, General Editor, *The International Standard Bible Encyclopaedia, Volume IV* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1956), 2361-2365.

⁸³ Alfred Edersheim, 187.

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- d. Superlative – they showed their supremacy in Scholastic achievement. The Sadducees were predominately known for government while the Pharisees were predominately known in religious education. They were interested in the source of one's training – (7:14, 15). [The Pharisees were called the senate of the synagogue]
- e. Sinful although religious – spiritually-blind. Members of the Jewish leadership still needed to accept Christ to enter heaven. (cf. Luke 18:10-11 – Pharisee and publican)

4. The **Redemption** in Christ – *that they which see not might see.*

- a. Exodus 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.
- b. Psalms 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.
- c. Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
- d. Isaiah 42:16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.
- e. Matthew 5:14 **Ye are the light of the world. A city that is set on an hill cannot be hid.**
- f. John's Account of the Light:

Joh_1:4 In him was life; and the life was the **light** of men.

Joh_1:5 And the **light** shineth in darkness; and the darkness comprehended it not.

Joh_1:7 The same came for a witness, to bear witness of the **Light**, that all *men* through him might believe.

Joh_1:8 He was not that **Light**, but *was sent* to bear witness of that **Light**.

Joh_1:9 *That* was the true **Light**, which lighteth every man that cometh into the world.

Joh_3:19 **And this is the condemnation, that **light** is come into the world, and men loved darkness rather than **light**, because their deeds were evil.**

Joh_3:20 **For every one that doeth evil hateth the **light**, neither cometh to the **light**, lest his deeds should be reprov'd.**

Joh_3:21 **But he that doeth truth cometh to the **light**, that his deeds may be made manifest, that they are wrought in God.**

Joh_5:35 **He was a burning and a shining **light**: and ye were willing for a season to rejoice in his **light**.**

Joh_8:12 Then spake Jesus again unto them, saying, I am the **light** of the world: he that followeth me shall not walk in darkness, but shall have the **light** of life.

Joh_9:5 **As long as I am in the world, I am the **light** of the world.**

Joh_11:9 **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.**

Joh_11:10 **But if a man walk in the night, he stumbleth, because there is no **light** in him.**

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Joh_12:35 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.

Joh_12:36 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.

Joh_12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

1Jn_1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jn_2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

1Jn_2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

1Jn_2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

“Faith is passing from darkness to light.”⁸⁴ Jesus was sent to this world to give men this opportunity to respond to the working of God’s Spirit (John 3:6-8). The Spirit like the wind has a purpose and effect all its own.

⁸⁴ R. V. G. Tasker, *The Gospel According to St. John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 128.

THE ROMAN EMPIRE IN THE FIRST CENTURY Jews in Roman Times

In the first century AD, Jews lived across the Roman Empire in relative harmony.

Protected by Rome and allowed to continue their religion, everything was fine until rebellion in Judaea led to a major change in the practice of their faith.

By the beginning of the first century AD, Jews had spread from their homeland in Judaea across the Mediterranean and there were major Jewish communities in Syria, Egypt, and Greece. Practicing a very different religion from that of their neighbors, they were often unpopular. As a result, Jewish communities were often close-knit, to protect themselves and their faith.

Jews in Rome

Jews had lived in Rome since the second century BC. **Julius Caesar** and **Augustus** supported laws that allowed Jews protection to worship as they chose. Synagogues were classified as colleges to get around Roman laws banning secret societies and the temples were allowed to collect the yearly tax paid by all Jewish men for temple maintenance.

There had been upsets: Jews had been banished from Rome in 139 BC, again in 19 AD and during the reign of **Claudius**. However, they were soon allowed to return and continue their independent existence under Roman law.

The temple in Jerusalem

Although each Jewish community worshipped at its own synagogue, the temple in Jerusalem remained the spiritual center of their worship.

The temple had been rebuilt three times. The first was when it had been destroyed in 587 BC by Nebuchadnezzar II of Babylonia. The second was when it had been plundered and wrecked by Judaea's foreign rulers. The third time, it had been rebuilt by Herod the Great in 20 BC.

It had several gates and chambers, some of which were open only to men, some only to women, while others were reserved for priests.

The temple was the meeting place of the Jewish Council, called the Sanhedrin. It also held Jewish holy scriptures and documents. Outside was the temple square – this was a marketplace, where pilgrims could buy sacrificial animals and convert foreign currency into temple coins.

Rebellion in Judaea

Although Judaea was ruled by the Romans, the governors there had practiced the same kind of religious tolerance as was shown to Jews in Rome [expert]. However, Roman tactlessness and inefficiency, along with famine and internal squabbles, led to a rise in Jewish discontent.

In 66 AD, this discontent exploded into open rebellion. Four years later, the Roman army had crushed the revolt, but had also destroyed the temple. The sacred treasures were seized and shown off in a procession through the streets of Rome.

Destruction of the temple

The destruction of the temple fundamentally changed the nature of Judaism. Taxes that were once paid to the temple were now paid to Rome, and the Jewish tradition of worshipping in the temple was over. With only the Western Wall remaining of the temple in Jerusalem, the local synagogues now became the new centers of the Jewish religion.

PBS – KERA North Texas

Studies in the Gospel of John

THE GOOD SHEPHERD “I AM THE DOOR”

CHAPTER TEN

INTRODUCTION: Jesus makes a comparison of his followers to sheep. Then He says He is the Good Shepherd. In 10:36 He also identifies Himself as the Son of God; that He and the Father are One. Earlier in this same setting Jesus declared that He is the light of the world. Jesus gives people salvation (cf. 8:12). After His death, His disciples would be His lights (cf. Matthew 5:14; Ephesians 5:8-14), bringing Christ to others.

The context, in which Jesus discloses that He is the Good Shepherd, would include chapter 9:39-10:21 within which are two movements. In 9:39-41, Jesus makes a statement revealing the purpose of Christ's coming to earth, *“for judgment I am come into this world.”* The application of this statement is developed in 10:1-21. There is no contradiction in the words of Christ comparing his earlier discourse with Nicodemus – *“For God sent not his Son into the world to condemn the world,”* (3:17). “The words He employed here, *krima*, not *krisis*, describes a result, rather than an action. He had not come to act in judgment, but His coming did create a crisis.”⁸⁵



Figure 1 The Apostle John

In the course of Chapter Ten are two of the great “I AM” statements of Christ: **I am the door** (10:7 and 9), **I am the good Shepherd** (10:11 and 14). A less popular inclusion for the “I AM” statements is here, I am the Son of God (10:36). These two statements are interrelated. Jesus is the door of the sheepfold and is the Good Shepherd of the sheep.

I. THE MESSAGE OF JESUS (10:1-21)

- A. The Allegory** (10:1-6): Jesus illustrates his mission on earth by describing two different ways to enter a sheepfold in a **parable** (discourse).
1. The *wrong way* – climbing up some other way (10:1): This is the tactic of thieves and robbers.
 2. The *right way* – entering in by the door (10:2-6): This is the method of the true shepherd of the sheep.

⁸⁵ G. Campbell Morgan, *The Gospel According to John* (Grand Rapids, MI: Fleming H. Revell, a Division of Baker Book House, reprinted in 1992), 172.

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- a. *The sheepfold* – The place where the sheep enter into. A walled enclosure where the sheep are guarded at night from predators/beasts of prey and burglars/marauder. (robbers and thieves). There may be several flocks inside the shelter of the same pen. The shepherd enters in and calls out the names of his sheep. They recognize his voice.
- b. *The Door* – in the eastern concept of a sheepfold, a door is only an opening. There was no gate or hinges, merely an opening in a wall or partition for the sheep to enter.

The shepherd becomes the door. **Sir George Adam Smith** relayed this personal account to G. Campbell Morgan as they crossed the Atlantic by ship. One day while traveling in the East, Smith came in contact with a shepherd and inquired of him concerning his sheep and their fold. “*The sheep go inside, and I come there and lie down across the threshold, and no sheep can get out except over my body, and no wolf can get in except over me.*”⁸⁶ Jesus declares that all who enter the fold must enter exclusively through Him (compare verse 9).

- c. The shepherd and sheep were common parallels. “Kings and priests called themselves shepherds and referred to their subjects as sheep. The Bible makes frequent use of this analogy. Many of the great men of the Old Testament were shepherds (e.g. Abraham, Isaac, Jacob, Moses, and David). As national leaders, Moses and David were both ‘shepherds’ over Israel. Some of the most famous passages in the Bible employ this motif (cf. Psalm 23 - The Lord is my Shepherd I shall not want; Isaiah 53:6 – all we like sheep have gone astray; Luke 15:1-7 – The parable of the sheep: ninety-nine are safe and one is lost).”⁸⁷

* Note: (10:4) – *They follow Him, they know his voice* – “Follow” is a key word in the Gospel. (Cf. 1:43; 8:12; 10:27; 12:26; 21:19, 22).

B. The Analysis (10:7-18): Jesus explains his illustration by giving the characteristics of three kinds of individuals: **The point**

- 1. *The Characteristics of the Good Shepherd to the Sheep (10:7, 9, 10b-11, 14-18):* He is describing Himself:
 - a. ***His relationship with the sheep*** (10:7, 9, 10b-11, 14-18)
 - 1) He is the protector of the sheep: *I AM the door* (10:9) The shepherd has an interest in every sheep
 - 2) He is the portal of their salvation: *he shall be saved; kept safe* (10:9a). compare (10:28-30). FINDING SECURITY

⁸⁶ G. Campbell Morgan, *The Parables and Metaphors of Our Lord* (Old Tappan, NJ: Fleming H. Revell, MCMXLIII), 312.

⁸⁷ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary New Testament* (Colorado Springs, CO: David C. Cook), 309.

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- 3) He is the *pathway* to their service: *go in and out*, and find green pasture (10:9b) – “their entrance and egress.”⁸⁸ FINDING LIBERTY
- 4) He is the *provider* of their SUPPORT/sustenance: *finding pasture* (10:9c)
- 5) He is the *picture*/express image of God’s person, the Son of Man/Good Shepherd/Savior/Messiah: *worshipped Him* (9:38).
- 6) He is the *pulse* of their subsistence: abundant life (10:10b); an overflow of all that makes for life. He is the giver of life.
- 7) He is the *propitiation* of their sin: He lays down his own life for the sheep (10:11).
 - Substitute (The spotless Lamb of God)
 - Satisfaction of the law (appeasing the wrath of God)
 - Savior (Son of God)
- 8) He is the *person* with whom they are safe. He knows his sheep and they know him (10:3-4, 14); well-known/familiar.
- 9) He is the *purifying agent* toward his second coming. (1 John 3:1-3)
- 10) He is the *primary shepherd* to unify the sheep. (10:16; 17:20-21)
 - *Other sheep have I* – [a reference to Gentile believers] (10:16)
 - They “hear His voice” (10:16)
 - Brought into one fold (10:16)
 - Having one shepherd (10:16)
 - *That they[all] may be one* (17:20-21).

* Cf. 1 Peter 5:4-7): Chief Shepherd, “He careth for the sheep” contrasting the hirelings and false shepherds.

- b. ***His relationship with the Father*** (10:15-18) One of the reasons the Jews wanted to put him to death – He called himself the Son of God (10:33, 36). He also said, “*I and my father are one*,” (10:30).

- 1) He knows his Father, and the Father knows him (10:15-16).
- 2) His is loved by His Father (10:17).
- 3) He is given power by the Father to lay down his life and take it up again (10:18).

2. ***The Characteristics of thieves and robbers*** (10:8, 10a): *Messianic pretenders*: Their purposes are to . . . (contrasting Christ and thieves – the cross)

⁸⁸ D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 385.

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- a. **Steal** – Note the order of the verbs - “Stealing is the [primary] purpose of the thief, but he will kill and destroy if necessary.”⁸⁹
 - b. **Kill** – an analogy “appropriate to the slaughter of animals, not the death of Christians.”⁹⁰ Contrast (3:16) the Only Begotten Son.
 - c. **Destroy** – Analogy to Satan (1 Peter 5:8 – Advisory roaring lion: devour)
3. *The Characteristics of a hireling/hired hand* (10:12-13)
- a. He forsakes the sheep in a time of danger (10:12).
 - * Non-committed hireling gives eye-service/has not Commitment or loyalty toward the sheep.
 - He fakes his compassion in contrast to the true Shepherd. “*He is not the shepherd, whose own the sheep are not.*”
 - He forsakes the flock.
 - He flees from the wolf.
 - 2) The Wolf: (10:12): “by whom may be meant, either Satan; so the Jews compare Israel to a flock of sheep, and Satan, they say, **הוא הזאב**, “he is the wolf” (**u**); or any false prophet, or teacher, who are ravenous wolves; though sometimes in sheep's clothing; or any tyrant, oppressor, or persecutor of the saints.”⁹¹
 - The wolf seizes them. The Greek word here is **ἁρπάζω**— harpazō—(har-pad'-zo)—meaning to seize, to pluck away, to snatch, to catch, to take by force. (Cf. 10:28, 29) Same word in the text translated “pluck.”
 - The wolf scatters them. The Greek word here is **σκορπίζω**— skorpizō—(skor-pid'-zo)— meaning to put to flight, to disperse, describing those who are routed or terror-stricken or driven by some other impulse, causing to fly in every direction.
 - b. The hireling cares nothing for the sheep (10:13). Contrast 1 Peter 5:7 here.
- C. **The Mixed Views** (10:19-21): There was much confusion concerning Jesus after He speaks these words. The Bible says there was a **division** among them.

⁸⁹ Archibald Thomas Robertson, *Word Pictures in the New Testament: Volume V* (Grand Rapids, MI: Baker Book House, 1932 renewed 1960), 177.

⁹⁰ C. K. Barrett, *The Gospel According to St. John: an Introduction with Commentary and Notes on the Greek Text* (Philadelphia, PA: The Westminster Press, 1978, first published in 1955), 373.

⁹¹ John Gill's Commentary as presented in www.e_sword.net

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1. Some say he is insane (10:19, 20b).
2. Some say he is demon-possessed (10:20a).
3. Some question whether he would be able to heal if he were in fact demon-possessed (10:21).

II. THE MALICE AGAINST JESUS (10:22-39): The Jews now attempt to kill the Savior on two specific occasions because of his claims to be the Son of God.

A. The First Attempt (10:22-31)

1. *His words* (10:25-30)
 - a. He says they are not his sheep (10:25-26).
 - b. He says his sheep listen to him (10:27).
 - c. He says his sheep will never perish and are eternally secure (10:28-29).
 - d. He says he and the Father are one (10:30).
2. *Their wickedness* (10:22-24, 31): They ask Jesus if he is the Messiah. When he says he is, they become angry and pick up stones to throw at him.

B. The Second Attempt (10:32-39)

1. *His words* (10:32-38)
 - a. He says they refuse to believe in the Scriptures (10:32-36).
 - b. He says they should believe in his miracles (10:37-38).
2. *Their wickedness* (10:39): Again they unsuccessfully attempt to seize him.

III. THE MEETING WITH JESUS (10:40-42): Jesus now leaves Jerusalem for awhile.

A. **The Place** (10:40): He goes to where John once baptized.

B. **The People** (10:41-42): Many meet with him there and are saved.

CONCLUSION: This is reflective of the Romans 1:17 – from faith to faith. Study the comparison here.

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APPENDIX

Divisions within the Gospel According to John:

First Period of Ministry (Signs) John 1:19-5:47

The Second Period Ministry (Popularity) John 6:1-71

The Final Period of Ministry (Opposition) John 7:1-21:25

The “I AM” Statements (G. Campbell Morgan)

1. The Bread of Life (John 6:22-40)
2. The Light of the World (John 8:2-30)
3. Before Abraham was, I AM (John 8:31-59)
4. The Door (John 9:39-10:21)
5. The Good Shepherd (John 9:39-10:21)
6. The Resurrection and the Life (John 11:1-27)
7. The Way, the Truth and the Life (John 13:36- 14:31)
8. The Vine (15:1-27)

Jesus and Signs:

1. John 1:35-2:12 (water to wine)
2. John 2:13-3:21 (“other miracles” He did [2:23])
3. John 4:43-54 (Nobleman’s son)
4. John 5:1-18 (the impotent man healed by the Pool of Bethesda)
5. John 6 (Feeding of the 5,000)
6. John 6 (Stilling the Storm)
7. John 9:1-38 (Healing the man blind from birth)
8. John 11:28-53 (Lazarus raised from the dead)

JOHN 10:1-42 – The Shepherd

I. Jesus Guides Us (10:1-6). Using the analogy of a Shepherd and his sheep, John demonstrates the special relationship between Christ and His followers (Cf. Psalm 23)

II. Jesus Gives Us Life (10:7-21). He promises to deliver (save) and give abundant life to those entrusted to him.

III. Jesus Gives Us a Guarantee (10:22-30). He guarantees complete security to those who place their faith in Him.

IV. Jesus Gives Us a Choice (10:31-42). Everyone who encountered Jesus was given a choice to believe and follow Him or to disbelieve and oppose Him. All today still have this choice.

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THE ONLY TRUE SHEPHERD CONTRASTING THE FALSE SHEPHERDS (EZEKIEL 34)⁹²

A. The Many False Shepherds

1. They fed themselves instead of the flock (Ezek 34:2-3)
2. They had not taken care of the weak, nor tended the sick, nor bound up the broken bones, nor sought the lost (Ezek 34:4)
3. The sheep were then scattered, having no shepherd (Ezek 34:5)
4. They had become prey to wild animals (Ezek 34:5)
5. Therefore, the shepherds would be punished (Ezek 34:9)
 - a. Their positions as shepherds would be removed (Ezek 34:10)
 - b. They would themselves not be fed by the Great Shepherd (Ezek 34:9-10)
 - c. They would be judged and destroyed (Ezek 34:16)

B. The Only True Shepherd (Psalm 23; John 10:11; Hebrews 13:20; 1 Peter 5:4)

1. He would search out the lost sheep (Ezek 34:11)
2. He would deliver them from their enemies (Ezek 34:12)
3. He would gather them from all nations (Ezek 34:13)
4. He would feed them upon the mountains of Israel (Ezek 34:14)
5. He would give them rest in green pastures (Ezek 34:15)
6. He would put splints and bandages upon their broken limbs (Ezek 34:16)
7. He would heal their sick (Ezek 34:16)
8. He would establish David as his trusted under-shepherd (Ezek 34:23) [See also Jeremiah 30:9; Ezek 37:24; Hosea 3:5]
9. He would make an eternal pact with them (Ezek 34:25)
10. He would guarantee their safety and place them in a perfect paradise (Ezek 34:25-28).

⁹² Harold L. Willmington, *Willmington's Guide to the Bible 30th Anniversary Edition* (Carol Stream, IL: Tyndale House Publishers, Inc., 2011 – original copyright was 1981), 172.

Studies in the Gospel of John

“THE LORD MY SHEPHERD”

JEHOVAH-ROHI (J ah h oh v ah r oh h ee) – ABLE TO SUPPLY PHYSICAL AND SPIRITUAL HEALING
“THE SHEPHERD WHO BECAME A LAMB”

PSALM 22

The Good Shepherd

Illustrated in (*John 10:11*)

Tells of His _____

The Cross

Psalm of the Savior (Calvary)

Foundation

We see Him Dying

He gives His **Life**

* The Good Shepherd died to deliver us from the _____ of sin.

REDEMPTION

His work for us.

A threefold Duty

22:3

Praise Him

Glorify Him

Fear Him

PSALM 23

The Great Shepherd

Illustrated in (*Hebrews 13:20*)

Tells of His _____

The Crook (Shepherd's)

Psalm of the _____/Shepherd

Manifestation

We see Him Living

He gives His **Love**

* The Great Shepherd lives to deliver us from the _____ of sin.

RESURRECTION

His work in us.

The Psalm begins and ends with Jehovah (ASV)

Four Divine Acts of God

1. His Ample Provision – *lie down*
2. His Abiding Presence – *leads beside still water*
3. His Absolute Preservation – *restores my soul*
4. His Almighty Pattern – *leads in paths of righteousness*

PSALM 24

The Chief Shepherd

Illustrated in (*1 Peter 5:4*)

Tells of His _____

The Crown

Psalm of the Sovereign

Expectation

We see Him Coming Again

He gives His **Light**

* The Chief Shepherd comes to deliver us from the _____ of sin.

REWARD

His work with us.

Three parts of Psalm 24

1. Dominion vv. 1-3
2. Communion vv. 4-6
3. Ascension vv. 7-10

JEHOVAH ROHI

The Lord is your SHEPHERD.

All we like sheep have gone astray (Isaiah 53:6).

Isn't it interesting that throughout the Bible God refers to His people as "sheep"? Have you ever really considered what that means? I'll discuss the particulars of "sheepdom" in a moment but, for now, keep this in mind: The welfare of sheep depends solely upon the care they get from their shepherd.

We all stumble in many ways... (James 3:2).

Even though we do dumb things and, according to this verse of scripture, "stumble in many ways", we can succeed because the Lord is our Shepherd. We are designed so that we would have a need for Him.

So, what are the characteristics of a sheep? Well, for one, they are DUMB. Animal trainers will tell you that is very difficult to train a sheep. Sheep are also DEFENSELESS. They have little instinct for real danger and cannot defend themselves against predators. Sheep lack DIRECTION. They will only see a small part of the landscape in front of them. They are easily DISTURBED. It doesn't take much to get a sheep "stirred up". And, finally, they are totally DEPENDENT.

If that is what sheep are like, then what about the shepherd? What are his characteristics?

1. A Shepherd PROVIDES.

According to Jesus, in Matthew 6:25-26, *Doesn't life consist of more than food and clothing. Look at the birds. They don't need to plant or harvest or put food in barns because your heavenly Father feeds them. And you are far more valuable to Him than they are.*

We were not created to be our own source of supply. It is usually when we try to "be our own boss" that we end up making the biggest messes of our lives. Think of Adam and Eve. They were *perfect people*, in a *perfect place*, with *perfect provision*. Then they decided that having a perfect life wasn't good enough. They tried to provide something extra for themselves instead of relying on God. I guess you know how well THAT turned out.

2. A Shepherd PROTECTS.

In Psalm 91:1 we are told, *Those who live in the shelter of the Most High will find rest in the shadow of the Almighty.* Psalm 23 tells us, *The Lord is my Shepherd ... I will fear no evil.* That doesn't tell us bad things will **never** happen to us. It tells us we don't have to live **afraid** of bad things happening. Sheep can, and do, get attacked by wolves. But if the shepherd is around, and our Shepherd has promised *to never leave us or forsake us* (Hebrews 13:5), the sheep are safe because the shepherd will fight for them.

3. A Shepherd CORRECTS.

Ouch! OK, we don't like this one. But, truth is truth. Sometimes we need correcting. It is good for us. My Mom tells the story that when I was about three years old the doctor put me on Ritalin. She did not like what it did to my personality, so she, in her words, *took me off Ritalin and put me on paddlin'*. At our old family church in Chattanooga, TN there used to be a hickory bush just outside the front door. Me and my "Mama Pittman" (Grandma) used to visit that bush regularly on Sunday mornings (and Sunday evenings, and Wednesday nights, etc). I have such vivid memories of that bush that I don't even like steaks cooked over a hickory fire (OK,

maybe I will eat a steak like that). The happiest day of my life (until, or course, I got married) was when a new Pastor had that bush cut down! But, truthfully, I probably needed to visit that bush on occasion.

4. A Shepherd **GUIDES**.

John 10:27, *My sheep recognize my voice; I know them, and they follow me*. Rick Warren wrote a little book called "The Purpose Driven Life". In it he states that the Bible teaches we all have five purposes: to worship God, to serve others, to fellowship with each other, to become like Christ, and to tell others about Him. These give our life meaning. Everyone wants a life of meaning. Our Shepherd guides us, He gives a life of purpose and meaning.

God is **Jehovah Rohi**. To see God as our Shepherd should radically transform the way we live. That is because if He is the Shepherd, then we are the sheep. And not many of us are naturally willing to admit to being sheep. Our natural proclivity is to see ourselves as strong, independent, self-sufficient, and competent. And in and of themselves, those are not necessarily bad qualities.

But, in so being all of that, are we able to overcome the idea that we are our own shepherd? As hard as it is for us to fathom, our American mindset just doesn't want to see things this way, God's goal for us is our total dependence on Him. He wants to use the "staff" to guide us to "green pastures", but sometimes has to use the "rod" to make us "lie down" in those pastures.

What about you? Who is God to you? Is He your Shepherd? Accept Jesus as your Lord today. Begin to pray about everything. And learn to depend on God, your Shepherd, completely.

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Destination God: The Practice of Vintage Faith

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I AM THE RESURRECTION AND THE LIFE

“THE GREATEST MIRACLE OF JESUS”

CHAPTER ELEVEN

INTRODUCTION: Jesus raises his friend Lazarus from the dead there in Bethany. Jesus is approximately 30 days away from his own death on the cross which is now being plotted by the members of the Sanhedrin. The ministry of Jesus goes from **conflict** to **crisis** and this episode involving arguably His greatest miracle marks this transition: the seventh sign-miracle recorded in the Fourth Gospel. Chapter Eleven accounts for the events that signify that His public ministry is over and Jesus focuses upon the inevitable end of His work with His disciples culminating to His death and resurrection. The events of this chapter happen between December and April (The Feast of Dedication and the Passover).

FOCUS: When death takes a friend or family member, should we grieve? Of course – grieving is a natural part of our emotions. How it is expressed may be different in each person. Whenever we lose someone that matters to us, our hearts are heavy and we are sad. If you or I are approaching death’s door it may cause us to be apprehensive. Grief, apprehension or fears of the unknown do not have to govern our feelings. For the Christian, we can have feelings of assurance and faith for we know that Jesus was raised from the dead and has assured us that believers also will be raised. Thus we can face death—our own and that of others—with knowledge and assurance of *the resurrection*.

I. THE WONDROUS WORK BY JESUS (11:1-44): Many believe this event is the greatest of all Jesus’ miracles. It was the last of His public works.

A. The Sickness of Lazarus (11:1-3)

1. *The background* (11:1-2): Lazarus, beloved friend of Jesus and brother of Mary and Martha, lives in Bethany. He is sick.

Bethany:

- a. Was situated on the eastern slope of the Mount of Olives, 2 miles from Jerusalem. A foot path connected the *village of Bethany* to Jerusalem.⁹³
- b. The raising of Lazarus caused *Bethany* to become a place of significance, otherwise it was obscure.

⁹³ Charles F. Pfeiffer and Howard F. Vos, *The Wycliffe Historical Geography of Bible Lands* (Chicago, IL: Moody Press, 1979), 159.

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- c. Jesus spent his last night here before His passion and the triumphal entry into Jerusalem.⁹⁴
 - d. Jesus ascended back to his heavenly Father from *Bethany* (Luke 24:50-51).
 - e. *Bethany* was the village of Mary, Martha and Lazarus.
 - f. Distinguished from other cities of the same name. This *Bethany* is not mentioned in the Fourth Gospel before now. Cf. 1:28 (Bethabara some call it Bethany on the western side of Jordan – significantly farther away) and 10:40-42 (Batanea – the place where John baptized).

2. *The beckoning* (11:3): The sisters notify Jesus of this sickness.

B. The Summary Concerning Lazarus (11:4-16): Jesus uses this sad event to overview the purpose for his earthly ministry.

- 1. *The declaration* (11:4): He says Lazarus' sickness and death are allowed to bring about God's glory!
- 2. *The devotion* (11:5): Jesus loves Lazarus, Mary and Martha.
- 3. *The delay* (11:6): Jesus remains where he is for two more days.
- 4. *The decision* (11:7): He announces his plans to visit Bethany.
- 5. *The dialogue* (11:8-15): Jesus and his disciples now discuss this issue.
 - a. Their concern (11:8): The disciples protest that it's too dangerous for Jesus to go to Bethany.
 - b. His commitment (11:9-11): They will, however, go there, for he intends to awaken Lazarus from his sleep.
 - c. Their confusion (11:12-13): The disciples think that Jesus is referring to natural sleep.
 - d. His clarification (11:14-15): He tells them Lazarus has died!
- 6. *The despair* (11:16): Thomas agrees to go but prepares for the worst. *J. Vernon McGee calls Thomas a "gloom-caster."*⁹⁵

⁹⁴ Oliver B. Greene, *The Gospel According to John: Volume II* (Greenville, SC: The Gospel Hour, Incorporated, 1966), 164.

⁹⁵ J. Vernon McGee, *Thru the Bible with J. Vernon McGee: Volume IV Matthew – Romans* (Nashville, TN: Thomas Nelson, Inc., 1983), 439.

C. The Sorrow over Lazarus (11:17-37)

1. The sorrow of the Jews (11:17-19): Many come from Jerusalem to pay their respects.
2. The sorrow of Martha (11:20-28)
 - a. Martha's meeting with Jesus (11:20-27): She waits for him outside of Bethany.
 - 1) Her apprehension/fret (11:20-21): "Lord, if you had been here, my brother would not have died." Martha knew of Christ's great miracles where he healed the sick, caused the blind to see and made the lame to walk.
 - 2) Her affirmation/faith (11:22-27)
 - a) In the Word of God (11:22-24): She believes in the OT promises regarding the resurrection.
 - b) In the Son of God (11:25-27): She accepts Jesus' statement that **he is the resurrection and the life**. "The great declarations of verses 25 and 26 will find their fulfillment in 1 Thessalonians 4:13-18 and 1 Corinthians 15:22-23."⁹⁶
 - b. Martha's ministry for Jesus (11:28): She informs Mary of His presence.
3. The sorrow of Mary (11:29-32): she knows if Jesus had been there, Lazarus would not have died.
4. The sorrow of Jesus (11:33-37).
 - a. He weeps (11:33-35).
 - b. They wonder (11:36-37): Those watching this ask why Jesus, who can heal the blind, couldn't keep his friend from dying.

Dealing With Death in Light of the Resurrection:

1. *The Savior's Promise*: that Lazarus would rise again. (11:21-27)

2. *The Savior's Personal Concern*: Jesus was deeply affected when he saw the grief of others. (11:33-37)

3. *The Savior's Power*: Jesus spoke and Lazarus walked out of the tomb. (11:38-44)

D. The Summons to Lazarus (11:38-44)

1. The preparation by Jesus (11:38-40)

⁹⁶ Merrill F. Unger, *Unger's Bible Handbook: An Essential Guide to Understanding the Bible* (Chicago, IL: Moody Press, 1974), 556

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- a. The Savior's request (11:38-39a): He tells some men to remove the stone covering the cave where Lazarus is buried.
 - b. The sister's reluctance (11:39b): Martha is hesitant, telling Jesus that her brother's body had been in there four day already. "He stinketh."
 - c. The Savior's reminder (11:40): "Did not I tell you that you will see God's glory if you believe?"
2. *The Prayer of Jesus* (11:41-42): He thanks his Father for what is about to happen.
 3. *The Power from Jesus* (11:43-44)
 - a. The order (11:43): "Lazarus, come forth!"
 - b. The obedience (11:44): Lazarus, came out.

Why did Jesus show His divine power to raise Lazarus from the grave?

- To strengthen the faith of his own disciples. They were always struggling with their weaknesses.
- To produce faith in the unbelievers surrounding this miracle in Bethany. They would have no other explanation and could come to the conclusion that Martha had come to earlier. Based upon what He did, he has to be the Son of God.
- To give a preview of his own resurrection this would come only a few days from now. We can assume that Lazarus had been raised only a day before the Passion Week begins.
- To demonstrate a promise He made that he would raise all who are in the graves. **John 5:28-29** *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.*

II. THE WICKEDNESS AGAINST JESUS (11:45-53)

A. The Problem (11:45-48)

1. *The council* (11:45-47): The Pharisees call a meeting to discuss the attention Jesus is receiving because of his miracles.
2. *The concern* (11:48): They are afraid this will bring the wrath of the Romans upon them.

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- B. The Prophecy (11:49-52): The high priest, Caiaphas says: “Why should the whole nation be destroyed? Let this one man die for the people.”
 - C. The Plot (11:53): From that day on, they plot to kill Jesus.
- III. THE WITHDRAWAL BY JESUS (11:54): Jesus and his disciples leave Judea briefly and retire to a village called Ephraim.
- IV. THE WATCH FOR JESUS (11:55-57): Many people at the Passover feast wonder if Jesus will attend.

CONCLUSION:

APPENDIX

Divisions within the Gospel According to John:

First Period of Ministry (Signs) John 1:19-5:47

The Second Period Ministry (Popularity) John 6:1-71

The Final Period of Ministry (Opposition) John 7:1-21:25

The “I AM” Statements (G. Campbell Morgan)

1. The Bread of Life (John 6:22-40)
2. The Light of the World (John 8:2-30)
3. Before Abraham was, I AM (John 8:31-59)
4. The Door (John 9:39-10:21)
5. The Good Shepherd (John 9:39-10:21)
6. The Resurrection and the Life (John 11:1-27)
7. The Way, the Truth and the Life (John 13:36- 14:31)

8. The Vine (15:1-27)

Jesus and Signs:

1. John 1:35-2:12 (water to wine)
2. John 2:13-3:21 (“other miracles” He did [2:23])
3. John 4:43-54 (Nobleman’s son)
4. John 5:1-18 (the impotent man healed by the Pool of Bethesda)
5. John 6 (Feeding of the 5,000)
6. John 6 (Stilling the Storm)
7. John 9:1-38 (Healing the man blind from birth)
8. John 11:28-53 (Lazarus raised from the dead)

THE DOCTRINE OF THE RESURRECTION AND REWARD

For centuries mankind has asked the question, “If a man die, shall he live again?” (Job 14:14). Job reminds us all that man has an allotted time on earth (7:1-6) then the judgment and eternal reward. As we consider the topic of the resurrection, two distinct areas will be involved in our discussion: 1) First is the resurrection of Christ from the grave. 2) Second is the resurrection of humanity both of the saved and unsaved.

I. THE RESURRECTION OF CHRIST:

- A. Found in prophecy (Psalm 16:9-10 22:22-31; 118:22-24)
- B. Figured in the New Testament (Matthew 16:21: 17:23; 20:19; Luke 18:33; 24:7)
- C. First Day of the Week – The Lord’s Day is the commemoration of Christ’s resurrection.
- D. **Seven reasons** given for the Resurrection of Christ:

1. *He arose because of who he is.*

Acts 2:22-27 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (25) For David

speakeeth concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: (26) Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope: (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One (equal reference to “thy beloved Son” to see corruption (putrefaction [decay] of the grave).

2. *He arose to fulfilled prophecy (Acts 2:28-31; Romans 1:4; Jeremiah 33:20-21)*

Acts 2:28-32 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. (29) Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (32) This Jesus hath God raised up, whereof we all are witnesses.

3. *He arose to confer life upon all who believe (Romans 7:4; 1 Cor. 15:45; John 20:22)*

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

John 20:18-23 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.* (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.* (22) And when he had said this, he breathed on *them*, and saith unto them, *Receive ye the Holy Ghost: (23) Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

4. *He arose to impart power (Ephesians 1:19-20; Matthew 28:18-20; Romans 6:4)*

Ephesians 1:15-20 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, (16) Cease not to give thanks for you, making mention of you in my prayers; (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (19) And what *is the exceeding greatness of his power to us-ward who believe*, according to the working of his mighty power, (20) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Romans 6:4-7 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should

walk in newness of life. (5) For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: (6) Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. (7) For he that is dead is freed from sin.

5. *He arose to be head over all things to the Church (Ephesians 1:22-23)*

Ephesians 1:21-23 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (22) And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, (23) Which is his body, the fulness of him that filleth all in all.

6. *He arose on account of a justification ground being accomplished by His death.*

Romans 4:23-25 Now it was not written for his sake alone, that it was imputed to him; (24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; (25) Who was delivered for our offences, and was raised again for our justification (new standing – declared righteous).

7. *He arose to be the firstfruits of them that sleep (Philippians 3:21; 1 Cor. 15:22-23)*

Philippians 3:20-21 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Corinthians 15:22-23 For as in Adam all die, even so in Christ shall all be made alive. (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Firstfruits:

- (1) That which is “first,” the beginning, or that which has *the priority of time*; and,
- (2) That which is apart and portion of the whole which is to follow, and which is the earnest or pledge of that; as the “first” sheaf of ripe grain was not only the first in order of time, but was **the earnest** or **pledge** of the entire harvest which was soon to succeed.
- (3) First as in *a resurrection unto life*, no more to die.

II. THE RESURRECTION OF HUMANITY:

- Judaism pondered the resurrection for Israel. The prophet Daniel recorded in Daniel 12:1-3 the resurrection (awakening) of those who sleep. Some will be awakened unto everlasting life and some to everlasting contempt. Not only is there a mention of **resurrection** but also a **reward**.

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- “Martha voicing the Jewish hope, declared that her brother would be raised again in the resurrection at the last day”⁹⁷ (John 11:24)
 - 1 Corinthians 15:22-24 – the subject in view is clearly universal death through Adam and universal resurrection through Christ. Romans 5:18 calls it the “justification of life.” (Cf. John 5:25-29).
 - The writer of Hebrews speaks of not laying again the foundation of repentance from dead works and of faith toward God . . . including the resurrection from the dead (Hebrews 6:1-2).
 - The Christian and the Resurrection –
 - He has already been raised and seated in a spiritual resurrection from death (Ephesians 2:1-6; Colossians 3:1-3).
 - Should he/she die, the believer’s body is yet to be raised, and this at the coming of Christ for His own (John 5:25-29; 1 Corinthians 15:21-23; 1 Thessalonians 4:16-17).
 - In respect to the physical or material part of the believer, a “stupendous transformation” awaits him. Two possibilities are before him although the end is the same. He may go by way of death and resurrection or by translation. In either case, he will have a body like unto Christ’s glorious body (Philippians 3:20-21).
 - The believer’s glorified body will be limitless in power, infinite in glory, eternal in endurance and adapted to the spirit (1 Corinthians 15:42-44).

III. THE REWARD OF BELIEVERS FOR FAITHFULNESS IN SERVICE:

- **Matthew 16:27** For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
- **Luke 14:13-14** But when thou makest a feast, call the poor, the maimed, the lame, the blind: (14) And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.
- **Romans 14:10-12** But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. (11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (12) So then every one of us shall give account of himself to God.
- **1 Corinthians 4:5** Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
- **2 Corinthians 5:10** For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
- **Ephesians 6:8** Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.
- **2 Timothy 4:6-8** For I am now ready to be offered, and the time of my departure is at hand. (7) I have fought a good fight, I have finished *my* course, I have kept the faith: (8) Henceforth there is laid up for me a crown

⁹⁷ Lewis Sperry Chafer, *Systematic Theology: Volume IV, Ecclesiology – Eschatology* (Dallas, Texas: Dallas Seminary Press, 1948), 23-24; 124-126.

of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

- **Revelation 22:12** And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

IV. THE REJECTION OF THOSE WHO DENY THE BODILY RESURRECTION OF CHRIST:

- Their thought may be to dislodge the secure foundation of others. Key doctrines are denied and thus they justify their own wisdom that says “no” to God.
 - Rejection is an act of rebellion toward God.
 - They would say, “If Christ is not risen from the grave faith in God is vain.”
 - They will deny Christ’s truthfulness, his own witness and the trustworthiness of the Bible.
- They would also challenge the validity of the inspiration of God’s Word.

(Matthew 22:23) “The same day came to him the Sadducees, which say that there is no resurrection,”

(Acts 23:8) For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. (There is a controversy between these religious groups)

1 Corinthians 15:1-22 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; **(2)** By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. **(3)** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; **(4)** And that he was buried, and that he rose again the third day according to the scriptures: **(5)** And that he was seen of Cephas, then of the twelve: **(6)** After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. **(7)** After that, he was seen of James; then of all the apostles. **(8)** And last of all he was seen of me also, as of one born out of due time. **(9)** For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. **(10)** But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. **(11)** Therefore whether *it were* I or they, so we preach, and so ye believed. **(12)** Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? **(13)** But if there be no resurrection of the dead, then is Christ not risen: **(14)** And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. **(15)** Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. **(16)** For if the dead rise not, then is not Christ raised: **(17)** And if Christ be not raised, your faith *is* vain; ye are yet in your sins. **(18)** Then they also which are fallen asleep in Christ are perished. **(19)** If in this life only we have hope in Christ, we are of all men most miserable. **(20)** But now is Christ risen from the dead, *and* become the firstfruits of them that slept. **(21)** For since by man *came* death, by man *came* also the resurrection of the dead. **(22)** For as in Adam all die, even so in Christ shall all be made alive.

DECLARED KING OF ISRAEL

“THE PHARISEES PERCEIVE THAT THE WORLD HAS GONE AFTER JESUS”

CHAPTER TWELVE

INTRODUCTION: Jesus had previously raised his friend Lazarus from the dead there in Bethany. The time table speeds up. Jesus is only days away from his own death on the cross which is now being plotted by the members of the Sanhedrin. The ministry of Jesus goes from **conflict** to **crisis**. Here we have the conclusion of Jesus’ public ministry celebrated in a private meal and a public display of Jesus triumphantly entering into Jerusalem on the back of a colt. Jesus fulfills prophecy and predicts his own death.

KEY VERSE: John 12:19 “Behold the world has gone after Him!”

I. THE ACCEPTANCE AND ANOINTING OF JESUS IN BETHANY (12:1-11)

- A. The Purpose** (12:1-2a): They made Jesus a supper in His honor. The Passover was near and Jews would be making the journey to Jerusalem.
- B. The People** (12:2b): Among those attending were Lazarus, Mary, Martha, the disciples, and the Jews .
- C. The Pound of Spikenard** (12:3): Mary anointed Jesus with an expensive perfume.

Pure spikenard: Nard is from a spike shaped foliage. “Spikenard was fragrant oil prepared from the roots and stems of an aromatic herb from northern India [grown in the Himalayas]. It was an expensive perfume, imported in sealed alabaster boxes or flasks which were opened only on special occasions . . . Mary’s gift [a pint] expressed her love and gratitude to Jesus for Himself and for restoring Lazarus to life.”⁹⁸

There is a spiritual parallel here in John twelve. Throughout Scripture prophets, priests and kings were anointed for service. “The word ‘Messiah’ means literally ‘anointed one,’ and it was this title that indicated the fact that Jesus was anointed by the Spirit for his earthly, redemptive ministry.”⁹⁹ Here Mary commemorates the coming death of the Messiah – the sacrificial Lamb of God (12:7b).

- D. The Protest** (12:4-8): the negative response came from one of the disciples.

⁹⁸ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament* (Colorado Springs, CO: David C. Cook Publishing, 1983), 316.

⁹⁹ G. Christian Weiss, *Insights Into Bible Times and Customs* (Lincoln, Nebraska: The Good News Broadcasting Association, Inc. 1972), 58.

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1. *The Disapproval of Judas (12:4-6):* Judas Iscariot rebukes Mary for this lavish waste.
 - a. His opposition (12:4-5): *Why was not this ointment sold for 300 pence, and given to the poor? [a year's wages]* According to Edwin Blum, this probably represented a lifetime of savings.¹⁰⁰
 - b. His objective (12:6): He wants to keep some of that money for himself. The true character of Judas as depicted in the text:
 - 1) He would soon **tell** the mob where to find Jesus (12:4): *betray*.
 - 2) He really did not **think** about the poor (12:6a): *selfish, "care"*
 - 3) He was a **thief** (12:6b): *dishonest*. (Cf. 6:67-71)
 - 4) He kept the **treasury** [bag] (12:c).
 2. *The Defending of Mary (12:7-8):* Jesus reproves Judas as Mary uses this expensive perfume in preparation for his death and burial. Matthew's account here reminds us of the Memorial of Mary associated with the precious ointment (Cf. Matthew 26:13) – *the people will remember her*.

E. The Public Opinion (12:9): the Jews came to see both Jesus and Lazarus.

F. The Plot (12:10-11): The conspiracy against Jesus now includes Lazarus. The Chief Priests and the Pharisees would take counsel together to put to death Jesus and Lazarus. This miracle of bringing Lazarus to life caused many to "believe on Jesus."

II. THE APPROVAL AND ACCLAIM OF JESUS IN JERUSALEM (12:12-50).

A. The Triumphal Entry (12:12-19): pp. Matthew 21:8; Mark 11:7; Luke 19:35

1. *The Procession and Palm Branches (12:12):* Palm trees were a national symbol and very common. Palm branches are symbols of victory. This" next day" indicates the Sunday of Passion Week.
2. *The Praise (12:13): Hail to the King of Israel that cometh in the name of the Lord!* The political mindset of some of the people was to make Jesus their king. (Cf. **Psalm 118**, key verses 10, 11, 12)
 - a. *Hosanna* in Hebrew means "Save Now." (pp. "Hosanna in the highest, blessed is he who comes in the name of the Lord.") **This is an acclamation of praise and adoration! (Give salvation now!)**

¹⁰⁰ John F. Walvoord, 316.

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- b. *Blessed is the King of Israel that cometh in the name of the Lord* – this originally was prescribed as a blessing to the pilgrim heading up to Jerusalem. This is a messianic identification (Cf. 1:49; 18:37; 19:19).

- 3. *The Prediction (12:14-16)*: This way of entrance was predicted by the OT prophet, Zechariah.

Zechariah 9:9 Rejoice greatly, O Daughter of Zion! Shout aloud, O Daughter of Jerusalem! Behold, your King comes to you; He is [*uncompromisingly*] just and having salvation [*triumphant and victorious*], patient, meek, lowly, and riding on a donkey, upon a colt, the foal of a donkey. [*Matt. 21:5; John 12:14, 15.*] (AMP)

- 4. *The Popularity/Portrayal/Proof with the People (12:17-18)*: The people bare record of the fact of Jesus' miracle. There were two types of populace in the crowd that day lining the streets of Jerusalem:

- a. *Residents of Bethany* who were present at the resurrection of Lazarus, who would not be silent but vocal in "spreading the word", about the mighty works of Jesus.

- b. *Residents of Jerusalem* who came out to meet Jesus enthused by the reports they had heard that the Messiah was here. They had been taught that the Messiah would come and set up a kingdom.¹⁰¹

- 5. *The Perception of the Pharisees (12:19)*: ***The whole world is running after Jesus!***

- B. **The Timely Enquiry of the Greek-speaking Jews** [of the diaspora] (12:20-50): These Greeks were wanderers of the ancient world and seekers of truth.¹⁰² The verses in our view begin the section in the Gospel According to John detailing *the Passion of Jesus* (12:20-20:29). Some of the greatest scriptural elements and length about this week are found in John's description. These are the last days of Jesus before the cross. This is His greatest HOUR.

- 1. *Jesus and his disciples (12:20-26)* : The purpose of their interview is unclear.
 - a. The **Request** (12:20-22): Philip and Andrew tell Jesus that some Greeks desire to see him. The disciples apparently had a screening process.

The inscription upon many pulpits in America, "Sir, we would see Jesus." The coming of Gentiles was predicted by the Pharisees (12:19).

¹⁰¹ Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago, IL: Moody Press, 1987), 258 - 259. Refer to the Appendix, Essenes.

¹⁰² D. A. Carson, *Pillar New Testament Commentary: The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 436. *These Greeks were not necessarily from Greece: as elsewhere in the NT, the term refers to Gentiles who come from any part of the Greek-speaking world, possible even a Greek city as near as the Decapolis. John infers that they were God-fearing and went up to worship at the Feast.*

Down from His glory,
Ever living story,
My God and Savior came,
And Jesus was His name.
Born in a manger,
To His own a stranger,
A man of sorrows, tears and agony.

Refrain

*O how I love Him! How I adore Him!
My breath, my sunshine, my all in all.
The great Creator became my Savior,
And all God's fullness dwelleth in Him.*

What condescension,
Bringing us redemption;
That in the dead of night,
Not one faint hope in sight,
God, gracious, tender,
Laid aside His splendor,
Stooping to woo, to win, to save my soul.

Refrain

Without reluctance,
Flesh and blood His substance,
He took the form of man,
Revealed the hidden plan,
O glorious mystery
Sacrifice of Calv'ry,
And now I know Thou art the great I Am.

Refrain

The story behind the song: The composer, William Emmanuel Booth - Clibborn (1893-1969). William's father, Arthur Sydney Clibborn changed his name to Booth - Clibborn after marrying the eldest daughter of William Booth, founder of the Salvation Army. Catherine and Arthur were wed in 1887. The two worked for the SA throughout their careers and helped pioneer the organization in France. William Emmanuel [named in honor of his grandfather] wrote the words to "Down from His Glory" in 1921. The lyrics became even more intense when he adapted them to the tune of Eduardo Di Capua's famous O SOLE MIO.

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- b. The Response (12:23-26): The Savior speaks of his impending death. The hour has come that the Son of Man should be glorified. The coming of the Greeks confirm the hour Jesus spoke of – **the Son of Man to be glorified** (Cf. 13:1; 17:1). For most individuals, death is a humbling thing. For Jesus this brought him notoriety. This event will capitalize the life and legacy of Jesus. (glory – in the Appendix) – *death, resurrection, and exaltation of the Son of Man* (title used /suffering/coming).

Jesus and this critical HOUR: (Cf. 2:4; 4:21, 23; 7:6, 8, 30; 8:20).¹⁰³

Isaiah 52:13-53:12 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. (53:1) Who hath believed our report? and to whom is the arm of the LORD revealed? (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all. (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. (10) Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. (11) He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (12) Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

¹⁰³ Note the remarks after the conclusion regarding the HOUR of CHRIST BEING GLORIFIED.

THREE ALLUSIONS TO SUFFERING AND SACRIFICE: (Isaiah 52:13)

- a. The Analogy of the Wheat (12:24): death is necessary for a harvest. Death leads to life – not only for Jesus but for others. (e.g. multiplied fruitfulness) **Signified Death** – rich harvest – seed vindicated, Son glorified. Death is a necessary condition for the generation of life.
- b. The Aspiration of the Disciple (12:25): love and lose – hate and keep. (Paradox) **Spiritual Loss/death to self** – gain of eternal life; the supreme revelation of God through us.

Gain through loss – [Philippians 3:7-9](#) But what things were gain to me, those I counted loss for Christ. (8) Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

“To hate his life means to be so committed to Christ that he has no self-centeredness, no concern for himself. On the other hand, . . . Anything in life can become an idol including goals, interests, and loves (cf. Luke 12:16-21; 18:18-30). The believer should undergo a spiritual death to self (Romans 6:1-14; 2 Corinthians 5:14-15; Galatians 6:14).”¹⁰⁴

- c. The Attitude of a Servant (12:26) **Sacrificial service** – heavenly honor to prize, revere, value.

2. *Jesus and the Father* (12:27-29)

NOW IS MY SOUL TROUBLED,.... (John Gill – bullet points below)

The Gospel of John declares the deity of Christ throughout but he will not leave us without a glimpse of the humanity of the incarnate Christ. (Cf. 13:21) Although the soul of man would shrink from dying on the cross, Jesus surrenders his will to that death.

[ταρασσω](#)—tarassō—To stir up sediment; to disquiet, agitate. (used 7 times in John)

- At the hardness and unbelief of the Jews, and the rejection of them, when the Gentiles would be called, and converted, by which he would be glorified: and
- at the conduct and carriage of his disciples to him, he had a foreknowledge of;
- at the betraying of him by one, and the denial of him by another, and the flight of them all from him; and
- at the devil, and the furious and violent attack he knew he would make upon him, though he had obliged him to leave him, when he assaulted him before, and knew he could find nothing

¹⁰⁴ Walvoord, 317.

in him now, and that as God, he was able to destroy him; but this was to be done by him, as man, and by lying too:

- he was in his human soul troubled at the thoughts of his death, though it was his Father's will, and he had agreed to it, and was for the salvation of his people, his heart was so much set upon; yet it was terrible to the human nature, and especially as attended with the wrath of God; at the apprehensions of which, his soul was exceedingly troubled; not as about to fall on him on his own personal account, but as being the surety of his people, and as having their sins upon him to satisfy angry and injured justice for:

(John 5:4) For^{G1063} an angel^{G32} went down^{G2597} at a certain season^{G2596 G2540} into^{G1722} the^{G3588} pool,^{G2861} and^{G2532} troubled^{G5015} the^{G3588} water:^{G5204} whosoever then^{G3767} first^{G4413} after^{G3326} the^{G3588} troubling^{G5016} of the^{G3588} water^{G5204} stepped in^{G1684} was made^{G1096} whole^{G5199} of whatsoever^{G3739 G1221} disease^{G3553} he had.^{G2722}

(John 5:7) The^{G3588} impotent man^{G770} answered^{G611} him,^{G846} Sir,^{G2962} I have^{G2192} no^{G3756} man,^{G444(G2443)} when^{G3752} the^{G3588} water^{G5204} is troubled,^{G5015} to put^{G906} me^{G3165} into^{G1519} the^{G3588} pool:^{G2861} but^{G1161} while^{G1722 G3739 G1473} I am coming,^{G2064} another^{G243} steppeth down^{G2597} before^{G4253} me.^{G1700}

(John 11:33) When^{G5613} Jesus^{G2424} therefore^{G3767} saw^{G1492} her^{G846} weeping,^{G2799} and^{G2532} the^{G3588} Jews^{G2453} also weeping^{G2799} which came with^{G4905} her,^{G846} he groaned^{G1690} in the^{G3588} spirit,^{G4151} and^{G2532} was troubled,^{G5015 (G1438)}

(John 12:27) Now^{G3568} is my^{G3450} soul^{G5590} troubled,^{G5015} and^{G2532} what^{G5101} shall I say?^{G2036} Father,^{G3962} save^{G4982} me^{G3165} from^{G1537} this^{G5026} hour:^{G5610} but^{G235} for this cause^{G1223 G5124} came^{G2064} I unto^{G1519} this^{G5026} hour.^{G5610}

(John 13:21) When Jesus^{G2424} had thus^{G5023} said,^{G2036} he was troubled^{G5015} in spirit,^{G4151} and^{G2532} testified,^{G3140} and^{G2532} said,^{G2036} Verily,^{G281} verily,^{G281} I say^{G3004} unto you,^{G5213} that^{G3754} one^{G1520} of^{G1537} you^{G5216} shall betray^{G3860} me.^{G3165}

(John 14:1) Let not^{G3361} your^{G5216} heart^{G2588} be troubled:^{G5015} ye believe^{G4100} in^{G1519} God,^{G2316} believe^{G4100} also^{G2532} in^{G1519} me.^{G1691}

(John 14:27) Peace^{G1515} I leave^{G863} with you,^{G5213} my^{G1699} peace^{G1515} I give^{G1325} unto you:^{G5213} not^{G3756} as^{G2531} the^{G3588} world^{G2889} giveth,^{G1325} give^{G1325} I^{G1473} unto you.^{G5213} Let not^{G3361} your^{G5216} heart^{G2588} be troubled,^{G5015} neither^{G3366} let it be afraid.^{G1168}

- a. The Request (12:27-28a): *Father, glorify thy name.*
 - b. the Response (12:28b-29): *Then came a voice from heaven saying, I have both glorified it and will glorify it again.*
3. *Jesus and the Passover Crowd (12:30-50)*
- a. The first session (12:30-36): there are **5 concerns dealing with the Passion and Glorification of Jesus:**

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- 1) The Passion/Glorification of the Son is the time for judgment on this world (12:31a): “**Now** is the Judgment of this world” – the world thought it was passing judgment on Jesus when He was placed on the cross. In reality the cross of passing judgment on them. God sent His Son to die a judgment death for the sins of the world. If the world will not accept this, the world is judged.
 - 2) The Passion/Glorification of the Son is also the time when the “ruler” of this world will be driven out. “**now** shall the prince of this world be cast out (12:31b) At the cross Satan’s doom was sealed. **1 John 3:8b** “For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

Notice the digression in the judgment against Satan:

- Christ’s death on the cross was not a victory for Satan, it was his defeat. This is the fulfillment of the protevan-gelium of Genesis 3:15. A mortal wound to Satan - “Christ is the vindicator of the woman.”¹⁰⁵ **John 16:7-11**
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. (8) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (9) Of sin, because they believe not on me; (10) Of righteousness, because I go to my Father, and ye see me no more; (11) Of judgment, because the prince of this world is judged.
- The Accuser of the Brethren is cast from Heaven. **Revelation 12:10-11** And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. **(11)** And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
- During the Millennium, Satan is cast into the bottomless pit. **Revelation 20:1-3** And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. **(2)** And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, **(3)** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the

¹⁰⁵ Kenneth A. Mathews, *The New American Commentary: An Exegetical Theological Exposition of Holy Scripture: Genesis 1-11:26, Volume 1A* (Nashville, TN: B & H Publishing Group, 1996), 247.

thousand years should be fulfilled: and after that he must be loosed a little season.

- The Last stage of Satan's defeat: [Revelation 20:7-10](#) And when the thousand years are expired, Satan shall be loosed out of his prison, (8) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. (9) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (10) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night forever and ever.

- 3) The Passion/Glorification of the Son is equivalent to Jesus' being lifted up from the earth (12:32-34): *If I be lifted up, I will draw all men unto me* – lifted up not only on the cross but lifted up as exalted in glory. Both designations come together in Isaiah 52:13 - *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. He is about to depart out of this world and return to the Father* (13:1).
 - Look and live/As the Israelites were instructed to be delivered from the fiery serpents – Moses made a serpent of brass and put it on a pole. Anyone who was bitten looking up to the brazen serpent lived (Numbers 21:6-9).
 - Looking unto Jesus the author and finisher of our faith (Hebrews 12:2) exalted in Heaven, sitting at the right hand of God.
- 4) The Consequences of the Passion/Glorification of the Son is that Jesus will draw all men to Himself (12:32). Men will be drawn to His person not the instrument of his death. The events of the cross is where Jesus draws men. (contrast 6:44 where the Father draws). In context, Jesus draws both Jews and Gentiles to himself. What prompted this teaching was the enquiry by the Greeks.
- 5) The Passion/Glorification of the Son emphasizes the eschatological nature of the final judgment (i.e. the judgment of the world, the destruction of Satan, the exaltation of the Son of Man, the drawing of men and women from the ends of the earth all are the decisive step being taken in the death/exaltation of Jesus Christ). They need to accept him before it is too late (12:35-36).

b. The second session (12:37-50)

- 1) The **prophecy** (12:37-41): Jesus tells the Jewish crowd their unbelief was predicted centuries before by Isaiah (Isaiah 53:1; 6:10).
- 2) The **praise seekers** (12:42-43): Some Jewish leaders believe Jesus is the Messiah but will not confess him, for they love the praise of men more than God's praise.
- 3) The **promise** (12:44-50): To accept Christ is to accept the Father, which leads to life everlasting.

CONCLUSION: Acknowledge the principles that Jesus taught concerning the grain of wheat – dying to self and serving others. By seeing the life of Christ in Chapter 12 and his stirring of the soul as he faced death on the cross, ask yourself this question. How does my life glorify God? Judgment came upon this world because of sin. Jesus paid that debt by his death on the cross. Judgment has begun at the cross! Realize the urgency of this teaching. Jesus said, “walk while you have the light” (12:35). Jesus is the true light that came into the world to reveal the Father. Believe in Him as the Messiah, the Savior. Rejecting the light may result in overwhelming, spiritual darkness. Finally, ask yourself, how do others see an urgency in your life regarding faith in Jesus and someone who is following Him as the Light of the world?

APPENDIX

THE SYMBOLISM OF LAZARUS, MARY AND MARTHA – THREE PERSONALITY TRAITS ESSENTIAL TO CHURCH LIFE: ¹⁰⁶ Jesus began and ended his public ministry in homes. In Chapter Two we find Jesus at the wedding feast of an apparent friend of the family. Scriptural evidence indicates that Mary gave orders to the service staff. At the end of his public ministry in Chapter Twelve, Jesus is at the home of Lazarus, Mary and Martha in Bethany. They were giving a supper in His honor.

- **Lazarus** – alive from the dead and in fellowship with Christ – NEW LIFE IN CHRIST.
- **Mary** – sitting at Jesus' feet, growing in grace and knowledge – WORSHIP (discipleship leads to true worship).
- **Martha** – serving others, putting on a meal – SERVICE.

¹⁰⁶ J. Vernon McGee, *Thru the Bible with J. Vernon McGee: Volume IV, Matthew – Romans* (Nashville, TN: Thomas Nelson, inc., 1983), 443.

THE WITNESS OF JEW AND GENTILE TO JESUS IN CHAPTER TWELVE: ¹⁰⁷

- Jesus comes to Bethany for the Supper (12:1-11)
- Jesus comes to Jerusalem in a tearful, Triumphal entry (12:12-19)
- Jesus comes to the Greeks (12:20-26)
- Jesus comes to His Hour ((12:27-36)
- Jesus comes to the End of His Public Ministry (12:37-50)

THE HOUR OF JESUS' GLORY

- **2:4 – Jesus is at the Wedding of Cana.** He says to Mary, his mother, “My hour is not yet come.” Jesus had entered into the arena of public ministry. This now involves the purpose of His coming to this world. All earthly ties had to be subordinate to his divine mission. “She could not longer view him as other mothers viewed their sons; she must no longer be allowed the prerogatives of motherhood. She like every other person must come to him as to the promised Messiah, the Lamb of God who takes away the sin of the world.”¹⁰⁸ This illustrates that salvation is no respecter of persons – no one has a better advantage over another – no one has an inside track to favoritism with God. *Jesus was not yet at the hour of his death, resurrection and exaltation to glory.* Not until John 12:20 does the Scriptures tell us that this hour has arrived (13:1; 17:1).
- **7:6, 30 – Jesus after the feast of Tabernacles faced growing opposition.** The Jewish leaders would seek to kill him. The Jews rejected the messianic claims of the Son of God. They would revolt against the fact of him being the “bread of life” that came down from heaven.
- **8:20 – Jesus speaks in the Treasury and insights the Pharisees for their true ignorance of God.** Jesus told them he was the “Light of the World.” These men were still in spiritual darkness. If they truly knew God, they would know the Jesus came from God, as well.
- **12:23, 27 – The enquiry of the Greeks signify the “hour” of Jesus and he being glorified.** In verse 27 Jesus focuses our attention to his true purpose, “for this cause came I unto this hour.” Isaiah 53:3 tells us that Jesus would be a man of sorrows and acquainted with grief. At this time also, Jesus sends his disciples to secure the place to observe the Passover (Cf. Matthew 26:14-19). The way of Christ glory also was preceded by great agony, betrayal, denial, false accusations, beatings and death on a cross (Matthew 26:45).

Man of Sorrows! What a name for the Son of God who came
Ruined sinners to reclaim! Hallelujah, what a Savior!

Bearing Shame and scoffing rude, In my place condemned He stood,
Sealed my pardon which His blood; Hallelujah, what a Savior!

¹⁰⁷ Ibid, 367.

¹⁰⁸ D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 170-171.

Guilty, vile and helpless we, Spotless Lamb of God was He;
Full atonement! Can it Be? Hallelujah, what a Savior!

Lifted up was He to die, "It is finished," was his cry;
Now in heav'n exalted high, Hallelujah, what a Savior!

When He comes, our glorious King, All His ransomed home to bring,
Then a-new this song we'll sing, Hallelujah, what a Savior!

Philip P. Bliss, 1838-1876

- **13:1 – John's writing brings us to Jesus just before involvement of a third Passover.** The scriptures tell us that Jesus knew his hour was come and that he was about to depart this world and return to his heavenly Father. *He washes the disciple's feet.* Satan's success was that he had already put the thought of betraying Jesus into the heart of Judas.
- **17:1 – Jesus engages in the great intercessory prayer.** His hour has come. He asks that the former glory of their presence and relation be restored as it was before the foundation of the world.

GLORY

John's mention of Christ's Glory

(John 1:14) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(John 2:11) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

(John 7:18) He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

(John 8:50) And I seek not mine own glory: there is one that seeketh and judgeth.

(John 11:4) 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.

(John 11:40) Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

(John 12:41) These things said Esaias, when he saw his glory, and spake of him.

(John 17:5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

(John 17:22) And the glory which thou gavest me I have given them; that they may be one, even as we are one:

(John 17:24) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

THE ESSENES

[Es-sēnz']

Josephus, a first century Jewish historian described the factions within the Jews as three major groups (i.e. the Pharisee, the Sadducees and the Essenes). Devoting most of his time and high admiration on a sect not mentioned in the NT, the Essenes had an undeniable prominence. Although not mentioned directly in the Gospels and the Book of Acts, they were there. Josephus wrote to a non-Jewish, Greek audience. Wishing to avoid their condemnation, he would strive hard not to say anything that would be construed as offensive.

THE DOCTRINAL BELIEFS OF THE ESSENES:

- The absolute preordination by God of everything.
- The resurrection of the body.
- They looked for the Messiah, but they held that he was merely a man born in an ordinary way. "The Jews with their Messianic hopes desired children, as no one knew but that his child might prove the child of promise, the Christ of God."¹⁰⁹
- They believed in the abstinence of marriage.
- Certain groups within the Essenes *abjured** anything connected to war (* to renounce, avoid or shun).

THE ESSENES AND CHRISTIANITY: (Church)

- *Points of Likeness:*
 - The Essenes withdrew from the world into communities of their own. They maintained a cache of goods much like that described in the Book of Acts. They were encouraged to sell all they had and present it to the commune (Cf. Acts 4:37).
 - When they moved about from city to city, they would carry very little and would seek accommodation from members of their order; similar to that of the disciples as instructed by Jesus in Matthew 10:11.
 - The Essenes were few in number (est. at 4,000). Some historians surmise that they were called Essenes from those outside their ranks, much like the Quakers. Others equate biblical characters such as Simeon and Anna for this group, along with Joseph of Arimathea. Otherwise, Jesus had little contact with them.
- *Points of Difference:*

¹⁰⁹ James Orr, General Editor, *The International Standard Bible Encyclopaedia, Volume II* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1956), 1001.

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- Their attitude toward marriage and contempt for the female sex as mentioned in the section on their doctrine (Ephesians 5:32; Hebrews 13:4 – marriage is honorable).
 - An exaggerated reverence for the Sabbath and its traditions (not even moving a vase or water jar from one place to another). Cf. Mark 2:27 – the Sabbath was made for man not man for the Sabbath. Jesus and his point of conflict with the Pharisees was his apparent disregard for the Sabbath.
 - They had no contact with oil. (On two occasions, Jesus was anointed).
 - They showed tendencies to retire into solitude away from the world; as monks in a monastery. This is in contradiction with Jesus prayer in John 17:15 and 1 Corinthians 5:10 which instructs us to go into the world. Jesus prayed that his disciples would be kept from the evil that is in the world.

ESSENE CULTURE:¹¹⁰

- They undertook basic agricultural crafts.
- They spent time together in the study of religious and moral questions, as well as the interpretation of sacred books and the preservation of ancient texts (The Dead Sea Scrolls were found in caves in the territory once occupied by the Essenes).
- All properties were held in common.
- They did not practice marriage.
- They held to a program that ensured ritual purity.
- They rejected animal sacrifice.
- People who wanted to withdraw from society were drawn to their group.
- The Essenes believed that God would bring the evil age to an end in response to their good lives and their prayers and that longed-for end would be marked by the appearance of a prince of Aaron's line, *a warrior prince* (the Davidic Messiah) who would defeat the forces of evil and , and a prophet would reveal God's will.
- Part of their charitable work was to care for the orphans of the priests.
- Along with being instrumental in preserving extant texts of the OT, some believe that John the Baptist was influenced by the Essenes in his formative years in the Qumran community.

¹¹⁰ Gower, 258-259.

JESUS – THE SERVANT KING

“WASHING THE DISCIPLES’ FEET”

CHAPTER THIRTEEN

INTRODUCTION: “*Before the feast of the Passover*” phrase is taken as a heading for the section of Scripture we are entering known as the Upper Room Discourse. John’s account will be more chronologically agreeable with the Synoptic Gospels this way. The meal in verse one is not the actual Passover meal but simply, a meal. Verse 29 seems to indicate that the Passover was still future. There is movement from 6 days (John 12:1) observed in Bethany, then after 2 days was the feast of the Passover, and of unleavened bread (Mark 14:1), then the 1st day of unleavened bread (Mark 14:12).

Jesus shows the true heart of a servant. He washes the disciples’ feet. In this section, **Chapters 13-17** are referred to by many as the “Upper Room” Discourse (*His Farewell Discourse*) –

Jesus Prepares His disciples.

- The Last Supper (13:1-30)
 - Washing the brethrens’ feet (13:1-17): a portion of the *full extent of Jesus’ love*
 - His humble service (13:1-17)
 - His teaching (13:18-17:26)
 - His death (18-19)
 - Warning of his betrayal (13:18-30): *the fraudulence of Judas Iscariot*
- Jesus’ Coming Departure (13:31-38)
- Jesus is the Way to the Heavenly Father (14:1-14)
- Jesus’ Promise of another Comforter/Counselor (14:15-31)
- Jesus says, I am the Vine, you are the branches (15:1-10)
- Jesus’ Friends ((15:11-17)
- The World’s hatred (15:18-16:4)
- The Holy Spirit’s Work (16:5-15)
- The Prediction of Changes (16:16-33)
- Jesus’ Intercessory Prayer (17:1-26)
 - Praying for Himself in this “High Priestly Prayer” (17:1-5)
 - Interceding for the disciples (17:6-19)
 - Intercession for future faith-finders (17:20-26)

After he washes the disciples’ feet, he comforts them, he instructs them regarding the vine and branch analogy, he speaks of sending the Holy Spirit to them, and prays for them in an intercessory capacity.

During the course of Jesus’ public ministry he gave four major discourses: The Sermon on the Mount (Matthew 5-7); the Mystery Parables Discourse (Matthew 13) – telling us of the kingdom of Heaven; the Olivet Discourse (Matthew 24-25); and the Upper Room Discourse (John 13-17). The Upper Room Discourse is the longest of the four. His public ministry has ceased and the cries of “Hosanna” land

lifeless on the floor of His rejection. As Jesus is on his way to the cross, He has no final message for the Pharisees or the Roman government. This message is for his own.

Gospel of John
Outlined

Prologue 1:1-18

Introduction 1:19-51

The Witness of His Works and Words 2:1-12:50

The Witness of Jesus to His Witnesses 13:1-17:26

Witness to the World 18:1-20:31

Epilogue 21:1-25

1-12 **Light** – Public Ministry

13-17 **Love** – The Upper Room Discourse

18-21 **Life** – He came to bring life: our life comes through his death

I. THE WASHING BY JESUS (13:1-17): Jesus washes the feet of his disciples.

APPLICATION: I appreciate the observation of Dr. McGee here commenting on this event . . .

In the preceding chapter, you will remember, we saw that the feet of Jesus were anointed. Here, the feet of the disciples are washed. [There is] a difference! As the Savior passed through this sinful world, He contacted no defilement whatsoever. He was holy, harmless, and undefiled. The feet speak of the walk of a person, and the anointing of Jesus' feet with spikenard tells of the sweet savor of the walk of our Lord. The disciples' feet needed washing! Jesus washed their feet with water, not with blood. This is important to see. I hear many people talking about coming anew to the fountain filled with blood and being cleansed. This dishonors our Lord. *The blood of Jesus Christ, God's Son, cleanses us from all sin – past, present, and future – in one application.* There is only one sacrifice. *“For by one offering he hath perfected for ever them that are sanctified”* (Hebrews 10:14). When you and I came as sinners to Christ Jesus, it was His shed blood that once and for all cleansed us and gave us a standing before God. But, my friend, we need to be purified along the pilgrim pathway; in our walk through this world, we get dirty, and we need washing. We shall see that our Lord washed the disciples' feet for this very definite purpose.

HE WASHED THE DISCIPLES' FEET: (Lessons and Observations) - Appendix

The streets in Palestine were dusty. It was an honor as a guest to have a servant available to wash your feet; it was a gesture of hospitality to provide this service to your guests. In common homes, most people would wash their own feet.

- ***Jesus washed their feet because He knew that He would “[leave] depart out of this world unto the Father” (13:1b).*** He left this world but he still identifies Himself with His people. There is the washing of the water by the Word . . . being clean through the word which is spoken unto us. God's HS does a purifying, transforming, and renewing work in us today.

HE WILL DEPART BUT DOES NOT DISCONNECT FOR HIS OWN: Ways in which this washing would be applied to believers.

- **Cleansing Bath of the New Birth – People are still being brought into the family of God: Titus 3:5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Titus 3:1-11 (AMP – **Standard Operating Procedure for Believers**): REMIND PEOPLE to be submissive to [*their*] magistrates and authorities, to be obedient, to be prepared and willing to do any upright and honorable work, (2) To slander or abuse or speak evil of no one, to avoid being contentious, to be forbearing (yielding, gentle, and conciliatory), and to show unqualified courtesy toward everybody. (3) For we also were once thoughtless and senseless, obstinate and disobedient, deluded and misled; [*we too were once*] slaves to all sorts of cravings and pleasures, wasting our days in malice and jealousy and envy, hateful (hated, detestable) and hating one another. (4) But when the goodness and loving-kindness of God our Savior to man [*as man*] appeared, (5) He saved us, not because of any works of righteousness that we had done, but because of His own pity and mercy, by [*the*] cleansing [*bath*] of the new birth (regeneration) and renewing of the Holy Spirit, (6) Which He poured out [*so*] richly upon us through Jesus Christ our Savior. (7) [*And He did it in order*] that we might be justified by His grace (by His favor, wholly undeserved), [*that we might be acknowledged and counted as conformed to the divine will in purpose, thought, and action*], and that we might become heirs of eternal life according to [*our*] hope. (8) This message is most trustworthy, and concerning these things I want you to insist steadfastly, so that those who have believed in (trusted in, relied on) God may be careful to apply themselves to honorable occupations and to doing good, for such things are [*not only*] excellent and right [*in themselves*], but [*they are*] good and profitable for the people. (9) But avoid stupid and foolish controversies and genealogies and dissensions and wrangling about the Law, for they are unprofitable and futile. (10) [*As for*] a man who is factious [*a heretical sectarian and cause of divisions*], after admonishing him a first and second time, reject [*him from your fellowship and have nothing more to do with him*], (11) Well aware that such a person has utterly changed (is perverted and corrupted); he goes on sinning [*though he*] is convicted of guilt and self-condemned.

- **Connecting life with the True (Genuine) Vine: John 15:1-4** I am the true vine, and my Father is the husbandman. (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. (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.
- **Continual Transformation – God is still at Work in Us: Romans 12:1-2** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of your

mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

- **Ceaseless Intercession and Cleansing from Sin:** 1 John 1:5-2:3 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (6) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: (7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us. (2:1) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (2) And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world. (3) And hereby we do know that we know him, if we keep his commandments.
- **Jesus washed the disciples' feet because He loved His own.** He loved them “unto the end.” He died to save His own and He lives to keep them saved. He loves us through to the very end. He loves with an everlasting love.
 - 2 Corinthians 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
 - Jeremiah 31:3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.
 - John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.
- **Jesus washed the disciples' feet because an uninvited guest came into the room that night.** Satan put into the heart of Judas Iscariot to betray the Son of God. Whenever Satan gets into Christian work, others are affected and the Lord must wash them. He must wash us if we are going to have fellowship with Him. (Cf. 6:70-71)
- **Jesus washed the disciples' feet because he was omniscient** (13:3): “*knowing . . .*” His *dominion and authority*.
 - The Father had given all things into his hands.
 - He came from God.
 - He returns to God.
- **Jesus washed the disciples' feet giving them an example** (13:14-15). The emphasis here stresses inward humility not an ordinance of the church. (Cf. John 12:26): do not place ourselves above the example of Jesus Christ. Very little is mentioned of washing feet. 1 Timothy 5 speaks of the widow who has washed the feet of saints. Nothing strongly ties it to the church. See it as a model from Christ and we are to take away this lesson.

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- A. **The Passover Feast** (13:1)
 - B. **The Plot** (13:2) : Satan influences Judas to betray Jesus. “Already influenced”
 - C. **The Particulars** (13:1-5)
 - 1. Jesus *wraps* a towel around his waist and pours water into a basin (12:3-5a).
 - 2. Jesus begins *washing* their feet (12:5b).
 - D. **The Protest** (13:6-11)
 - 1. *Peter* (13:6-8a): You will never wash my feet!
 - 2. *Jesus* (13:8b): If I do not wash your feet, you won’t belong to me.
 - 3. *Peter* (13:9): Then wash my hands and head as well, Lord, not just my feet.
 - 4. *Jesus* (13:10-11): A person who has bathed all over does not need to wash, except for the feet.
 - E. **The Pattern** (13:12-17): The disciples should do for others what he has just done for them. Key 13:14 – you ought to wash one another’s feet; a pattern of humility and service as demonstrated by Christ.

II. THE WARNING BY JESUS (13:18-38): *Three “Troubling” Predictions:*

- A. **In regard to Judas’ defection** (13:18-30): Someone is going to betray Him. Jesus says this action is the revelation of the true heart of one who is not clean/not a believer.
 - 1. **The Scripture** (13:18-25): Jesus recites the Psalmist who predicts his betrayal. (key 13:18b): “*He that eateth bread with me had lifted up his heel against me.*” This is Judas Iscariot – the evidence of Truth.

Psalms 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.
 - 2. **The Sense** (13:21c): Why is Jesus stirred in his soul -“*One of you shall betray me.*” Truly, as Jesus thinks upon his death on the cross. That which leads up to his tribunal is the response of Judas to Satan’s bidding.

παραδίδωμι— par-ad-id'-o-mee— *betray*: to hand over, to deliver over, to surrender, to yield up. [*para* speaks of vicinity or proximity – with, up, near or beside. Didomee means to deliver, yield, or surrender]
 - 3. **The Sign** (13:26-30): Jesus says that the one sharing the sop (a morsel or piece of bread) is a traitor. Judas does several things here:

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- a. He accepts the piece of bread (13:30a): *He received the sop*
 - b. He acknowledges the influence/Person of Satan (13:27): *After the sop, Satan entered into him. Only time "Satanas" is used in the Gospel – The Accuser, Satan (refer to notes in text 6:70) Satan's entrance is an indication that Judas was not a Child of God.*
 - c. He acts upon the compelling words of Christ (13:27b): *"That thou doest, do quickly" (The religious rulers did not want to make a scene while the crowds were in town for the feast).*
 - d. He ambles in the darkness (13:30b): *Immediately, he went outside into the night. Judas leaves the presence of the Light to walk in darkness.*
4. The Significance – the kiss upon the cheek, Jesus is the one you seek. Judas plays the role of a defector, a ruse [an action intending to mislead or deceive]. **Judas** would take that lonesome path of betrayal. It would haunt him; he returns the money; takes his own life. (Cf. 1 John 2:19) *He was not one of us.*

"Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act." ~ Richard Baxter¹¹¹

B. In regard to Jesus' departure (13:31-35): The Farewell Discourse begins ¹¹² (Part One 13:31-14:31): [Chapters 13-14 are in the Upper Room; Chapters 15-17 (Part Two) are on the road to the Mount of Olives.]

1. He must leave (13:31-33): **a new call or characterization** for the disciples – *little children* – notice that Judas is now gone and he addressed them differently (13:33a). As the Father was glorified in the works of Christ in His public ministry, now He will be glorified by the passion of the Son to the end.

"Jesus is now ready to lift their spirits, to take their thoughts from the here-and-now to the hereafter; from the material to the eternal; from that which is secular to that which is spiritual. . . . From the human side the cross looks like

¹¹¹ **Richard Baxter** (12 November 1615 – 8 December 1691) was an English Puritan church leader, poet, hymn-writer,^[1] theologian, and controversialist. Dean Stanley called him "the chief of English Protestant Schoolmen". After some false starts, he made his reputation by his ministry at Kidderminster, and at around the same time began a long and prolific career as theological writer. After the Restoration he refused preferment, while retaining a non-separatist Presbyterian approach, and became one of the most influential leaders of the nonconformists, spending time in prison. (Wikipedia.com)

¹¹² D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 476.

shame and defeat, but God is glorified in Him because the salvation of the world will be wrought through the cross.”¹¹³

- a. The cause of *His restraint* was gone. Jesus could speak freely.
 - b. The case of *His return* to the Heavenly Father is addressed. (13:33a): a little while and I am with you.
2. They must love (13:34-35): **A new commandment.** He commands them to love one another as he has loved them. This characterizes the relationship of the body of believers after Christ ascends back to the Father. (Cf. 1 John 2:7; 3:11)
- a. Love: *the truth of Christ’s directive* (13:34): *love one another, as I have loved you.*
 - b. Love: *the test of Christ’s disciples* (13:35): *By this shall all men know that you are my disciples, if you have love one for another.*

C. In regard to Peter’s denials (13:36-38): Jesus says that before the cock crows, Peter will deny him three times.

- a. Peter’s confidence was in the arm of the flesh (13:36-37): All he hears is not now!
- b. Peter’s love and loyalty for Christ is sincere. He was willing to follow wherever Christ would go.
- c. Peter’s disbelief of the truth that he would deny Christ before the night is over. It is already dark and the hour is late.

CONCLUSION: Peter was overconfident in himself. We should learn from this that we should have no confidence in the flesh. Paul said, “when I am weak, then am I strong (2 Corinthians 12:10) Peter later learns the lesson, “humble yourself under the mighty hand of God and He will exalt in due time.” (1 Peter 5:6)

What can we do to relieve the pressures of life? Turn to Jesus Christ, He is the answer. They can be so great. He takes our anxieties and forgives our sin as we repent and call upon Him. What will you do with the life you have been given? Adlai E. Stevenson¹¹⁴ once said, “It’s not the years in your life,

¹¹³ J Vernon McGee, *Thru the Bible with J Vernon McGee: Volume IV, Matthew – Romans* (Nashville, TN: Thomas Nelson, Inc., 1983), 455-456.

¹¹⁴ **Adlai E. Stevenson Jr. (1900 - 1965)** was a US diplomat & Democratic politician noted for his intellectual demeanor, eloquent **oratory**, and promotion of liberal causes in the **Democratic Party**. He served as the **31st Governor of Illinois**, and received the Democratic Party's nomination for president in **1952** and **1956**; both times he was defeated by Republican **Dwight D. Eisenhower**. He sought the Democratic presidential nomination for a third time in the **election of 1960**, but was defeated by Senator **John F. Kennedy** of **Massachusetts**. After his election, President Kennedy appointed Stevenson as the **5th U.S. Ambassador to the United Nations**; he served from 1961 to

but the life in your years that count.” Make today a defining moment in your life and live out the rest of your days serving God.

In Ephesians Chapter Four, Christ gave spiritual gifts to the church, the body of Christ. These gifts include: **apostles**, those who open up new mission territories to the gospel; **prophets**, who apply the Word in spiritually compelling ways; **evangelists**, who have a special ability to share the gospel that often brings a positive response; and **pastors/teachers**, who communicate the Word so that believers are built up in their faith. The goal of the use of these gifts is that Christians will be “perfected” in their faith and move on to maturity. The effective use of gifts creates a unity that bears witness to the reality of Christ (John 13:35) – ODB Insight 3/15/14.

“Study hard, for the well is deep, and our brains are shallow.”

— Richard Baxter, *The Reformed Pastor*

APPENDIX

Is “Foot washing” an Ordinance?

John R. Rice¹¹⁵ – (John 13:2-15): “This is the only command given us about ‘foot washing.’ One ought to wash another’s feet. That should make it clear that Jesus did not intend for this to be a public ceremony or ritual of the church. There is no record that any church in NT times used as such. If someone comes to your home that needs his feet washed, you should be humble enough to do it. The Scripture means exacted what it said, no more, no less. We should learn the lesson of humility

1965. He died on July 14, 1965 in London after suffering a heart attack. He classified himself religiously as a Unitarian Universalists.

¹¹⁵ John R. Rice, *Dr. Rice, Here is My Question . . . Bible Answers to 294 Important Questions in Forty Years’ Ministry* (Murfreesboro, Tennessee: Sword of the Lord Publishers, 1962), 126.

from this teaching of Jesus, but we should not make a church ordinance out of that which He did not give for that purpose.”

M.R. DeHaan¹¹⁶ – (John 13:2-15): “The entire procedure of the Lord Jesus Christ was a local practice designed to teach His disciples not to wash one another’s feet, but the deeper significance of true servitude and ministering one to another. The fact that it is not recorded to have been practiced by the apostles is only added proof that the scriptural lesson is the one which is the important thing, and not merely the physical ordinance. Jesus said in (John 6:63), “*it is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.*”

Andreas J. Köstenberger¹¹⁷ – (John 13:1-17): The washing of the disciples’ feet is a prelude to Jesus’ farewell discourse. (John 12:1) introduces the anointing of Jesus’ feet by Mary. (John 13:4) describes Jesus washing the disciples’ feet. In the second half of John’s Gospel, we are made aware that Messiah supernaturally now knows that His ‘hour’ of departure is at hand – ‘He knew.’ According to (John 12:23), John uses this expression (i.e. “hour”) euphemistically for Jesus’ crucifixion and His glorification (death, burial and resurrection). Footwashing . . .

- Constitutes a proleptic¹¹⁸ glimpse onto the underlying motivation for the cross: the expression of God’s love for the world (cf. 3:16). This foot washing shows that in death, Jesus simply gave final expression to what characterized his earthly ministry to his disciples all along – love (cf. 13:1): “*he loved them to the end.*”
- Knowing that Satan had already thrust into the heart of Judas to betray Jesus, washing his disciples’ feet stresses the magnitude of Jesus’ condescension. (13:4-12) shows Jesus washing the saints feet as an emblem of the continued spiritual cleansing required for those who had already entered into spiritual allegiance with Jesus Christ (the lesson imparted by Peter, in (13:6-10). This practice has apparently lost its original emblematic value in an age when people are not commonly wearing sandals on dusty streets.
- The point of the disciples having a need of continual cleansing. The disciples were essentially clean, though in need of continual cleansing – is set in contrast to Judas (the betrayer), who was not clean and for whom temporary cleansing was thus not sufficient. It appears that even Judas had his feet washed by the Savior whom he was about to betray. Truly, Jesus had love for his enemies as illustrated here (Matthew 5:43-48).
- Believers today have a need for humble, loving service for one another (John 13:14). As Paul wrote, the followers of Christ ought to serve one another humbly in love (Galatians 5:13) and to carry each other’s burdens, and in this way . . . fulfill the law of Christ (Galatians 6:2; Philippians 2:5-11). Jesus stresses the importance of actions above mere words (Matthew 7:24-27; James 1:22-27).

¹¹⁶ M. R. DeHaan, *508 Answers to Bible Questions with Answers to Seeming Bible Contradictions* (Grand Rapids, MI: Zondervan Publishing House, 1952), 69.

¹¹⁷ Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters: Biblical Theology of the New Testament* (Grand Rapids, MI Zondervan, 2009), 235-237.

¹¹⁸ Proleptic: defined in dictionary.com as, the use of a descriptive word in anticipation of its becoming applicable.

The Theology of the Cross:

- **Shame:** death on a cross
 - **John 11:50-52** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (51) And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; (52) And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
 - **Hebrews 2:9-10** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
 - **Hebrews 12:2** “Despising the shame.”
 - **Hebrews 9:28** So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.
- **Suffering:** agony at the hands of cruel men
 - **Romans 8:16-18** The Spirit itself beareth witness with our spirit, that we are the children of God: (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. (18) For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.
 - **Hebrews 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
 - **1 Peter 2:21** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
- **Substitution:** in our place
 - **John 15:13** Greater love hath no man than this, that a man lay down his life for his friends.
- **Sacrificial:** the Lamb of God must die (John 1:36)
- **Sending back to the Father:** His death on the cross was in perspective, a brief stop in His return to glory He had from eternity with God. (John 17:24)

Frederic Louis Godet (John 13:1-20):

SIMON'S SON, JUDAS ISCARIOT

(Matthew 26:20-23; Mark 14:17-21; Luke 22:21-23; John 13:2, 21-30)

The Gospel writers depict Judas as a covetous, thief. Similarities are drawn of Judas to Balaam. He is one capable of nefarious deeds (i.e. heinous, wicked), having no sympathy for the poor. So unscrupulous and double-minded that he would stay seated and connected to the company of the other eleven apostles while yielding to the idea to sellout of his Master for 30 pieces of silver (Matthew 26:14-16; 27:3-9). Judas was the only disciple native from Judea. All others were from Galilee;¹¹⁹ the man from Kerioth. As A. B. Bruce depicts it, what a melancholy end to an auspicious beginning! “Chosen to be the companion to the Son of man, and an eye and ear witness to his works, once engaged in preaching the gospel and casting out devils; now possessed of the Devil himself, driven out by his damnable deeds, and finally employed by a righteous Providence to take vengeance on his own crime.”¹²⁰

From **A.T. Robertson's Word Pictures in the Greek NT**: All sorts of **fantastic theories** have arisen about it. Some even identify this Simon with the one in [Luk 7:36](#), but Simon was a very common name and the details are very different. Some hold that it was Martha's house because she served ([Joh 12:2](#)) and that Simon was either the father or husband of Martha, but Martha loved to serve and that proves nothing. Some identify Mary of Bethany with the sinful woman in Luke 7 and even with Mary Magdalene, both gratuitous and groundless propositions. For the proof that Mary of Bethany, Mary Magdalene, and the sinful woman of Luke 7 are all distinct see my *Some Minor Characters in the New Testament*. John ([Joh 12:1](#)) apparently locates the feast six days before the Passover, while Mark ([Mar 14:3](#)) and Matthew ([Mat 26:6](#)) seem to place it on the Tuesday evening (Jewish Wednesday) just two days before the Passover meal. It is possible that John anticipates the date and notes the feast at Bethany at this time because he does not refer to Bethany again. If not, the order of Mark must be followed. According to the order of Mark and Matthew, this feast took place at the very time that the Sanhedrin was plotting about the death of Jesus ([Mar 14:1](#)). [Matthew 26:6 notations]¹²¹

There are 9 different men from the Scriptures with the same name.¹²² Nave's Topical Bible, Herbert Lockyer, and a host of others give this same collection of names retrieved from Scripture.

1. Simon Peter, an early disciple and former Galilean fisherman from the village of Bethsaida (Matthew 4:18; 10:2; John 1:41-42 – Simon son of Jona, thou shalt be called Cephas, a stone): In Matthew 16:17 – Simon Barjona (Jona or John). A man who was impulsive; denied the Lord but was restored; Spokesman of the apostle; made a confession of Christ's deity which became the foundation of the church.
2. Simon, the Canaanite [“the Cananean”], one of the 12 apostles (Luke 6:15; Acts 1:13). The Hebrew word means “zealous” thus derived the description; Simon, the Zealot belonged to

¹¹⁹ A.B. Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publications, 1971), 373.

¹²⁰ *Ibid*, 377.

¹²¹ Archibald Thomas Robertson, *Word Pictures in the New Testament: Volume I, The Gospel According to Matthew, The Gospel According to Mark* (Grand Rapids, MI: Baker Book House, 1930), 204.

¹²² Herbert Lockyer, *All the Men of the Bible* (Grand Rapids, MI: Zondervan Publishing House, 1958), 317-318.

the historical party which bore that name as a lover of freedom. After becoming a disciple of Christ, he continued being known as a zealot.

[Mark 3:16-19](#) And Simon he surnamed Peter; [\(17\)](#) And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: [\(18\)](#) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite, [\(19\)](#) And Judas Iscariot, which also betrayed him: and they went into an house.

3. *Simon, a brother of Jesus* (Matthew 13:55; Mark 6:3).
4. *Simon, the leper from Bethany*. In his house Jesus' head was anointed with oil (Matthew 26:6-13; Mark 14:3-9; Cf. John 12:1-8). Probably the owner and host where a supper was prepared attended by Lazarus, Mary and Martha; healed but not converted or loyal to the Messiah.
5. *Simon a man of Cyrene*; who was compelled to bear the cross after Jesus (Matthew 27:32). ([Mat_27:32](#); [Mar_15:21](#); [Luk_23:26](#)). Mark calls him "the father of Alexander and Rufus," well-known members of the church at Rome (compare [Act_19:33](#); [Rom_16:13](#)). See CYRENIAN.
6. *Simon the wealthy Pharisee*, in whose house Jesus dined and had his feet washed with tears and then anointed with ointment (Luke 7:40-44). [Simon is the Greek form of the name Simeon, apparently a common name in the New Testament].



[Luke 7:40-50](#) And Jesus answering said unto him, *Simon, I have somewhat to say unto thee*. And he saith, Master, say on. [\(41\)](#) *There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. (42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? (43)* Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, *Thou hast rightly judged. (44)* And he turned to the woman, and said unto Simon, *Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. (45)* Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. [\(46\)](#) My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. [\(47\)](#) Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same loveth little. (48)* And he said unto her, *Thy sins are forgiven. (49)* And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? [\(50\)](#) And he said to the woman, *Thy faith hath saved thee; go in peace.*

7. *Simon, the father of Judas Iscariot* (John 6:71; 12:4; 13:2, 26). John distinctly mentions Judas Iscariot, Simon's son when detailing the information in Chapter 12 and the supper attended by Jesus in Bethany. Likewise, John may be identifying Simon, the wealthy Pharisee who had

been healed of his leprosy. This way the Pharisees could keep tabs on Jesus. The rightful courtesies of washing feet were omitted at Simon's home. Mary later honors Jesus with the spikenard. Simon the Leper, Lazarus, Martha and Mary were all from Bethany. The Greek Text in John 6 reads (Ιουδαν σιμωνος ισκαριωτην – Judas of Simon Iscariot). Iscariot – inhabitants of Kerioth in Judea.

8. *Simon, the magician or sorcerer* in Samaria who sought to buy the gifts of the Holy Spirit with money (Acts 8:9-24). Simon conversed with Peter and thought that the gift of God could be purchased with money or some other negotiated price.
9. *Simon the tanner* –from Joppa. Peter lodged with Simon when sent to find Cornelius (Acts 9:43; 10:6, 27, 32).

A. T. Robertson (*Robertson's Word Pictures in the New Testament*): The use of “*para*” is usual for staying with one (by his side). “The more scrupulous Jews regarded such an occupation as unclean, and avoided those who pursued it. The conduct of Peter here shows that he did not carry his prejudices to that extent” (Hackett). One of the rabbis said: “It is impossible for the world to do without tanners; but woe to him who is a tanner.” A Jewess could sue for divorce if she discovered that her husband was a tanner. And yet Peter will have scruples (conscience and principle) on the roof top in the tanner's house about eating food considered unclean. “The lodging with the tanner was a step on the road to eating with a Gentile” (Furneaux).



WHO WAS JUDAS ISCARIOT'S FATHER?

AND WHY IS THAT IMPORTANT IN LIGHT OF PRESENT-DAY END TIMES?

By Lorraine Day, M.D. (Dr. Day jumps the gap to assert a conclusion that is not strongly supported)

The Bible tells us that Judas Iscariot, the disciple who betrayed Christ, was the son of Simon. But which Simon? There are many "Simons" in the Bible:

Simon Peter, the disciple of Christ (Matt 4:18;10:2;17:25)

Simon, the Canaanite – another disciple of Jesus (Matt 10:4; Mark 3:18)

Simon, the step-brother of Jesus (Matt 13:55; Mark 6:3)

Simon, the Samaritan Sorcerer (Acts 8:9,13,18,24)

Simon, the Cyrenian – who carried Jesus' cross (Matt 27:32; Mark 15:21)

Simon, the tanner in Joppa (Acts 9:43;10:6,32)

Simon, the leper in Bethany (Matt 26:6; Mark 14:3)

Simon, the Pharisee (Luke 7:40,43,44)

Could any of these "Simons" listed above be the SAME?

Could any of these "Simons" be the father of Judas Iscariot?

Supper at Simon, the Leper's House

There is at least one place in the Bible, depicted in each of the four gospels, where Judas Iscariot and a "Simon" were together in the same home – the Supper for Jesus at Simon, the leper's house, the supper where Mary anointed Jesus with expensive spikenard. (Matt 21:1-11; 26:6-13; Mark 11:1-10; 14:3-9; Luke 19:29-40; John 12:1-19)

There are some who believe that there were two incidents where Jesus was anointed by a grateful woman – one woman who poured the anointing oil on His Head (2 accounts – Matt 26:13; Mark 14:3-9) and one incident where a woman poured the anointing oil on His feet (Luke 7:36-50; John 12:1-3).

Some facts are clear:

The Supper of John's Gospel was in **Bethany**.

Bethany was within walking distance of Jerusalem.

Mary, Martha and Lazarus, as well as Simon, the leper, all lived in Bethany and all knew each other. They even may have been related.

The Supper was in the home of Simon, the leper, but Martha was serving, revealing that the sisters and brother were **close** friends of Simon's - because

Martha was serving in Simon's home.

The meal was in the evening as it is termed "Supper."

Simon was a Pharisee, the Bible says.

Mary, Martha and Lazarus were all at the Supper at Simon, the leper's house.

Simon, the leper, had already been healed by Jesus. He no longer had leprosy. (Lepers were not allowed to mingle with those who were uninfected, so Simon had to have, by this time, been declared healed by one of the priests.)

The disciples, including Judas Iscariot were at the supper.

The Spikenard (ointment) that the woman poured on Jesus (head or feet) was very expensive. It was worth approximately \$18,000-\$24,000 by 2006 wage standards in the United States.

The disciple that instigated the complaints about the "wastefulness" of the woman pouring the ointment on Jesus ("It should have been sold and given to the poor.") was Judas Iscariot.

Judas was the treasurer of the disciples and kept the bag (the purse that contained the money that had been donated to Christ and His followers), and was, according to the biblical account, a thief who stole from the bag the money that was to have been given to the poor.

Let us study this incident in greater detail.

1) JUST WHEN DID THIS SUPPER OCCUR?

There is a controversy. Some say it occurred SIX days before the Passover and others say it occurred TWO days before the Passover.

But a closer, more definitive look shows us that there is NO discrepancy.

John 12:1-3

Then Jesus, six days before the Passover, came to Bethany where Lazarus was which had been dead, whom He raised from the dead.

There they made Him a supper and Martha served: but **Lazarus was one of them that sat at the table with Him.**

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 fragrance of the ointment.

Please note that **Jesus came to Bethany** six days before the Passover. It does NOT say that the **supper** was six days before the Passover. It just tells us that Jesus journeyed to Bethany **SIX DAYS** before the Passover. In fact, in the following passages, we are told that the supper at Simon, the leper's house, was **TWO** days before the Passover.

Mark 14:1-3

After TWO days was the feast of the Passover, and of unleavened bread; and the chief priests and the scribes sought how they might take Him by trickery and put Him to death.

But they said, Not on the feast day, lest there be an uproar of the people.

And being in Bethany in the house of Simon, the leper, as He sat at the table, there came a woman having an alabaster flask of oil of spikenard very costly and she broke the flask and poured it on His head.

It is obvious that the dinner at Simon the leper's house was TWO days before the Passover – NOT six days.

Matthew 26:1-7

And it came to pass, when Jesus had finished all these sayings, He said unto His disciples;

Ye know that **after TWO DAYS is the feast of the Passover**, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

And plotted that they might take Jesus by trickery and kill Him.

But they said, Not on the feast day; lest there be an uproar among the people.

Now when **Jesus was in Bethany, in the house of Simon the leper**

There came unto Him a woman having an alabaster flask of a very costly fragrance, and poured it on His head as He sat at the table.

So just WHEN did the Supper at Simon the leper's house occur?

It occurred TWO days before the Passover. Jesus states that Himself.

So why does the passage in John 12: 1-3 give us the specific number of days (SIX) until the Passover when Jesus ARRIVED in Bethany?

There are many passages in the Bible where the phenomenon of Six (6) and One (1) occur. (Please see the next 2 pages.)

The number 6 is the number of “man” (mankind – *anthropos* in the Greek). We are told in Revelation 13:18:

Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of **mankind** (*anthropos* – mankind – NOT “a” man). The “a” has been added by the translators); and his (mankind’s) number is Six hundred threescore and six (666).

God’s perfect number is 7, that’s why God created a 7-day week. The ONLY way “man” can reach perfection is to be one with God. $6 + 1 = 7$.

On the pages at the end of this study, see the many times that the Bible uses the “6 + 1” symbolism, revealing His redemption of the world. Six days are for man (God created the earth in six days), and the Seventh-day (Sabbath) for God (God made the seventh day Holy), symbolizing six thousand years since creation for mankind – and the seventh one thousand years (the millennium) for God, when the righteous will be in heaven and the earth will lay desolate.

So in this passage, John 12:1-3, John is again using the same symbolism. Jesus came to Bethany SIX days before the Passover. Jesus was slain at Passover, on Friday, proving that He was the ultimate “Passover lamb,” slain for the sins of the World, and He was resurrected immediately at sunset, at the beginning of the Seventh-day Sabbath – at sundown Friday night! (Please see, “Was Jesus Really Resurrected on Sunday?”)

This same symbolism of 6 + 1 is used hereby John to show the 6 days for “mankind” plus 1 for God - to save the whole world!

So Jesus CAME to Bethany **SIX days** before the Passover, but the supper at Simon, the leper’s house was **TWO days** before the Passover.

2) HOW CAN WE BE SURE THAT THE SUPPER, SPOKEN OF IN ALL FOUR GOSPELS WAS, INDEED, AT SIMON THE LEPER’S HOUSE?

The accounts in Matthew, Mark and John tell us directly that the meal was in Bethany, at the house of Simon, the leper. In addition, we are told in the account in John, chapter 12, that “Lazarus was sitting at the table with Jesus.” This would have been unnecessary to say in the biblical account if Lazarus had been hosting the supper in his own home. In that case, naturally Lazarus would have been sitting at the table with Jesus.

But since the supper was at the home of Simon, the leper, it is important to stipulate that Lazarus was a guest and sitting at the table with Jesus – and, obviously, Simon, the host.

3) AND HOW DO WE KNOW THAT SIMON, THE LEPER, WAS A PHARISEE?

Luke tells us that the supper was at the house of **Simon, the Pharisee**. Luke 7:36-40:

And one of the **Pharisees** asked Him to eat with him. **And He went into the Pharisee’s house and sat down at the table.**

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at the table in the **Pharisee’s house**, brought an alabaster flask of oil,

And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the oil.

Now when the Pharisee which had invited Him saw it, he spoke within himself, saying, 'This man, if He were a prophet, would have known who and what manner of woman this is that touches Him; for she is a sinner.'

And Jesus answering said unto him, 'Simon, I have something to say unto thee.' And he said, 'Teacher (Master), say on.'

4) HOW DID SIMON, THE LEPER, KNOW THAT MARY WAS A "SINNER."

The term "sinner" when given to a woman in that era virtually always referred to sexual sin – fornication, adultery or prostitution. (See the story of the woman "taken in adultery" in John, chapter 8)

Because we have no evidence that Mary was married, her sexual sin must have been fornication or prostitution.

Bethany was a small village and Mary's specific sin may have been known by people in the village. However, Simon, the leper, apparently was the **ONLY** one sitting at the table (other than Jesus) who knew about Mary's "sin" since we are not told that the others at the table were "thinking" the same thoughts.

It is probable that Simon **KNEW** that Mary was a "sinner" because **HE** may have been the one who had lured her into "sin" – either by defiling her himself, or by prostituting her to others.

Simon, just as many other Pharisees, was quick to point out the sin of others, particularly women, while standing in obnoxious self-righteousness, himself. (Please note that in the story of the "woman taken in adultery," **ONLY** the **woman** was ripped from the bed and thrown on the ground in front of Jesus. The Pharisees wanted **her** to be stoned for her sin! But the hypocritical Pharisees allowed the **man** involved in the act of adultery, to go free!)

Simon, the Pharisee, even though having been miraculously healed, by Jesus, of his physical disease, leprosy, had not had a change of heart, witnessed by the following:

- a. Simon was disdainful of Jesus for letting this supposedly "sinful woman" touch Him.
- b. Simon was a poor host and did not honor Jesus, his guest, as he should have by providing for a servant to wash Jesus' feet, a custom of courtesy **ALWAYS** provided for an important guest. Simon obviously did **NOT** recognize Jesus as the Messiah, the Son of God – as Mary did.
- c. Simon did not greet Jesus with the warm greeting (termed "a kiss" – the greeting still used by men in the middle east) that would have been given to a man of great honor.

Here is the Biblical account:

And He (Jesus) turned to the woman, and said unto Simon. "Seest thou this woman? I entered into your house, you gave Me no water for My feet; but she has washed My feet with tears, and wiped them with the hairs of her head.

You gave me no kiss; but this woman since the time I came in has not ceased to kiss My feet.

My head with oil you did not anoint; but this woman has anointed my feet with oil. Luke 7:44-46

Simon's heart was still hard, even after he had been healed by Jesus of his leprosy, a disease in the Bible that always represents "sin."

Miracles – signs and wonders – that the "Christian" church so longs for today, do NOT change hearts!

Only when we recognize **our need** for Jesus, and want to live HIS way and **not** our OWN, will our heart be changed.

HOW DID JUDAS ISCARIOT KNOW WHERE TO FIND THE CHIEF PRIESTS AT NIGHT?

How would Judas know the whereabouts of the leaders of the Jews who were plotting to kill Jesus? Judas was a purported follower of Jesus. He spent his time with the other disciples following Jesus, a "man" who was hated by the Pharisees and Chief Priests.

The Pharisees and Chief Priests were meeting **at night, in secret**, to plot the arrest and death of Jesus. This was a very private, secret session. They would have gone to great lengths to keep their whereabouts UNKNOWN and hidden from the average man in Jerusalem. The quarters where they were meeting would have been heavily guarded and only those familiar to, and in league with, the plotters would have been allowed entrance. Certainly they would never have allowed a **true follower of Christ** to enter their meeting!

It would be the equivalent today of a common man – a Constitutional Patriot - who had a complaint, to be able to walk into a secret, night meeting of the elitists of the world, such as the Council on Foreign Relations, or the Bilderbergers, or the Trilateral Commission. The common man would have no idea where they were meeting, and certainly would not be allowed to just walk in and sit down and talk with them. There would be heavy security – both THEN – and now – so access would be virtually impossible. UNLESS, of course, the person gaining entrance was KNOWN to, and in agreement with, the elitists!

Judas clearly had to have been in league with those who planned to arrest Jesus, otherwise he would not have known their whereabouts, and would not have been able to gain easy entrance! However, Judas may **not** have known that the leaders of the Jews were planning to **kill** Jesus.

So HOW would Judas know exactly where to find the Pharisees and Chief Priests?

Maybe because - - - **his father** TOLD HIM!

WHO WAS JUDAS ISCARIOT'S FATHER?

We now know that the supper was at the home of **Simon, the leper, and that Simon, the leper, was also a Pharisee**. We also know that Jesus' disciples were at the supper, **including Judas Iscariot**.

In John 12:4, we read of **this supper** and we are told:

Then said one of His (Jesus') disciples, **Judas Iscariot, Simon's son**, which should betray Him. . .

The only reason the author, John, would make this connection right here in this passage is to tell us that **Judas Iscariot was, indeed, the son of Simon, the Pharisee, who had been healed of his leprosy by Jesus.**

Lest you think this is too much of a “reach,” let us contemplate the following. We know that the Bible always refers to Judas, the betrayer of Christ, as Judas Iscariot, to differentiate him from another one of the disciples named Judas.

Well, the Concordant translation of the Bible, a literal translation, and the purest (even though not Perfect) translation of the Bible that I have found reveals the following:

Jesus answered and said to them, “Do not I choose you, the twelve, and one of you is an adversary?” Now He said it of **Judas, son of Simon Iscariot**, for this man was about to give Him up, being one of the twelve. John 6:70,71

SO, JUDAS WAS THE SON OF SIMON, THE LEPER, A PHARISEE.

Simon, Judas’ father, **would have known** the meeting place where the Pharisees and Chief Priests were plotting the death of Jesus. It is possible that Simon, the Pharisee, actually had been given the specific assignment (by his fellow Pharisees) of deliberately inviting Jesus to supper at his home as part of a plan to establish and monitor Jesus’ movements while at the feast of the Passover, in order to arrest him out of sight of the masses of people, whom the Pharisees feared.

Simon clearly was not a follower of Jesus. He revealed it by the poor way he treated Jesus as a guest in his home. Simon was undoubtedly in on the plot.

It is highly likely that Judas Iscariot would have obtained the information on the location of the meeting of the Pharisees and Chief Priests who were plotting Jesus’ death - - - **from his father – Simon, the Pharisee!**

That is why, when Jesus rebuked Judas Iscariot for demeaning Mary and her anointing of Jesus with the costly Spikenard ointment, Judas knew **EXACTLY** where to find those who were plotting to take the life of Jesus.

Immediately after Jesus rebuked Judas, he went out into the night to sell Jesus to His enemies, for thirty piece of silver. And Judas knew **exactly where** to find the secret meeting of those plotting the death of Jesus.

Then one of the twelve, called **Judas Iscariot went unto the chief priests** and said unto them, “What will you give me and I will deliver Him unto you? And they counted out to him thirty pieces of silver. And from that time on he sought the opportunity to betray Him. Matthew 26:14-16

Some authors write that the “Chief Priests,” spoken of as a different group from the “Pharisees” were actually the Sadducees, the group that did NOT believe in the Resurrection. Under normal circumstances, the Pharisees and the Sadducees were arch enemies, but they became united in the task of killing Christ.

The Bible tells us that they “also wanted to kill Lazarus, whom Jesus had raised from the dead.” The Sadducees wanted to destroy ANY evidence of the resurrection, which of course proved their doctrines WRONG! The Pharisees, on the other hand, believed in the resurrection but they were threatened with loss of their control over the people who were now, by the thousands, following Christ.

So, as a matter of convenience, the Pharisees and Sadducees, who usually were enemies, came together in the plot to kill Christ, and – they hoped – Lazarus, too.

It will be the same in our day. The Jews AND the Muslims (their enemies) will unite - WITH the apostate Christians – to plot the deaths of all TRUE Christians!

How does this story of Judas Iscariot and his father relate to the times in which we live?

It is highly probable that Judas Iscariot was a “plant” – a spy – purposely placed by the Pharisees into Jesus’ inner circle, to keep an eye on Jesus, essentially, to spy on Jesus, to report what He said and did, to report where he went and with whom He talked, to report any plans (they thought) Jesus may have had to take over the earthly leadership of the Jews from the Pharisees, and eventually to deliver Him to His captors to be crucified.

Yes, Jesus “called” Judas Iscariot to be a disciple, but Jesus knew the heart of Judas and the plotting of the Pharisees and Chief Priests.

WAS JUDAS A GALILEAN?

Judas was from Kerioth, a city close to Hebron, south of Jerusalem, in Judea. That is what the “Iscariot” after Judas’ name stands for - Kerioth. (ISBE)

Judas was a Judean – NOT a Galilean. ALL the other disciples apparently were Galileans.

In Acts, Chapter 2, when the disciples of Christ in the Upper Room, had received God’s Breath of Holiness (inaccurately translated the “Holy Spirit”) and were able to speak in the different KNOWN languages of the thousands visiting Jerusalem for the Passover (“every man heard in his own dialect” – *dialektos* – in the original Greek), they were all referred to as **Galileans!** (Judas had already committed suicide, so was no longer a member of the group. So apparently all the remaining disciples were – **Galileans!**)

“Now when this was noised abroad, the multitude came together and was perplexed because **every man heard them speak in his own language.**

And they were all amazed and marveled, saying one to another, Behold, are not **ALL these which speak Galileans?**

And how hear we every man in our own dialect, wherein we were born?

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and visitors from Rome, Jews and proselytes,

Cretes and Arabians, **we do hear them speak in our languages**, the wonderful works of God. Acts 2:6-11

This passage proves two very important points:

- 1) The remaining disciples (now that Judas – the Judean – was dead) were **ALL Galileans**, and
- 2) The visitors to the feast of the Passover, from many different countries, “heard in their OWN languages into which they were born.”

The disciples were speaking KNOWN languages of the times. They were NOT speaking gibberish – what is now referred to, in the Evangelical and Pentecostal churches (and, unfortunately, some mainline churches as well) as the (false) doctrine of “speaking in tongues.”

HOW WERE THE GALILEANS DIFFERENT FROM THE JUDEANS?

Galilee, in the northern part of Israel, previously had been conquered by the Assyrians and the Babylonians. Most of the original population had been taken captive and the area had been repopulated by Assyrians, and later the Babylonians. Many of the Galileans were pagans who worshiped many gods, including the God of Israel, just to make sure all their bases were covered.

The Galileans, many of whom were pagans – and NOT members of the “chosen” Organized Church of the day, were far more open to the message of Christ than were the Judeans, those who considered themselves most knowledgeable about the coming Messiah. That’s why Jesus spent almost all of His time teaching in the area of Galilee.

However, Judea was the land “owned” and controlled by the Pharisees, where the religion was Phariseeism, the SAME religion of the Jews today. Judaism is indistinguishable from Phariseeism. They are one and the same.

The Judeans looked down on the Galileans with great disdain. The Judeans considered the Galileans uncultured, uneducated, vermin. Remember what was said about Christ:

“Can any good thing come out of Nazareth?” (Nazareth was in Galilee.) John 1:46

It was the Pharisees and the Chief Priests (of Phariseeism/Judaism) and their followers who, two thousand years ago, who wanted to kill Christ. The Jews deny this and try very hard to place the blame on the Romans. But the Roman Governor, Pontius Pilate, tried his best to release Jesus. He said, “I find NO FAULT in this Man.”

But the Jews cried out against Jesus all the louder, saying, “Crucify Him. Crucify Him!”

It is the same group, the Jews of Phariseeism/Judaism – through the ADL and the ACLU and other Jewish organizations, **who want to remove Christ and Christianity from every aspect of society today**. And eventually they will, with the help of the apostate Christians, call for the death of all TRUE Christians (See Revelation 13).

While the **Jews try to deny their guilt** for the death of Jesus two thousand years ago, **they prove they are the guilty ones**, because:

They are, in essence, “killing” Christ all over again!

The Jews of today have infiltrated all the “Christian” churches, and have placed spies in their midst, just as Judas had infiltrated the inner circle of the disciples of Jesus Christ.

Nothing has changed!¹²³

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JESUS CHRIST – THE WAY, THE TRUTH AND THE LIFE

THE NARROW ROAD

CHAPTER FOURTEEN

INTRODUCTION: John, our writer begins the “*Farewell Discourse*.” The most common place to begin would be verse one of Chapter Fourteen. Some scholars make a case for the beginning in 13:31. The concluding remarks of Chapter Thirteen enhance the beginning of Chapter Fourteen. Noticeably, Judas is gone. Jesus refers to the remaining disciples as “Little children.” This discourse was given to bring comfort. In context, Jesus is still speaking in earshot of Peter. . . .

So please listen as I give some portions of this message extemporaneously while others are read from a prepared text. I will not keep you long.

Jesus was all about the Gospel. The Bible teaches we have all sinned and fallen short of God’s standard of holiness. God’s justice requires that sin be punished. In all reality, we cannot save ourselves and are in desperate need of a Redeemer. **Salvation is** the act of God’s grace in saving people from bondage to sin in this life, as well as, eternal condemnation when we die (John 3:16-18).

John 3:16-18 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. (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.

Salvation is based on what Jesus Christ accomplished on the cross, not something earned or received by meritorious deeds.

Titus 3:4-7 But after that the kindness and love of God our Saviour toward man appeared, (5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (6) Which he shed on us abundantly through Jesus Christ our Saviour; (7) That being justified by his grace, we should be made heirs according to the hope of eternal life.

The Bible declares that there is none righteous; we are all sinners (Romans 3:10, 23). Each of us abides under God’s wrath because mankind has rebelled against God’s laws.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Because of our sins, we will face him in judgment when we die (*Hebrews 9:27*).

Hebrews 9:26-28 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (27) And as it is appointed unto men once to die, but after this the judgment: (28) So Christ was once offered

to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

It doesn't matter if we are rich or poor, slave or free, young or old. We will all stand before a holy God and give an account of our lives. No one will escape His judgment.

To think of the wrath of a Righteous God makes many people uncomfortable. They do not want to dwell on this facet of God's character. Rather, some would only see God's love and kindness or His patience and wisdom. These attributes of God are certainly true but He is also holy and just. If God's character is holy and demands justice, understanding that everyone is sinful and guilty before Him, what hope do we have? There is a very **clear choice** we can make; a choice between spiritual death and spiritual life.

H.A. Ironside was fond of saying "There are only two religions in the world." And he's right, when you think about it. All the religions of the world can be divided into two categories: God's and Satan's. **God's religion is true, Satan's religion is false.**

J. Vernon McGee says it is a distinction between those who **have** eternal life and those who **have not** Christ.

Jesus taught that there are only two roads in life. He said to Thomas in John 14:6, "*I AM the Way, the Truth and the Life.*" There is no other way to Heaven but through Him alone. Because of the glitz and glamour made visible by the world, the flesh, and the devil, *His way* is the road obscured and less traveled. To enter *this way*, one must go through a narrow gate. Jesus is that gate – that door. The *narrow way* is challenging and somewhat difficult. Sadly, there are few people that find it (Matthew 7:13-14). One way is the road well traveled by the world; the way of self-indulgence. Broad is the way that leads to destruction (i.e. eternal judgment); narrow is the gate that leads to life. *This narrow way* was made possible by the death of Christ on the cross. *This way* is accompanied by trials and tests of your faith. It is *a road* of self-denial. But it is also *a way* that brings blessing, true joy and peace. Jesus calls this road *the way* of abundant life.

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (per-is-sos'—exceedingly, beyond measure).

Jesus Christ came to earth to pay the penalty for every person's sins. He became sin for us who knew no wrongdoing that we might be made the righteousness of God in Him (2 Corinthians 5:21).

2 Corinthians 5:17-21 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. (18) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (20) Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. (21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Because of His sacrifice, we have a **clear choice**; we may repent of our sins and turn to Jesus in faith and receive eternal life. But, because of unbelief, some reject what Jesus has done and choose to pay for their sins in eternal hell. The good news is that everyone who calls on the name of Jesus will be saved. Receiving Christ as your Savior is simple enough even for a little child to understand. The Bible says in (Romans 10:9-10): *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.* Becoming a Christian is as simple as saying NO to your old way of life then saying YES to Jesus. He is the one who died for all of your sins. By faith we receive the free gift of salvation from God. Although salvation is a free gift, we must receive it by faith. Do you Know Him, today.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.

HAVE FAITH IN GOD

Let not your heart be troubled - tar-as'-so—tarassō—**ταράσσω**—to stir or agitate. This was not a rebuke but words of encouragement. Jesus understood the issues that could trouble the soul (cf. 11:33 and 13:21). *Faith settles the heart and gives peace in the face of adversity.*

In my Father's house are many mansions: The plural name John used to describe believers' future heavenly dwelling-place (Greek, monai [MOH neigh]) derives from a verb form that means “to remain” or “to abide.” The noun can refer either to the act of remaining or to a place where one abides, such as in a room. An ancient Latin translation of the Scriptures supplied a term that refers to a massive house, or *mansion*. This idea then appears in William Tyndale's sixteenth-century translation of the Scriptures into English. The translators of the King James Version adopted the term mansions as well, while most of the modern English versions use terms such as rooms or dwelling places.

The focus of Jesus' promise is on the fact that believers will one day dwell where God is – that is, in the “Father's House.” John would later write more of this glorious future dwelling with God in the book of Revelation (Cf. Revelation 21:3, 22-27).¹²⁴

The Father's House is **heaven** and in heaven are *many dwelling-places* (mansions). There is more than enough room for everyone in the Father's house.

Hymn History:

He was one of the greatest and most respected evangelists in American history. Every qualification he had spoke of success. He was a graduate of Yale University and Yale Divinity School; an ordained minister, a world traveler, an excellent speaker, an accomplished author, an associate of D.L. Moody and, a superintendent of Moody Bible Institute. He was a godly man who had led countless multitudes to faith in the Lord Jesus Christ. Indeed, he was a man mightily used of the Lord, but he was only a man.

¹²⁴ David Briscoe, General Editor, *Explore the Bible: John's Gospel (John 12-21)*, (Nashville, TN: Leader's Guide, Lifeway, Adult Ministry Publishers, 39.

Like Elijah of old, in spite of his success in advancing the kingdom of God, R.A. Torrey experienced times of discouragement and sorrow. A contemporary of the dynamic minister had written a poem in the first years of the 20th Century which became the preacher's favorite. In fact, he later wrote a letter to the author of the poem to express his deep gratitude for this simple text which had made such a tremendous impact on his life and ministry. During those periods when downhearted and wondering if he was truly bearing fruit for the Lord or if his work was all in vain, the weary R. A. Torrey would pull out a slip of paper on which he had copied this beautiful poem by May Agnew Stephens for encouragement.

Have Faith In God

Verse 1

Do you ever feel downhearted or discouraged?
Do you ever think your work is all in vain?
Do the burdens thrust upon you make you tremble,
And you fear that you shall ne'er the vict'ry gain?

Chorus

*Have faith in God, the sun will shine,
Tho' storms of life your path assail;
His word is true, He cares for you,
Have faith in God, have faith in God.*

Verse 2

Darkest night will always come before the dawning,
Silver linings shine on God's side of the cloud;
All your journey he has promis'd to be with you,
Nothing comes to you but what his love allow'd.

Verse 3

God is mighty, he is able to deliver,
Faith can victor be in ev'ry trying hour;
Fear and care, and sin and sorrow be defeated
By our faith in God's almighty, conqu'ring pow'r.

- poem by May Agnew Stephens (song by Alfred B. Smith)¹²⁵

I. THE CONSOLATION HE GIVES TO HIS DISCIPLES (14:1-4)

- A. ***I am going to prepare a place for you*** (14:1-2).
- B. ***When everything is ready, I will come and get you, so that you will always be with me where I am***" (14:3-4). Within this chapter is a focus on the SAVIOR . . .

The I Will Statements of Christ . . .

¹²⁵ According to Historic Hymnal, the song has a Copyright of 1897, by May Agnew Stephens Published in **The Old Story in Song** (Copyright 1906, by Geo. W. Sanville) Lyricist(s): **Stephens, May Agnew** (now public domain in the original publication) copies can be seen online.

-
- ✚ Not as I will (Matthew 26:39)
 - ✚ I will, be thou clean (Luke 5:13)
 - ✚ I will raise him up at the last day (John 6:40)
 - ✚ If I be lifted up, I will draw all men unto me (John 12:32)
 - ✚ I will come again (John 14:3)
 - ✚ I will that they may be with me (John 17:24)
 - ✚ If I will that he tarry (John 21:22)

1. *Christ Himself*
 - a. The Mystery of His Return – the first mention of the Rapture (14:3)
 - b. The Mystery of His Body (14:20): Cf. Ephesians 3:1-7; Colossians 1:24-27
2. *Christ and the Father*
 - a. He declares Him (14:7-9)
 - b. He is inseparably linked to him (14:10-11)
 - c. He glorifies Him (14:13)
 - d. He goes to Him (14:2, 12, 28; 16:10, 16, 28)
3. *Christ and the Holy Spirit*
 - a. He comes at Christ's prayer (14:16)
 - b. He come to honor Christ and testifies concerning Him (15:26; 16:13-15)
 - c. He comes to perform a threefold work (16:7-11)

II. THE CONVERSATION HE HAS WITH HIS DISCIPLES (14:5-31): Jesus answers three questions asked by three different disciples.

A. *Thomas and Jesus* (14:5-7)

1. *Thomas' question*: "We haven't any idea where you are going, so how can we know the way?" (14:5).
2. *Jesus' answer* (14:6-7)
 - a. I am THE (adjective) way, the truth and the life (14:6a).
 - b. No one can come to the Father except through me (14:6b-7).

B. Philip and Jesus (14:8-21)

1. Philip's question (14:8): "Lord, show us the Father and we will be satisfied."
To be content, sufficient
2. Jesus' answer (14:9-21)
 - a. He says anyone who has seen him has seen the Father (14:9).
 - b. He says that He is in the Father and the Father is in Him (14:10).
 - c. He says they will do greater things than he has done because He is going to the Father (14:11-14).
 - d. He says he will ask the Father to send them the Holy Spirit (14:15-21).
 - 1) The Holy Spirit will come and dwell with them forever.
 - 2) The Holy Spirit will come and teach them all things.
 - e. He describes an aspect of man's relationship to God (14:21)
 - 1) If a man loves me, he will keep my words.
 - 2) My Father will love him, and we will come unto him, and make our abode with him.

C. Judas not Iscariot, (also known as Thaddaeus/Jude) and Jesus (14:22-31)

1. Judas' question (14:22): "Lord, why are you going to reveal yourself only to us and not to the world at large?"
2. Jesus' answer (14:23-31)
 - a. He says that he only reveals himself to those who love and obey him (14:23-24).
 - b. He promises that the Holy Spirit will explain all this to them (14:25-26).
 - c. He reminds them again of his departure and return (14:27-31).
 - 1) He promised to leave his peace with them.
 - 2) He tells them that this peace will keep their hearts from trouble and fear.

John 14 begins a discourse on the SAINT . . .

- 1) The believer and the Father
 - Indwelt by the Father (14:23)
 - Loved by the Father (14:21; 16:27)
 - Empowered to do greater works than Christ (14:12)
- 2) The believer and the Holy Spirit
 - Taught all things by the Holy Spirit (14:26; 16:14-15)
 - Abided with forever by the Holy Spirit (14:16)
- 3) The believer and Persecutions
 - Expect many persecutions (14:27; 15:18-21)
 - Rejoice in all persecutions (16:1-4, 20-22, 33)
- 4) The believer and other believers
 - Love them (15:12-14, 17)

CONCLUSION: This chapter brings comfort to every believer as it explains

- *The Way to be with God* (14:1-6),
- *The Way to Know God* (14:7-11),
- *The Way to Pray to God* (14:12-14), and
- *The Way to Enjoy God's Peace* (14:27-29).

We have peace with God through a relationship with Jesus Christ.

Have Faith in God

V1 Have faith in God when you pathway is lonely
He sees and knows all the way you have trod
Never alone are the least of His children
Have faith in God, have faith in God

Chorus: Have faith in God, He's on His throne
Have faith in God, He watches o'er his own
He cannot fail, He must prevail
Have faith in God, have faith in God

V2 Have faith in God when you prayers are unanswered
Your earnest plea He will never forget
Wait on the Lord, trust His Word and be patient
Have faith in God, He'll answer yet

V3 Have faith in God in your pain and your sorrow
His heart is touched with your grief and despair
Cast all your cares and your burdens upon Him
And leave them there, oh, leave them there

V4 Have faith in God though all else fail about you
Have faith in God He provides for His own
He cannot fail though all kingdoms shall perish
He rules, He reigns upon His throne

- By B.B. McKinney

Have Faith in God, by May Agnew Stephens

Lyrics

Verse 1

Do you ever feel downhearted or discouraged?
Do you ever think your work is all in vain?
Do the burdens thrust upon you make you tremble,
And you fear that you shall ne'er the vict'ry gain?

Chorus

*Have faith in God, the sun will shine,
Tho' dark the clouds may be to-day;
His heart hath plann'd your path and mine,
Have faith in God, have faith alway.*

Verse 2

Darkest night will always come before the dawning,
Silver linings shine on God's side of the cloud;
All your journey he has promis'd to be with you,
Naught has come to you but what his love allow'd.

Verse 3

God is mighty, he is able to deliver,
Faith can victor be in ev'ry trying hour;
Fear and care, and sin and sorrow be defeated
By our faith in God's almighty, conqu'ring pow'r

JESUS CHRIST – I AM THE TRUE VINE

CHAPTER FIFTEEN

INTRODUCTION: At the end of Chapter Fourteen, John records that Jesus instructs his disciples saying it was time to leave this place and be on their way (14:31). Logically, the teaching at hand was given on the road somewhere between the Upper Room and the Garden of Gethsemane. It could be that Jesus and his disciples were in close proximity to a vineyard such as would be down in the Valley of Kidron or on the side of the Mount of Olives. None the less, Jesus is using the imagery of a vine as central to His teaching.¹²⁶ In this second part of the “farewell discourse” Jesus is speaking to his disciples regarding bearing spiritual fruit, loving the brethren, suffering for your faith, and spreading the gospel.

The “I am” statement of John 15 is the last of the “I am saying” of Jesus and the only one that extends into an additional assertion of the role of the Heavenly Father (e.g. the husbandman).¹²⁷

The I AM's of Christ:

- The Messiah (John 4:26)
- The Bread of Life (John 6:35)
- From Above (John 8:23)
- The Eternal One (John 8:58)
- The Light of the World (John 9:5)
- The Door (John 10:7)
- The Good Shepherd (John 10:11, 14)
- The Son of God (John 10:36)
- The Resurrection and the Life (John 11:25)
- The Lord and Master (John 13:13)
- The Way the Truth and the Life (John 14:6)
- The True Vine (John 15:1)
- The Alpha and The Omega (Revelation 1:8)
- The First and the Last (Revelation 1:17)

¹²⁶ J Vernon McGee, *Thru the Bible with J. Vernon McGee, Volume IV* (Nashville, TN: Thomas Nelson Publishing, 1983), page 464-465. Dr. McGee shares his personal belief: “Another suggestion has been made by several English expositors-and it is the one I accept-that that night He went by the temple, following the Law as He so meticulously did. The gates would have been open during the Passover nights. Those beautiful gates of the temple were actually a tourist attraction. They had been forged in “Greece, floated across the Hellespont, then brought to Jerusalem, and placed in Herod’s temple there. The gates were made of bronze and wrought into them was a golden vine. That the vine symbolizes the nation Israel is apparent from the following verse: *“Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land” (Psalm 80:8-9)*. Later in Chapter 80 and verse 14, it is requested that God would return and visit this vine. This vine was the house of Israel (*Isaiah 5:1-2, 7; Jeremiah 2:21; Hosea 10:1*) – the Nation is pictured here. Too often we have the reminders of their unfaithfulness and inconsistency but Israel did have its moments of greatness. God will restore and deal with Israel someday yet future.

¹²⁷ D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 513.

I. BEARING FRUIT (15:1-8): fruitfulness means there is evidence of an abiding relationship.

A. **The Symbolism of an Abiding Relationship in this Allegory** (15:1, 5a and 5b): The vine and the branch pictures Christ and the Christian.

1. The Son of God is the True Vine (15:1a, 5a).
 - a. In contrast to the false and untrue, Jesus is *alēthinos* – “genuine, truthful”
 - b. As the Vine . . .
 - This *image* reflects Jesus’ willing submission to the Father in His redemptive work. [A vine bends]
 - Jesus is the true and faithful Servant who came to reveal the Father.
 - Jesus came to provide salvation for the lost. (eternal life)
 - c. Those that are connected to the vine have no excuse for a lack of productivity. A good vine will produce good fruit.
2. The Father is the gardener (15:1b): the one who dresses the vineyard. Two actions are recorded here:
 - a. The **gardener** prunes and trims the branch that bears fruit (more and much fruit are the results).

He purges it: from <G2513> (katharos); to *cleanse*, i.e. (special) to *prune*; figurative to *expiate* :- purge.

John 15:3 Now ye are clean through the word which I have spoken unto you. (John is not changing the subject in mid-stream)

John 17:15-19 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (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. (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.

 - Being kept from the fact of evil (not reality but delivered from temptation)
 - Being kept from the forces of evil
 - Being kept from the face of the evil one

-
- b. The **gardener** cuts off every branch that bears no fruit. Sometimes scholars want to stretch the imagery here too far in theological concepts. *"The transparent purpose of the verse is to insist that **there are no true Christians without some measure of fruit.**"*

3. The *believer* is the branch (15:5b): our spiritual life and daily dependency is in Christ.

B. The Steps in the Abiding Relationship (15:2-4, 5c-6)

1. We must stay open to the pruning process (15:2-3). It is for our good (cf. Hebrews 12:10-11)
2. We must stay obedient to the plan of our heavenly Father (15:5-8)
3. We must stay on the path - "abide in" the Son (15:4, 5c-6, 9-10).
4. We must stay outfitted to love others (15:11-17)

C. The Success of the Abiding Relationship (15:7-8)

1. It results in bountiful and spiritual fruit (15:7-8a): Observe the following . . .
 - a. A branch cannot bear fruit of itself (15:4)
 - b. Bearing fruit is the intended purpose of all branches (15:2b)
 - c. We are purged (cleansed) to bring forth more fruit (15:2c)
 - d. We are empowered to bring forth much fruit (15:5b)

for without me ye can do nothing; nothing that is spiritually good; no, not anything at all, be it little or great, easy or difficult to be performed; cannot think a good thought, speak a good word, or do a good action; can neither begin one, nor, when it is begun, perfect it. Nothing is to be done "without Christ"; without his Spirit, grace, strength, and presence; or as "separate from" him. Were it possible for the branches that are truly in him, to be removed from him, they could bring forth no fruits of good works, any more than a branch separated from the vine can bring forth grapes; so that all the fruitfulness of a believer is to be ascribed to Christ, and his grace, and not to the free will and power of man.¹²⁸

- e. Disciples of Christ are commanded to go and bring forth fruit (15:16)
2. It results in glorifying the Father (15:8b).

¹²⁸ John Gill, John Gill's Exposition of the Entire Bible (online edition from E-Sword.net).

II. LOVING (15:9-17): Notice the links between 1-8 and 9-16. 9-16 serves as an exposition of 1-8. John makes an emphatic claim that “love is the chief mark of this inward fellowship. Continued dependence upon Christ is the condition not only for fruitful service, but even for continued life.”¹²⁹

- Both passages speak of remaining (an abiding relationship) . . .
 - Remaining in the vine/Jesus (15:4-7)
 - Remaining in Jesus’ love (15:9-10)
- Fruitfulness is the same goal for Christ’s disciples in both (15:5, 16)
- Fruitfulness is linked to prayer in both examples (15:7-8, 16)

A. The Priority of Love (15:9-12)

1. The Father loves the Son (15:9b, 10b).
2. The Son loves the believer (15:9a, 10a, 11).
3. The believer is to love other believers (15:12).

B. The Proof of Love (15:13-15)

1. What Jesus will do for his disciples (15:13): He will lay down his life.
2. What Jesus now does for his disciples (15:14-15): He calls them friends, not servants.

C. The Promises of Love (15:16-17)

1. Our Branches will bear permanent fruit (15:16a): God’s chosen instruments
 - a. *Chosen:*
 - b. *Ordained:* appointed
 - c. *Fruit that remains:* showing itself to be an imperishable and ever growing principle. The Apostle Peter said, as newborn babies, **desire**; as lively stones, we are **built up** a spiritual house; as fellow-believers of a like-precious experience, **add**; as maturing saints, **grow**.
 - Disciples of Christ will be fruitful and productive in the areas in which they have been sent.
 - The focus of evangelism and mission are truly central to Christ’s teaching in this context.

¹²⁹ George A. Buttrick, Commentary Editor, *The Interpreter’s Bible, Volume VIII* (Nashville, TN: Abingdon Press, 1952), 718.

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2. Our Prayers will be answered (15:16b-17).

III. SUFFERING (15:18-25)

A. *The Facts* (15:18-24)

1. All Christians will be hated because Christ was hated (15:18-19).
2. No servant is greater than his master (15:20-21).
3. The reason of this hatred is Jesus' fearless preaching against sin (15:22-24).

B. *The Foretelling* (15:25): All this is predicted in Psalm 35:19 and 69:4.

IV. WITNESSING (15:26-27): Jesus speaks of a twofold witness.

A. *The Holy Spirit will soon witness to the disciples concerning the Savior* (15:26).

B. *The Disciples should then witness to the world concerning the Savior* (15:27).

CONCLUSION: God's Word gives evidence of His design for spiritual fruitfulness. James says, faith without works is dead. The Disciples of Christ were being conditioned to produce much fruit.

- ***The circumstances and conditions of the fallen world do not dictate or excuse our relationship to the Father*** (Isaiah 58:11):¹³⁰ **Isaiah 58:11** And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
- ***The consciousness of the Father who trims and cleanses throughout our lives*** (John 15:1-2): **John 15:1-2** I am the true vine, and my Father is the husbandman. (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.
- ***The character of Christ added to our faith reaps a multiplied harvest*** (2 Peter 1:5-8): **2 Peter 1:5-8** And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; (6) And to knowledge temperance; and to temperance patience; and to patience godliness; (7) And to godliness brotherly kindness; and to brotherly kindness charity. (8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- ***The source of our spiritual or physical existence is found in Christ*** (John 15:5): **John 15:5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

¹³⁰ The arrangement of these illustrations was directed by Charles E. Little, *10,000 Illustrations from the Bible* (Grand Rapids, MI: Baker Book House, 1981), 232.

- **The condition of our heart makes the difference [good seed: prepared ground]** (Mark 4:20): [Mark 4:20](#) And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

APPENDIX

(A RELATIONSHIP WITH THE WORLD)

1. The **Affection** and Mission of God who loves the world; sent Jesus, His Son into this world (kosmos); Used 79 times in 58 verses of 4th Gospel. (Verses below) He made his presence known: **Continual and Consistent**
 - i) I have loved you (15:12, 17)
 - ii) I have called you friends (15:15)
 - iii) I have chosen you, (15:16, 19)
 - iv) I have ordained you (15:16)
 - v) I have spoken unto you that in me you might have peace (16:33a)
 - vi) I have overcome the world (16:33b)
2. The **Attitude** of the World to Christ and His Disciples (15:18-25): **Conditionality** (“if” 6 times – Indications that the disciples belong to Christ and not this world)
 - i) If the world hates you, you know it hated me before it hated you (15:18).
 - ii) If you were of the world, the world would love its own (15:19a).
 - iii) If they have persecuted me, they will also persecute you (15:20a).
 - iv) If they have kept my sayings, they will keep yours also (15:20b).
 - v) If I had not come and spoken (**words**) unto them, they had not had sin [guilt – He made them conscious of their own sin. He caused them to sense the guilt or conviction of their sinfulness as with the adulterous woman (pricked in their hearts); the issue of their own offense before God] (15:22, 24)

* Cloke – [πρόφασις](#) – prophasis – PROF’- as-is – pretense, excuse, an outward showing [1 Thessalonians 2:5: “cloke of covetousness”] **Robertson’s Word Pictures - Excuse** (prophasis). Old word ([1Th_2:5](#)) either from prophainō, to show forth, or prophēmi, to speak forth. Mere pretense, in John only here and [Joh_15:24](#). Used 7 times in the NT.
 - vi) If I had not done among them the **works** which no other man did, they would not have had sin (15:24) Chapters 2-12 catalogue some of the words and works of the Messiah.

(John 15:24) If I had not done (accomplished) among them the works which no one else ever did, they would not be guilty of sin. But [*the fact is*] now they have both seen [*these works*] and have hated both Me and My Father.

Two interesting Observations: those who persecute have 2 problems: they do not know the Father, and they do not want their transgressions revealed. The Light of the world reveals wickedness and dispels the darkness. “Men love darkness rather than light because their deeds are evil.”

(John 1:5) And the light shineth in darkness; and the darkness comprehended it not.

(John 3:19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

(John 8:12) Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

(John 12:35) 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.

(John 12:46) I am come a light into the world, that whosoever believeth on me should not abide in darkness.

3. The **Actions** of the World toward Christ Fulfilled (15:25): **Confirmation**
THEY HATED ME WITHOUT A CAUSE!

(Psalms 35:19) Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

(Psalms 69:4) They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

Verses on the World (Kosmos) Theme from the Gospel of John:

(John 1:9) That was^{G2258} the^{G3588} true^{G228} Light,^{G5457} which^{G3739} lighteth^{G5461} every^{G3956} man^{G444} that cometh^{G2064} into^{G1519} the^{G3588} **world**.^{G2889}

(John 1:10-17) He was^{G2258} in^{G1722} the^{G3588} **world**,^{G2889} and^{G2532} the^{G3588} **world**^{G2889} was made^{G1096} by^{G1223} him,^{G846} and^{G2532} the^{G3588} **world**^{G2889} knew^{G1097} him^{G846} not.^{G3756} (John 1:11) He came^{G2064} unto^{G1519} his own,^{G2398} and^{G2532} his own^{G2398} received^{G3880} him^{G846} not.^{G3756} (John 1:12) But^{G1161} as many as^{G3745} received^{G2983} him,^{G846} to them^{G846} gave^{G1325} he power^{G1849} to become^{G1096} the sons^{G5043} of God,^{G2316} even to them that believe^{G4100} on^{G1519} his^{G846} name.^{G3686} (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. (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.

(John 1:29) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

(John 3:16-17) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(John 3:19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

(John 4:42) And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(John 6:14) 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.

(John 6:33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.

(John 6:51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(John 8:12) Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

(John 8:23) And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

(John 9:5) As long as I am in the world, I am the light of the world.

(John 11:27) She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

(John 12:19) The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing: behold, the world is gone after him.

(John 12:25) He that loveth^{G5368} his^{G848} life^{G5590} shall lose^{G622} it;^{G846} and^{G2532} he that hateth^{G3404} his^{G848} life^{G5590} in^{G1722} this^{G5129} world^{G2889} shall keep^{G5442} it^{G846} unto^{G1519} life^{G2222} eternal.^{G166}

(John 12:31) Now^{G3568} is^{G2076} the judgment^{G2920} of this^{G5127} world:^{G2889} now^{G3568} shall the^{G3588} prince^{G758} of this^{G5127} world^{G2889} be cast^{G1544} out.^{G1854}

(John 12:46) I^{G1473} am come^{G2064} a light^{G5457} into^{G1519} the^{G3588} world,^{G2889} that^{G2443} whosoever^{G3956} believeth^{G4100} on^{G1519} me^{G1691} should not^{G3361} abide^{G3306} in^{G1722} darkness.^{G4653}

(John 12:47) And^{G2532} if^{G1437} any man^{G5100} hear^{G191} my^{G3450} words,^{G4487} and^{G2532} believe^{G4100} not,^{G3361} I^{G1473} judge^{G2919} him^{G846} not:^{G3756} for^{G1063} I came^{G2064} not^{G3756} to^{G2443} judge^{G2919} the^{G3588} world,^{G2889} but^{G235} to^{G2443} save^{G4982} the^{G3588} world:^{G2889}

(John 13:1) Now^{G1161} before^{G4253} the^{G3588} feast^{G1859} of the^{G3588} passover,^{G3957} when Jesus^{G2424} knew^{G1492} that^{G3754} his^{G846} hour^{G5610} was come^{G2064} that^{G2443} he should depart^{G3327} out of^{G1537} this^{G5127} world^{G2889} unto^{G4314} the^{G3588} Father,^{G3962} having loved^{G25} his own^{G2398} which^{G3588} were in^{G1722} the^{G3588} world,^{G2889} he loved^{G25} them^{G846} unto^{G1519} the end.^{G5056}

(John 14:17) Even the^{G3588} Spirit^{G4151} of truth;^{G225} whom^{G3739} the^{G3588} world^{G2889} cannot^{G1410} receive,^{G2983} because^{G3754} it seeth^{G2334} him^{G846} not,^{G3756} neither^{G3761} knoweth^{G1097} him:^{G846} but^{G1161} ye^{G5210} know^{G1097} him;^{G846} for^{G3754} he dwelleth^{G3306} with^{G3844} you,^{G5213} and^{G2532} shall be^{G2071} in^{G1722} you.^{G5213}

(John 14:19) Yet^{G2089} a little while,^{G3397} and^{G2532} the^{G3588} world^{G2889} seeth^{G2334} me^{G3165} no^{G3756} more,^{G2089} but^{G1161} ye^{G5210} see^{G2334} me:^{G3165} because^{G3754} I^{G1473} live,^{G2198} ye^{G5210} shall live^{G2198} also.^{G2532}

(John 14:22) Judas^{G2455} saith^{G3004} unto him,^{G846} not^{G3756} Iscariot,^{G2469} Lord,^{G2962} how^{G5101} is^{G1096} it that^{G3754} thou wilt^{G3195} manifest^{G1718} thyself^{G4572} unto us,^{G2254} and^{G2532} not^{G3780} unto the^{G3588} world:^{G2889}

(John 14:27) Peace^{G1515} I leave^{G863} with you,^{G5213} my^{G1699} peace^{G1515} I give^{G1325} unto you:^{G5213} not^{G3756} as^{G2531} the^{G3588} world^{G2889} giveth,^{G1325} give^{G1325} I^{G1473} unto you.^{G5213} Let not^{G3361} your^{G5216} heart^{G2588} be troubled,^{G5015} neither^{G3366} let it be afraid.^{G1168}

(John 14:30) Hereafter^{G2089} I will not^{G3756} talk^{G2980} much^{G4183} with^{G3326} you:^{G5216} for^{G1063} the^{G3588} prince^{G758} of this^{G5127} world^{G2889} cometh,^{G2064} and^{G2532} hath^{G2192} nothing^{G3762} in^{G1722} me.^{G1698}

(John 14:31) But^{G235} that^{G2443} the^{G3588} world^{G2889} may know^{G1097} that^{G3754} I love^{G25} the^{G3588} Father,^{G3962} and^{G2532} as^{G2531} the^{G3588} Father^{G3962} gave me commandment,^{G1781} even so^{G3779} I do.^{G4160} Arise,^{G1453} let us go^{G71} hence.^{G1782}

(John 15:18) If^{G1487} the^{G3588} world^{G2889} hate^{G3404} you,^{G5209} ye know^{G1097} that^{G3754} it hated^{G3404} me^{G1691} before^{G4412} it hated you.^{G5216}

(John 15:19) If^{G1487} ye were^{G2258} of^{G1537} the^{G3588} world,^{G2889} the^{G3588} world^{G2889} would love^{G5368} his own:^{G2398} but^{G1161} because^{G3754} ye are^{G2075} not^{G3756} of^{G1537} the^{G3588} world,^{G2889} but^{G235} I^{G1473} have chosen^{G1586} you^{G5209} out of^{G1537} the^{G3588} world,^{G2889} therefore^{G1223} the^{G3588} world^{G2889} hateth^{G3404} you.^{G5209}

(John 16:8) And ^{G2532} when he ^{G1565} is come, ^{G2064} he will reprove ^{G1651} the ^{G3588} world ^{G2889} of ^{G4012} sin, ^{G266} and ^{G2532} of ^{G4012} righteousness, ^{G1343} and ^{G2532} of ^{G4012} judgment: ^{G2920}

(John 16:11) ^{G1161} Of ^{G4012} judgment, ^{G2920} because ^{G3754} the ^{G3588} prince ^{G758} of this ^{G5127} world ^{G2889} is ^{G2919} judged.

(John 16:20) Verily, ^{G281} verily, ^{G281} I say ^{G3004} unto you, ^{G5213} That ^{G3754} ye ^{G5210} shall weep ^{G2799} and ^{G2532} lament, ^{G2354} but ^{G1161} the ^{G3588} world ^{G2889} shall rejoice: ^{G5463} and ^{G1161} ye ^{G5210} shall be sorrowful, ^{G3076} but ^{G235} your ^{G5216} sorrow ^{G3077} shall be turned ^{G1096} into ^{G1519} joy. ^{G5479}

(John 16:21) A woman ^{G1135} when ^{G3752} she is in travail ^{G5088} hath ^{G2192} sorrow, ^{G3077} because ^{G3754} her ^{G846} hour ^{G5610} is come: ^{G2064} but ^{G1161} as soon as ^{G3752} she is delivered ^{G1080} of the ^{G3588} child, ^{G3813} she remembereth ^{G3421} no ^{G3756} more ^{G2089} the ^{G3588} anguish, ^{G2347} for ^{G1223} joy ^{G5479} that ^{G3754} a man ^{G444} is born ^{G1080} into ^{G1519} the ^{G3588} world. ^{G2889}

(John 16:28) I came forth ^{G1831} from ^{G3844} the ^{G3588} Father, ^{G3962} and ^{G2532} am come ^{G2064} into ^{G1519} the ^{G3588} world: ^{G2889} again, ^{G3825} I leave ^{G863} the ^{G3588} world, ^{G2889} and ^{G2532} go ^{G4198} to ^{G4314} the ^{G3588} Father. ^{G3962}

(John 16:33) These things ^{G5023} I have spoken ^{G2980} unto you, ^{G5213} that ^{G2443} in ^{G1722} me ^{G1698} ye might have ^{G2192} peace. ^{G1515} In ^{G1722} the ^{G3588} world ^{G2889} ye shall have ^{G2192} tribulation: ^{G2347} but ^{G235} be of good cheer; ^{G2293} I ^{G1473} have overcome ^{G3528} the ^{G3588} world. ^{G2889}

(John 17:5) And ^{G2532} now, ^{G3568} O Father, ^{G3962} glorify ^{G1392} thou ^{G4771} me ^{G3165} with ^{G3844} thine own self ^{G4572} with the glory ^{G1391} which ^{G3739} I had ^{G2192} with ^{G3844} thee ^{G4671} before ^{G4253} the ^{G3588} world ^{G2889} was. ^{G1511}

(John 17:6) I have manifested ^{G5319} thy ^{G4675} name ^{G3686} unto the ^{G3588} men ^{G444} which ^{G3739} thou gavest ^{G1325} me ^{G3427} out of ^{G1537} the ^{G3588} world: ^{G2889} thine ^{G4674} they were, ^{G2258} and ^{G2532} thou gavest ^{G1325} them ^{G846} me; ^{G1698} and ^{G2532} they have kept ^{G5083} thy ^{G4675} word. ^{G3056}

(John 17:9) I ^{G1473} pray ^{G2065} for ^{G4012} them: ^{G846} I pray ^{G2065} not ^{G3756} for ^{G4012} the ^{G3588} world, ^{G2889} but ^{G235} for ^{G4012} them which ^{G3739} thou hast given ^{G1325} me; ^{G3427} for ^{G3754} they are ^{G1526} thine. ^{G4671}

(John 17:11) And ^{G2532} now I am ^{G1510} no ^{G3756} more ^{G2089} in ^{G1722} the ^{G3588} world, ^{G2889} but ^{G2532} these ^{G3778} are ^{G1526} in ^{G1722} the ^{G3588} world, ^{G2889} and ^{G2532} I ^{G1473} come ^{G2064} to ^{G4314} thee. ^{G4571} Holy ^{G40} Father, ^{G3962} keep ^{G5083} through ^{G1722} thine own ^{G4675} name ^{G3686} those ^{G846} whom ^{G3739} thou hast given ^{G1325} me, ^{G3427} that ^{G2443} they may be ^{G5600} one, ^{G1520} as ^{G2531} we ^{G2249} are.

(John 17:12) While ^{G3753} I was ^{G2252} with ^{G3326} them ^{G846} in ^{G1722} the ^{G3588} world, ^{G2889} I ^{G1473} kept ^{G5083} them ^{G846} in ^{G1722} thy ^{G4675} name: ^{G3686} those that ^{G3739} thou gavest ^{G1325} me ^{G3427} I have kept, ^{G5442} and ^{G2532} none ^{G3762} of ^{G1537} them ^{G846} is lost, ^{G622} but ^{G1508} the ^{G3588} son ^{G5207} of perdition; ^{G684} that ^{G2443} the ^{G3588} scripture ^{G1124} might be fulfilled. ^{G4137}

(John 17:13) And ^{G1161} now ^{G3568} come ^{G2064} I to ^{G4314} thee; ^{G4571} and ^{G2532} these things ^{G5023} I speak ^{G2980} in ^{G1722} the ^{G3588} world, ^{G2889} that ^{G2443} they might have ^{G2192} my ^{G1699} joy ^{G5479} fulfilled ^{G4137} in ^{G1722} themselves. ^{G848}

(John 17:14) I ^{G1473} have given ^{G1325} them ^{G846} thy ^{G4675} word; ^{G3056} and ^{G2532} the ^{G3588} world ^{G2889} hath hated ^{G3404} them, ^{G846} because ^{G3754} they are ^{G1526} not ^{G3756} of ^{G1537} the ^{G3588} world, ^{G2889} even as ^{G2531} I ^{G1473} am ^{G1510} not ^{G3756} of ^{G1537} the ^{G3588} world. ^{G2889}

(John 17:15) I pray^{G2065} not^{G3756} that^{G2443} thou shouldst take^{G142} them^{G846} out of^{G1537} the^{G3588} world,^{G2889} but^{G235} that^{G2443} thou shouldst keep^{G5083} them^{G846} from^{G1537} the^{G3588} evil.^{G4190}

(John 17:16) They are^{G1526} not^{G3756} of^{G1537} the^{G3588} world,^{G2889} even as^{G2531} I^{G1473} am^{G1510} not^{G3756} of^{G1537} the^{G3588} world.^{G2889}

(John 17:18) As^{G2531} thou hast sent^{G649} me^{G1691} into^{G1519} the^{G3588} world,^{G2889} even so have I also^{G2504} sent^{G649} them^{G846} into^{G1519} the^{G3588} world.^{G2889}

(John 17:21) That^{G2443} they all^{G3956} may be^{G5600} one,^{G1520} as^{G2531} thou,^{G4771} Father,^{G3962} art in^{G1722} me,^{G1698} and I^{G2504} in^{G1722} thee,^{G4671} that^{G2443} they^{G846} also^{G2532} may be^{G5600} one^{G1520} in^{G1722} us:^{G2254} that^{G2443} the^{G3588} world^{G2889} may believe^{G4100} that^{G3754} thou^{G4771} hast sent^{G649} me.^{G3165}

(John 17:23) I^{G1473} in^{G1722} them,^{G846} and^{G2532} thou^{G4771} in^{G1722} me,^{G1698} that^{G2443} they may be^{G5600} made^{G5048} perfect^{G1519} in^{G1520} one;^{G2532} and^{G2443} the^{G3588} world^{G2889} may know^{G1097} that^{G3754} thou^{G4771} hast sent^{G649} me,^{G3165} and^{G2532} hast loved^{G25} them,^{G846} as^{G2531} thou hast loved^{G25} me.^{G1691}

(John 17:24) Father,^{G3962} I will^{G2309} that^{G2443} they also,^{G2548} whom^{G3739} thou hast given^{G1325} me,^{G3427} be^{G5600} with^{G3326} me^{G1700} where^{G3699} I^{G1473} am,^{G1510} that^{G2443} they may behold^{G2334} my^{G1699} glory,^{G1391} which^{G3739} thou hast given^{G1325} me:^{G3427} for^{G3754} thou lovedst^{G25} me^{G3165} before^{G4253} the foundation^{G2602} of the^{G2889} world.

(John 17:25) O righteous^{G1342} Father,^{G3962} the^{G3588} world^{G2889} hath not^{G3756} known^{G1097} thee:^{G4571} but^{G1161} I^{G1473} have known^{G1097} thee,^{G4571} and^{G2532} these^{G3778} have known^{G1097} that^{G3754} thou^{G4771} hast sent^{G649} me.^{G3165}

(John 18:20) Jesus^{G2424} answered^{G611} him,^{G846} I^{G1473} spake^{G2980} openly^{G3954} to the^{G3588} world,^{G2889} I^{G1473} ever^{G3842} taught^{G1321} in^{G1722} the^{G3588} synagogue,^{G4864} and^{G2532} in^{G1722} the^{G3588} temple,^{G2411} whither^{G3699} the^{G3588} Jews^{G2453} always^{G3842} resort;^{G4905} and^{G2532} in^{G1722} secret^{G2927} have I said^{G2980} nothing.^{G3752}

(John 18:36) Jesus^{G2424} answered,^{G611} My^{G1699} kingdom^{G932} is^{G2076} not^{G3756} of^{G1537} this^{G5127} world:^{G2889} if^{G1487} my^{G1699} kingdom^{G932} were^{G2258} of^{G1537} this^{G5127} world,^{G2889} then would my^{G1699} servants^{G5257} fight,^{G75} that^{G2443} I should not^{G3361} be delivered^{G3860} to the^{G3588} Jews:^{G2453} but^{G1161} now^{G3568} is^{G2076} my^{G1699} kingdom^{G932} not^{G3756} from hence.^{G1782}

(John 18:37) Pilate^{G4091} therefore^{G3767} said^{G2036} unto him,^{G846} Art^{G1488} thou^{G4771} a king^{G935} then?^{G3766} Jesus^{G2424} answered,^{G611} Thou^{G4771} sayest^{G3004} that^{G3754} I^{G1473} am^{G1510} a king.^{G935} To^{G1519} this end^{G5124} was I^{G1473} born,^{G1080} and^{G2532} for^{G1519} this cause^{G5124} came I into^{G2064} the^{G3588} world,^{G2889} that^{G2443} I should bear witness^{G3140} unto the^{G3588} truth.^{G225} Every one^{G3956} that is^{G5607} of^{G1537} the^{G3588} truth^{G225} heareth^{G191} my^{G3450} voice.^{G5456}

(John 21:25) And^{G1161} there are^{G2076} also^{G2532} many^{G4183} other things^{G243} which^{G3745} Jesus^{G2424} did,^{G4160} the which,^{G3748} if^{G1437} they should be written^{G1125} every one,^{G2596} I suppose^{G3633} that even the^{G3588} world^{G2889} itself^{G846} could not^{G3761} contain^{G5562} the^{G3588} books^{G975} that should be written.^{G1125} Amen.^{G281}

I WILL NOT LEAVE YOU COMFORTLESS

“The Work of the Holy Spirit”

CHAPTER SIXTEEN

TEXT: John 15:26-16:33

INTRODUCTION: We are in the section of verses which have the express design of giving comfort to our Lord’s disciples on the brink of His departure. In Chapter 16 are 3 rounds of conversation between Jesus and his disciples.

The Farewell Discourse: Part One (13:31-14:31) . . .

- ✓ Jesus predicts Peter’s denial (13:31-38)
- ✓ Jesus promises to return after he goes to prepare a place for them (14:1-4)
- ✓ Jesus put in plain words to Thomas that He is the way to the Father (14:5-14)
- ✓ Jesus prepares them for the coming of the Spirit of Truth (14:15-31)

The Farwell Discourse: Part Two (15:1-16:33) . . .

- ✓ The Vine and the Branches (15:1-16)
- ✓ Opposition from the World (15:17–16:4a)
- ✓ The Work of the Holy Spirit (16:4b–15)
- ✓ The Prospect of Joy beyond the trouble of this World (16:16-33)

Within the Farewell Discourse are **five sayings** about the *Paracleté* – various renderings: Counselor, Helper, Advocate and Comforter. The five passages (14:15-17, 25-26; 15:26-27; 16:7-11, 12-15) apply to the Person of the Holy Spirit. Elsewhere in the NT, *Paracleté* appears in (1 John 2:2) in reference to Jesus Christ.

The complete **works** of this Divine Personality are found not in John’s Gospel alone, but throughout the Scriptures. Today he holds an indwelling presence in the lives of those who are born-again (who are the living Church of Jesus Christ).

- ✓ In **creation**, he moved upon the face of the waters (Genesis 1:2)
- ✓ In the **universe**, he preserves it. By the word of the Lord and the Spirit’s power, the world is renewed (Isaiah 40:7).
- ✓ To the **unbelieving world**, he convinces them of sin, righteousness and judgment (Jn 16:8-11).
- ✓ In relationship to **the Scriptures**, he is the author, interpreter and reminder (2 Peter 1:20-21): holy men of God spoke as they were moved by the Holy Spirit; (John 14:26; 16:14): he will show you God’s truth, teach you all things and bring all things to your remembrance.
- ✓ In regard to **Jesus Christ**, Jesus was born of the Spirit (Luke 1:35); Jesus was lead by the Spirit into the wilderness to be baptized and tested (Matthew 4:1); Jesus was anointed for service by the Holy Spirit (Acts 10:38); Jesus was crucified in the power of the Spirit (Hebrews 9:14); Jesus was resurrected from the grave by the power of the Holy Spirit; Jesus gave the Holy Spirit to indwell the believer (Acts 2:33).

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- ✓ In association **to the believer**, He assures us, seals us, fills us, sanctifies, abides, guides, empowers, sets free, delivers, quickens, helps us to mortify the works of the flesh, he directs us in prayer, accompanies our Christian walk, puts Satan to flight, gives the fruit of joy, strengthens the inner man, he comforts, He calls men into service, He endows individuals with spiritual gifts, he equips with certain skill or ability to accomplish God's purpose.

I. ROUND ONE. (15:26-16:15)

A. **Jesus speaks of the conflict that will come to them from the world** (16:1-4; Cf. 15:14ff). Warning to the disciples:

"These things have I spoken unto you that ye should not be offended:" from which we get our word, scandalize, (skan-dal-id'-zo) — to entrap, to trip, to stumble, to entice to sin, make to offend.

Webster's Dictionary defines *scandalize* as: to shock or horrify by something considered immoral or improper. (Incorporate the definitions of *scandal* as follows):

1. A disgraceful or discreditable action, circumstance, etc.
2. An offense caused by a fault or misdeed.
3. Damage to reputation; public disgrace; open disapproval.
4. Defamatory talk; heedless and malicious gossip.
5. A person whose conduct brings disgrace or offense.

APPLICATION:

- ✓ Don't let the world's treatment [hatred and persecution] of you become a **stumbling block** to Christian service. He promises never to leave us or forsake us.
- ✓ Don't let the enticements of the world cause you to leave his service.
- ✓ Don't blame others for your rough edges and strange perspectives regarding your practice of the faith or defection/apostasy. Some felt that *"the greatest danger the disciples will confront from the opposition of the world is not death but apostasy."*¹³¹

1. **The reality of being a witness in this world for all followers of Christ** (15:14-16:4):

- ✓ *Salt and light*

Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Matthew 5:14-16 Ye are the light of the world. A city that is set on a hill cannot be hid. (15) Neither do men light a candle, and put it under a

¹³¹ D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 530.

bushel, but on a candlestick; and it giveth light unto all that are in the house. (16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

✓ *Lifestyle – manner of life – behavior*

1 Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

James 3:13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

1 Peter 1:14-16 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: (15) But as he which hath called you is holy, so be ye holy in all manner of conversation; (16) Because it is written, Be ye holy; for I am holy.

✓ *Verbal witness - testify.*

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Romans 10:9-17 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (11) For the scripture saith, Whosoever believeth on him shall not be ashamed. (12) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (13) For whosoever shall call upon the name of the Lord shall be saved. (14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (15) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (16) But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? (17) So then faith cometh by hearing, and hearing by the word of God.

- a. *Witnessing Christians are friends of Christ (15:14-16).*
- b. *Witnessing Christians will be hated by the world (15:17-25).*
- c. *Witnessing Christians will be persecuted (16:1-4).*

d. Witnessing Christians will have power from the Holy Spirit (15:26-27).¹³²

- 1) This passage authorizes the kind of evangelism that the Gospel as a whole seeks to accomplish.
- 2) This passage demands that prospective Christians themselves get involved in witness and evangelism, detailing the cost of failure in this regard.

par-AK'-lay-tos—"an *intercessor, consoler, advocate, comforter, helper.*"

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

2. **The review of this persecution (16:1-2; *Cf. 15:18-25)**

- a. They will be put out of the synagogue (16:1-2a).
- b. They will be killed (16:2b): Some will think they are doing God a service.
- c. They will be looked upon as enemies of God (16:2c).

3. **The reason for this persecution (16:3-4):** Their persecutors do not love the Father or the Son.

B. **Jesus speaks of the Counselor/Comforter (The Holy Spirit) that will come to them from the Father (16:5-15).**

1. **The prerequisite (16:5-7):** Jesus says unless he goes away, the Comforter will not come.
2. **The purpose (15:26-27; 16:8-15):** He will come & accomplish **a fivefold purpose.**

a. **He will accomplish the confirmation of Christ's claims.**

- 1) The Spirit of Truth shall testify of me (15:26), μαρτυρέω—martyreō—mar-too-reh'-o—to be a witness, to give evidence. The presence and witness of the Holy Spirit in the world serves

¹³² The Seven Scriptural Witnesses . . . **John the Baptist** (John 1:34); **The Works of Christ** (John 5:36); **The Heavenly Father** (John 5:37); **The Old Testament Record** (John 5:39); **Jesus Christ Himself** (John 8:14); **The Holy Spirit** (John 15:26); **Believers** (John 15:27). [From the TCR Bible]

as an indictment of those who closed their minds to his message.¹³³

- 2) The Disciples shall testify of me [**bear witness**] – those who have been with Christ from the beginning of his public ministry (15:27). *You also will when filled with and taught by the Holy Spirit bear witness of the things concerning Jesus . . . It is here that Christians fail most.*¹³⁴
- 3) Modern day Christians should continue to testify of Christ as witnesses.

b. **He will act as Counsel for the Prosecution**¹³⁵ (16:8-10): **Reprove** the unbelieving world - ἐλέγχω – el-eng'-kho— elenchō—expose, refute, convince, convict; correction or reproof of sin, crime, fault and error. (Thayer): “with suggestion of the shame of a person convicted.”¹³⁶ (Cf. 2 Timothy 3:16-17) He brings to light the deeds of darkness!

The Paraclete is here spoken of “not as man’s advocate with God (1Jo 2:1), but as Christ’s advocate with the world” (Bernard). The word is used 4 times in the Gospel of John.¹³⁷

(John 3:20) For^{G1063} every one^{G3956} that doeth^{G4238} evil^{G5337} hateth^{G3404} the^{G3588} light,^{G5457} neither^{G2532} cometh^{G2064} to^{G4314} the^{G3588} light,^{G5457} lest^{G3363} his^{G846} deeds^{G2041} should be^{G1651} reprov[ed] [exposed].

(John 8:9) And^{G1161} they which heard^{G191} it, being^{G2532} convicted^{G1651} by^{G5259} their own conscience,^{G4893} went out^{G1831} one by one,^{G1527} beginning^{G756} at^{G575} the^{G3588} eldest,^{G4245} even unto^{G2193} the^{G3588} last:^{G2078} and^{G2532} Jesus^{G2424} was left^{G2641} alone,^{G3441} and^{G2532} the^{G3588} woman^{G1135} standing^{G2476} in^{G1722} the midst.^{G3319}

(John 8:46) Which^{G5101} of^{G1537} you^{G5216} convinceth^{G1651} me^{G3165} of^{G4012} sin?^{G266} And^{G1161} if^{G1487} I say^{G3004} the truth,^{G225} why^{G1302} do ye^{G5210} not^{G3756} believe^{G4100} me?^{G3427}

¹³³ F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1983), 319.

¹³⁴ A. T. Robertson, *Word Pictures in the New Testament: Volume V* (Grand Rapids, MI: Baker Book House, 1932), 264.

¹³⁵ F. F. Bruce, 318.

¹³⁶ Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1979), 202.

¹³⁷ Appendix: Examples from the Acts of the Apostles of the Spirit’s reproof.

(John 16:8) And ^{G2532}when he ^{G1565}is come, ^{G2064}he will ^{G1651}reprove ^{G1343}the ^{G3588}world ^{G2889}of ^{G4012}sin, ^{G266}and ^{G2532}of ^{G4012}righteousness, ^{G2532}and ^{G4012}of ^{G2920}judgment:

Elsewhere: (17 times): two examples

(Matthew 18:15) Moreover ^{G1161}if ^{G1437}thy ^{G4675}brother ^{G80}shall ^{G264}trespass ^{G1519}against ^{G4571}thee, ^{G5217}go ^{G2532}and ^{G1651}tell him his ^{G1651}fault ^{G846}between ^{G3342}thee ^{G4675}and ^{G2532}him ^{G846}alone: ^{G3441}if ^{G1437}he shall ^{G191}hear ^{G4675}thee, ^{G2770}thou hast gained ^{G4675}thy ^{G80}brother.

(Privately go to this brother or sister and point out what they did wrong)

(Titus 1:9) Holding fast ^{G472}the ^{G3588}faithful ^{G4103}word ^{G3056}as he hath ^{G2596}been taught, ^{G1322}that ^{G2443}he may be ^{G5600}able ^{G1415}by ^{G1722}sound ^{G5198}doctrines ^{G1319}both ^{G2532}to exhort ^{G3870}and ^{G2532}to ^{G1651}convince ^{G1651}the ^{G3588}gainsayers. ^{G483}[two things: Stimulate and encourage those hungry for instruction and Show the wayward one his error, Cf. 2 Timothy 3:16-17].

1) **Concerning sin** (“the guilt in regard to sin”)

- ✓ Why do we pray for sinners to be saved? The Holy Spirit works on the hearts and minds of the unsaved to show them the truth of God.
- ✓ Human assistance in witnessing is demonstrated – Cf. 15:26-27).
- ✓ Sin is rebellion against God.

2) **Concerning righteousness**

- ✓ The Spirit of God convicts men of their faulty views of Jesus when the gospel with its stress on the Resurrection is proclaimed. (1 Cor. 15:3-4)
- ✓ The resurrection and ascension vindicated Jesus as God’s “righteous Servant” (Acts 3:14-15; Isaiah 53:11).
- ✓ Righteousness is the opposite of sin. There is no holiness apart from the Holy Spirit.

3) **Concerning judgment**

- ✓ Death was a condemnation for sin and a judgment against Jesus by Satan himself. Satan held the “power of death” (Hebrews 2:14) but was defeated at the cross.
- ✓ Satan is still active but a condemned criminal awaiting his execution (Revelation 20:2, 7-10).

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- c. **He will decree the condemnation of the devil** (16:11): As stated before of “Judgment,” the prince of this world is judged. The Greek word, *krino* means to further decree the condemnation of the Evil One. “The ruler of this world has been judged”¹³⁸ and is sitting on death row.

This Advocate will continue to do the same thing that Jesus stated as was His purpose (Cf. 1 John 3:8): Jesus came with a divine purpose of destroying “the works of the devil.” Kenneth Wuest expressed it as that Jesus “might bring to naught” the works of the devil. There is an age-old conflict between good and evil; God’s Son and Satan, with final victory over Satan certain.

λύω—loo'-o—loose, break, and destroy the work that the devil has done.

- d. **He will grant support and Champion the Cause for the Child of God** (16:12-13): When the Spirit of Truth is come . . .

Scriptural names of the Holy Spirit . . .

- The Spirit (John 3:6): “that which is born of the Spirit is spirit.”
 - The Spirit of the Lord (Isaiah 11:2): “the Spirit of the Lord shall rest upon him”
 - The Spirit of Jehovah (Isaiah 61::6): “the Spirit of the Lord God is upon me”
 - The Spirit of the Living God (2 Corinthians 3:3): “with the Spirit of the living God”
 - The Spirit of Christ (Romans 8:9): “Now if any man have not the Spirit of Christ, he is none of His”
 - The Spirit of His Son (Galatians 4:6): “God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father.”
- 1) **He will guide you in all truth** (16:13a): ὁδηγέω—hoday-geh'-o—to show the way, to lead, to teach (the statement, in all truth suggests an exploration of truth already principally disclosed.”¹³⁹ This is the understanding (guidance) of God as he reveals himself pertains to the one who seeks him. The Spirit works primarily through the Body of Christ/the Church.

¹³⁸ F. F. Bruce, *The Gospel and Epistles of John* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1983), 318.

¹³⁹ D. A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1991), 539.

Psalms 25:4-5 Shew me thy ways, O LORD; teach me thy paths. (5)
Lead me in thy truth, and teach me: for thou *art* the God of my
salvation; on thee do I wait all the day.

Psalms 143:10 Teach me to do thy will; for thou *art* my God: thy spirit
is good; lead me into the land of uprightness.

2) **He will give you instruction about things to come** (16:13b):
ἀναγγέλλω—ahn-an- gail'-lo—to announce, declare and
speak.

*Referring to all that transpires in consequence of the
pivotal revelation bound up with Jesus' person, ministry,
death, resurrection and exaltation. The Holy Spirit discloses
the person and work of the Messiah to His disciples.

e. **He will exalt the Character and Person of the Savior** (16:14-15): *He shall
glorify me!*

1) **The Holy Spirit drives us to the person of Christ.** Our attention
will be upon Jesus Himself.

2) **The role of the Holy Spirit is two-fold here:**

- 14:26 – remembering
- 16:12-15 – revealing – the Holy Spirit as the Revealer. In
reference to Christ's statement in verse 12. "You cannot
bear them now," but the HS will help you to understand
as he reveals them to you.

II. ROUND TWO (16:16-28)

A. **The Confusion** (16:16-18): The disciples do not understand when Jesus says, "In just a
little while I will be gone, and you won't see me anymore. Then, just a little while
after that, you will see me again" (16:16).

B. **The Clarification** (16:19-22)

1. *His explanation* (16:19)

- "You won't see me anymore" (16:19a): A reference to his death,
which will bring about great grief and sorrow.
- "You will see me again" (16:19b): A reference to his resurrection from
the dead, which will bring about great joy!

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2. *His example (16:20-22):* To illustrate the way their sorrow will turn to joy, Jesus refers to a woman giving birth.

C. The Comfort (16:23-28)

1. Jesus says that the Father will give them all they need because of the Son (16:23).
2. Jesus says the Father loves them dearly (16:24-28).

III. ROUND THREE (16:29-33)

A. The disciples speak (16:29-30).

1. “At last you are speaking plainly” (16:29).
2. “We believe that you came from God” (16:30).

B. The Savior speaks (16:31-33).

1. The bad news (16:31-33a): “You will have many trials and sorrows.”
2. the glad news (16:33b): “Take heart, because I have overcome the world.”

CONCLUSION: Jesus concludes this chapter with a fourfold promise to his followers (16:20-33):

1. Their present sorrow would turn into joy (as the sorrow of the travailing woman blends into joy at the birth of a child).
2. They can freely ask of the Father concerning their needs in the Son’s name.
3. They will have peace in tribulation
4. They will have courage to overcome the world.

His statement in John 16:28 is really a summary of his ministry . . .

“I came forth from the Father (the incarnation), and am come into the world (the manifestation); again, I leave the world (the crucifixion), and go to the Father (the resurrection and ascension).”

APPENDIX ONE

TIMES AND SEASONS

1. A time for **Persecution** . . . “Do not be offended”/Stumble when it comes (16:1, 2, 4): “the time cometh, it shall come.”
2. A time for **Parting** . . . “sorrow had filled their hearts.” (16:5, 6, 20): It is expedient for you that I go away. [*expedient*: sympherō—soom-fer'-o—advantage, be better for]
3. A time for the **Paraclete** (Comforter) . . . I will send him unto you (16:7): the Helper.
 - a. The Son of God was sent by the Heavenly Father (16:5 – “now I go my way to him that sent me”)
 - b. The Holy Spirit was sent by Jesus Christ (16:17b)
 - c. The disciples were sent out by Christ (20:21)
4. A time for **Prosecution** . . . “When He is come, He will reprove the world of sin” and its shame; to expose, convince and bring correction (16:8).
5. A time for **Proclamation** of the truth . . . he [the Holy Spirit] will show you things to come. “When He is come, the Spirit of truth.” Show: to announce or declare something.
 - a. He will guide you (16:13a)
 - b. He will show you all things (16:13b, 14b, 15)
 - c. He will glorify me (16:14a)
6. A time for **Perplexity** . . . turn your sorrow into spiritual jubilation, “a little while and you shall not see me, yet a little while and you shall see me.” (16:16-19): Used 7 times here to emphasize the areas of confusion. [there is a *double usage* with this phrase – a little while]
 - a. First Usage
 - i. Regarding Jesus’ upcoming death [sorrow] (16:20)
 - ii. Jesus will rise from the grave (rejoicing) “a joy that no man can take away (16:22)
 - iii. Jesus will return and be seen by many infallible proofs after His resurrection.
 - b. Second Usage
 - i. Ascension (sorrow over his departure back to have, why stand you gazing?)
 - ii. Return (I go to prepare a place for you; I will come again – 14:1-6).
7. A time for **Prayer** . . . “**In that Day**, prayer will be a source of joy” (16:23). The phrase, In that day means three things have been accomplished: Jesus has risen; He has ascended; the Holy Spirit has been sent.
 - a. Prayer is asking for something before the Father in the name of Jesus.
 - b. Prayer is asking a question, seeking an answer from God.
 - c. Jesus Christ has become our Intercessor at the throne of God. “The Father is with me” (16:32b).
8. A time for **Plain** truth . . . “Now” (16:29, 32a, a, 32b): “No need for parables or proverbs.” The hour cometh and now is come. Prepare for the scattering of the flock.
9. A time for **Peace** . . . The spoken words of Jesus (these are comforting words of triumph amidst trouble); an illustration of the sovereignty of God as Christ would say, “Be of good cheer, I have overcome the world” (16:33).

APPENDIX TWO

Examples from the Acts of the Apostles of the Spirit's reproof . . .

- ✓ [Acts 2:37](#) Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?
- ✓ [\(GW\) Acts 8:5](#) Philip went to the city of Samaria and told people about the Messiah. [Acts 8:9-14](#) A man named Simon lived in that city. He amazed the people of Samaria with his practice of magic. He claimed that he was great. [\(10\)](#) Everyone from children to adults paid attention to him. They said, "This man is the power of God, and that power is called great." [\(11\)](#) They paid attention to Simon because he had amazed them for a long time with his practice of magic. [\(12\)](#) *However, when Philip spread the Good News about the kingdom of God and the one named Jesus Christ, men and women believed him and were baptized.* [\(13\)](#) Even Simon believed, and after he was baptized, he became devoted to Philip. Simon was amazed to see the miracles and impressive things that were happening. [\(14\)](#) When the apostles in Jerusalem heard that the Samaritans had accepted the word of God, they sent Peter and John to them.
- ✓ [Acts 9:18](#) (Saul of Tarsus) And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
- ✓ [Acts 10:34-48](#) Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: [\(35\)](#) But in every nation he that feareth him, and worketh righteousness, is accepted with him. [\(36\)](#) The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) [\(37\)](#) That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; [\(38\)](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. [\(39\)](#) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: [\(40\)](#) Him God raised up the third day, and shewed him openly; [\(41\)](#) Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. [\(42\)](#) And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. [\(43\)](#) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. [\(44\)](#) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. [\(45\)](#) And they of the circumcision which believed were astonished, as

many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. (46) For they heard them speak with tongues, and magnify God. Then answered Peter, (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

- ✓ Acts 16:14-34 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. (15) And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*. (16) And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met *us*, which brought her masters much gain by soothsaying: (17) The same followed Paul and *us*, and cried, saying, These men are the servants of the most high God, which shew unto *us* the way of salvation. (18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. (19) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, (20) And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, (21) And teach customs, which are not lawful for *us* to receive, neither to observe, being Romans. (22) And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. (23) And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: (24) Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. (25) And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. (26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. (27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. (28) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. (29) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, (30) And brought them out, and said, Sirs, what must I do to be saved? (31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (32) And they spake unto him the word of the Lord, and to all that were in his house. (33) And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. (34) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

THE INTERCESSORY PRAYER OF JESUS CHRIST

CHAPTER SEVENTEEN

TEXT: John 17:1-26

INTRODUCTION: The Four Gospels record a divinely rich prayer life of Christ. This high-priestly prayer has its influence and connection to the Farewell Discourse where the incarnate Son of God prepares for His return to his Father by route of the excruciating death on the cross. There is ample evidence from the text to translate the first part of verse one as, *After Jesus said this . . .* and links John 17 to the farewell discourse of Chapters 14-16. Within the context of this entreaty, Jesus prayed about the imminent reunion with His Father, His own disciples left here on earth and for the emerging church spawned from their foundation.

Jesus makes a natural address to His Heavenly Father in John's Gospel. Note that this inspired text flows from "Father" (17:5) to "Holy Father" (17:11) and gives way to "Righteous Father" in (17:25).

There are two primary passages from the NT that handle the subject of Christian Unity. John 17 and Ephesians 4 discuss what the nature of unity is, and how unity is to be obtained and preserved. These topics will make their way into this section, as well.

I. THE SAVIOR PRAYS FOR HIS GLORIFICATION (17:1-5)

A. The Faithfulness of Christ to His Mission (17:1, 5): "The hour is come"

1. What He asks (17:1a, 5): *Glorify your Son – doxazō (dox-ad'-zo) — give glory, honor or to magnify.*
2. Why He asks (17:1b): *That thy Son also may glorify Thee – give glory back to the Heavenly Father.*

B. The Fruitfulness of Christ in His Ministry (17:2-4): "power" – *exousia* (ex-oo-see'-ah) the power of authority (influence) and of right (privilege) – Thayer. Contrast: Acts 10:38-43 – *dunamis* – strength, ability, miraculous capability.

1. He has given eternal life to all received Him (17:2-3): Cf, 10:28-29; Romans 6:23
2. He has completed His assignment (17:4)

(John 1:12) But^{G1161} as many as^{G3745} received^{G2983} him,^{G846} to them^{G846} gave^{G1325} **he power**^{G1849} to become^{G1096} the sons^{G5043} of God,^{G2316} even to them that believe^{G4100} on^{G1519} his^{G846} name:^{G3686}

(John 5:27) And^{G2532} hath given^{G1325} him^{G846} **authority**^{G1849} to execute^{G4160} judgment^{G2920} also,^{G2532} because^{G3754} he is^{G2076} the Son^{G5207} of man.^{G444}

(John 10:18) No man^{G3762} taketh^{G142} it^{G846} from^{G575} me,^{G1700} but^{G235} I^{G1473} lay it down^{G5087} of^{G575} myself.^{G1683} I have^{G2192} **power**^{G1849} to lay it down,^{G5087} and^{G2532} I have^{G2192} **power**^{G1849} to take^{G2983} it^{G846} again.^{G3825} This^{G5026} commandment^{G1785} have I received^{G2983} of^{G3844} my^{G3450} Father.^{G3962}

* (John 17:2) As^{G2531} thou hast given^{G1325} him^{G846} **power**^{G1849} over all^{G3956} flesh,^{G4561} that^{G2443} he should give^{G1325} eternal^{G166} life^{G2222} to as many as^{G3956} thou hast given^{G1325} him.^{G846}

(John 19:10-11) Then^{G3767} saith^{G3004} Pilate^{G4091} unto him,^{G846} Speakest^{G2980} thou not^{G3756} unto me?^{G1698} knowest^{G1492} thou not^{G3756} that^{G3754} I have^{G2192} **power**^{G1849} to crucify^{G4717} thee,^{G4571} and^{G2532} have^{G2192} **power**^{G1849} to release^{G630} thee?^{G4571} (:11) Jesus^{G2424} answered,^{G611} Thou^{G3756} couldst have^{G2192} no^{G3762} **power**^{G1849} at all^{G2596} against^{G1700} me,^{G1700} except^{G1487} it were^{G2258} given^{G1325} thee^{G4571} from above:^{G509} therefore^{G1223} he that delivered^{G3860} me^{G3165} unto thee^{G4571} hath^{G2192} the greater^{G3187} sin.^{G266}

II. THE SAVIOR PRAYS FOR HIS DISCIPLES (17:6-19): Six multi-faceted, thorough treatments

(17:6-10): A prayer of **particulars** as He describes the people for whom He prays. The word “these” is used. Who are “These?” *There is no universalism in this chapter*¹⁴⁰ – D. Martyn Lloyd-Jones.

- ✓ These are they who have been given by the Father (17:2a; Cf. 10:29)
- ✓ These are they who have been given eternal life and are secure (17:2b, 12; 10:28-29)
- ✓ These are they who have kept Thy word (17:6b, 14): the men thou gavest me.
- ✓ These are they who are separated from the world (17:9): *I pray not for the world but for them.*
- ✓ These are they who have Christ’s joy fulfilled in them (17:13)
- ✓ These are they who the world hates (17:14)
- ✓ These are they who are kept from evil in this world (17:15b)
- ✓ These they who have been sent into the world (17:18)
- ✓ These are they who are sanctified through truth (17:17, 19)
- ✓ These are they who evangelize the world (17:20)
- ✓ These they who have known that God has sent Christ to this world (17:25b)
- ✓ These they who have the love of God in them (17:25c)

(17:11b-12): A prayer of **primary interest** that His people may be **kept** as one. (Cf. 16:32): They are **secure**, they are going to be **scattered** and they are going to be **sent**.

(17:13-16): A prayer of **protection** that His people are kept from the evil. The Greek word is pon-ay-ros’— evil, bad, wicked, the Devil, sinners. Six times in the NT it refers to the Devil. The root word is pon-os – anguish, pain.

(17:17-19): A prayer of **purification** that a peculiar people be sanctified.

¹⁴⁰ D. Martyn Lloyd-Jones, *The Basis of Christian Unity: An Exposition of John 17 and Ephesians 4* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1962), 10.

(17:20-23): A prayer of **purpose** concerning their unity.

- ✓ **That they** might know thee the only true God (17:3)
- ✓ **That they** may be one as we (17:11) . . . noting the relationship of Father and Son.
- ✓ **That they** might have my joy fulfilled in them (17:13)
- ✓ **That they** all may be as one [striving together, unified](17:21a)
- ✓ **That they** also may be one in us (17:21b) . . . that the world might know thou hast sent me. The see that Christians have a relationship with a living God.
- ✓ **That they** may be one, even as we are one (17:22) . . . the exaltation and glory given them from Christ. He makes it possible through His glory
- ✓ **That they** may be made perfect in one (17:23a) . . . that the world might know that thou hast sent me and hast loved them. “Perfect” is from the Greek word, tel'-i-os— meaning complete, full grown, finished in growth or moral character (the capacity to evangelize the world can be accomplished)
- ✓ **That they** be with me where I am (17:24a).
- ✓ **That they** may behold my glory (17:24b) . . . the fullness of His glory beforehand man was incapable of seeing (e.g. Moses)
- ✓ **That the love** wherewith thou hast loved me may be in them, and I in them (17:26).

(17:24-26): A Prayer of **placement** that speaks of Christ's **presence**. (Cf. 14:3b)

A. Jesus' Reflection and Review of his ministry with the disciples. (17:6-10, 12, 14, 18-19)

1. I have **given** eternal life to all that that the Father had given me (17:2): “The Father was to be glorified by the Son through His accepting, undertaking, and fulfilling the office of Mediator/Intercessor, that he should give eternal life to as many as thou hast given him, and the Son was to be glorified by the Father commissioning, sustaining, enabling and qualifying Him to discharge the trust committed to Him.”¹⁴¹
2. I have **glorified** Thee on earth (17:4a): He has **revealed** the Father on earth.
3. I have **finished** the work which thou gave me to do (17:4b).
4. I have **manifested** thy name unto the twelve apostles (17:6, 26); revealing the person of God to man.
5. I have **given** unto them the words which the Father had given me (17:8; Cf. 16:30): He had declared the words of **His Heavenly Father**.
6. I have **prayed** for them (17:9).
7. I have **kept** them in thy name (17:12): with the exception of the son of perdition, Judas Iscariot, He has kept the elect safe. (Cf. 18:9)

¹⁴¹ Marcus Rainsford, *Our Lord Prays for His Own: Thoughts on John 17* (Grand Rapids, MI: Kregel Classics, 1950 and 1978 by Moody Bible Institute), 46.

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- a. Believers are kept in the Father's Name (17:11). ¹⁴²
 - b. Believers are kept in Safety (17:12)
 - c. Believers are kept in Joyfulness (17:13)
 - d. Believers are kept in Purity (17:15)
 - e. Believers are kept Separated from the World (17:16)
 - f. Believers are kept in Process of Sanctification (17:17)
 - g. Believers are kept in Active Service (17:18)
 - h. Believers are kept in Perfect Unity (17:20-21)
 - i. Believers are kept for Coming Glory (22-14)

8. I have **given** them thy word [the message to present - commission] (17:14).
9. I have **sanctified** them through the truth (17:17-18a, 19).
10. I have **sent** them into the world (17:18b).
11. I have **shared/given** them my *glory* that demonstrates their unity (17:22).
12. I have **known** thee and also these understand that you have sent me (17:25, Cf. 16:30b).
13. I have **declared** unto them thy name and will declare it (17:26).

B. Jesus' Recommendations of Redemption to the Father (17:11, 13, 15-17): He previews the Father's future ministry for the disciples.

1. Glorify thy Son (17:1, 5), Glorify the Father, Glorify the Saints.
2. Keep the Saints (17:11a)
3. Unify the elect (17:11b)
4. Fill them with Joy from on High (17:13)
5. Protect them from evil and the Evil One (17:15)
6. Sanctify them through His Word (17:17)
7. Guide them in the World (17:23)
8. Gather them in glory (17:24)
9. Fill them with Love (17:26): *that the love wherewith thou hast loved me may be in them, and I in them.*

¹⁴² These nine statements are from the Thompson Chain-Reference Bible: Fifth Edition, Special Bible Readings Section, #4133 (Indianapolis, IN: B.B. Kirkbride Bible Company, 1988), page 1571.

III. THE SAVIOR PRAYS FOR HIS CHURCH (17:20-26).

- A. He asks that the Father ***unify the Church*** (17:20-21a, 22).
- B. He asks that the church ***honor the Son*** (17:21b).
- C. He asks that the church ***display God's love*** (17:23).
- D. He asks that the church ***experience God's love*** (17:25-26).
- E. He asks that the church ***enjoy Christ's glory in heaven forever*** (17:24).

CONCLUSION:

APPENDIX

THE BASIS OF CHRISTIAN UNITY

INTRODUCTION: Theoretically, the Church of Jesus Christ should be unified globally. It is not difficult to get a consensual positive response to this proposal. Tragically, division does exist. We must regard schism as a grievous sin that has entered into the Body of Christ. There is great confusion and disagreement over what constitutes unity, as well as, how universal utopia is to be obtained and preserved.

The Catholic Church gives us the idea that all churches must return to her as the universal church. The Greek and Russian orthodox churches also have a similar view of authority. The cults have their divergent views regarding the true church, but we must remember we're talking about those who are in Christ.

Unity is not defined simply as an assembly of all those who call themselves Christian. In this mistaken identity, everyone claiming the title "Christian" should meet together, should have fellowship together, do the work of God as one, and should present a unified front to the opponents who reject Jesus Christ. In such a mindset doctrinal purity is secondary to evangelistic work. Love covers the differences in doctrine and allows all to labor together. A divided church is an anemic church.

TEXT: *That they all may be one* (17:21)

D. Martyn Lloyd-Jones generates some primary questions here:¹⁴³



*The Sacrifice of Isaac by Caravaggio**

God to keep the unity that Christ, through His preaching, has already brought into existence among “these” people who have been “given to, sanctified by and have known the Lord.”

1. **What is the origin of this unity?** Nowhere in the prayer of Christ is there an appeal to produce a unified body. (17:11, 20, 25)

a. The unity is already in existence with the Godhead and illustrated on earth through the ones the Father has given to the Son (10:27-30).

b. It is a unity of those who have believed the truth regarding Christ and his work.

c. They are sanctified through the truth (17:17, 19; 14:6). ἀγιάζω—hagiazō—hog-ee-ad'-zo—to make holy, to purify, to consecrate (by ceremony); from the root word, hagios – holy, saint.

d. This high priestly prayer is a prayer to

“THE TRUTH REGARDING CHRIST AND HIS WORK”

- Christ is the Incarnate, Son of God sent from on high: **The Prophesied Descendant who came to earth**(1:1b): *glorify thy Son*.
 - Genesis 3:15 – the seed of the woman;
 - Isaiah 7:14 – a virgin shall conceive and bear a son;
 - Isaiah 9:6 – unto us a child is born, unto us a son is given;
 - John 1:1 – the Word was God;
 - John 1:14 – the Word was made flesh and dwelt among us;
 - John 3:16 – *For God so loved the world, that he gave his only begotten Son*
 - John 6:69 – we believe and are sure that thou art that Christ, the Son of the living God, [seven great statements or witnesses found in John’s Gospel];
 - John 16:30 – the disciples were certain that Jesus had knowledge of all things and because of this they knew that He came forth from God . . .
- Christ has all power given him (1:2): *Thou has given him power over all people*: **The Privileged Dominion over all flesh was given to Christ** (e.g. Cf. 1:12): same word - exousia - ἐξουσία—ex-oo-see'-ah—right, privilege, capability [when Christ came unto his own people, they rejected him so he opened up the opportunity for others and gave them the right of becoming the covenant people of God.¹⁴⁴]

¹⁴³ D. Martyn Lloyd-Jones, *The Basis of Christian Unity* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1962), 6.

¹⁴⁴ D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 126.

- Christ is the Lamb* of God: The Sinless Sacrifice /**The Penalty's Demand was met** (John 1:36; Genesis 22:8):¹⁴⁵ God shall provide himself a lamb for an offering. He is the propitiation for our sin (1 John 2:2): atonement, the one who makes amends. He paid the price! (John 11:49-53): Caiaphas¹⁴⁶ prophesies concerning Christ's death for all people.
- Christ is the Giver of Eternal Life/the wellspring of life (38 verses, 44 times used in John's Gospel): **The Perpetual Dwelling of the Child of God is in Christ** (John 14:1-3).
 - John 1:4 – In Him was **life** and the **life** was the light of men.
 - 3:16-17; 3:36 – whosoever believeth in Him shall have everlasting **life**
 - 4:14 – *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**.*
 - 5:24 – *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**.*
 - 6:33-40/key verse 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.*
 - 6:47 – *He that believeth on me hath everlasting **life***
 - 11:25 – *I am the resurrection, and the **life**: he that believeth in me, though he were dead, yet shall he live.*
 - 14:6 – Jesus saith unto him, *I am the way, the truth, and the **life**: no man cometh unto the Father, but by me.*
 - 17:2-3 – *As thou hast given him power over all flesh, that he should give eternal **life** to as many as thou hast given him. 3) And this is **life** eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

¹⁴⁵ The Book of Genesis does not tell the age of Isaac at the time. The Talmudic sages teach that Isaac was thirty-seven, likely based on the next biblical story, which is of Sarah's death at 127, being 90 when Isaac was born. From Wikipedia on-line. This is only if the chapters are chronological.

¹⁴⁶ **Caiaphas** (Greek Καϊάφας) was the Roman-appointed Jewish high priest between 18 and 37 C.E., best known for his role in the trial of Jesus. His full name was **Yosef Bar Kayafa** (Hebrew יוֹסֵף בֶּרֶךְ קַיָּאֵפָא), which translates as **Joseph, son of Caiaphas**.

A member of the party of the Sadducees, Caiaphas was the son-in-law of Annas, a previous high priest who had also succeeded in placing several of his own sons in the office. Caiaphas, however, held the position much longer than his immediate predecessors, probably due to his skill in pleasing his Roman overlords while maintaining a degree of order among the various religious factions in Jerusalem. The high priest's office carried great prestige and considerable political power in ancient Israel.

The Gospels of Matthew and John (though not those of Mark and Luke) mention Caiaphas in connection with the trial of Jesus. According to these accounts, Jesus was arrested by Temple guards and taken by night either to the home of Annas (according to the Gospel of John) or directly to Caiaphas (in the Gospel of Matthew), where he was questioned and accused of blasphemy. Caiaphas declared him guilty and worthy of death for this crime. From the home of Caiaphas, Jesus was taken to the Roman governor Pontius Pilate, where he was convicted of the charge of sedition against Rome, the crime under which he was sentenced to crucifixion.

Caiaphas also figures in the trial of the apostles Peter and John before the Sanhedrin, where he was overruled after the Pharisaic leader Gamaliel opposed his plan to punish the apostles. He retained his position as high priest until shortly after Pontius Pilate was recalled to Rome – The New World Encyclopedia website under "Caiaphas."

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- 20:31 – 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.
 - Christ is **The Passage Door** to Heaven (John 10:9): **I am the door: by me if any man enter in, he shall be saved; (John 14:6): I am the way, the truth, and the life: no man cometh unto the Father, but by me.**
 - Christ is Prince of Peace/**The Provider of Peace to the Distressed and Hopeless** (1 Timothy 2:5): *One mediator between God and men, the man Christ Jesus.* **μεσίτης**—mes-ee'-tace—mesitēs—the go-between, arbitrator/communicator, reconciler; to make or restore peace and friendship, or form a compact, or for ratifying a covenant.
 - Christ is the Messiah (John 4:25, 26): **The Promised Deliverer** – Andrew says to his brother, Simon Peter, *we have found the Messiah* (1:41) **Μεσσίας**—mes-see'-as—Christ. (John 14:1-3): returning to rescue and rapture His own.
2. **What is the nature or character of true Christian unity?** What constitutes unity?
 3. **What is the place of doctrine and belief in this matter of unity?** Acts 2:42-47
 4. **How does this unity come into being?**

** “The majority view holds that the way to produce unity is not to discuss and consider doctrine, but rather to work together and pray together.” A divided Church is an offence to the world, and as we are divided, the world will not listen to us.”¹⁴⁷
The so-called ecumenical “Christian” world says that doctrine divides us and must be set aside in order to evangelize the lost. This is a misconception.

¹⁴⁷ Ibid, 7.

JESUS – OUR KING CONDEMNED

“JESUS OF NAZARETH, KING OF THE JEWS”

CHAPTER EIGHTEEN

TEXT: John 18:1-19:11

INTRODUCTION: In the Gospel of John the emphasis is upon the deity of the Lord Jesus. In each of the Synoptic Gospels we are displayed the humanity of Jesus. He is the Incarnate Son of God in the fourth gospel, and the emphasis is upon his glory. In His arrest, His death, His resurrection we will see His glory. Remember his statements regarding his return to the Father. This account in John’s Gospel accentuates His glory.¹⁴⁸

Gospel of John Outlined

Prologue 1:1-18

Introduction 1:19-51

The Witness of His Works and Words 2:1-12:50

The Witness of Jesus to His Witnesses 13:1-17:26

Witness to the World 18:1-20:31

Epilogue 21:1-25

1-12 **Light** – Public Ministry; 13-17 **Love** – The Upper Room Discourse; 18-21 **Life** – He came to bring life: our life comes through his death

Have you ever gone to the mall, park or some other public venue and watched people? Chapter 18 involves many people. Notice the following list

Jesus – the Just One and righteous

Disciples – volatile [flighty] and fearful

Judas – deceptive and betraying

Officers – armed and acting behalf of others

Band of men – working together to arrest Jesus

Simon Peter – impetuous, weak and denier

Malchus – Servant to the high priest, “lost his ear in a sword fight,” identified Peter later by the fire

Annas – Patriarch of a high priestly family and considered by some the “real” high priest while Caiaphas was recognized officially by the Romans. (Luke 3:2 and Acts 4:6) names them both.

Caiaphas – high priest recognized by the Roman government

That Other Disciple – John

Damsel at the Door – questions Peter

Pilate – Presiding in the Hall of Judgment; asked the question, what accusation do you bring against this man, what is truth?

Barrabas – malefactor and robber

¹⁴⁸ J. Vernon McGee, *Thru the Bible with J. Vernon McGee: Volume IV, Matthew - Romans* (Nashville, TN: Thomas Nelson Publishing, Inc., 1983), 483.

I. THE EVENTS IN GETHSEMANE – SEARCHING FOR THE KING (18:1-11)

A. Jesus' Confrontation with His Foes (18:1-7)

1. **The Traitor's Kiss** (18:1-2): The Kiss of Betrayal

Judas Iscariot arrives in Gethsemane, prepared to betray his master. (Mark 14:45 – Judas says “Master, master and kissed him.”) Luke 22 records the question Jesus asked Judas, *are you going to betray me with a kiss?*

- a. (Matthew 26:49-50) – Hail, Master and kissed him. Wherefore art thou come? Jesus calls Judas, **Friend** – het-ah'ee-ros—(hed-ty'-ros) – ἑταῖρος—a comrade, companion, partner;¹⁴⁹ a long-term associate.
- b. (Mark 14:43-45) – Judas called him *Master, Master and kissed him. They laid their hands on him and took him away.*
- c. (Luke 22:47-48) ERV While Jesus was speaking, a crowd came up. It was led by Judas, one of the twelve apostles. He came over to Jesus to kiss him. (48) But Jesus said to him, “Judas, are you using the kiss of friendship to hand over the Son of Man to his enemies?”
- d. (John 18:4-7) – Recorded the overpowering presence of Christ in the Garden where he was given over to the crowd seeking his life (Judas was among them). There is no mention in John of Judas kissing Jesus but there is the reaction of the crowd to Jesus' identity. They fell backwards when Jesus said, *I am He!*

Greetings

Greetings have changed little over the centuries. Then, as now, there were three types of greeting, which correspond to the closeness of the other person. **First**, there was a face-to-face greeting, which could be, but need not be, verbal, and which involved a gesture with the hand, without physical contact. Sometimes the word used was “Rejoice!” or “Greetings” (Matthew 28:9) and at other times “Peace be with you” (John 20:21). This word was used in mockery by the soldiers when they put the crown of thorns on Jesus' head (Mark 15:18). “Peace be to this house” was the first greeting the Seventy made when they went to the home of a stranger (Luke 10:5).

Second, there was a formal kiss given much as we might give a kiss to a friend or a guest. It involved the laying on of hand on each other's shoulders then a pulling together and the giving of a kiss, first on the right cheek and then on the left. Samuel kissed Saul when he anointed him (1 Samuel 10:1). Simon the Pharisee failed to greet Jesus in such a way when he came as a guest to his home (Luke 7:45), and the Apostle Paul wrote, “Greet one another with a holy kiss” (Romans 16:16).

There was also a mouth-to-mouth kiss of greeting to demonstrate affection (Genesis 29:11). This appears to have been the kind of kiss Judas gave to Jesus, because the Greek words indicate that Judas kissed Jesus several times. It was this greeting that prompted Jesus' question in Luke 22:48 – *Are you going to betray me with a kiss?*

Finally, another form of greeting was the bow, which was given to a particularly honored person or guest (Genesis 18:2-3; 23:12). It might be an inflection of the head forwards or a movement from the waist; it could even become an act of prostration at the guest's feet (Matthew 18:26). There were dangers in this – it could look like worship. In one sense such obeisance was proper because it was acknowledging someone to be of great worth (or giving them worship), and we use the word worship in this sense when we say, “He worships the ground she walks upon.” But if our thinking goes beyond this conventional use of the term, we are giving to man what rightly belongs to God (Revelation 19:10). When Cornelius fell down before Peter to give him such a greeting, Peter was anxious to stop him in case it should be any kind of worship (Acts 10:25-26). In Revelation 3:9, the expression “bow down” is used, but it refers to the prostration of respect.

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2. The Temple Guard (18:3-7)
 - a. What they carry (18:3): torches, lanterns, and weaponry as if Jesus were a thief.
 - b. Why they have come (18:4-7)
 - 1) The Savior (18:4): “Whom seek ye?” His response was “I AM”
 - 2) The Soldiers (18:5-7): “Jesus of Nazareth!” Jesus has an overpowering presence in the midst of the contingency in the garden.

B. Jesus’ Concern for his Friends (18:8-11)

1. *The Request* (18:8-9): He agreed to go with the soldiers and asks that they let the disciples leave.
2. *The Rebuke* (18:10-11): He chastens Peter for cutting off the right ear of Malchus, the servant of the High Priest.
3. *The Response/Reason* (Matthew 26:53): He doesn’t need a sword. Jesus could have 12 legions of [more than 80,000] angels at his beaconing call.
4. *The Restoration* (Luke 22:50-51): Peter smote the servant and cut off his ear. Jesus touched the servant and healed him immediately.
5. *The Retreat* (Mark 14:50-52): The disciples would flee into the night.

II. THE EVENTS AFTER GETHSEMANE – TRYING OUR KING (18:12-40):
The denials and trials of Christ

- A. The Denials** (18:15-18, 25-27): On three separate occasions, Peter **denies** the Lord. The point here is not that a person disowns his relationship to another but that this is a disciple from the inner circle of Christ. Jesus made Peter aware of the desire of Satan to sift Peter as wheat. I believe this is part of that sifting and Peter must make it through this experience to grow in the grace and knowledge of his Lord. He goes from such devotion declared in the upper room to denial in the utter darkness outside the gate.

Luke 22:31-33 And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: (32) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (33)** And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Deny - ἀρνέομαι – ar-neh'-om-ahee – to contradict, that is, disavow, reject, abnegate: - deny, refuse. (Converted – brought back as a penitent disciple).

Abnegate brings to the definition the sacrifice of a disciple of Christ – to deny oneself, renounce, relinquish, to give up a convenience or right. (Cf. Matthew 16:24; Mark 8:34; Luke 9:23): *If any man will come after me, let him **deny** himself, take up his cross and follow me*

- The warning of offense – (John 16:1)
- The weariness of pride – (Matthew 26:30-35): strong, selfish and deceptive. Devotion and discipleship are more than words spoken in the moment [expressions of prayer].
- The weakness of Peter – (John 18:10-18, 25-28): He denied the Lord and went away weeping as he realized what Jesus said was true.
- The waywardness and recovery of Peter – (John 21:3; 16-17): John goes away from being a disciple and returns to fishing. Jesus appears to him later and says, feed my sheep.

WAYS IN WHICH PEOPLE DENY THE LORD

1. The sin of silence – following a far off. Not speaking for Christ when the opportunity is n present. “The sin of silence is a sign of a dying Christian life.”¹⁵⁰
2. The fear of man – afraid of what others may say.
3. The Lack of knowledge – not knowing the Bible and how to show someone the Scriptures how to accept Christ.
4. The trap of sin and temptations – the inconsistency of sinful behavior silences your witness.
5. The friendship/love for the world - Being like the world and “pitching your tent in the camp of the enemy.” (James 4:4, friendship [fondness] of the world is enmity with God. It is like one who takes his stand with the enemy)
6. The revelation of the true heart of man who is without Christ will easily deny the Lord. (John 8:44).

The Other disciple (18:15): It is a reasonable assumption that the “beloved disciple” is the Apostle John, often referred to as the unnamed disciple.¹⁵¹

- An unexplained connection between a Galilean fisherman and the Jerusalem high priest exists.
- He was able to walk into the High Priest’s courtyard without being questioned.

¹⁵⁰ William Fay, *Share Jesus without Fear* (Nashville, TN: Broadman and Holman Publishers, 1999), 7.

¹⁵¹ D. A. Carson, *The Pillar New Testament Commentary: the Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 582.

- He was comfortable enough to speak to the servant-girl attending the gate and ensured that Peter would be admitted as well.
- Peter warmed himself by the fire. It was night and cold.
- John mentions the type of fire (charcoal or fire of coals) which puts him as an eyewitness. (the other disciple).
- The proceeding with Jesus took place at night.
- Night proceedings in normal cases were doubtlessly viewed as illegal.

1. First Denial (18:15-18):

- a. The accusation (18:15-17a): a servant girl asks if Peter is one of Jesus' disciples. The American NIV translates her question as, "Surely you are not also [one] of this man's disciples, are you? This question expresses disdain and disbelief that Peter was one of them.
- b. The answer (18:17b-18): Peter denies it. He gives an expected answer.

2. Second Denial (18:25)

- a. The accusation (18:25a): an unnamed person asks Peter the same question.
- b. The answer (18:25b): Peter swears with an oath and says, "I do not know the man!" (Matthew 26:72)

3. Third Denial (18:26-27)

- a. The accusation (18:26): A kinsman (relative) of Malchus, the servant says he saw him with Jesus in the Garden of Gethsemane.
- b. The answer (18:27): On the third time, Peter and denies it. He is told that his speak betrays him. His accent is from Galilee. Immediately the rooster crows!

B. The Trials (18:12-14, 19-24, 28-40): There were three examinations and trial appearances of Jesus during these early morning hours. Christ was arrested in the Garden by the band, the captain and officers of the Jesus (18:12)

PLACES IN CHAPTER EIGHTEEN AND NINETEEN

- Garden: Gethsemane (18:1): familiar, prayer, arrest, attempt on the life of Malchus
- The Palace of the High Priest (18:15): examination
- The Courtyard and the Door without (18:16-17): a man's assignment in the temple
- The fire with coals in the courtyard (18:18): gathering, recognition, denial
- The Judgment Hall (18:28): Pilate's questions and verdict (Roman Governor) – 18:38; 19:4, the custom of release at the Jewish Passover – 18:39, Jesus is scourged and mocked as King of the Jews – 19:1, 2, Gabbatha – the Pavement – 19:19:13

- The Place of the Skull: Golgotha – (19:17): Jesus was crucified on a cross.
- The Place of the Sepulchre (new tomb) – (19:41-42)
- The Place of your conversion (remember)

CHRIST DEFAMED	
Accused of Keeping Bad Company	Matthew 9:10-13; 11:19; John 4:1-30; 8:6 (Samaritan & Adulterous Woman)
Accused of Gluttony and Intemperance	Matthew 11:19; Luke 7:34
Accused of Blasphemy	Matthew 26:65; John 10:31-39
Accused of Insanity	Mark 3:21; John 10:20 (mad)
Accused of Being Possessed with Devils	John 7:20; 10:20
Accused of Breaking the Sabbath	John 9:16
Accused of Treason	John 19:12

1. **The First Examination** [before Annas, former High Priest] (18:12-14, 15, 19-23)

- a. Jesus is bound (18:12-14): Jesus was restrained when he was arrested in the garden then remained bound during the integration by Annas in the Palace of the High Priest (18:15)
- b. Jesus is bullied (18:19-21):
 - 1) **Annas** (18:19): “Father-in-law to Caiaphas.” Caiaphas gave counsel to the Jews regarding Jesus and the nation of Israel.

John 11:47-53 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. (48) If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.¹⁵² (49) And one of them, *named Caiaphas*, being the high priest that same year, said unto them, Ye know nothing at all, (50) Nor consider that it is expedient for us, *that one man should die for the people, and that the whole nation perish not.* (51) And this spake he not of

¹⁵² The reference to “place” would be a certain reference to the TEMPLE and also the semi-autonomous status of the Jewish NATION. – D.A. Carson, *The Gospel According to John: The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 1991), 420-421.

himself: but being high priest that year, he prophesied that Jesus should die for that nation; (52) And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad (Diaspora) (53) Then from that day forth they took counsel together for to put him to death. [dee-as-kor-pid'-zo—

Annas asks Jesus about two things . . .

- a. His Disciples (size and possible conspiracy)
 - b. His Doctrine (teaching: Their concern was theological although it was presented to Pilate as a political issue): the core of their concern was Jesus' claim to be the Son of God (19:7); consequently he was leading the people astray into apostasy (7:12, 47).
- 2) **Jesus** (18:20-21): Jesus replies that his teachings are widely known because he has always spoken openly in the Temple and synagogues. His private conversations and messages to his disciples often were explanations or extensions of his public message. He did not have a message for “public consumption” and one more secret and explosive.
- a. He spoke *explicitly* [openly] to the world (18:20a)
 - b. He taught *everywhere* (18:20b)
 - Synagogue
 - Temple
 - Wherever the Jews resorted (assembled) – ask those who heard him – He would say.
 - c. Jesus is buffeted (18:22-23): An official now strikes him in the face.
2. **The Second Trial** [Before Caiaphas, current high priest] (18:24): There is no record in John of what transpired here.
3. **The Third Trial** [before Pilate, the Roman Governor] (18:28-40): Again, more detail is disclosed here.
- a. **Pilate and the Jews** – first encounter (18:28-32)
 - 1) What is your charge? (18:28-29)
 - 2) He is a criminal, the Jews respond (18:30)
 - 3) Judge him by your own laws (18:31a)

-
- 4) Only the Romans are permitted to execute someone (18:31b-32).

b. **Pilate and Jesus** (18:33-38a)

- 1) Pilate (18:33): *Are you the king of the Jews?*
- 2) Jesus (18:34): *Sayest thou this thing of thyself?*
- 3) Pilate (18:35): *Am I a Jew? Your own nation and the chief priest have delivered thee unto me. What have you done?*
- 4) Jesus (18:36): *My kingdom is not of this world.*
- 5) Pilate (18:37a): *Art thou a king then?*
- 6) Jesus (18:37b): *To this end was I born and for this cause came I into the world, that I should bear witness unto the truth.*
- 7) Pilate (18:38a): *What is truth? Pilate thinks there is no definite answer to this question and he does not want to hear the answer Jesus gives – he abruptly turns away.*

Truth:

- Truth has conformity to fact or reality;¹⁵³

OT

- Truth is verity: It can be tested and verified. (Genesis 42:16): Joseph tested his brothers – proved; (Cf. Ephesians 5:9-10).
- Truth is the evidence and attributes of a person's character. God is true, i.e. consistent, "both in His loving care for His children, as well as in His implacable hostility against sin."¹⁵⁴ (Cf. Psalm 31:5 – *God of Truth*; Psalm 146:5-6 – He keeps His word and remains faithful forever).

NT

- Truth exudes dependability and uprightness of character in God and man (Romans 3:7; 15:8).
- Truth carries the sense of something real opposed to mere appearance or copy – false and lacking (Ephesians 4:25): Let everyone speak truth with his neighbor.

¹⁵³ Funk & Wagnalls Standard Desk Dictionary: Volume 2 (New York, NY: Harper & Row Publishers, 1996), 728.

¹⁵⁴ J. D. Douglas, *The New Bible Dictionary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 1301.

- Christian faith is truth (Galatians 2:5; Ephesians 1:13).
- Jesus is truth personified (John 14:6; Ephesians 4:21): *truth is in Jesus*.
- Truth came by Jesus Christ – He mediates it (John 1:17)
- The Holy Spirit leads men into truth (John 16:13; 1 John 4:6)
- The disciples know truth (John 8:32): *you shall know the truth and the truth shall make you free*.
- Disciples obey it (John 3:21): *he that does truth comes to the light*.
- Disciples abide in the truth (John 8:44): The father of lies and his children do not abide in the truth.
- The new birth rests upon the truth (James 1:18): Children of God are begotten by the word of truth.

Jesus' statements concerning "truth" as recorded in John's Gospel . . .

(John 1:14) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth**.

(John 1:17) For the law was given by Moses, *but* grace and **truth came by Jesus Christ**.

(John 3:21) **But he that doeth truth cometh to the light**, that his deeds may be made manifest, that they are wrought in God.

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

(John 4:24) God *is* a Spirit: and they that worship him must **worship him in spirit and in truth**.

(John 5:33) Ye sent unto John, and **he bare witness unto the truth**.

(John 6:14) 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.

(John 7:40) Many of the people therefore, when they heard this saying, said, Of a **truth** this is the Prophet.

(John 8:32) **And ye shall know the truth, and the truth shall make you free**.

(John 8:40) But now ye seek to kill me, **a man that hath told you the truth**, which I have heard of God: this did not Abraham.

(John 8:44) 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.

(John 8:45) And because I tell *you* the **truth**, ye believe me not.

(John 8:46) Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

(John 14:6) Jesus saith unto him, I **am the way, the truth, and the life: no man cometh unto the Father, but by me.**

(John 14:17) 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.

(John 15:26) 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:

(John 16:7) **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.

(John 16:13) 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.

(John 17:17) **Sanctify them through thy truth: thy word is truth.**

(John 17:19) And for their sakes I sanctify myself, that they also might be sanctified through the **truth**.

(John 18:37) Pilate therefore said unto him, Art thou a king then? Jesus answered, **Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.** Every one that is of the truth heareth my voice.

(John 18:38) Pilate saith unto him, **What is truth?** And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

- c. **Pilate and the Jews** – second encounter (18:38b-40): the “Jews” is a “notoriously slippery term” in John’s Gospel, but here more directly means the Jewish authorities, whose highest court was the Sanhedrin presided over by the high priest.¹⁵⁵

- 1) **The Custom** (18:38b-39): Pilate says, *He is not guilty of any crime If you want I can release unto you the King of the Jews.*

¹⁵⁵ Carson, 580.

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- 2) **The Choice** (18:40): The Jews chose Not Jesus, not this man, but a robber and thief named Barabbas.
 - 3) **The Cry** (19:6): The Chief Priests and officers said Crucify Him!

IV. THE EVENTS OF HIS TRIBUNAL: NEGLECTED/MISTREATED AS KING BY OTHERS (John 19:1-3):

V. DIVINE AUTHORITY AS KING (John 19:9-11):

CONCLUSION: Although charged and condemned to die as a political king, in truth Jesus is the Eternal King with divine authority. He is the King of Kings. The Kingdom of God includes His particular sovereignty over those who willfully acknowledge Him as King. It is the realm of salvation into which we enter by trustful, child-like commitment to Jesus Christ. The consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

“Study hard, for the well is deep, and our brains are shallow.”

— Richard Baxter, *The Reformed Pastor*

APPENDIX

BRINGING MEN TO JESUS

The Sick	Matthew 4:24; 8:16
The Insane	Matthew 9:32
Those the Church Fails to Help	Mark 9:17-20
The Helpless	Luke 5:18, 19
The Blind	Luke 18:40
The Seekers	John 1:41, 42; 12:20-22
The Doubters	John 1:45, 46
The Sinful	John 8:3
The Sorrowing	John 11:28

JESUS – CONDEMNED TO DIE

“BEHOLD THE MAN!”

CHAPTER NINETEEN

TEXT: John 19:1-42

INTRODUCTION: Pilate gives in to the crowd and sentences Jesus to death. Jesus dies on the cross, providing salvation to the entire world from sin. Joseph of Arimathea asks Pilate for permission to bury the body of Jesus and places it in a new, previously unused tomb.

I. EVENTS PRECEDING THE CRUCIFIXION (19:1-15)

A. *Jesus’ Final Torment before the Cross* (19:1-3)

1. **The Sentencing and Scourging of Jesus** (19:1): Pilate has him **flogged** [beaten with a whip] *mas-tigo-ō*. Parallel (Luke 23: 13-16): I will chastise [punish] him and release him. This progression by Pilate was either a play for their sympathy toward Jesus to release him or the punishment which causes a confession. (**See the Appendix** for a discussion on the “scourge.” Cf. 1 Peter 1:6-11; Deut. 25:2-3; Isaiah 50:6; 52:14; 53:3-7; Psalm 22:14-18; Philippians 3:7-14 – Christ’s sufferings): Go to the **Appendix** for more on Christ’s Sufferings.
2. **The Sarcasm and Senseless brutality toward Jesus** (19:2-3): The soldiers ridicule and mock him.¹⁵⁶

Places linked with Judgment

You can look at the places associated with the last twelve hours of Jesus’ life. On Mount Zion is a beautiful church built on the ruins of Caiaphas’s palace. Beside the church are the ancient steps that at one time led to the palace, steps on which Jesus must have walked. The church is called St. Peter Gallicantu – “St. Peter of the Cockcrow.”

It is also possible to stand in the courtyard where Peter warmed his hands and to see the cistern where Jesus was almost certainly held overnight after his first trial. It is possible to walk across to Castle Antonia, where Jesus stood before Pilate. Parts of the remains are built into the Ecce Homo convent. You can see the huge water cisterns that supplied the castle, stand on the original Via Dolorosa – the way of sorrows, and see Gabbatha, [the thick Roman pavement meaning “height or ridge.” Part was road, and a section was designated for sport].

Most moving of all at this spot is to see the markings on the ground where the Roman soldiers used to play the gambling game King, with a skittle [wooden bowling pin], and to realize that here Jesus was given the scepter, crown of thorns, and the robe, as he replaced the skittle in their cruel game. It is also possible to stand in the elevated playground of the Christian school opposite and look down into the Temple courts, as Paul did when he made his defense to the Jews. It is then possible to walk across to Herod’s palace. The Citadel later became a Turkish fort and is now a museum, but it is built on the ruins of Herod’s fortified palace, the foundations of one of the three great towers can still be seen.

Ralph Gower, *The New Manners and Customs of Bible Times*, Pages 220-221

¹⁵⁶ Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago, IL: Moody Press, 1987), 220-221.

B. *Jesus' final Trial before the Cross* (4-15)

1. *Pilate and the Jews – first encounter* (19:4-7)
 - a. Pilate (19:4-5, 6b): Twice he reminds the Jews, “*I find no fault in Him.*”
 - b. The Jews ((19:6a, 7): Twice the Jews respond, “*Crucify Him . . . He made himself the Son of God.*”
2. *Pilate and Jesus* (19:8-11)
 - a. Pilate (19:8-10): “*I have power to crucify thee and I have power to release thee.*”
 - b. Jesus (19:11): “*You have no power at all against me, except it were given to you from above.*”
3. *Pilate and the Jews – final encounter* (19:12-15)
 - a. The *futility* (19:12a, 13-14, 15b): Several times Pilate attempts to release Jesus but the Jews persevere.
 - b. The *hostility* (19:12b, 15a, 15c): The Jews cry out persistently – *Crucify, Crucify!*

II. EVENTS PROCEEDING TO THE CRUCIFIXION (19:16-30)

- A. **The March to the Cross** (19:16-17): Pilate releases Jesus to the Soldiers, who lead him to a place known as Golgotha [the place of the Skull]. At first, Jesus was bearing His own cross. **Luke 23:26 and Mark 15:21** inform us that the soldiers laid hold of (seized, compelled) **Simon, the Cyrenian**¹⁵⁷ upon whom they laid the cross of Jesus, that he might follow after Christ to Golgotha's hill.

“It was customary for the Romans, when executing prisoners, to prepare the vertical beam of the cross at the crucifixion site before the actual execution. The prisoner was then given the cross piece, the horizontal beam, and required to hoist it on his shoulders and carry it to the place of the execution. So before Jesus made his way from the Praetorium to the Place of the Skull, or Golgotha, outside the gates of Jerusalem, the vertical piece had already been planted in the ground, and Jesus was forced to carry the crossbeam.

On many occasions, prisoners were not able to accomplish the task, depending on the severity of the scourging they have received immediately before going out to the execution site. We know from the other accounts in the Gospels that Jesus was not able to carry His crossbeam the entire way, and that a passerby, Simon of Cyrene, was commanded by the soldiers to pick up the crossbeam for

¹⁵⁷ Mark 15:21 Also tells us some more detail about Simon. He happened to be passing by. Simon was coming out of the country and was the father of two sons, Alexander and Rufus.

Jesus and take it to the hill (Matthew 27:32; Mark 15:21; Luke 23:26).¹⁵⁸ The earliest records of the crucifixion describe the shape of the cross looking like the capital letter T.¹⁵⁹

B. The Malefactors on the Cross (19:18): Two thieves are crucified with Jesus, one on each side of him.

C. The Markings above the head of Jesus on the Cross (19:19-22): Pilate's plaque

1. *The recording of the Superscription of His Accusation (19:19-20; Cf. Mark 15:26):* It says, "Jesus of Nazareth, THE KING OF THE JEWS," (Luke 23:38).
2. *The request to change the Superscription (19:21):* The Pharisees demand that Pilate change it to read – "He said, I am the King of the Jews." [The Jews rejected Jesus as the Son of God, their Messiah and King.]
3. *The reluctance for change and the resolve of Pilate to keep intact the Superscription (19:22):* Pilate says, "What I have written, I have written!"

D. The Means or Material Assets [personal effects] of Jesus below the Cross (19:23-24)

¹⁵⁸ R. C. Sproul, *St. Andrew's Expository Commentary JOHN* (Orlando, FL: Reformation Trust Publishing, 2009), 365.

¹⁵⁹ In popular depictions of the crucifixion of Jesus (possibly because in translations of **John 20:25** the wounds are described as being "in his hands"), Jesus is shown with nails in his hands. But in Greek the word "χείρ", usually translated as "hand", referred to arm and hand together,^[31] and to denote the *hand* as distinct from the *arm* some other word was added, as "ἄκρην οὐτάσε χεῖρα" (he wounded the end of the χεῖρ, i.e., he wounded her hand).^[32]

A possibility that does not require tying is that the nails were inserted just above the wrist, between the two bones of the forearm (the **radius** and the **ulna**).^[33]

An experiment that was the subject of a documentary on the **National Geographic Channel's** *Quest For Truth: The Crucifixion*,^[34] showed that nailed feet provided enough support for the body, and that the hands could have been merely tied. Nailing the feet to the side of the cross relieves strain on the wrists by placing most of the weight on the lower body.

Another possibility, suggested by **Frederick Zugibe**, is that the nails may have been driven in at an angle, entering in the palm in the crease that delineates the bulky region at the base of the thumb, and exiting in the wrist, passing through the **carpal tunnel**.

A foot-rest (*suppedaneum*) attached to the cross, perhaps for the purpose of taking the person's weight off the wrists, is sometimes included in representations of the crucifixion of Jesus, but is not discussed in ancient sources. Some scholars interpret the **Alexamenos graffito**, the earliest surviving depiction of the Crucifixion, as including such a foot-rest.^[35] Ancient sources also mention the *sedile*, a small seat attached to the front of the cross, about halfway down,^[36] which could have served a similar purpose.

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1. *The Soldiers' folly* (19:23-24a): They divide Jesus' clothing into four parts, one pile for each of them, and they cast lots for His seamless coat or vesture.
 2. *The Scripture fulfilled* (19:24b): This activity was predicted in the OT by David in **Psalm 22:18**. His raiment/garments were divided.

Psalm 22:18 They part my garments among them, and cast lots upon my vesture.

- E. *The Mourners at the Cross*** (19:25): Various people were gathered at the foot of the cross. The other accounts of the crucifixion of Christ tell us that after Jesus and Simon came mourners also to the place of His crucifixion. John identifies Mary – the mother of Jesus, her sister, the wife of Cleophas, and Mary Magdalene.

Indignities to Christ:

1. Prisoners were crucified naked. The worse form of humiliation that could be imposed on an enemy or criminal was to strip them of their clothes. Jesus was made a public spectacle in the shame of nakedness, following the ancient custom.
2. Soldiers gambled for the garments of Christ at the foot of the cross.
3. Pilate's plaque was placed over his head or to one side over his shoulder which describes his indictment to anyone passing by.
4. The mocking crowd continued while Jesus and the other prisoners were on the cross.
5. Supporters and followers of Jesus saw him there. It was especially hard for his mother, Mary. She was in great agony as well. This was that which Simeon had prophesied so many years earlier on the day the baby Jesus was presented in the temple. Simeon had said, "Yes, a sword will pierce through your own soul also (Luke 2:35a).
6. Jesus' body was spared from the indignity of a long dying process. The bodies of those crucified were normally left on the cross for days outside the city. Birds of prey would come and devour parts of the dead body.

F. *The Message from the Cross* (26-30)

1. *Jesus speaks to Mary and John* (19:26-27)
 - a. To Mary (19:26): "Woman, He is your son." [The other instance when Jesus refers to his mother as "woman" is at the wedding in Cana.]
 - b. To John (19:27): "She is your mother."

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2. *Jesus speaks to the guards (19:28-29): “I thirst”*
 3. *Jesus speaks to His Heavenly Father (19:30): “It is finished”*

III. EVENTS FOLLOWING THE CRUCIFIXION (19:31-42)

A. *The Piercing of Jesus’ Body (19:31-37)*

1. The Request by the Jews (19:31): They ask Pilate to remove the victims from the crosses before the Sabbath.
2. The Response by the Centurions (19:32-37)
 - a. *In regard to the Malefactors (19:32):* at the nearing of the Sabbath, they were still alive so they broke their legs in order that they might suffocate.
 - b. *In regard to the Messiah (19:33-37):* He is our Redeemer and Friend.
 - 1) *The spear (19:33-34):* Jesus had already given up the ghost, the centurion pierced His side.
 - 2) *The spectator (19:35):* John apparently witnesses all this.
 - 3) *The Scriptures (19:36-37):* Two OT prophecies are fulfilled at this time – Psalm 34:20 and Zechariah 12:10.

B. *The Preparation of Jesus’ Body (19:38-40)*

1. *Who the preparers are (19:38-39a):* Joseph of Arimathea asked for and received the Body of Jesus from Pilate; then Nicodemus helps prepare the body, as well.
2. *What the preparers do (19:39b-40):* They anoint His body with myrrh and aloes and wrap it in a long linen cloth.

C. *The Placing of Jesus’ Body (19:41-42):* Jesus’ body is then placed in a new garden tomb where no one has ever been laid before.

CONCLUSION: We cannot read this chapter without being moved by the sufferings of Christ. Allow His anguish to draw you to a deeper love and devotion to Him.

“Study hard, for the well is deep, and our brains are shallow.”

— Richard Baxter, *The Reformed Pastor*

APPENDIX

THE SCOURGE:

The cord used to beat Jesus was called a 'Scourge'. It had MANY strands.

The Romans used a "scourge" as a form of torture. The victim was stretched out, with his hands tied to a post with ropes. (Acts 22:25, 29) The 'scourge' itself was a multi-thonged whip with bits of bone and metal attached to the ends that ripped painfully into the victim's back. (Luke 23:22; John 19:1; Matthew 20:19)

Also:

Messiah was beaten by Roman "lictors".¹⁶⁰ These were the bodyguards of Pilate who were there to hear Jesus / Yeshua declare Himself to be the King of the Jews in his presence.

He was not a Roman citizen, so it was legal for Pilate to have any accused person flogged in order to elicit a confession. But Messiah was without sin, so He remained mute. This enraged the lictors who hated Jews and yet one Jew had challenged their prowess and pride. They nearly killed Him for not saying a word. Typically, two lictors addressed the accused who was tied so as to wrap arms around a large rock; one had a whip (flagrum) of several strands with iron or bone attached; one had an iron bar on the other side. There was no limitation on Romans and people did sometimes die after being flogged in this manner. The bar made deep bruises which the flagrum tore open. Hence, matza today is white (sinless) with piercings (nails & thorns) and stripes (flogging); it is burned on both sides (bruises) to represent the affliction from both sides of Reality: the wrath of Man and God.

Jewish law had a maximum of 40 lashes. If the flogged person died after the 40, the one who whipped him could be found guilty of manslaughter since punishment was intended, not execution. Therefore, wisdom prevailed and 39 lashes was the norm. The Jewish whip was made of three straps of leather from three different species and 13 blows were landed to deliver a total of 39 stripes. This is per Edersheim, the Messianic (Christian) Jewish author from the late 1800's. Get free e-books at this link to get a deep understanding of Jewish culture and practice:¹⁶¹

¹⁶⁰ Lictor: (in ancient Rome) one of a body of attendants on chief magistrates, who preceded them carrying the fasces* and whose duties included executing the sentences of criminals. Fasces [**fas**-eez]: a bundle of rods containing an ax with the blade projecting, borne before Roman magistrates as an emblem of official power. (Dictionary.com)

¹⁶¹ This excerpt is from an article that comes from www.answers.com and was written by Jim Stewart.

ISBE:

Scourge or Scourging: skûrj, skûr'jing (μάστιξ, *mástix*, μαστιγόω, *mastigóō*; in [Act_22:25](#) μαστίζω, *masízo*, in [Mar_15:15](#) parallel [Mat_27:26](#) φραγελλόω, *phragellóō*): A Roman implement for severe bodily punishment. Horace calls it *horribile flagellum*. It consisted of a handle, to which several cords or leather thongs were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful and effective. It is comparable, in its horrid effects, only with the Russian knout. The victim was tied to a post ([Act_22:25](#)) and the blows were applied to the back and loins, sometimes even, in the wanton cruelty of the executioner, to the face and the bowels. In the tense position of the body, the effect can easily be imagined. So hideous was the punishment that the victim usually fainted and not rarely died under it. Eusebius draws a horribly realistic picture of the torture of scourging (*Historia Ecclesiastica*, IV, 15). By its application secrets and confessions were wrung from the victim ([Act_22:24](#)). It usually preceded capital punishment (*Livy* xxxiii. 36). It was illegal to apply the *flagallum* to a Roman citizen ([Act_22:25](#)), since the Porcian and Sempronian laws, 248 and 123 BC, although these laws were not rarely broken in the provinces (*Tac. Hist.* iv. 27; *Cic. Verr.* v. 6, 62; *Josephus*, BJ, II, xiv, 9). As among the Russians today, the number of blows was not usually fixed, the severity of the punishment depending entirely on the commanding officer. In the punishment of Jesus, we are reminded of the words of [Psa_129:3](#). Among the Jews the punishment of flagellation was well known since the Egyptian days, as the monuments abundantly testify. The word “scourge” is used in [Lev_19:20](#), but the American Standard Revised Version translates “punished,” the original word *biqqōreth* expressing the idea of investigation. [Deu_25:3](#) fixed the mode of a Jewish flogging and limits the number of blows to 40. Apparently the flogging was administered by a rod. The Syrians reintroduced true scourging into Jewish life, when Antiochus Epiphanes forced them by means of it to eat swine's flesh (2 Macc 6:30; 7:1). Later it was legalized by Jewish law and became customary ([Mat_10:17](#); [Mat_23:34](#); [Act_22:19](#); [Act_26:11](#)), but the traditional limitation of the number of blows was still preserved. Says Paul in his “foolish boasting”: “in stripes above measure,” “of the Jews five times received I forty stripes save one,” distinguishing it from the “beatings with rods,” thrice repeated ([2Co_11:23-25](#)).¹⁶²

The Sufferings of Christ:

Luke 24:46-47 – Preach the remission of sins through the sufferings of Christ

General references (Nave's Topical Bible)

[Luk_24:46-47](#); [Luk_24:26](#); [Joh_6:51](#); [Joh_10:11](#); [Joh_10:15](#); [Joh_11:50-52](#); [Rom_4:25](#); [Rom_5:6-8](#); [Rom_14:15](#); [1Co_1:17-18](#); [1Co_1:23-24](#); [1Co_8:11](#); [1Co_15:3](#); [2Co_5:14-15](#); [Gal_1:4](#); [Gal_2:20-21](#); [Eph_5:2](#); [Eph_5:25](#); [1Th_5:9-10](#); [Heb_2:9-10](#); [Heb_2:14](#); [Heb_2:18](#); [Heb_5:8-9](#); [Heb_9:15-16](#); [Heb_9:28](#); [Heb_10:10](#); [Heb_10:18-20](#); [1Pe_2:21](#); [1Pe_2:24](#); [1Pe_3:18](#); [1Pe_4:1](#); [1Jo_3:16](#)

Atonement Made Once:

[Heb_7:27](#); [Heb_9:24-28](#); [Heb_10:10](#); [Heb_10:12](#); [Heb_10:14](#); [1Pe_3:18](#)

¹⁶² James Orr, General Editor, *The International Standard Bible Encyclopaedia*, Volume IV (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1939), 2704

JESUS CHRIST – CONQUERED DEATH

FROM GLOOM TO GLADNESS

CHAPTER TWENTY

INTRODUCTION: As we begin today, we will focus on a person that has changed our world and our calendars, [Jesus Christ]. The calendar, “Once pursued for its own sake, [astronomical observation] now comes to provide the vehicle for scheduling rituals and coordinating the activities of a complex society. With the help of the stars, the year and its divisions exist as instruments of organizational authority. The formation of a calendar is basic to the formation of a civilization. The calendar was the first symbolic artifact that regulated social behavior by keeping track of time.”¹⁶³

The AD (In the Year of Our Lord) and BC (Before Christ) discussion forces us to acknowledge the importance of this man. The Sunday after Easter is called by some “Low Sunday.” It originated from the Latin word, *laus* or *laudo*. For many years now, Low Sunday is an accepted religious name in the English-speaking world for this Sunday.”¹⁶⁴ Low Sunday gives a preacher additional homiletic [preaching] opportunities to extend our topic of the Risen Savior beyond one week. Thoughts to consider:

- Low Sunday is in a series of 7 weeks beginning with Easter (some label it the Second Sunday of Easter)
- Jokingly, some refer to this Sunday as a low attendance day because of the letdown after Easter week.
- It is an accepted religious holiday by Christians worldwide.
- Because of its Latin origins many believe it was mainly influenced by Churches where Latin was spoken.
- Observances crossover from Catholic to Protestant congregations and are equally subjective.
- Etymology of the word gives us the proper definition and emphasis for Low Sunday:

From *laus* /lawz/ (“praise, commendation”). Lou. do/’lau.do:/ (as in owl)
present active **laudō**, present infinitive *laudāre*, perfect active *laudāvī*, supine *laudātum*
I praise, laud, extol.
I commend, honor.
I eulogize.
I compliment.

¹⁶³ John Zerzan is an anarchist that presently lives in Oregon. “Most simply, anarchy means ‘without rule.’ This implies not only a rejection of government but of all other forms of domination and power as well.

¹⁶⁴ J. Ellsworth Kalas, *Preaching the Calendar: Celebrating Holidays and Holy Days* (Louisville, KY: Westminster John Knox Press, 2004), 69.

The disciples had first-hand evidence of the resurrection of Christ from the dead but were overwhelmed with fear and numb to the significance of an empty tomb. Jesus said to them shortly thereafter, “As my Father hath sent me, so send I you.”(20:21)

THEY WERE GLAD (20:18, 20, 28):

- Mary Magdalene (20:18): She was glad . . . *she had seen the Lord*
- The Disciples (20:20): *They were glad when they saw the Lord*
- Thomas (20:28): Thomas said, *My Lord and My God!*

* “John gives more about the resurrected Christ than does any other gospel writer; in fact, more than all the others put together. Paul said that, though we have known Christ after the flesh, we don’t know Him that way anymore. Rather, we know Him as the resurrected Christ.



Figure 2 - Rembrandt, *Jesus appears to Mary*

I. THE ANNOUNCEMENT OF MARY’S DISCOVERY (20:1-2)

- A. What she sees** (20:1): She finds the stone that had blocked the entrance of Jesus’ tomb rolled away.
- B. What she says** (20:2): She reports to Peter and John, “They have taken the Lord’s body!”

1. **A robbed grave.** Grave robbing and/or tampering with the sealed stone was not an uncommon activity in those days. According to Carson, “Emperor Claudius (AD 41-54) eventually ordered capital punishment to be meted out to those convicted of destroying tombs, removing bodies or even displacing the sealing stones.”¹⁶⁵ (Cf. Matthew 27:62-66; 28:13-15)
2. **A Removed body.** Two things Mary reported to the disciples:
 - a. “They have taken away the Lord out of the tomb.” (20:2b)
 - b. “We know not where they have laid him.” (20:2c)

Luke 24:5-10 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? (6) He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, (7) Saying, The

¹⁶⁵ D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John* (Grand Rapids, MI: Eerdmans Publishing Company, 1991), 636.

Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. (8) And they remembered his words, (9) And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. (10) It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

II. THE APPREHENSION OF THE TWO DISCIPLES (20:3-10): fear, hesitation, disbelief

A. **Who they are** (20:3a): Peter and John.

B. **What they do** (20:3b): They visit the empty tomb.

C. **What they see** (20:4-9)

1. *John's witness* (20:4-5, 8-9)

- Arriving first, he looks inside and sees the burial cloth that covered Jesus' body, but he does not go in (20:4-5).
- After Peter entered, he goes inside – he saw and he believed (20:8-9).

2. *Peter's observation* (20:6-7)

- He goes in sees both the body (linen) cloth and head cloth of Jesus.
- thou-mad'-zo*: He marvels, wonders or is astonished, in admiration at what he sees. (Importance of the Resurrection, Appendix)

TAKING A CLOSER LOOK AT THE EMPTY TOMB:

(John 20:5) – stooping down and looking into . . . par-ak-oo'-to—*παράκλπτω*—more than a casual glance, to bend beside, to lean over, to gaze carefully; (used 5 times in the NT)

(Luke 24:12) Then ^{G1161}arose ^{G450}Peter, ^{G4074}and ran ^{G5143}unto ^{G1909}the ^{G3588}sepulchre; ^{G3419}and ^{G2532}stooping down, ^{G3879}he beheld ^{G991}the ^{G3588}linen clothes ^{G3608}laid ^{G2749}by themselves, ^{G3441}and ^{G2532}departed, ^{G565}wondering ^{G2296}in ^{G4314}himself ^{G1438}at that which was come to pass. ^{G1096}

(John 20:5) And ^{G2532}he ^{G3879}stooping down, ^{G3879}and looking in, saw ^{G991}the ^{G3588}linen clothes ^{G3608}lying; ^{G2749}yet ^{G3305}went he not in. ^{G1525}^{G3756}

(John 20:11) But ^{G1161}Mary ^{G3137}stood ^{G2476}without ^{G1854}at ^{G4314}the ^{G3588}sepulchre ^{G3419}weeping; ^{G2799}and ^{G3767}as ^{G5613}she wept, ^{G2799}she ^{G3879}stooped down, ^{G3879}and looked into ^{G1519}the ^{G3588}sepulchre, ^{G3419}

(James 1:25) But ^{G1161}whoso looketh ^{G3879}into ^{G1519}the perfect ^{G5046}law ^{G3551}of ^{G3588}liberty, ^{G1657}and ^{G2532}continueth ^{G3887}therein, he ^{G3778}being ^{G1096}not ^{G3756}a forgetful ^{G1953}hearer, ^{G202}but ^{G235}a doer ^{G4163}of the work, ^{G2041}this man ^{G3778}shall be ^{G2071}blessed ^{G3107}in ^{G1722}his ^{G848}deed. ^{G4162}

(1 Peter 1:12) Unto whom ^{G3739}it was revealed, ^{G601}that ^{G3754}not ^{G3756}unto themselves, ^{G1438}but ^{G1161}unto us ^{G2254}they did minister ^{G1247}the things, ^{G846}which ^{G3739}are now ^{G3568}reported ^{G312}unto you ^{G5213}by ^{G1223}them that have preached the gospel ^{G2097}unto you ^{G5209}with ^{G1722}the Holy ^{G40}Ghost ^{G4151}sent down ^{G649}from ^{G575}heaven; ^{G3772}which things ^{G3739}the angels ^{G32}desire ^{G1937}to look ^{G3879}into. ^{G1519}

(20:8) – **The Dawning Faith of John in the Resurrection:** He saw and believed (Cf. 20:29) [the confession of his own faith. John is not contrasting his faith with the lack of Peter's faith. They are friends.]

(20:9) – **The Dullness of the two disciples:** they knew not the scripture that he must rise again from the dead. They went away to their own homes. Mary returns to the sepulchre to get some answers.

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- D. **Where they go** (20:10): After they see that Jesus is no longer in the tomb, they both go home.

III. THE APPEARANCES OF THE RISEN CHRIST (20:11-29)

John includes five post-resurrection appearances of Jesus. [There are **Ten Post-Resurrection Appearances of Christ** recorded in the New Testament – **Application, Infallible Proofs**: Acts 1: *Jesus showed himself alive by many convincing proofs to His chosen apostles.*

- To Mary Magdalene (20:11-18)
- To the disciples: Thomas absent (20:19-25)
- To the disciples: Thomas present (20:26-31)
- To seven disciples at the Sea of Tiberias [Galilee] (21:1-14)
- To Peter and John (21:15-25)

A. The Manifestation of Christ before Mary Magdalene (20:11-18)

1. **The Sullen/Sorrowing One** (20:11, 13): MOURNING – She goes back to the tomb and stands there weeping.
 - a. [Sad – sullen, gloomy, mournful – Just like the disciples on the Road to Emmaus Cf. Luke 24:17 – *Why are you sad?*] Same condition of the heart but different Greek words. Mary was crying!
 - b. *They have taken away my Lord!* (20:13): her focus had not changed v.2 John emphasizes the spiritual relationship (e.g. my Lord, my teacher)
2. **The Shining Ones** (20:12-13): MESSENGERS – Two angels appear to Mary. If you knew, you would be joyful not sullen or sad. The question by the angels was not asked for information. Their question was a gentle reproof of Mary. By this time Mary should not be crying but rejoicing.
3. **The Sovereign One** (20:14-18): MESSIAH/MASTER
 - a. *Mary's Error* (20:14-15): Jesus suddenly appears, but she mistakes him for the gardener.
 - b. *Mary's Elation* (20:16-18): She recognizes Jesus and later shares the good news with the disciples. [Rabboni – Aramaic title for Rabbi, here Mary is saying "My Teacher!"]
 - c. *Mary's Enlightenment |Errand* (20:17): **Touch me not!** – Some place this verse among a handful of such verses being difficult to understand.

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- 1) The physical contact here pictures a worshipful expression like that in Matthew 28:9. Probably, Mary had fallen with her face to the ground grasping Jesus by the feet.
 - 2) “*I am ascending to my Father*” is part of the message Mary is to relay to the disciples. In paraphrase, she is told to stop clinging to me, but go and tell my disciples **that I am in the process of ascending** to my Father and your Father. The Ascension will not take place for another 40 days (Acts 1).
 - 3) **Mary** is told to stop, because her enthusiastic and relieved grasping of Jesus does not really comprehend what is transpiring. She now believes him to be alive, but has understood neither that he is not about to disappear, nor that he soon will. **Thomas** is told to touch (20:27), because he has not yet believed that Jesus has risen from the dead.
 - 4) **Jesus** appears to his disciples frequently during a 40 day period, but He is not continually dwelling with them as in “the days of his [pre-resurrection] flesh” (Hebrews 5:7). His abode is no longer strictly this earth. His body is glorified and spiritual in essence.

The Ascension of Christ is tied to the Resurrection:

- He departs to prepare a place for them in heaven (14:2-3a).
- He departs to send the Promised Paraclete (16:7): HS
- He departs in order to return to take them with him (14:3b)

B. The Manifestation of Christ before the Disciples (20:19-23): Twelve minus Judas Iscariot and Thomas (pp. Luke 24:36-42) – This is the evening of the first Easter Day.

1. **The Reason of the Fearful Ones (20:19a):** The disciples are gathered behind locked doors.
 - a. *Locked in (Cf. Luke 11:7 – the neighbor’s door was shut/locked and secure as they slept). The doors were locked here and also eight days later in (20:26).*
 - b. *For Fear of the Jews – They had executed the leader of the dissident Galileans [Considered an unorthodox, nonconformist group]. It would have been relatively easy to pick off the followers of Christ now. Phobos - from the word, Phobeomai – to be afraid, to cause alarm, fright, flight and anxiety, to be exceedingly fearful, terror. The fear of man immobilized the remnant disciples.*
2. **The Remnant of the Faithful Ones (20:19b-23)**

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- a. **The Grand Consoler** (20:19b-20): Suddenly Jesus materializes before them, showing them his hands and side. John magnifies the resurrection body of our Lord which passed through the grave clothes and the walls of the gathering place. The stone was rolled away for the benefit of the early morning visitors. The greatest evidence of the resurrection of Christ is his body. (Note the Appendix on Post Resurrection Evidence)

Peace – (Cf. 14:27 and 16:33): Before the cross, Jesus told them he would give to them his peace. The majority of NT writers speak of the new Christian expression of peace. (Grace and Peace) – **Scriptural admonition:**

- 1) *Great peace have they that love thy law* (Psalm 119:165).
- 2) *He is the Prince of Peace* (Isaiah 9:6). *The chastisement of our peace was upon him* (Isaiah 53:5). *There is no peace for the wicked* (Isaiah 57:1)
- 3) *Perfect peace . . . whose mind is stayed on thee* (Isaiah 26:3)
- 4) [Isaiah 52:7](#) *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*
- 5) *Grace and Peace* (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; 1 Peter 1:2; 2 Peter 1:2; 2 John 3; Jude 2; Revelation 1:4.
- 6) *The peace of God that passes all understanding shall keep your hearts and minds through Christ Jesus.* (Philippians 4:7)
- 7) *Let the peace of God rule in your hearts* (Colossians 3:15).
- 8) *Having made peace by the blood of His cross* (Colossians 1:20).
- 9) *The God of peace sanctify you wholly* (1 Thessalonians 5:23)

- b. **The Great Commission** (20:21-23): They are to become his spirit-filled witnesses.

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- 1) Receiving the Holy Spirit – Christians have the gift of the Spirit.
 - 2) It is God who effectively forgives sin. Christian ministry is a continuation of Christ's ministry.

C. The Manifestation of Christ before Thomas (20:24-29)

1. The Reluctance by Thomas (20:24-25)

- a. *The Reason* (20:24): Thomas was absent when Jesus first appeared to the disciples and can't believe their wonderful report.
- b. *The Requirement* ((20:25): Thomas says he will not believe unless he sees and touches the wounds of Jesus.

2. The Recognition by Thomas (20:26-29)

- a. *The Manifestation* of Christ (20:26): Jesus suddenly appears!
- b. *The Invitation* of Christ (20:27): Thomas is invited to feel Jesus' wounds.
- c. *The Adoration* (20:28): Thomas falls on his knees and worships.
- d. *The Observation* (20:29): Jesus says:
 - 1) You believe because you have seen me (20:29a)
 - 2) Blessed are those who haven't seen me and believe anyway (20:29b).

IV. THE ASSIGNMENT OF JOHN'S GOSPEL (20:30-31): *That you may believe that Jesus is the Messiah, the Son of God, and that by believing in him you will have life.*" (Purpose statement of John's portrait of Christ words and works)

"John's theology is conveyed first and foremost through the following three major sections in the gospel: its beginning (John 1:1-18); middle (13:1-3); and the end (20:30-31). . . . It is here that he tells the reader what is central to his gospel: the Messiah and his signs."¹⁶⁶

THE PURPOSE STATEMENT OF THE GOSPEL – The death, resurrection and incarnation of the Word having **a two-fold purpose**:

¹⁶⁶ Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: Biblical Theology of the New Testament* (Grand Rapids, MI: Zondervan, 2009), 311

A. **To Establish the Faith of Christians**

B. **To Evangelize the non-Christian.**

“He [John] writes in order that men and women may believe certain propositional truth, the truth that the Christ, the son of God, is Jesus, the Jesus whose portrait is drawn in this Gospel.”¹⁶⁷ The miracles/signs of Jesus prevail in a major portion of John’s Gospel.

“Messiah” in Hebrew *means the anointed one*. The Greek equivalent found over 500 times in the New Testament is *Christos*, “Christ” or “Messiah” and comes from the verb *chrio*, to smear with ointment or oil. [Two times in John’s Gospel the Aramaic usage is found in 1:41 and 4:25]

“In the NT, the term ‘Messiah’ or ‘Christ’ is frequently linked with the expression ‘Son of God,’ which may suggest belief in the divinity of Jesus the Messiah (e.g. Matthew 16:16; John 20:30-31).

The Identification of the heaven-sent Son of Man with Jesus the Messiah and Son of God is at the center of John’s Gospel. ***John Identifies Jesus as the Messiah in keeping with the Jewish messianic expectations:***¹⁶⁸

The initial disciples – 1:41; 1:49

To a Samaritan Woman – 4:25, 29

To a crowd of listeners – 7:25-44; 12:34

His performance of signs – 7:31; 20:30-31

His birth in Bethlehem – 7:40-44

His crucifixion and exaltation – 3:14; 8:28; 12:34

Confession of Jesus as Christ meant synagogue expulsion – 9:22

CONCLUSION: Easter is not the end but only the beginning.

AND CAN IT BE¹⁶⁹

And can it be that I should gain
An interest in the Savior’s blood?
Died He for me who caused his pain?
For me who Him to death Pursued?
Amazing love! how can it be
That Thou, my God shouldst die for me?

¹⁶⁷ D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing, Co., 1991), 663.

¹⁶⁸ Andreas J. Köstenberger, 314 – 315.

¹⁶⁹ Frank Garlock, Editor, *Majesty Hymnal* (Greenville, SC: Majesty Music Incorporated, 1997), 134.

He left His father's throne above,
So free, so infinite his grace!
Humbled himself and came in love,
And bled for Adam's helpless race!
T'is mercy all, immense and free
For, O my God, it found out me.

No condemnation now I dread:
Jesus and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ my own.

Charles Wesley 1707-1788

APPLICATION:

WE REJOICE AND GIVE PRAISE TO GOD BECAUSE . . .

- *Salvation's work was finished on the cross.* Jesus' suffering was done! He was lifted up in resurrection. His lifting up will continue so that people will turn to Christ and be saved.
- *Jesus' death appeased the wrath of a holy God. (He would be satisfied; sufficient is the sacrifice of His Son.)*
- *That empty tomb is an immutable fact upon which our faith is founded.* Grave robbers would not leave the grave clothes behind (folded linens and the napkin separate). John was swiftly convinced of the resurrection. He concluded that thieves did not do this deed that Mary reported.
- *Of a risen Savior* – There are those who chronicled the infallible proofs of the resurrection.

Acts 1:1-3 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, (2) Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: (3) To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: (Cf. **1 Corinthians 15:5ff**)

Infallible Proofs: There are **10 scriptural references of Jesus' post-resurrection appearances**. Some scholars affirm that His post-resurrection ministry has greater bearing on the lives of Christians today than the scope of his public ministry before the cross.¹⁷⁰ The unbelieving heart refuses to accept the proofs of the resurrection and discounts their validity. (Chart in

¹⁷⁰ J. Vernon McGee, *Thru the Bible with J. Vernon McGee, Volume IV, Matthew - Romans* (Nashville, TN: Thomas Nelson Publishers, Inc., 1983), 510.

the Appendix) Stanley D. Toussaint describes them as “convincing proofs”¹⁷¹ in the Bible Knowledge Commentary. Jesus offered himself as obvious evidence he was alive. Dr. Trussaint reminds us that “the Resurrection was proven by touch, sight, and feel,” (Cf. Luke 24:39-40; 1 John 1:1).¹⁷² **The appearances are as follows:**

1. Mary Magdalene (*John 20:11–18*)
 2. The other Mary, Salome, Joanna, and at least one other woman (*Matthew 28:1; Mark 16:1; Luke 24:10*)
 3. Peter (*Luke 24:34; 1 Corinthians 15:5*)
 4. Cleopas and another disciple on the road to Emmaus (*Luke 24:13–35*)
 5. The eleven disciples minus Thomas (*Luke 24:36–43; John 20:19–25*)
 6. The eleven disciples including Thomas (*John 20:26–29*)
 7. Seven disciples at the Sea of Tiberias (*John 21:1–23*)
 8. Disciples at a mountain in Galilee (*Matthew 28:16–17*)
 9. James (*1 Corinthians 15:7*)
 10. Disciples, possibly in Jerusalem before He led them to the Mt. of Olives, gave the Great Commission, and ascended into heaven (*Luke 24:49–53; Acts 1:3–11*)
- *The Defeat of Satan* – Jesus came that He might destroy the works of the Devil

(1 John 3:8): He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (Cf. Genesis 3:15)

- *Victory over sin, death and hell.*

1 Corinthians 15:55-57 O death, where *is* thy sting? O grave, where *is* thy victory? (56) The sting of death *is* sin; and the strength of sin *is* the law. (57) But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

- *Rule of righteousness.* The Holy One is victor on this day!

John 16:7-10 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. (8) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (9) Of sin, because they believe not on me; (10) Of righteousness, because I go to my Father, and ye see me no more;

Acts 17:29-32 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (30) And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: (31) Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that

¹⁷¹ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament* (Colorado Springs, CO: David C. Cook Publishing, 1983), 353.

¹⁷² Ibid.

he hath raised him from the dead. (32) And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

Romans 3:21-26 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 5:17-21 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) (18) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. (19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (20) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: (21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

“Study hard, for the well is deep, and our brains are shallow.”

— Richard Baxter, *The Reformed Pastor*

APPENDIX

THE POST-RESURRECTION APPEARANCES OF JESUS CHRIST

INTRODUCTION: Two main events in the life of Jesus Christ have proven to be the biggest hurtles for the lost. The reason these events go against the reasoning's of lost mankind is because they are outside the losts' field of reference, experience and belief. Since they are believed by faith and not by sight, the lost have no handle to hold on to nor reason to believe in either event, except to, perhaps, give them lip service.

First is the virgin birth, a child born without the direct intervention of a human father.

Second is our subject, the bodily resurrection of Jesus Christ. In Christ's resurrection we have the coming back to life, in bodily form, of a Man who was put to death and buried.

Our Lord understood the difficulty of this concept. So numerous times during his earthly walk, Jesus

told the disciples of His coming death, burial and resurrection. They heard what He said, but it did not take root in their hearts. They disregarded this central fact of Christianity until they personally saw Him on the other side (our side) of the Cross.

Proofs for the resurrection of Jesus Christ can be found in the following places:

1. O.T. prophecies (Psa. 16:10; Acts 13:34-37)
2. The words of Christ (Matt. 20:19; Mk. 9:9; 14:28; Jn. 2:19-22)
3. The record of the Word of God (Lk. 14:1ff; Jn. 20:1ff)
4. The empty tomb (Jn. 20:6-7)
5. The eye witness sightings (*1 Cor. 15:3-8)

We will consider the eye witness sightings.

The Lord was with His disciples for some 40 days before His ascension, yet according to the inspired record, He only revealed Himself some 13 times in all, and some of these instances are probably duplications. His appearances to the disciples were of short duration, but each encounter was for the purpose of revealing Himself or something of Himself and His kingdom to His followers (Acts 1:3).

First Appearance

The verses:

Mark 16:9; John 20:11-18

The time:

Sunday morning, early

The person:

Mary Magdalene

1. Out of whom Jesus had cast 7 devils (Luke 11:24-26; 8:2)
2. She saw Jesus standing, and knew not that it was Jesus

The place:

Near the sepulcher

The Christ:

1. Risen
2. Communicative
3. Master teacher
4. Would ascend
 - a. To His Father (relationship)
 - b. To His God (deity)

Christ's ascension to the Father ?

Second Appearance

The verses:

Matthew 28:9-10

The time:

Sunday morning, early

The persons: Mary, the mother of James & Joses, Salome, mother of James & John (Mk. 16:1) and Joanna, wife of Herod's steward, Chuza.

The place:

Near Jerusalem

The Christ:

1. Risen (a bodily resurrection)
2. Communicative
3. A Godly resurrection
4. A reassuring resurrection (be not afraid, what I said I would do has come to pass, and all that I said I would do shall also come to pass)

Third Appearance

The verses:

1 Corinthians 15:5; Luke 24:34

The time:

Sunday morning

The persons:

Simon Peter

Note: Morgan: "He appeared unto Simon, as though that settled it! Now there was proof positive. A man had seen Him! It was a private interview. In that interview all the sin and shame of the denial were dealt with and settled and put away forever."

The place:

Near Jerusalem

The Christ:

1. Risen (resurrected from death to life)
- a. Accepted by God in the place of men

Fourth Appearance

The verses:

Luke 24:13:31

The time:

Sunday afternoon

The persons:

2 disciples (Cleopas & an unnamed disciple, possibly his wife, Mary)

The place:

On the road between Jerusalem and **Emmaus**

The Christ:

1. Risen
2. Omnipotent (v16, 31)
3. Communicative
4. Omniscient (v25)
5. The Christ (v26) and all that entails
6. Subject of the O.T. (v27)
7. Reference to His sacrifice (v30)

Fifth Appearance

The verses:

Mark 16:14; Luke 24:36-43; **John 20:19-22**; 1 Corinthians 15:5 (the reference to the group was the "twelve:" technically, Judas was dead and Thomas was absent from the meeting, so ten were present).

The time:

Sunday evening

The persons:

[The 12 disciples less Thomas and Judas]

The place:

Jerusalem in a locked room

The Christ:

1. Risen
2. Omnipotent (Lk. 24:36; **Jn. 20:19**)
3. Bringer of peace and joy (Lk. 24:36; **Jn. 20:19, 20**)
4. Omniscient (Mk. 16:14; Lk. 24:38)
5. Flesh and bones (Lk. 24:39, 42-43)
6. Reference to/reminder of His sacrifice (hands, feet and side) (Lk. 24:40; **Jn. 20:20**)
7. Sent (commissioned) by the Father (**Jn. 20:21**)
8. Sender (mission) of men (**Jn. 20:21**)
9. Giver of the Holy Spirit (**Jn. 20:22**)
- a. To declare God's forgiveness

Sixth Appearance

The verses:

John 20:26-31

The time:

7 days after the 1st Sunday evening

The persons:

The 10 disciples plus Thomas

The place:

Jerusalem in a locked room

The Christ:

1. Risen
2. Omnipotent (v26)
3. Bringer of peace (v26)
4. Flesh and bones (v27)
5. Reference to/reminder of His sacrifice (hands, and side) (v27)
6. Fulfiller/source of faith (v28, 29)
7. Lord, personal (v28)
8. God, personal (v28)
9. Giver of signs ("mark, token by which a person can be distinguished and known") (v30)
10. The Christ (v31)
11. The Son ("same as") of God (v31)
12. Giver of life (v31)
- a. Through His Name

Seventh Appearance

The verses:

John 21:1-22

The time:

3 to 4 weeks after His resurrection

The persons:

Peter, Thomas, Nathaniel, James, John and 2 other unnamed disciple

The place:

By the Sea of Galilee

The Christ:

1. Risen to show Himself (v14)
2. Omniscient (v5-6,18, 19)
3. Love of Christ (v7)
4. Lord (v7, 12, 15, 16, 17, 20, 21)
5. Miracles of Christ (v10-11, 13)
6. Provision of Christ (v12, 13)
7. Demands of Christ (v15-17, 19, 22)
8. Coming of Christ (v22)

Eighth Appearance

The verses:

Matt. 28:17-20

The time:

4 to 5 weeks after His resurrection

The persons:

11 disciples

The place:

On a mountain side in Galilee

The Christ:

1. Risen (v14)
2. Deity (v17)
3. Authority of Christ (v18)
4. Command of Christ (v17, 20)
5. Son of God (v19)
6. Presence of Christ (v20)

Ninth Appearance

The verses:

1 Cor. 15:6

The time:

4 to 5 weeks after His resurrection

The persons:

500 disciples

The place:

Unknown, but likely Galilee

The Christ:

1. Risen (v6)

Tenth Appearance

The verses:

1 Cor. 15:7a

The time:

5 weeks after His resurrection

The persons:

James

The place:

Unknown, but likely Jerusalem

The Christ:

1. Risen (v7a)

Eleventh Appearance

The verses:

I Cor. 15:7b; Lk. 24:44-49

The time:

5 weeks + after His resurrection

The persons:

11 apostles

The place:

Jerusalem

The Christ:

1. Risen (v44)
2. Fulfiller of prophecy (v44, 46)
3. Subject of the O.T. (v44)
4. Omnipotent (v45)
5. Death, burial, resurrection (v46)
6. Commission of Christ (v47)
7. Authority of Christ (v49)
8. Giver of Holy Spirit (v49)
9. Restrainer of men (v49)

Twelfth Appearance

The verses:

Lk. 24:50-51; Mk. 16:19; Acts 1:4-10

The time:

0 days after His resurrection

The persons:

11 apostles

The place:

Mount of Olives outside Jerusalem

The Christ:

1. Risen
2. Authority (Mk. 16:19; Lk. 24:50a; Acts 1:5)
 - a. Revealed His sacrifice (hands)
3. Grantor of blessings (Lk. 24:50b-51)
4. Ascension (Lk. 24:51; Acts 1:9-10)
5. Deity (Lk. 24:52)
6. Giver of the Holy Spirit (Acts 1:4-5)
7. Lord (Acts 1:6)
8. Omniscient (Acts 1:7-8a)
9. Commission of Christ (Acts 1:8b)

Thirteenth Appearance

The verses:

1 Cor. 15:8; Acts 9:3-6; 22:6-10

The time:

Unknown, but after His ascension

The persons:

Paul

The place:

Unknown, but perhaps on the road to Damascus

The Christ:

1. Risen (22:14)
2. Omniscient (9:4; 22:8)
3. Authority (9:6, 11-12, 15-16; 22:10)
4. "I Am" (Jehovah) (Acts 22:8)
5. Of Nazareth (22:8)
6. Lord (22:10, 19)

CONCLUSION: The Bible says that "in the mouth of 2 or 3 witnesses a thing shall be established." The resurrection of Jesus Christ is one of the most established facts in history. Not only do we have the actual appearances of Christ, but there is much more evidence of those that witnessed and lived through the events surrounding the resurrection. In Christ we can be confident of our salvation, and in Christ we can be confident of our own resurrection at the last trumpet. "And there shall we be with the Lord." ¹⁷³

¹⁷³ Outline in the appendix is from the website, www.seekingchrist.net and G. Albert Darst of Simpsonville, SC.

Timeline of the Post-Resurrection Appearances

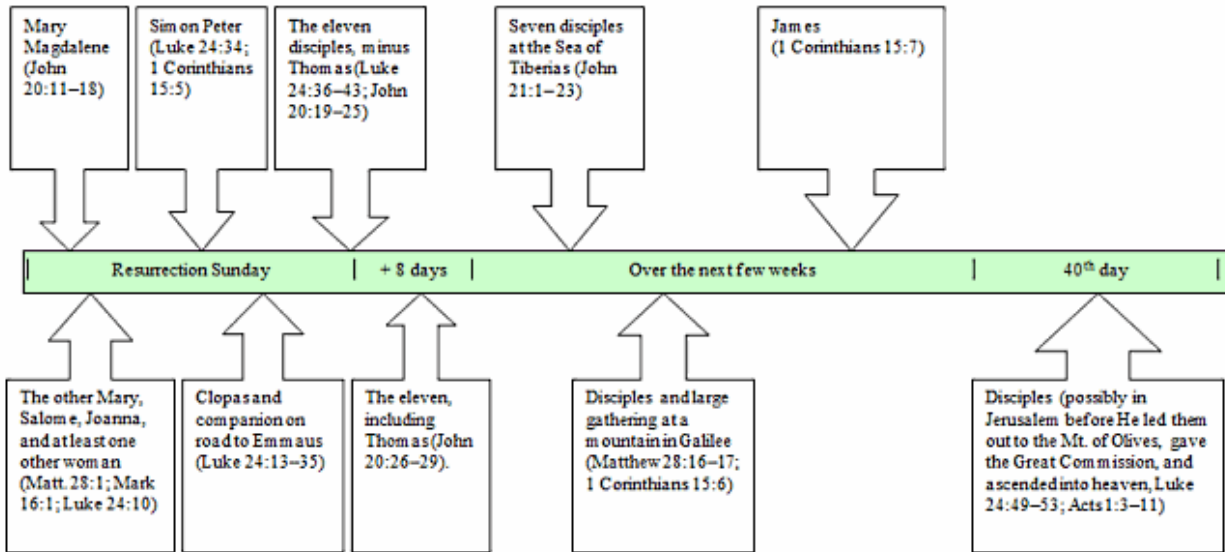


Figure 3: AnswersInGenesis.org – Dr. Elizabeth Mitchell

IMPORTANCE OF THE RESURRECTION:¹⁷⁴

All but four of the major world religions are based on mere philosophical propositions. Of the four that are based on personalities rather than a philosophical system, only Christianity claims an empty tomb for its founder. Abraham, the father of Judaism, died about 1900 B.C., but no resurrection was ever claimed for him.

Wilbur M. Smith says in *Therefore Stand*: “the original accounts of Buddha never ascribe to him any such thing as a resurrection; in fact, in the earliest accounts of his death, namely, the *Mahaparininnana Sutta*, we read that when Buddha died it was ‘with that utter passing away in which nothing whatever remains behind.’” . . . “The resurrection of Christ has always been categorically the central tenet of the Church.”

Professor Childers says, ‘there is no race in the *Pali* scriptures or commentaries (or so far as I know in any *Pali* book) of Sakya Muni having existed after his death or appearing to his disciples.’

Mohammed died June 8, 632 A. D. at the age of sixty-one, at Medina, where his tomb is annually visited by thousands of devout Mohammedans. All the millions and millions of Jews, Buddhists, and Mohammedans agree that their founders have never come up out of the dust of the earth in resurrection.”

¹⁷⁴ Josh McDowell, *Evidence that Demands a Verdict: Historical Evidence for the Christian Faith*, Volume One (San Bernardino, CA: Here’s Life Publishers, Inc., a Campus Crusade for Christ Book, 1979), 180-181.

Theodosius Harnack says: “Where you stand with regard to the fact of the Resurrection is in my eyes no longer Christian theology. To me Christianity stands or falls with the Resurrection.”

Professor William Milligan states: “While speaking of the positive evidence of the Resurrection of our Lord, it may be further urged that the fact, if true, harmonizes all the other facts of His history.”

Peter’s sermon on the day of Pentecost is “wholly and entirely founded on the Resurrection. It is not its principal theme, but if that doctrine were removed there would be no doctrine left.

H.P. Liddon says: “faith in the resurrection is the very keystone of the arch of Christian faith, and, when it is removed, all must inevitably crumble into ruin.”

JESUS CHRIST – CONFIRMING HIS DISCIPLES

CHAPTER TWENTY-ONE

(FISHING, FEEDING AND FOLLOWING)

A POST-RESURRECTION APPEARANCE OF CHRIST TO HIS DISCIPLES IN A TIME OF CRISIS

INTRODUCTION: The resurrected Christ meets with his disciples by the Sea of Galilee (Cf. 6:1).¹⁷⁵ Luke 24:41 and beyond, in parallel, speaks of Christ and the disciples here at Galilee. Luke mentions that the disciples were still hesitant and doubting concerning Christ and the resurrection.

There are two accounts of *disciples, nets and a miracle catch of fish*. In **the first account** found in Luke 5, Christ finishes a sermon to the crowd that had gathered on the shore then tells Peter to launch out into the deep and let down the nets for a draught of fish. Peter being a seasoned fisherman responds in a way which demonstrates a slight resistance saying, “we have fished all night and caught nothing. But at your word, I will do it.” Surprisingly, the catch was so great that the nets began to break.

The second account is here in our final chapter of John. In verse 5 Jesus ask them if they have any meat. The seven disciples had been out all night and have caught nothing. Verse 6 tells us that they cast their nets on the right side of the ship and immediately caught a multitude of fish but were not able to draw in the net. Ah, a spiritual parallel to what Christ can do in the gospel net. (John 12:32) And I, if I be lifted up from the earth, will draw all men unto me. John 6:44 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. John 10:28-30 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (30) I and my Father are one.

I. THE FISHERMEN BACK ON THE SEA (21:1-3): **Get back to FISHING for Men.**

- A. **The Disciples** (21:1-2): There are seven there, including Peter, Thomas, Nathanael, James and John. Peter was influential enough to persuade some of the others to join him.
- B. **The Decision** (21:3): They decide to go fishing but catch nothing all night. These were men who were considered to be professional fishermen, seasoned at their craft. Night time was the right time to fish. The decision here accounts for one of Jesus' greatest concerns (a post-resurrection crisis).

¹⁷⁵ The **Sea of Galilee**, also **Kinneret**, **Lake of Gennesaret**, or **Lake Tiberias** (Hebrew: יָם כְּנָעֶרֶת, Judeo-Aramaic: דִּטְבֵּרִיָּא יַמָּא, Arabic: بَرْدِيسَة), is the largest **freshwater lake** in Israel, and it is approximately 53 km (33 mi) in circumference, about 21 km (13 mi) long, and 13 km (8.1 mi) wide. The lake has a total area of 166.7 km² (64.4 sq mi) at its fullest, and a maximum depth of approximately 43 m (141 feet).^[3] At levels between 215 metres (705 ft) and 209 metres (686 ft) below sea level,^[4] it is the lowest freshwater lake on Earth and the second-lowest lake overall (after the **Dead Sea**, a **saltwater lake**).^[5] The lake is fed partly by underground springs although its main source is the **Jordan River** which flows through it from north to south.

“The words, “**I go**” are the translation of *hupagō*, which used to denote the final departure of one who ceases to be another’s companion or attendant. This was Peter’s formal announcement after the consultation which the disciples had, presumably in his home, to the effect that he was abandoning his preaching commission received from the Lord Jesus, breaking his relations with Him so far as any future service was concerned. The word “**fishing**” is the translation of the present infinitive of the verb *halieuo* [hal-ee-yoo'-o]. The action is a durative, progressive, action going on constantly. The tense refers to the habitual action of fishing.” The use of the word includes the fact of the character of the person performing the action [Peter was a fisherman].¹⁷⁶ The other six men respond to Peter’s declaration, “we are coming along with you!” The Greek translation of the word for “**come**” does not refer merely to the act of going with someone on a journey, but in a context like this includes the idea of “joining that person’s party or activity” – *to be a fisherman*.

How could Peter be the man to make such a decision as leaving his calling?

1. The **Persuasion** of Peter: The *language of the text* helps us draw such a conclusion toward crisis. Rather than just a moment of relaxation or a temporary setting for a few men getting meat for the family or income for the pocket, this was heartfelt discouragement/reverting to an old occupation.
2. The **Personality** of Peter as impetuous and unpredictable helps us to understand the possibility [deserting the Great Commission]. At what point did the warning of Jesus come to light? This is a reference to earlier comments by Jesus with his disciples and Satan’s attacks.
3. The **Proving** of Peter and all the disciples: Our Lord told Peter, *Satan wishes to have you and sift you as wheat!* (Luke 22:31 – the prediction of Peter’s denial).

Satan is an accuser of the brethren. The example of Job in **Job 1:6ff** where Lucifer comes to God soliciting and excusing his own evil ways. Peter would try to unknowingly derail Jesus’ road to the cross prior to his denial. (This is the backdrop to Christ and the restoration of Peter here on the shores of Galilee. (Peter is a man just like any of us): **Luke 22:31 . . .**

- a. *Simon* – his name in contrast to Peter [rock], helplessness and weakness are emphasized.
- b. *Have*: obtain [more like a demand for surrender]
- c. You: *ὑμεῖς* – all of you [plural: disciples]: verse 32 [singular: thee – Peter]
- d. *Sift*: to shake in a sieve, a winnowing effect. [a testing, proving and a shaking of the faith of the disciples]

¹⁷⁶ Kenneth Wuest, *Wuest’s Word Studies from the Greek New Testament*, Volume III (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1973), 115-116.

* Luke 22:32 – when you are returned – (Proverbs 24:16 For a just **man** falleth seven times, and riseth up again).

4. The **Purpose** of Peter was to carry out the Great Commission. Satan would have no greater joy than to discourage Peter from accomplishing his task. When Jesus spoke of the cross, Peter spoke up in opposition saying, “Be it far from thee.” In his weakness, Peter also denied the Lord and called down a curse upon himself. He used such worldly veracity to convince his audience that he did not know Jesus. Satan would have been pleased to stop the preaching and reaching to world by all of the disciples. Peter was discouraged.
5. The **Preaching** of Peter: If Satan could silence the apostles and keep them from fulfilling their purpose, what would become of Pentecost? (Acts) Later in Acts 5:29 Peter and the other apostles answered the Sanhedrin and said, “We ought rather to obey God than men.” (GEN)

II. THE FISHER OF MEN ON THE SHORE (21:4-25): **Be FEEDING my Sheep**

- A. **The Call** (21:4-5): Standing there, unrecognized, Jesus calls out, asking if they have caught any fish. They reply that they have not. **Refocus on the Preaching Mission:**
 1. The Lord’s **first step** in bringing back the disciples, He made them business failures at something they were confident in. Do you have any meat?
 2. The Lord’s **second step** in bringing back the disciples; He deliberately put a school of fish right at the side of the boat at a time when they obeyed Him in letting down the nets. There is always success in obedience and in following Him, we will have our needs met.
 3. The Lord’s **third step** in bringing back the disciples; he met their physical needs of food, warmth and rest when He invites them to come and dine.
 4. The Lord’s **fourth step** in bringing back the disciples; He deals with the spokesman of the group, Peter, asking him of his love.
 5. The Lord’s **fifth step** in bringing back the disciples; asking Peter and the other disciples, are these material things more important to you than I am precious to you?
- B. **The Command** (21:6a): He tells them to throw their net on the starboard side of the boat.

“H. V. Morton, in his book *In the Steps of the Master*, states that while he was visiting Palestine, he observed that it was a custom of the fishermen to have someone stationed on shore who could point out to them the schools of fish which they could

not see from the boat.”¹⁷⁷ Glare and sunlight were hindrances to daytime fishermen. To listen to the instruction, even that of a stranger with a better perspective would not be uncommon.

- C. **The Catch** (21:6b): Immediately the net is filled with fish. This was a miracle!
- D. **The Comprehension** (21:7): John tells Peter, this is the Lord! The Greek word γυμνός translates as anything from complete nudity up to being partially dressed revealing one’s undergarments. Peter, being in a public is “partially clad” wearing his oriental style undergarment customary for the day. He puts on his outer garment, a fisherman’s coat and jumps into the water swimming and wading to Jesus on shore.
- E. **The Coals** (21:8-9): When all the disciples arrive, they find a fish cooking over a fire and some bread. This was considered a complete meal – meat and bread.
- F. **The Count** (21:10-11): There were 153 large fish in the net.

“The *multitude* and the size of the fish they caught symbolically foreshadowed the vast success of their now fast approaching ministry, and this only as a beginning of successive draughts, through the agency of a Christian ministry.” – (JFB, E-Sword)

D.A. Carson sites Jerome¹⁷⁸ who says this “becomes an acted parable of the fruitful mission of the church that *draws* all human beings without distinction.”¹⁷⁹ Also, he references (12:32): *If I be lifted up from all the earth will draw all men unto me.*

(The condition of the net – yet was not the net broken, (21:11b). **The capability of the men** - The fishermen were successful in getting all the fish to shore.) **Parallel:** the gospel net will not break. (Cf. 6:37-39 – the divine keeper of what God has given shall not lose any. Christ gives them a difficult message to swallow in 6:65, “No man can come unto me, except it were given unto him of my Father.”)

Compare: Luke 5:5 – there were so many fish that the nets began to break.

(Mending of the nets is required in order to be successfully catching fish. Christ’s appearance to the disciples here at Galilee is equivalent to them being mended and restored in preparation of catching many fish.) Gal. 6:1

Restore (καταρτίζω) kat-ar-tid’-zo : Matthew 4:21 The word is used of . . .

¹⁷⁷ Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament for the English Reader, Volume Three* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1952), 118.

¹⁷⁸ Jerome was born in 347-30 AD was an Illyrian Latin Christian priest, confessor, theologian and historian who also became a Doctor of the Church. He was the son of Eusebius, of the city of Stridon, on the border of Dalmatia and Pannonia. (Wikipedia.org)

¹⁷⁹ D. A. Carson, *The Pillar New Testament Commentary: The Gospel According to John* (Grand Rapids, MI: Eerdmans Publishing Co., 1991), 672.

(Vincent's Word Studies in the New Testament)

1. Of reconciling factions,
2. Of setting bones;
3. Of **mending nets**, [Mar_1:19](#);
4. Of equipping or preparing, [Rom_9:22](#), [Heb_10:5](#); [Heb_11:3](#);
5. Of manning a fleet,
6. Or supplying an army with provisions.

Usually by Paul metaphorically as here. The idea of amendment is prominent:
set him to rights: bring him into line.

- G. **The Communion** (21:12-14): Jesus now invites all seven to breakfast and personally serves them.

Cf. Luke 24:44-49 which records that Jesus also ate with them.

1. Jesus reassures Peter and the other disciples.
2. Jesus meets a physical need of food or nourishment. The men are easier to reach if their physical needs are cared for, and their mind and heart are somewhat at rest. ([Matthew 11:28-30](#)): This is synonymous with the NT invitation of Christ to the weary. **Come unto me, all ye that labor and are heavy laden, and I will give you rest. (29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (30) For my yoke is easy, and my burden is light.**
3. Jesus serves them as he did before his death on the cross.

- H. **The Conversation between Jesus and Peter** (21:15-17): Until now, the issue of Peter's denial had been unresolved. No conversation between Jesus and Peter has been recorded after the resurrection of Christ from the dead. Now on the shores of Galilee, Jesus questions Peter within the hearing of the other disciples. **Jesus shows a love that will not let you go!**

Knowing something of the text and the Greek words for **love** enhances the exchange between Jesus and Peter. There are *four* words in the Greek language for love.

Stergo is used negatively in Romans 1:31; and 2 Timothy 3:3 [astorgos]. This word means "*natural affection – to cherish affectionately,*" that of parents to children and children to parents; a husband drawn to his wife and a wife to her husband. It is even seen in the animal kingdom of a mother for its offspring – an obligatory force.

Eros is a Greek word not found in the NT. It is defined as a *passion* that seeks to be satisfied. It has a sexual innuendo.

Agapaō (ag-ap-ah'-o) used in various forms in the NT 320 times. “It is love called out of a person’s heart by an awakened sense of value in an object which causes one to prize it.” (Wuest, 122) It expresses a love of esteem. It has an admiration for the object loved. The loved object is seen as *worthy* and *precious*. Agape is the divine love of God, “a love which sacrifices itself for the benefit of the object loved, that object being both unlovely and unlovable, and a bitter enemy of the one who loves.”¹⁸⁰

Phileō (fil-eh'-o) is used 45 times in various forms in the NT. “This is an unimpassioned love or friendship. It is a love called out of one’s heart in response to the pleasure one takes in a person or object. It is a love of delight, pleasure, fondness and liking,” (Wuest, 122). [Used in John 3:11 of the Lord’s friendship with Lazarus. The Pharisees were fond of being seen praying in prominent places and having the chief seats at a banquet.

Agapaō is a love of devotion – Phileō is a love of emotion.

1. **First Question** (21:15): A Shepherd’s devotion to the flock of God.
 - a. Jesus (21:15a): “Simon son of Jonas (John), lovest [agapeo] thou me more than these?” The antecedent to the pronoun “these” is not clear.
 - Is Jesus speaking of the great catch of fish and what it represents? Do you love me more than these fish?
 - Is Jesus speaking of the other disciples? Do you love me more than these other friends and family members?
 - Do you love me more than these other disciples love me?
 - Or, did Peter love Jesus more than he loved being a fisherman and the accumulated gear?
 - Despite his bitter failure, Jesus loved Peter and desired to use him in His ongoing mission!
 - b. Peter (21:15b): “Yea Lord, thou knowest that I love [phileo] thee.”

“The Lord Jesus uses the word agapaō the first two times He questions Peter, and phileō, the last time he asks Peter whether he loves Him. Peter uses the word phileo each time he answers the Lord.”¹⁸¹
 - c. Jesus (21:15c): “Be feeding my lambs.” The focus here is on Peter’s pastoral care for the flock (Cf. John 10) leading the sheep to green pastures and providing places for them to graze. The word “feed” is *boskō* meaning pasture, graze (Psalm 23).

¹⁸⁰ Wuest, 123.

¹⁸¹ Ibid, 121.

“Lambs” references the care and impression of the other disciples who are effected by his words and actions.

2. **Second Question** (21:16): A self-sacrificing Adoration for Christ.
 - a. Jesus (21:16a): “Simon, son of Jonas (John), lovest [agapaō] thou me?” This love is a willingness to sacrifice yourself for me.
 - b. Peter (21:16b): “Yea Lord, thou knowest that I love [phileō] thee.”
 - c. Jesus (21:16c): “Feed my sheep,” *Be tending my sheep as a shepherd.* The Greek word here is poimēn (poy-mane') – to pastor, as a shepherd tending the flock. Without question, this is a clarion call for Peter to resume his preaching mission. (1 Peter 5:1,2)
3. **Third Question** (21:17): The Soul-Searching Dedication that causes Peter to lay down his life as a Martyr. The Lord knows his heart.
 - a. Jesus (21:17a): “Simon, son of Jonas (John), lovest [phileō] thou me?”
 - b. Peter (21:17b): “Thou knowest all things; thou knowest that I love [phileō] thee.” This third time John notes that Peter was grieved. He was distressed and under heavy sorrow.
 - c. Jesus (21:17c): “Be feeding [boskō] my sheep.”
- I. **The Cross** (21:18-19): Jesus predicts that Peter will someday die a martyr’s death by crucifixion. Follow Me!
- J. **The Concern** (21:20-21): Peter asks Jesus what kind of death John will die.
- K. **The Chiding** (21:22): Jesus tells Peter, “if I want him to remain alive until I return, what is that to you?”
- L. **The Confusion** (21:23): A false rumor spreads among the believers that John will never die. To help Peter and every disciple with a right focus, Jesus said, “Follow Me!”
- M. **The Confirmation** (21:24-25)
 1. *Concerning the witness of Jesus* (21:24): John testifies that all he has said about Jesus is true!
 2. *Concerning the works of Jesus* (21:25): He says if everything that the Savior did while on earth was written down, the whole earth could not contain the books.

CONCLUSION: We like Peter must be willing to give our all and allow God to examine our motives and love for Him.

O LOVE THAT WILT NOT LET ME GO

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that foll'west all my way,
I yield my flickr'ing torch to Thee;
My heart restores its borrowed ray,
And in Thy sunshine's glow its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And know the promise is not vain
That morn shall tearless be.

O Cross that liftest us my head,
I dare not ask to hide from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Majesty Hymnal #307
Words by: George Matteson (1842-1906)

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The End