

# **Gospel of John, Bible Study, Detailed Outline**

*By James Moriello, Firm Foundation Christian Church, Woonsocket, RI 2022*

## 1. Introduction to the Gospel of John

### a. Authorship and Date of Writing, John the Apostle, Approximately 60 AD

1. The Gospel of John is anonymous only in the sense that the Apostle John, younger son of Zebedee and fisherman by trade (Mark 1:19-20), does not give his name. However, there is sufficient evidence to prove that John wrote the Gospel which bears his name. The Apostle John did not feel worthy to include his name, instead calling himself the disciple “whom Jesus loved” (John 13:23). The internal evidence points to the fact that the writer was an Israelite Jew, since it is clear in the text that he understood the customs and debates of the day. More than any other gospel writer, John records extended discourses and debates between Jesus and the Jewish authorities of the day. The writer claims to be an eyewitness to Jesus Christ in His ministry in general (John 1:1-14), to the Last Supper (John 13:23), to the crucifixion (John 19:26-35), the empty tomb (John 20:2-10), and the Resurrected Lord (John 21:2). We know from Mark’s Gospel that the only people present at the Last Supper were the twelve Apostles (Mark 14:17), and this proves apostolic authority for the Gospel of John, which is the primary test of canonicity. We believe that the Gospel of John was written before 70 AD because of two things. First, there is the fact that the destruction of Jerusalem and the temple which occurred in that year is not mentioned. Second, particular parts of the temple area are mentioned as still existing intact when the Gospel of John was written (John 5:2-3). Having narrowed down the potential authors of the fourth gospel to the twelve, we can further narrow it down to three. Three of the twelve were present at the Transfiguration, when Jesus displayed His Glory for a moment of time during His earthly ministry up on the mountain: Peter, John, and James (Matthew 17:1-9). Most scholars (myself included) believe that the phrase “we beheld His Glory” (John 1:14) is a reference to that event. Peter could not have written the fourth gospel because the text mentions him as distinct from the disciple “whom Jesus loved” (John 13:23-24). James was martyred by Herod Agrippa in the early 40’s (Acts 12:1-2). We only have one choice left: the Apostle John as the author of the gospel which bears his name. In looking at the First Letter of John and comparing it to the Gospel of John, we find similarities in style (John 1:1-14; 1 John 1:1-2), purpose (John 20:31; 1 John 5:13), theme (e.g. light/darkness: John 8:12; 1 John 1:5-7), the assertion that both were written by

eyewitnesses (also see John 1:1-14 and 1 John 1:1-2), and Greek language (that of the original autographs). All three letters that bear John's name, in fact, were cyclical letters sent from Ephesus to the churches in Asia Minor with apostolic authority. The fifth Johannine writing is Revelation, also written to the churches, from the Island of Patmos in exile, does explicitly state John's authorship. All of these things taken together leave no doubt in my mind as to the trustworthiness and apostolic authority upon which all five of these writings are based. John's life ended, following his exile at Patmos in 95 AD, with him dying a natural death in Ephesus, from where he had pastored the early church. (from this author's position paper, 2012)

## 2. Overview of the Text of the Gospel of John (Purpose of Writing and Prominent Doctrines)

### a. Purpose of writing stated in John 20:31

### b. Christ's Divinity

1. "The Word", the Memra, Messiah, the Agent of Creation and the Agent of Salvation, John 1:1-14, Cf. Isaiah 9:6; Genesis 1:1-3; Colossians 1:16; Psalm 33:6-9, 147:15-20; 2 Corinthians 5:17; John 3:3-6; 1 Peter 1:23; Genesis 15:1,6; Romans 10:17; Psalm 106:24-26; Hebrews 1:1-3; John 3:16; 1 John 5:7-13; Revelation 19:13, for explanation see-  
[https://www.firmfoundationri.com/images/The\\_Word.pdf](https://www.firmfoundationri.com/images/The_Word.pdf)

2. The "I Am" statements, John 4:26, 6:35, 8:23, 8:58, 9:5, 10:7, 10:11, 10:36, 11:25, 13:13, 14:6, 15:1

3. The "Son of God", its OT basis, Psalm 2:7,12; Proverbs 30:4, John's testimony, 1:34, 1:49, 3:18, 5:25, 9:35, 10:36, 11:4, 11:27, 17:1, 20:31

### c. God's Salvation Through Jesus Christ

1. Its Origin (Faith Alone in Christ Alone), 3:16-18, 4:10, 6:32-33, 10:9

2. Its Present Work in the Believer (Presence of God the Holy Spirit, Peace, Joy Apart from Circumstances, Agency of Scripture), 14:26-27, 15:11, 17:14-19

3. Its Permanence (Eternal Security), 3:16-3:18, 3:36, 5:24, 6:37-40, 10:27-30

### 3. John 1:1-5, The Eternal Word

a. 1:1, *ibid.* 2b1, “The Word”, Greek-“logos”, Aramaic-“Memra”, Hebrew-“Davar”, in the understanding of a devout Jewish fisherman, “Memra” as explained in the Targums gives us the meaning, Jesus “the Word” is the Christ, the Agent of Creation (1:1-3), the Agent of Salvation (3:3-6,16), the Visible Manifestation of God (1:14), and the Agent of Revelation (14:7-11), all of these concepts would be developed within the Gospel of John

b. 1:1-2, “in the beginning”, Cf. Genesis 1:1; Hebrews 1:1-2; 1 John 1:1, giving us a total of four Bible books that begin with the Creator God

c. “the Word was with God, and the Word was God”, fully the same as God in essence of deity (Hebrews 1:3) but yet distinct from God the Father (evidence of at least two Persons in the Godhead, the triune God seen in Isaiah 42:1-9, Matthew 3:16-17, and 2 Corinthians 13:14)

d. 1:3 Christ the Agent of Creation, Cf. Colossians 1:16-17

e. 1:4, Christ the Life, and Christ the Light, again two principles which find their origin in the Hebraic concept of Memra, *ibid.* 3a, both become primary themes and motifs in John’s Gospel, as well as the rest of his inspired writings

i. “In Him was life”, Jesus, as God, possesses the attribute of Aseity, meaning that He is eternal, uncaused, and does not depend upon any other source for His existence (5:26, 10:10, 11:25, 14:6)

ii. “In Him...was the light of men”, the guiding hope and Author of purpose for our lives, the Holy example and Mighty God (1:9, 8:12, 12:35,46)

f. 1:5, the light which overcomes the darkness, illustrated—a bright light shining into a dark room brightens up the room, but a flashlight with a dead battery being turned on in a bright room does not make the room darker, spiritual light had come to conquer spiritual darkness as it was prophesied (Isaiah 60:1-2)

### 4. 1:6-8, The Witness of John the Baptist

a. 1:6, “John”, cousin of our Lord in His humanity, Cf. Luke 1:5-25,57-80

b. John the Baptist the forerunner prophesied of in Isaiah 40:3 and Malachi 3:1, 4:5-6, he would become not only a herald of King Jesus the Messiah in his preaching, but also in his life events (rejection by the Jewish leaders, and being put to death)

c. 1:7, the universal call after the manner of Isaiah 45:22-25, two more themes are introduced here by the Apostle John, “witness” and “believe”

d. 1:8, apply, we too are witnesses and light bearers, having no light in ourselves at all apart from Jesus Christ “that Light” (Cf. Isaiah 9:2, 42:6)

#### 5. John 1:9-13, Jesus Christ the True Light

a. 1:9, “the true Light”, all other lights pale in contrast to Jesus, some attempt to promote counterfeit truth and light (Cf. 2 Corinthians 11:12-15)

b. “gives light to every man”, Cf. Matthew 5:45, sufficient revelation is offered “to every man”, and it is the choice of each individual whether or not to respond to the light that they are given, Cf. Romans 1:18-21

i. Psalm 90:8, the light of conviction of sin

ii. Psalm 119:105, the light of day by day guidance in God’s ways

iii. Psalm 119:130, the light of Scripture, the written Word of God

c. 1:10, *ibid.* 3ei., the Agent of Creation entered into the world He created in time, His Aseity reaffirmed and applied here

d. 1:11, “His own”, the Jewish people, His kinsmen regarding His humanity, the Kinsmen-Redeemer was rejected, Cf. Isaiah 53:3; Matthew 12:22-24

e. 1:12, the promise to believers, sufficient room at the cross for all who come, Cf. Galatians 3:26-29

f. “children of God”, spiritual adoption, Cf. Romans 8:14-15; 2 Corinthians 6:18

g. 1:13, the Doctrine of (Spiritual) Regeneration, Cf. John 3:3; Titus 3:5; James 1:18; 1 Peter 1:3,23; 1 John 2:29

#### 6. 1:14-18, The Word Became Flesh

a. 1:14, the classic verse affirming the Deity and Humanity of Jesus Christ, “the Word” (Memra-Agent of Creation, Salvation, Revelation) “became flesh” (Isaiah 9:6; Micah 5:2) “and dwelt among us” (Matthew 4:15-16; Isaiah 9:1-2), “and we beheld His glory” (Matthew 17:1-2; Luke 24:50-52), “the glory as of the only begotten of the Father” (John 14:9), “full of grace and truth” (in perfect possession of both attributes, having both to dispense according to His will)

b. 1:15, John the Baptist’s witness, to Jesus’ preeminence and eternity

c. 1:16, applied to the church, Cf, Ephesians 1:22-23

d. 1:17, the contrast between the Law of Moses and the Old Covenant and the Grace of Christ offered through the New Covenant, Cf. 2 Corinthians 3:7-8; Galatians 3:19-25; Hebrews 3:1-6, 8:7, 10:11-18

e. 1:18, the revelation of God the Father is through God the Son only, through His words, works, and Person, Cf. John 10:34-38, 14:7-11

## 7. John 1:19-34, The Testimony of John the Baptist

a. 1:19,24, a group of high ranking religious folks (Pharisees) are sent down from Jerusalem to interview John the Baptist

b. 1:20-21, John is “not the Christ, Elijah, (or) the Prophet”, the long awaited Jewish Messiah prophesied of in the OT, Elijah of Malachi 4:5 (although John was a type of Elijah who is to herald the Second Coming), or the Prophet of Deuteronomy 18:15-19 (generally identified as Messiah also, but the rabbis made various distinctions of function)

c. 1:22-23, John identifies himself as the one spoken of in Isaiah 40:3

d. 1:25, the authority of John the Baptist is questioned, and so too the authority of Jesus Christ Himself was questioned (Luke 20:1-2), is it any wonder that the authority of God’s Word is questioned when it is spoken by us (Cf. Matthew 28:18-20)

e. 1:26, John’s Baptism and the three levels of identification—the message of repentance in light of the Messiah’s coming, God the Holy Spirit, and Hellfire (Matthew 3:11-12), its similarities and differences vis-à-vis Christian baptism (Cf. Acts 2:37-38; Romans 6:3-5)

f. 1:27, humility and self-abasement, the most menial duty of the most menial servant (“bondservant”, Cf. Romans 1:1; 2 Peter 1:1)

g. 1:28, “Bethabara beyond the Jordan”, “house of the ford” on the east bank of the Jordan, some identify it with a certain Bethany, but if this is so, this cannot be Bethany near Jerusalem—the geography does not work

h. 1:29-31, John identifies Jesus of Nazareth as the Jewish Messiah

i. “Lamb of God”, Cf. Exodus 12:1-27; Romans 3:25; 1 Corinthians 5:7

ii. “takes away the sin of the world”, Cf. Leviticus 16:21-22; Hebrews 9:22, 10:18

iii. though Jesus was born after him, He pre-existed John the Baptist (similar point made in John’s Gospel in 8:56-58), teaches eternity and therefore the deity of Jesus Christ the God-Man

iv. prior to this point the identity of Jesus as the Messiah had not been revealed to John the Baptist

v. John’s purpose, to proclaim the Messianic hope and His imminent revelation to Israel, and the baptism of identification by repentance

- i. “The Lamb of God”, Special Study arising from John 1:29 & Exodus 12:1-27
  - i. Exodus 12:5, “without blemish”, Christ without sin, Cf. Hebrews 4:15; John 19:4
  - ii. Exodus 12:5, “male of the first year” male in its prime
  - iii. Exodus 12:5, no bone broken, Cf. 12:46; John 19:36; Psalm 34:19-20
  - iv. Exodus 12:6, shedding of blood, Hebrews 9:22 applied
  - v. Exodus 12:7, the blood must be applied individually, by a deliberate act
  - vi. Exodus 12:8, sacrifice must be eaten, Cf. John 6:53
  - vii. Exodus 12:12-13, propitiation by the blood, Cf. Romans 3:21-26
  - viii. Exodus 12:14, “memorial...ordinance”, Cf. 1 Corinthians 11:23-26
  - ix. Exodus 12:19, “no leaven”, Cf. 1 Corinthians 5:8
  - x. Exodus 12:27, “Lamb of God” presentation an occasion for worship
  - xi. Also from the Law, Deuteronomy 16:2-6, the Passover sacrifice must be presented in Jerusalem, Cf. Luke 13:33
  
- j. John 1:32-34, John furthers his witness
  - i. 1:32, “the Spirit descending from heaven”, the Third Person of the Trinity descending from His eternal abode
  - ii. “like a dove”, being spirit He appears in the likeness of a clean bird under the Law, “harmless” (Matthew 10:16)
  - iii. “remained upon Him”, please to be a witness as a Person involved in the divine work
  - iv. 1:33, John reiterates what he said in verse 31, and affirms the prophetic revelation that he had received as to the identity of Messiah, “the Son of God”
  - v. 1:34, John’s testimony as an eyewitness, Cf. Matthew 21:25-27, to accept John’s testimony meant to accept Jesus’ deity

## 8. John 1:35-51, The Calling of the First Five Disciples

- a. 1:35, “the next day”, the day after John’s initial identification of Jesus as the Messiah, “John stood with two of his disciples”, prior to becoming Jesus’ disciples, these had received John’s baptism of repentance and identified with the message of the coming King, agreeing to follow that One Whom John would identify as the Christ
- b. 1:36, John’s command to follow Jesus, “the Lamb of God”
- c. 1:37, “two disciples” here are John the son of Zebedee (anonymous here, as was his custom in writing the gospel) and Andrew
- d. 1:38, Jesus turns to the two, and they identify that they wish to follow Him as their Rabbi, even to the point of abiding with Him
- e. 1:39, Jesus welcomes them to come see where He is staying, “it was about the tenth hour” (10 am Roman time or 4 pm Jewish time), though the day laborer would have been working at this time, these were fishermen who would often work overnight in their trade, cast net fishing, Cf. Luke 5:1-5
- f. 1:40-42, Andrew identified by name as one of the two disciples, he brings his brother Peter to Christ [Peter (Greek) aka Simon (Hebrew) aka Cephas (Aramaic) would become the third disciple]
- g. 1:43, “the following day” is the timing, the calling of Philip by Jesus to a life of discipleship, the call is obeyed immediately-very likely he was also a disciple of John the Baptist and had gotten word that Jesus had been identified as the Messiah of Israel by John the Baptist
- h. 1:44, “Bethsaida”, the ‘house of the fisherman’, on the north shore of the Sea of Galilee, adjacent to Capernaum, “the city of” (origin of) “Andrew and Peter”
- i. 1:45, Philip testifies of Jesus to his friend Nathanael, some believe they are brothers, but in John 21:2, we learn that Nathanael is from Cana and not Bethsaida so this is unlikely (they would have had to be half-brothers)
- j. 1:46, Nazareth a despised and insignificant city back in Jesus’ day, Nathaniel was prejudiced against its people, called Nazarenes (Matthew 2:23)
- k. 1:47-51, the interaction between Jesus and Nathanael results in salvation, “Israelite...no deceit” (Israel the new spiritual name given to Jacob the deceiver, Cf. Genesis 32:27-28), “under the fig tree” is where devout Jews would go to ponder the OT Scriptures, Jesus’ omniscience on display here since He knew of what Bible truth Nathanael was meditating on, in fact Jesus knew the very passage that Nathanael was meditating upon (compare John 1:51 with Genesis 28:12)

## 9. John Chapter One, Self-Test

- a. The Apostle John, who wrote the Gospel of John, does not identify himself by name in the Gospel, but identifies himself as the disciple “ \_\_\_\_\_ ” (John 13:23, fill in the blanks).
- b. John was an eyewitness to five pivotal events (noted in the introduction) in the life of Jesus Christ. Name them.
- c. What two lines of evidence lead us to the conclusion that the Gospel of John was probably written prior to 70 AD?
- d. “The Word” (John 1:1) is not informed by the “logos” of Greek philosophy, but rather by the “ \_\_\_\_\_ ” of Jewish theology.
- e. The Memra of Jewish Theology was the (fill in the blanks)
  1. Agent of \_\_\_\_\_
  2. Agent of \_\_\_\_\_
  3. Agent of \_\_\_\_\_
  4. Visible manifestation of \_\_\_\_ (associated with light)
- f. Four Bible books begin with the Creator God. List them.
- g. What is the classic verse (found in John 1) that affirms the Deity and Humanity of Jesus Christ?
- h. John affirms himself not to be the “Christ”, “Elijah” or the “Prophet.” What do these titles mean, and who fulfills each of the three of these and when?
- i. “The Lamb of God who takes away the sin of the world” affirms Jesus’ \_\_\_\_\_. Jesus is the fulfillment of the scapegoat and the Passover. Which chapters in the Old Testament do we find these two types of Messiah to come?
- j. Who were the first five disciples of Jesus Christ (recorded in John 1:35-51)?

## 10. John 2:1-12, Water into Wine, the First Miracle of Christ

- a. 2:1-2, “On the third day”, of the journey, from “Bethabara beyond the Jordan” (Cf. 1:28), to “Cana of Galilee”, as opposed to ‘of Asher’ (Joshua 19:28), located north of Nazareth (site disputed), present for the wedding (approximately two hour ceremony) and the wedding feast (usually seven days of feasting and rejoicing) were Mary, Jesus, and His (five, Cf. 1:35-51) disciples, notice that Jesus was social in His humanity (Cf. Luke 2:52)
- b. 2:3, Mary appeals to Jesus for help in this social crisis of hospitality, “wine” is literal wine made from fermented grapes, wine is a symbol of joy in the Bible (Psalm 104:15) and is allowable so long as it is drunk in moderation, drunkenness is the sin of excess (Ephesians 5:18) just as gluttony is the sin of excess of food, if in your case a drop of drink leads to drunkenness then you are to abstain altogether (Cf. Matthew 5:30)
- c. 2:4, “Woman”, not pejorative but respectful, as ‘Ma’am’, or ‘Lady’, “My hour” is the Lord’s public revelation to Israel (Cf. John 17:1), Jesus still honors the mother of His humanity, but He is no longer under her parental authority
- d. 2:5, “servants” is Greek: ‘diakonos’, used many times in the Bible, here in the general secular sense, in John 12:26 in the general Christian sense, of men and women in the Bible in the same way (Cf. Romans 16:1; Colossians 4:7), but the clear prescriptive passage for NT office restricting office (not service) to males only is 1 Timothy 3:11-12
- e. 2:5, applications, good advice for us all, obedience to Christ without reservation, questioning, and to the very last detail, not waiting for a more convenient time begin to obey Him
- f. 2:6, “six waterpots” at hand for ritual handwashing, total capacity of 120-150 gallons of water, for the large number of people present for the wedding feast
- g. 2:7, Jesus is able to use whatever is available to accomplish His purposes, certain servants and waterpots readily available, we are to fill our waterpots of spiritual disciplines to the brim, and then wait expectantly for the blessing to come from Jesus
- h. 2:8-10, only a select few were privy to this miracle (Mary, the five disciples, and the servants), the first plague of Moses was turning water into blood (Exodus 7:14-25) but the first miracle of Jesus was turning water into wine, thereby (by shadow and application) we see the superiority of the New Covenant over the Old Covenant

i. 2:10, Life Application Special Study: The Best Wine First, or The Best Wine Last, a summation of the five sermons by C.H. Spurgeon on this passage which bear upon this point to greater or lesser degree, but primarily “Satan’s Banquet”, 11/28/1858: <http://www.spurgeongems.org/sermon/chs225.pdf>

1. friendship and then betrayal (Ahithophel and Judas)
2. vigor of youth to the infirmities of old age (the natural rule)
3. cup of pleasure (once satiated leads to dissatisfaction-lust), Proverbs 5:1-5
4. cup of self-righteousness (pride), Luke 18:9-14
5. cup of worldliness (the self-made man-pride tending towards covetousness), Luke 12:16-21
6. cup of secret sin (hidden life of sinful pleasure and/or addiction, always with the fear of discovery present, leads to more sin as in the matter of Uriah the Hittite’s wife, Numbers 32:23 applied, leads many to despair and suicide once the secret is revealed and reputation and relationships ruined)
7. Jesus offers the best wine last, beginning with poverty and affliction of soul, and then the greater wine of peace, joy, hope, and finally eternal life are brought out, Matthew 25:23

j. 2:11-12, the results of Jesus’ first miracle (sign), temporary abode in Galilee, Cf. 1:38, at Capernaum on the north shore of the Sea of Galilee, the town which would become Jesus’ home base for ministry, note that Jesus’ (half) brothers were there with Him though unbelievers, Joseph presumably was deceased at this time and so Jesus was the eldest male of the family

## 11. John 2:13-17, Jesus Cleanses the Temple the First Time

- a. 2:13, “the Passover of the Jews”, our Lord, fulfilling the Law perfectly, went up to the city of Jerusalem (Deuteronomy 16:16), the first of 4 Passovers mentioned in John’s Gospel [5:1, 6:4, 11:55], Cf. (of John 5:1, which precedes Luke 6:1 in the harmony, chronologically) Luke 6:1 “second sabbath after the first”, lit: “second first sabbath”, Cf. Leviticus 23:4-8,15, the first sabbath after the 2nd Day of the Feast of Unleavened Bread (that is, the day after Passover), the second sabbath is the 1st of the 7 sabbaths counted towards the Feast of Weeks
- b. “and Jesus went up to Jerusalem”, one always goes up to Jerusalem, even (as in this case), one travels south

- c. John 2:14, Annas' system of Mafia-style activity in the outer court (Gentile Court) of the temple compound (Cf. John 18:13), the sellers of sacrificial animals required for the feast would sell their animals at highly inflated prices after fault was found with the animals by the priests in cahoots (Cf. Leviticus 22:17-20) brought in by the worshipers (3-6 million, by some estimates, would come to Jerusalem for the Feast of Passover), the money changers would exchange Roman money into shekels (Hebrew currency which did not have the image of Caesar on it) at a marvelous profit in order to receive the temple tax (Exodus 30:13-16)
- d. 2:15, "whip of cords" made from what was available on hand for the occasion (Cf. 2:6-7), righteous indignation and anger (Cf. Ephesians 4:26)
- e. 2:16, reverence for the house of the Lord, it is not to be "a house of merchandise", applied that wares ought not be sold, especially not for the profit of the covetous, Jesus speaks of His own divinity by saying "My Father's house"
- f. 2:17, quotes Psalm 69:9, a familiar Scripture to the disciples

## 12. John 2:18-25, The Sign of Jesus' Resurrection Predicted

- a. 2:18, Jesus' authority questioned, and divinity challenged (Cf. 2:16)
- b. 2:19-22, Jesus' first prediction of His death and subsequent resurrection, that the temple of His body would be destroyed by men and risen up again "in three days", facts that were not fully understood by the disciples until after "He had risen from the dead"
- c. "forty-six years to build this temple", built by Herod the Great, beginning in 20-19 BC, making it then perhaps 26-27 AD (uncertain), this temple was the successor to Solomon's Temple and Zerubbabel's Temple, it features prominently in the gospels, to this point the recorded events of Luke 2:46 and Matthew 4:5 had taken place here although Jesus had been here many times in His life prior (Deuteronomy 16:16), the temple was finished many years before but it was continually expanded year by year, until finally destroyed in 70 AD, the Islamic Dome of the Rock is on this site today, according to Daniel 9:27 and Matthew 24:15 there is a temple standing in the Tribulation days, and this will give way to the Millennial Temple of Ezekiel 40-48 (Cf. Isaiah 2:1-4)
- d. 2:23-25, Jesus the Discerner of Hearts, Cf. 1 Samuel 13:14; Hebrews 4:12
- e. 2:24, "He knew all men"; Jeremiah 17:9, the unreliability, sinfulness, and transience of all men; Psalm 118:8-9, not to trust in human leaders too much but rather trust in the Great Shepherd (Hebrews 13:20; Deuteronomy 33:27)

### 13. John Chapter 2, Self-Test

- a. Which seven people does the Bible specifically say were invited to the wedding at Cana?
  
- b. What did Jesus mean by saying, “My hour has not yet come”? When did His hour come, according to Jesus’ words later in the gospel?
  
- c. What item was there, how many of them, and what was their capacity, on hand to fill with water at the wedding feast?
  
- d. Jesus, in His first sign, offers the best wine last. Give some practical applications that arise from this.
  
- e. After the wedding in Cana, to what city in Galilee did Jesus initially go?
  
- f. How many Passovers do we find in the Gospel of John?
  
- g. Due to the irreverent behavior of the merchants and money changers, Jesus made a whip of what item that was readily at hand (Cf. Psalm 118:27)?
  
- h. What was Jesus’ first prophesy in His earthly ministry that He Himself would be murdered and subsequently rise from the dead?
  
- i. Herod’s temple was the third of five physical temples that were or will be located in Jerusalem. Name all five temples.

## 14. A Lesson from the Great Evangelist (John 3:1-21, NKJV)

*By James Moriello, Evangelism Conference 2021, at FFCC, Woonsocket RI*

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

\*Nicodemus was a religious man. Sometimes we will come across folks with much spiritual training, and sometimes we will come across folks with little spiritual training. But most folks have some spiritual background.

3:2: “This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

\*Nicodemus “came to Jesus by night.” It may have been for fear of men, or it may have been because this was a more convenient time where these two men could talk privately without being swarmed or interrupted. Probably both. One on one is best for soul winning. Groups, peer pressure, distractions, and other dynamics can all sometimes make personal evangelism difficult.

3:3: “Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.””

\*To be “born again” is to be regenerated (Titus 3:5). Life reformation is not enough, and in fact tends to spiritual pride (Luke 11:24-26). All true Christians are “born again”, and if the use of term causes others to label us ‘holy rollers’, so much the better, since we can explain the term. Before explaining, you may want to ask what the hearer thinks it means, and this will give an avenue for dialogue.

3:4-6: “Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.””

\*To be “born of water” is a reference to physical birth (Proverbs 5:15-18; also consider the ‘water breaking’). “And the Spirit” is the second birth. The regenerated man or woman has two births and one death. The unsaved individual has one birth and two deaths (Revelation 20:11-15).

3:7-8: “Do not marvel that I said to you, ‘You must be born again.’<sup>8</sup> The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.””

\*The 'invisible birth' is just as unseen as the wind, but just as real (Hebrews 11:1). To this point, Jesus the Great Evangelist has gently instructed in such a way to arouse curiosity, and now the question comes.

3:9: "Nicodemus answered and said to Him, "How can these things be?""

\*This kind of question is open door. Take it! Avoid any secondary issues, and steer the conversation to the most needful truths of the gospel.

3:10: "Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?"

\*Christ knew something about Nicodemus, his background and his status. Nicodemus was a Pharisee, a member of the Sanhedrin, and most probably a head of a rabbinic school, as the term connotes with the definite article. Jesus could have obtained such knowledge by omniscience or by any other means. We can learn that we ought to take time to know the one to whom we are witnessing, by listening, and asking questions to understand their background.

3:11-12: "Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"

\*Here the Triune God is witness. This is essential belief. Cf. 1 John 5:6-13.

3:13: "No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven."

\*Jesus instructs Nicodemus, based upon the level he is at. His knowledge of Scripture was extensive, even to the point of Messianic gospel applications from Deuteronomy 30:12-15 and Daniel 7:13-14.

3:14-15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life."

\*Here we have an illustration from Numbers 21:4-9. Jesus often would use illustrations familiar to His hearers in His teaching. More needful truths relating to the gospel are brought forth here, including crucifixion, resurrection (implied), and faith and belief upon certain facts. Jewish understandings of salvation common in that day are also spoken to here (Cf. Luke 13:23-24). Let us learn that it is always good to use Scripture illustrations, but we ourselves must know them if we are to be effective.

3:16: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

\*The gospel is clearly spelled out here. The Christian worker must commit this verse to memory. And if the Christian worker learns only one passage, let it be this passage at hand. We read of God’s desire (1 Timothy 2:4; 2 Peter 3:9). We read of God’s Son (Psalm 2:12; Proverbs 30:4). The doctrines of eternal security of the believer and heaven and hell are also found in this verse. We learn that we must believe, but believe what? The content for today is found in 1 Corinthians 15:3-4. For Nicodemus, it was what was revealed to that time. The gospel is always by faith but the content of progressive revelation was more fully developed throughout the Bible. Romans 1:20 lays the responsibility for belief in faith in what has been revealed at the feet of every individual. Do not get sidetracked on what the Bushmen are doing. Stay with the gospel and with the individual. If there is such great concern over those folks, then let the person first be saved and then go on the mission field!

3:17-18: “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

\*Salvation is through Christ alone. Learn John 14:6 and Acts 4:12. Apply Psalm 32:1-2 and Romans 8:1.

3:19-21: “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.””

\*Here we find three reasons for rejection of the gospel by unbelievers. They are love of sin, shame of sin, and the abasement of pride which exposure of sin brings. Let us seek to bring truth and light to bear in our witnessing. Godly sorrow which produces repentance is a good thing (2 Corinthians 7:10). In fact, it is a necessary accompaniment of salvation. How can a man be saved if he is not conscious of his own sin and need of the Savior?

## 15. John 3:22-36, The Baptist Exalts the Christ

- a. 3:22, “after these things”, the sign at the wedding and the conversation with Nicodemus, Jesus’ Judean ministry begins with His disciples baptizing under the Lord’s authority (Cf. 4:1-2), identifying folks with Jesus as the Messiah of Israel
- b. 3:23, John had moved his ministry upriver from Bethabara (Cf. 1:28) because the depth of the river was more conducive to baptism by immersion, this implies the timing is now August or September, just prior to the rainy season in Israel, when the water level was at its lowest
- c. 3:24, Cf. Matthew 14:2-4 for the back story
- d. 3:25-26, dispute about purification, some manner of which being prescribed by the Law of Moses, and some of which being by tradition (Cf. Matthew 15:2), in the context of John’s baptism ceremonial formalism vs. repentance and faith
- e. 3:27-28, John the Baptist the forerunner of the King
- f. 3:29, “the bride” is the church (2 Corinthians 11:2; Ephesians 5:27; Revelation 19:7), “the bridegroom” is Christ, “the friend of the bridegroom” is the company of Old Testament saints of which John the Baptist is greatest regarding his prophetic ministry (Matthew 11:11-13)
- g. 3:30, the attitude of every believer ought to be so, that Christ may be magnified and we ourselves pleased to decrease, apply to ministry and the continuity plans of the church (and secular work), pride of life and self-promotion are detrimental to the cause of Christ, Jesus is our martyr, we are not martyrs for Him unless we literally are such-none of us are that important
- h. 3:31, John the Baptist’s theology matches that of Christ (ibid. 3:13; Cf. Deuteronomy 30:12-15; Daniel 7:13-14)
- i. 3:32-34, Christ a witness, Christ rejected, “God does not give the Spirit by measure” applied to Jesus Christ (Isaiah 11:2; Revelation 1:4-5, 3:1, 4:5, 5:6), believers receive the Spirit without measure with regard to salvation but with measure regarding spiritual gifts (1 Corinthians 12:1-11)
- j. 3:35, the fullness of Christ and His authority and dominion
- k. 3:36, with 3:16, perhaps the clearest expressions of what one must do to be saved, here the “wrath of God” against sin is brought out most clearly, the salvation of men was John’s stated purpose in writing this Gospel (20:31) and the clear presentation of Christ the way of salvation cannot be stated enough, so it should be in the church (Romans 10:9-15; Matthew 28:18-20)

## 16. John Chapter 3, Self-Test

- a. What religious group was Nicodemus affiliated with?
- b. What body was Nicodemus a member of?
- c. Nicodemus was called “the teacher of Israel.” What does this imply about his position as a rabbi?
- d. According to some ancient Jewish sources, what was Nicodemus’ occupation?
  
- e. Which two verses are the capstone verses dealing with the doctrine of regeneration in the New Testament?
  
- f. Based on the context of John 3, what is the most likely understanding that Nicodemus had of the phrase “born of water?” Which verse(s) specifically?
  
- g. The Christian has \_\_\_ births and \_\_\_ death. The unbeliever has \_\_\_ birth and \_\_\_ deaths.
- h. Which Old Testament passage most clearly connects the Messiah with the title “Son of Man?”
- i. “Moses lifted up the serpent in the wilderness” in which chapter and book?
  
- j. Which two Old Testament verses or passages provide the basis for the “Son of God” as the divine Messiah?
  
- k. In the study, what three reasons are provided for the rejection of the gospel by unbelievers?
  
- l. In John 3:29, who are “the bridegroom”, “the bride”, and “the friend of the bridegroom”?
  
- m. List 3 passages that speak of Jesus Christ having the Spirit without measure.

## 17. John 4:1-6, Jesus Journeys North Through Samaria

- a. 4:1, Cf. 3:30, His hour was not yet (2:4)
- b. 4:2, Jesus Himself did not baptize, perhaps to avoid sectarianism (Cf. 1 Corinthians 1:12-15), but He oversaw His disciples, who baptized under His authority, His initial disciples were baptized by John the Baptist (1:35-37) and were therefore already identified with John's message of repentance and the Person of Messiah (Matthew 3:11), so too was Jesus in a still greater way...
- c. SPECIAL STUDY: Why was Jesus baptized by John? As identification-
  1. With deity, as a Member of the Triune God, John 1:33-34
  2. As the One who has the Seven Spirits of God, the Spirit without measure, John 3:34; Isaiah 11:2; Revelation 3:1
  3. With John's message of repentance, Matthew 3:2, 4:17
  4. "To fulfill all righteousness" required by the Law by His sinless life (Matthew 3:15), Cf. Matthew 5:17-20; Romans 10:4; Hebrews 4:15
  5. With sinners and point to the imputation of His righteousness to those who believe upon Him by His sacrifice, 2 Corinthians 5:21; Hebrews 2:14
- d. 4:3-4, traveling from Judea in the south of Israel to Galilee in the north of Israel, often times Jews would go around Samaria rather than travel through it because they despised the Samaritans (the feeling was mutual), but it was also true that Jews would not have been molested so much coming from Jerusalem than going to it
- e. SPECIAL STUDY: Samaria, a city and a region in central Israel, near Shechem in the tribal area of Ephraim (Joshua 20:7), its significance-
  1. Its origin, 1 Kings 16:23-24; 2 Kings 17:1-3,6,23-28, point 2 resulting-
  2. Its religion, paganism mixed with elements of Judaism retained, they only accepted the first 5 Books of Moses (as the Sadducees did) yet removed mention of Jerusalem and replaced it with Mount Gerizim (John 4:20), and looked for a Messiah (John 4:19,25)
  3. Its people, Samaritans (also called Cutheans, a pejorative term), considered half-breeds by the purely ethnic Jews, note the progression of Pentecost from Acts 2 to Acts 8 to Acts 10, in the parable (Luke 10:29-37) the man could not even speak of them by name, certain people (700-1,000) identify themselves today as ethnic Samaritans and dwell in that region but it is unclear how this can be proven genealogically

f. 4:5-6, “Sychar”, which is ancient Shechem, this was known as “Jacob’s well” in that day, inherited land reference noting the possession of a well (sons of Joseph were Ephraim and Manasseh), is from Genesis 49:22

g. 4:6, note the humanity of our Lord, here we find Him tired and weary, so He sits by the well, which is along the main road

h. “about the sixth hour”, John consistently uses Roman time and not Jewish time in his Gospel, so this would be 6 am if he is doing so here (18:28, 19:14), if using Jewish reckoning of time this would be noontime-and the context of the disciples shopping and the woman (a societal outcast, to a point, because of her lifestyle of sin) being there at an off-hour in midday lend support to that view, so we leave the timing as inconclusive

#### 18. John 4:7-26, Jesus Reveals His Messiahship to the Samaritan Woman at the Well

a. 4:7-8, Jesus is alone at this moment (His disciples away), but still this is a public place, and He asks for a drink from this woman who is arrives there to draw water

b. 4:9, *ibid.* 17e3, this would have been shocking given the animosities

c. 4:10, Jesus Christ the Soul Winner begins His work, revealing Himself in stages to the woman, “the gift of God” (Ephesians 2:8) is to drink of the “living water” from “the wells of salvation” (Cf. Isaiah 12:3; Revelation 22:17), and our Lord is ever ready to freely give to those who ask

d. 4:11-12, the woman fails to fully understand, but her curiosity is aroused, she does perceive that Jesus is making what may have seemed to her in the moment to be a hyperbolic or outlandish claim of superiority to the patriarchs

e. 4:13-14, the inward well of living water, those who drink of earthly water only will not be spiritually satisfied, but the water “springing up into everlasting life” fills us now with results that continue forever through eternity (Cf. Matthew 5:6)

f. 4:15, said as it seems, in an incredulous and/or shallow worldly manner

g. 4:16-18, exposure of sin, this woman (and every man, woman, and child) must come to the realization of ones sinful condition to come to Christ and receive everlasting life, her lifestyle is exposed as characteristic of the reprobate (Cf. 1 Corinthians 6:9-11), the exposure of sin shines light into the darkness of this woman’s life and deeds (John 3:19-21), she is living in sin by having relations with a man who is not hers by covenant, that she had had five marriage ceremonies and legal divorcements seems unlikely, more likely this was the woman’s pattern of living with men and having relations with them apart from the marriage covenant (1 Corinthians 6:15-16)

- h. John 4:19, spiritual perception, for Jesus knew things that could only be divinely revealed, especially in light of His not being a Samaritan of the community at Sychar
- i. 4:20, there are two interpretations here, the first being that this woman developed an urgent interest in clarifying a theological point, and the second which seems more likely given that Jesus has just made her exceedingly uncomfortable by exposing her lifestyle of sin (she was ashamed and was looking for a diversion from sin's conviction), "this mountain" (Gerizim, associated with Genesis 12:6-7), "Jerusalem" (built upon Mount Moriah from where the Lord will provide, according to Genesis 22:2,14)
- j. 4:21, "the hour is coming", in a short time (divine perspective of human life and of time—let us apply), when spiritual worship will be required, and the physical location will be of no consequence
- k. 4:22, "do not know...we know", that the Jewish system of worship is correct and the Samaritan system of worship is errant, "salvation is of the Jews", Genesis 12:1-3; Exodus 4:22; Deuteronomy 18:15; Matthew 1:1-2; Romans 3:1-2, 9:4-5
- l. 4:23-24, imminence of the Kingdom of God due to His earthly presence (Matthew 4:17), "worship in spirit and truth", Cf. Psalm 51:6,17; Hebrews 10:22, "God is Spirit" (John 1:14,18), but the Son has revealed Him by coming in the flesh
- m. 4:25-26, the woman, as a believer knowledgeable of the Books of Moses, anticipated a personal revelation of the Messiah based on Deuteronomy 34:10, and the subsequent revelation by Him of all things, Jesus at this point reveals that this is His true identity to the woman, His deity also intimated here by the "I...am He" construction of His statement

#### 19. John 4:27-38, The Fields White for Harvest

- a. 4:27, the disciples return, and are astonished that Jesus is conversing with a woman, especially a Samaritan woman, risking impropriety and malignment of His character-yet they have already ascertained that the Lord is willing to associate with sinners that some may be saved (Cf. Luke 5:29-30, 7:34-35)
- b. 4:28-30, at the excitement of meeting Christ, she forgets her errand at the well, leaving her waterpot, enters the city of Sychar, and witnesses to the men at the gate of Sychar (the leading men of the city), it was the conviction of her sin by the omniscient God that convinced her (not theological revelations), her testimony led many to saving faith in the Lord Jesus as we will see in vv.39-42

- c. John 4:31-33, the disciples, after their initial shock, offer Jesus to partake of some of the food they had bought (4:8), Jesus makes mention of His spiritual food (Deuteronomy 8:3; Job 23:12), but the disciples fail to understand that, just as the Samaritan woman had missed the point of the living water
- d. 4:34, Jesus' food was to do God's will and to do God's work (Cf. John 9:4)
- e. 4:35, "four months" (Only four months!) a short time, the brevity of our stay here on earth applied (Cf. Proverbs 27:1), "and then comes the harvest" (Revelation 14:14-20, eschatologically), "the fields white for harvest", a soul harvest—a spiritual harvest—is prepared and waiting for workers who will do God's will and work according to the Great Commission (Matthew 28:18-20)
- f. 4:36, spiritual laborers and their fruit (souls of men in heaven because of their work, the soul winner's crown, Cf. Philippians 4:1; 1 Thessalonians 2:19-20), and the joy of heavenly fellowship (Hebrews 12:22-24)!
- g. 4:37-38, keep on doing spiritual sowing (Galatians 6:9), knowing that God's providential plan preceded your lifetime and (if He tarries) will continue when you are gone, Apply: your prayers are not in vain, and may be fulfilled now or after your decease, just as Christians continue in the work and reap what was sown by those who have gone before

## 20. John 4:39-42, The Savior of the World

- a. 4:39, Cf. 4:28-30, a religious awakening takes place in Sychar in Samaria, and it began with one woman who was a sinner saved by grace who responded to the truth when He was right before her, Can the same happen here?
- b. 4:40-41, eagerness for truth, these newly converted "Christians" could not get enough of Jesus, and now the Lord has an opportunity of personally witness in that place with great spiritual fruit
- c. 4:42, testimony of the Samaritans based upon personal conviction of sin, reception of grace, and acceptance of truth, it was not based only on the testimony of another but their newfound saving faith was individually received and appropriated, "the Christ, the Savior of the world" was the Messiah for Samaria also, and for all peoples

## 21. John 4:43-45, Jesus Welcomed in Galilee,

- a. 4:43, "after two days", during which Jesus and His disciples journeyed from Sychar in Samaria to Galilee
- b. 4:44, Cf. Matthew 13:57, 23:37, Jesus' rejection at Nazareth His hometown as well as Jerusalem the city of His people Israel
- c. 4:45, Cf. John 2:23, 20:30-31, 21:25

22. John 4:46-54, The Nobleman's Son Healed (Note: In Luke 7:2-10, we have the record of a similar healing wrought by Christ later in His earthly ministry, with similar faith response—the healing of the centurion's servant)

a. 4:46,54, this is the second of the seven signs recorded in the Gospel of John, and it took place beginning from "Cana of Galilee", the same place as the first sign was done (Cf. 2:1-12), the nobleman's son was sick at Capernaum (about 16 ½ miles west of Cana), no doubt this man had heard of Jesus' fame there, and was willing to make the arduous uphill journey—such was his faith

b. 4:47, seeking Christ, asking Him to "come down", from Cana (at a much higher elevation), a tough journey even downhill given the topography, the loving parent will spare no prayer or request for an infirm child, this one was "at the point of death"

c. 4:48, Cf. Hebrews 11:1; Matthew 12:38-40; 1 Corinthians 1:22-26, this "certain nobleman" was probably a Gentile royal official, although he lived among the Jews and was in circles that had apparently adopted more of a Jewish attitude than a Greek one (we see that in Luke 23:8 with Herod)

d. 4:49, the urgent prayer, the prayer repeated after faith tested, Cf, Matthew 7:7; Luke 18:1-8

e. 4:50, "your son lives", life spoken into existence, as it was in the beginning, the great faith response is "the man believed", and then he heads on his way, no more questions, and no doubts, apply to your salvation

f. 4:51-52, at the same time the nobleman leaves Cana, the servants left Capernaum to give him the good news, that the servant had been healed "at the seventh hour" (1 pm, if using Jewish time, alternately 7 am, or the 7<sup>th</sup> hour of the afternoon—7 pm), "yesterday", the previous day—which shows that the journey of 16 ½ miles—more than that with the road built into the topography, took about 2 days on foot,

g. 4:53, the nobleman's faith validated and rewarded, Hebrews 11:6, and as with the Samaritan woman, the encounter with Christ turned him into an evangelist, and many came to saving faith by his testimony

### 23. John Chapter 4, Self-Test

- a. How many people did Jesus Himself baptize?
- b. What is the origin of the Samaritan peoples? Where in the Bible do we find the basis for this?
- c. Who does the pejorative term “Cutheans” refer to?
- d. Sychar is commonly identified with or nearby which ancient city in the tribal area of Ephraim?
- e. When Jesus began His conversation with the Samaritan woman at Jacob’s well, where were the disciples and why did they go there?
- f. Fill in the blanks of the end of John 4:9: “For \_\_\_\_ have no dealings with \_\_\_\_\_.”
- g. What kind of water does Jesus offer?
- h. How many “husbands” did the Samaritan woman have?
- i. Where did the Jews worship, and where did the Samaritans worship? Explain how each people derived the location from the Torah.
- j. “Salvation is of the \_\_\_\_.” -John 4:22
- k. “God is \_\_\_\_\_, and those who worship Him must worship in \_\_\_\_\_ and \_\_\_\_\_” -John 4:24.
- l. Which attribute of God was active in the conversion of both Nathanael and the Samaritan woman?
- m. There were two evangelists at Sychar, one divine and one human. Who were they, and how does the answer relate to the evangelist and the written Word of God today?
- n. Fill in the blanks to get a summation of the second sign recorded in the Gospel of John. ‘A nobleman came from \_\_\_\_\_ to Jesus who was in \_\_\_\_\_. His \_\_\_ was sick, at the point of \_\_\_\_\_. On his way home, the \_\_\_\_\_ met his servants, and got the news that the healing had taken place at the \_\_\_\_\_ hour the previous day. He and his household \_\_\_\_\_.

## 24. John 5:1-15, A Man Healed at the Pool of Bethesda

- a. 5:1, “a feast of the Jews”, in context of the chronological harmony of the gospels, this is the Passover feast (as it precedes Luke 6:1), the second of four Passover feasts recorded in our Lord’s earthly ministry
- b. “Jesus went up to Jerusalem”, in obedience to the Law of Deuteronomy 16:16, one always goes “up to Jerusalem”
- c. 5:2, “Now there is in Jerusalem”, the present tense indicates that this was still there at the time of John writing his gospel, indicating that it was written prior to 70 AD (ibid.1a), “by the Sheep Gate” that gate through which the sacrificial sheep would be brought, on the north side of the temple mount (Cf. Nehemiah 3:1-one of the ten gates rebuilt in his day; John 10:9-11 applied), Pool of Bethesda (house of mercy), with “five porches”, “According to an ancient tradition, Bethesda is also where Jesus’ maternal grandparents, Anne and Joachim, lived – and where his mother Mary was born. The Church of St Anne, built around 1140, stands nearby.” (seetheholyland.net/tag/sheep-gate)
- d. 5:3-4, John explains the reason why those who were infirm would congregate on the porches “waiting for the moving of the water”, which was said to have healing power by the agency of an angel, probably a superstitious blend of paganism and Judaism brought about this belief, though it may be that God did truly bring about a healing there at a point or points in time
- e. 5:5-6, “an infirmity thirty-eight years...lying there”, in a prolonged chronic ailment that rendered him paralyzed, Christ has compassion on the man and asks him if he wants to be made well, perhaps a leading question-but some people do not want to be made well and would rather wallow in pity, this particular healing confounds the so called ‘faith-healers’ who teach faith as a pre-requisite for healing, in this case we shall see the opposite of that
- f. 5:7, this man’s faith was in the wrong things—the pool and the angel, it is interesting to note that it is implied that nobody had shown him help and compassion in 38 years! This pool healing thing had become every man for himself, the worldly way of things.
- g. 5:8-9, the man in healed immediately and completely by the power of the Word of Christ, and is commanded to take up his bed and walk (similar to the healing of the paralytic recorded in Mark 2:11-12)

h. 5:10, this is a violation of b. Shabbat 6a:1 in the Jewish (man-made) Law “as the halakha there is just as it is in the case of one who transfers an object in the public domain. There, even though as long as he takes it and walks and does not place the object he is exempt, is it not the case that when he places it he is liable? Obviously, between the place where he lifted the object and the place where he placed the object, where there is liability, there lies an undefined area where, as long as he continues walking, he is exempt. Here too, it is no different, as in both cases an identical situation exists: If he places the object at the end of his path he is liable, despite the fact that the area in the middle is an exempt place.”

i. 5:11, Christ’s authority is preeminent over their law, and He is Lord of the Sabbath (Mark 2:27-28)

j. 5:12-13, the healed man is questioned, but could not identify Jesus

k. 5:14, seems to imply that in this man’s case, a particular sin was the cause of his infirmity, as was commonly believed by the Jews but was not always so (Cf. John 9:2)

l. 5:15, confessing Christ before men (Matthew 10:32)

## 25. 5:16-23, Honor Due to the Father and the Son

a. 5:16, “For this reason”, violations of the Jews’ man-made Sabbath laws and interpretations (the Melakha, 39 forms of work prohibited or restricted), the Jewish leaders respond with malice, this healing Christ had done did not fit under the category of saving human life as it was interpreted, so the Jews would have had the healing wait until Sunday!

b. 5:17-18, divine work has always continued, Memra work of creation and salvation are particularly in view

c. 5:19-20, the harmonious work of the Father and the Son, imitation of the good works of a parent applied, of the Savior applied (Cf. Ephesians 5:1)

d. 5:21, Resurrection power and its nature as a divine work, Christ’s display of said power (Cf. Matthew 9:25; Luke 7:15; John 11:44; Luke 24:46)

e. 5:22, Christ the Judge (Cf. Acts 10:42-43), our Lord is not only “full of grace and truth”, but He possesses the perfect attribute of justice, bad news for His enemies who face “the day of doom” (Amos 6:3)

f. 5:23, One cannot express saving faith in the Living God (the Father) apart from having the same faith in God the Son, apply-many will confess God but not Jesus-these cannot really be saved (John 14:6; Acts 4:12)

## 26. John 5:24-30, Life and Judgment are Through the Son

a. 5:24, Christ the Agent of Salvation, “hears My word” (Cf. Romans 10:17), the positional state of the believer, “passed from death into life” a one time transaction that occurs the moment one believes (Cf. Ephesians 2:1-8, from a child of wrath to a child of God), the “judgment” in this verse is the judgment of eternal separation from God and damnation, from which the believer is said to be saved (Cf. Revelation 20:11-15)

b. 5:25, “the hour is coming” for the saved deceased, “and now is” with regard to spiritual quickening, “the voice of the Son of God” (the bat kol), “those who hear will live” (spiritually, eternally, with the Lord, 1 Thessalonians 4:13-18)

c. 5:26, the aseity of the Persons of the Triune Godhead, *ibid.* 3ei. “In Him was life” (1:4), Jesus, as God, possesses the attribute of Aseity, meaning that He is eternal, uncaused, and does not depend upon any other source for His existence (10:10, 11:25, 14:6)

d. 5:27, the authority of the Son of Man (Daniel 7:13-14), “authority to execute judgment” resides only with God Himself, here yet another proof of deity

e. 5:28-29, Cf. Daniel 12:2, the Conqueror of death will exercise full authority in His glorified state and function, “those who have done good...evil” not a works test (as some who hold to a form of investigative judgment, an SDA distinctive and false doctrine), Ephesians 2:8-10 and John 3:18-21 clarify the matter, a positive response or a negative rejection of God’s Christ

f. 5:30, divine justice is perfectly balanced with divine perfect righteousness, holiness, and truthfulness, the judgment will be in accord with the will of God the Father, applications for us to be found in John 7:24 (these verses are the bane of those who prefer to stay in their sin and seek to escape accountability before God by the hiding of one’s own sin and the transference of others’ imperfections)

g. Special Study, “Life and Death”, authored by this commentator, 2018

1. Everything, including death, has its time. *“To everything there is a season, A time for every purpose under heaven: A time to be born, And a time to die”* (Ecclesiastes 3:1-2).
2. Life is short in duration. *“The days of our lives are seventy years; And if by reason of strength they are eighty years, Yet their boast is only labor and sorrow; For it is soon cut off, and we fly away”* (Psalm 90:10).
3. Death entered the world as a result of sin. *“Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned”* (Romans 5:12).

4. The human spirit continues after death. *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation”* (John 5:24-29).
5. Death is a shadow, and divine help is offered to those who live, and those who grieve, even while believers who die physically are ushered home to heaven. *“The LORD is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness For His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever”* (Psalm 23:1-6).
6. The death of God’s saints is precious in His sight, and believers enjoy eternity with Him from the moment of passing. *“Precious in the sight of the LORD Is the death of His saints”* (Psalm 116:15). *“We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord”* (2 Corinthians 5:8).
7. True believers have certainty of being with the Lord, because they have a reservation in heaven which cannot be taken away. *“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation*

- of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls”* (1 Peter 1:3-9).
8. Until the very last breath, everyone has opportunity to be with Jesus Christ our God in Paradise, simply by trusting in Him in faith. The Bible does not teach universalism, but it does teach that God grants us every opportunity. It is possible that in some cases, people make final peace with God on the deathbed, even unknown to any man, but to God only. *“And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise””* (Luke 23:43).
  9. Jesus Christ has already won the victory over death once for all, through His death and resurrection. *“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” “O Death, where is your sting? O Hades, where is your victory?” The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ”* (1 Corinthians 15:54-56).
  10. God promises comfort for those who are grieving now. *“Blessed are those who mourn, For they shall be comforted”* (Matthew 5:4). *“God is our refuge and strength, A very present help in trouble”* (Psalm 46:1).
  11. God promises us continual comfort, and we are called to comfort others after the same manner, with sympathy, love, and compassion. *“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God”* (2 Corinthians 1:3-4).
  12. Now, a question that you must answer. *“Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?””* (John 11:25-26).

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## 27. John 5:31-47, The Fourfold Witness

- a. 5:31-32, Jesus begins this section with the OT Law of Witnesses, which states that one witness not sufficient to establish a matter (Deuteronomy 19:15), but rather two or three, He will supply four witnesses
  1. 5:33-35, The First Witness, John the Baptist (Cf. 1:6-15, four times John is called a “witness” in this passage)
  2. 5:36, The Second Witness, Christ’s works (Cf. Acts 2:22)
  3. 5:37-38, The Third Witness, God the Father (Cf. Matthew 3:17)
  4. 5:39-47, The Fourth Witness, The Scriptures [Cf. Psalm 22; Isaiah 53, but to this point already Isaiah 7:14, Micah 5:2, and Daniel 9:25-27 (the manner, place, and time of His birth) were clearly fulfilled in Jesus of Nazareth]
- b. 5:39, the Scriptures testify of Jesus Christ, the entire Bible is Christocentric (it is God’s love letter to man, and the personification of love is in every book and on every page—discuss and give examples e.g. the Song of Solomon is much more than courtship and marital love between Solomon and his bride), OT is Christ concealed and the NT is Christ revealed
- c. 5:43, people want a god without the holiness of the deity and the demands of accountability, the literal fulfillment shall come, Cf. 2 Thessalonians 2:3-4
- d. 5:44, Is your ambition spiritual or temporal? What of your ambition regarding your children or grandchildren? Better to boast in their salvation than their worldly rewards and bright future of worldly success.
- e. 5:45, the unbeliever will be judged based upon the Law of Moses with spiritual death resulting (Romans 3:23, 6:23; James 2:10; Revelation 20:11-15), whereas the believer will be judged according to the Righteousness of Jesus Christ (Romans 8:1; 2 Corinthians 5:21)
- f. 5:47, those who will not believe the written word will not believe in the Living Word, here the Memra concept is at work in the evangelist’s thinking and so he selects this particular saying of Christ of all the untold great many other things that Jesus said and did

## 28. John Chapter 5, Self-Test

1. In the beginning of the chapter, what feast is at hand?
2. Which verse in this chapter gives strong evidence for a pre-70 AD date of writing of the Gospel of John? Explain why.
3. The man with the infirmity of thirty-eight years had his faith in the wrong things. What or who did he have his faith in, and who should he have had his faith in?
4. Which law did the man violate by taking up his bed and walking?
5. According to John 5:24, what state has the believer passed from? According to the reference passage of Ephesians 2:1-8, what other changes mark the new life of the Christian?
6. What is the divine attribute of aseity?
7. In John 5:29, we read of two resurrections. What does Jesus call them here? How is this significant to those who think that there is nothing after this life?
8. Jesus offers four witnesses to confirm His Messianic identity. List them.
9. Jesus says that the Scriptures testify of Him in what verse in John Chapter 5? What implication does this have when we seek to gain spiritual understanding of the Song of Solomon?
10. What is the basis for the judgment of the unbeliever? What about for the believer?

## 29. John 6:1-14, The Feeding of the Five Thousand

- a. this miracle is the only one recorded in all four gospels, and so we must pay special attention to it, reading and studying it fourfold
- b. 6:1-3, to the area outside the city of Bethsaida (Luke 9:10), located on the northern shore of the Sea of Galilee (aka Sea of Tiberias, Sea of Chinnereth, and Lake of Genessaret), in a desert place in which Jesus had found a mountain upon which to sit and teach His disciples
- c. 6:2, the reason the multitude followed Jesus, because of His signs, some believing in His Messianic Person, but many for a healing of their own or out of personal curiosity about the Man Jesus, so it is today-many follow Jesus for other reasons than the right one-to meet Him as God, find salvation, and worship and glorify Him through their lives
- d. 6:4, “the Passover” was the 3<sup>rd</sup> of 4 recorded in Jesus’ ministry
- e. 6:5, from His vantage point on the mountain, Jesus sees the multitudes, many of whom had prioritized seeking Jesus over their mealtimes, thus Job 23:12 finds its fulfillment as point of similarity
- f. 6:5-7, Philip’s faith is tested, a question is posed to him that demands a response of human inability to meet the need, thus accentuating the divine ability, “two hundred denarii” (a denarius was a daily wage for a laborer)
- g. 6:8-9, so the disciples set about looking for a solution, perhaps if they can find out if some folks have some food, they can work out a solution
- h. the “lad” with “five loaves” and “two small fish”, children tend to be more generous than adults, God is able to do much with little, but we must have the faith to bring Him what we have (which God provided us in the first place)
- i. 6:10, the area was well watered either because the rainy season had continued long that year or there was a water source in that area, “men about five thousand”, “besides women and children” (Matthew 14:21), bringing the total number to perhaps as many as twenty thousand people
- j. 6:11, “given thanks”, Jesus Himself said the blessing, disciples did the distribution, teaching us that whatever God provides is to be distributed according to the divine will, the spiritual lesson to distribute the Bread of Life (the gospel) to whoever is hungry and without measure according to what has been entrusted to us to distribute, “Man’s extremity is God’s opportunity” (here, and also in Psalm 116:6)
- k. 6:12-13, Jesus leaves us more at the end of a thing than we had before
- l. 6:14, identification of Jesus as “the Prophet” of Deut. 18, Messianic identity

### 30. John 6:15-21, Jesus Walks on Water

- a. 6:15, the kind of King that the people wanted was the kind that would give them bread, they missed the Messianic plan, and the timing was also off, Apply-the people want the same kind of “king” today, the one who will promise them bread and circuses free of charge (unfortunately that comes at someone else’s expense), the need for time alone, with God the Father (Mark 6:46), to recharge the batteries after an intense day of ministry
- b. 6:16-17, the disciples take the boat back from Bethsaida (Luke 9:10) to Capernaum, rather than traveling by land, probably assuming that Jesus would catch up with them there in the morning
- c. 6:18-19, a tempest arose, as would suddenly occur in the Sea of Galilee, their ordeal lasted all night from sundown to near the break of dawn (Mark 6:47-48)
- d. 6:19-20, Jesus’ power over nature and natural laws (gravity), a private miracle to teach the disciples faith and reassure them of His divinity, Matthew 14:26-33 gives additional narrative details of this event
- e. 6:21, they willingly received Christ into the boat and they immediately they were at land, so it is with salvation and all matters of faith, regarding arrival at the spiritual destination we are called to

### 31. John 6:22-40, The Bread of Life (key verse, 6:35)

- a. 6:22-25, the timing is the “following day” after the feeding of the 5,000, the people were confounded as to how Jesus got to Capernaum, and they conclude that He somehow hitched a ride on another boat
- b. 6:26-27, motives for seeking Christ, hearts read, heavenly perspective on what we are ultimately working for, spiritual benefits vs. worldly benefits, discuss motivations of church-goers and seekers today-is it any different?
- c. 6:27, “God has set His seal on the Son of Man”, seal of approval (Matthew 3:17), seal of identification (Luke 9:35), seal of authority to judge (John 5:30)
- d. 6:28-29, “What shall we do?” is man’s inclination, but not so with God (Ephesians 2:8-10), to put faith in another and ascribe to Him the glory excludes the works, the supreme duty of man is a spiritual and not a worldly pursuit, to believe in Christ and His gospel (to have faith in His work and promises), 1 John 3:23 expounds upon this further
- e. 6:30-31, sign seekers (Matthew 12:38; 1 Corinthians 1:22), Jesus had just performed a great sign (6:14) yet it was not enough, for the unbeliever entrenched in sin it will never be enough, they appeal to the sign of the manna which God gave from heaven (Exodus 16:4; Cf. Psalm 78:24), they wanted more bread, missing the point of Jesus’ words and the context of the OT Scriptures

f. John 6:32-33, just as the bread from heaven was not from Moses but from God Himself, the salvation of God is not through Moses (the Law) but through God (the Son) Himself, note Jesus once again calls Him “My Father” thereby making Himself equal to God (Cf. 5:17-18)

g. 6:34, the request of the worldly-minded is for regular daily creation of a ration of bread, just as the manna was sent down on a daily basis, the request of the spiritual-minded is for eternal life

h. 6:35, Jesus gets even more blunt (as if He had not been clear enough) in His claims, “I am” (invoking the divine name) “the bread of life” (clearly symbolic of bread, thereby making the spiritual nature of His claims obvious to the dull)

i. 6:36-40, the promises to honest seekers willing to evaluate His claims and believe in His name, that they are elect of God (given by the Father to the Son for His purpose, Cf. Romans 8:28), that those who do not believe reject His Christ and should not wish to be elect of God—that would be contrary to their will anyhow, that the divine Keeper shall ensure the completion of the salvation of believers until the end (Cf. Romans 8:29-39), eternal security a foundational gospel belief (John 3:16) and to teach otherwise is to pervert the gospel of Christ (Galatians 1:6-7), the resurrection is also a foundational gospel belief (Cf. 1 Corinthians 15:3-4)

### 32. 6:41-59, Jesus Christ Rejected By His Own

a. 6:41-42, Cf. 1:11, His divinity challenged yet again

b. 6:43-44, Christ his own attraction, those who see themselves as helpless will know their sin and natural depravity and be drawn to Him, Apply—as Christians Christ must be not only the main attraction but the only attraction, any glory we seek for ourselves in our religious practice is blasphemous idolatry (of self), such is seen in our popular contemporary “music” (Amos 5:23-24) and “preachers” (Jeremiah 6:13-15) today or the antitype of false humility (Matthew 6:16), for 2,000 years the main thing is Jesus and He still remains and will be glorified (Leviticus 10:3) while every other fad from first century ecstatic tongues in Corinth to twentieth century seeker-sensitive megachurch and twenty-first century zero-accountability online church and metaverse shall attract until such time as God is done permitting them to exist

c. 6:45, quotes Isaiah 54:13, which is set in the context of Israel’s restoration, what is true of the nation is true of the individual, the promised restoration may be realized now by those individual believers whose souls are restored by believing what the written word says about the living Word (Memra), Cf. Romans 10:16-17

d. 6:46, the unseen God, Cf. Exodus 33:20; 1 Timothy 6:16, no man can see God the Father, but Jesus is no man—He is God the Son, here we have yet another claim of deity directly spoken by the Lord

e. 6:47, and those who recognize the truth of verse 46 know what it means to truly believe in Him, Jesus' Person (Messianic and Divine), to believe in this with faith and trust is the key to "everlasting life"

f. 6:48-51, the manna (and the provision of bread by the Lord for the multitude) were temporary provisions (Cf. Deuteronomy 8:3; Matthew 4:4), but Jesus the Bread of Life is our permanent Provision, He provided Himself for our sins, and He has provided a place in heaven for those who believe in Him

g. 6:52, the Jews miss the point, they thought Jesus was teaching trans-substantiation, an absurd doctrine, taking what is obviously intended to be spiritual as literal, some folks make the same error today

h. 6:53-56, Jesus doubles down, making it abundantly clear to the believer and abundantly offensive to the unbeliever, Note from the Bible perspective that which no man can rightly deny, that it is impossible that Jesus could sin or tempt to sin (Hebrews 4:15; 1 Peter 2:21-22; James 1:13) and therefore Leviticus 7:22-27 could not be denied or reversed in that present dispensation by One who could do neither, for the believer the greater truths understood

i. 6:57-59, the passing from death into life illustrated by the bread (Cf. 5:24), which bread you eat determines your eternal destiny

### 33. John 6:60-71, Many Turn Away from the Lord

a. 6:60, the inability of many to understand the things of the spirit, quite probably because these were naturally inclined men (Cf. 1 Corinthians 2:14)

b. 6:61, Christ the Rock of Offense (Psalm 118:22; Isaiah 8:14)

c. "Does this offend you?", those areas in which folks are often offended today

1. Exclusivity of the Gospel (John 14:6; Acts 4:12)

2. The Narrow Road of Christian Discipleship (Matthew 7:13-14; Luke 9:23-24)

3. Biblical Separation (Romans 16:17; 2 Corinthians 6:14-17)

4. Sexual Ethics (Romans 1:26-27; 1 Corinthians 6:9-11; James 1:13-14)

5. The Necessity of the Local Church (Acts 2:42; Hebrews 10:24-25)

6. The Command to Forgive (Colossians 3:12-13)

7. The Simple Gospel Available to All (John 3:16; Romans 10:13)

d. John 6:62, OT Background and NT Event, Cf. Proverbs 30:4; Acts 1:9-11

e. 6:63, our commission, Acts 5:20

f. 6:64, Christ's foreknowledge, His omniscience, and His possession of these attributes outside of the confines of time

g. 6:65, the faith to come to Christ is a gift (Ephesians) apart from which no man would come (Romans 3:10-11), therefore salvation must be initiated and granted by the benevolent Grantor, enabling man to respond to God's grace

h. 6:66, the pneumatic of the number of man (Revelation 13:18) who falls short of God's glory thrice (Romans 3:23), shallow disciples are weeded out over time by faithful and doctrinally sound preaching and teaching, they prove that they were never truly disciples at all, defectors from the Christian faith were mere pretenders from the beginning, apostates (those who have fallen away from association with the things of Christ and/or profession of His name, e.g. Judas Iscariot), Cf. Colossians 1:21-23

i. 6:67-69, the response of the faithful and steadfast, Peter quick to speak on behalf of the twelve, the true believer knows that eternal life is only found in Jesus Christ, especially when he or she is confronted with hard sayings or trials

j. 6:70-71, the choosing is unto discipleship, yet one would not make the cut, that the Scriptures might be fulfilled concerning Judas (Psalm 41:9; Zechariah 11:12; John 13:2,27, 17:12)

#### 34. John Chapter 6, Self-Test

a. Besides the Resurrection of Jesus Christ, which is the only miracle recorded in all four gospels?

b. In the area outside which city did the feeding of the 5,000 take place?

c. Which of His disciples did Jesus address His challenge as to how to meet the physical needs of so many people?

d. Only one person is mentioned as having stepped forward to offer what food he had. Who was he and what and how many of each did he offer?

- e. John Chapter 6, Self-Test, Continued...How many baskets full of food were left over after the 5,000 had been fed?
- f. When the disciples departed by boat from Bethsaida to Capernaum, in what two ways did Jesus display His power over nature?
- g. Why did Jesus say that the majority of the people sought Jesus in Capernaum?
- h. In John 6:27, we read that God the Father set His seal on the Son of Man. In the study, what 3 ways did we learn that this seal applies?
- i.-In John Chapter 6 (verses 35 and 48), out of Jesus' famous "I Am" sayings is found. What is this true saying?
- j. Finish the verse (John 6:37), "All that the Father gives to Me will come to Me, and the one who comes to Me I will by no means \_\_\_\_ \_\_\_\_." What does this teach us about the doctrine of eternal security?
- k. In John 6:44, we read of men and women being drawn to Christ. We conclude that Jesus privately and publicly must be the main \_\_\_\_\_. How can we apply this in our personal witness and in our church services?
- l. Jesus tells us that we must eat His \_\_\_\_\_ and drink His \_\_\_\_\_. Is this to be applied literally or figuratively? Why?
- m. What passage was the one which the Jews found offense Jesus for, because it prohibited eating of fat and drinking of blood?
- n. What does John 6:66 say? Were these folks truly saved? Why or why not?
- o. Who said, "Lord, to whom shall we go? You have the words of eternal life"? Give an application to this verse from your life.

### 35. John 7:1-9, Jesus' Brothers Disbelieve

- a. 7:1-2, Jesus remains in Galilee for a time, His time to die at Jerusalem was not yet, not until Passover, but it was fall, the time of the "Feast of Tabernacles"
- b. 7:3-5, these are Jesus' four half-brothers (full biological sons of Joseph and Mary, born of marital union, Cf. Matthew 1:24-25), named in Mark 6:3, at this point they are unbelievers, but James would later go on to become the leader of the Jerusalem church, and he and Jude would author N.T. books.
- c. 7:6, Christ's hour (John 17:1) would come in the springtime
- d. 7:7-9, the unbelieving world always has its hour, but that is followed by its eternal damnation, the believing world has its hour of trial (as the Lord did) followed by eternal glory, Jesus exhorts His brothers to go to the Feast of Tabernacles in obedience to the Law of Moses (Deuteronomy 16:16), Jesus must go also as He kept the Law in all points in which He came into contact with it, but He was not going to go according to the unbelieving brothers' timetable

### 36. John 7:10-24, The Heavenly Scholar

- a. 7:10, Jesus attended the Feast of Tabernacles secretly, that is, He did not travel with the family caravan from Nazareth/Galilee as was customary
- b. 7:11-13, the Jewish leaders had malicious intent towards Jesus, but among the common people there was much disagreement as to who He was
- c. 7:14-15, three or four days into the seven day Feast of Tabernacles, the Lord is teaching in the temple, those present note that Jesus never formally attended a Jewish rabbinic school, in fact He was taught by His Father from His earliest days (Isaiah 50:4; Luke 2:46-47), apply this to those who are degreed but fail to ever attain to the wisdom of laymen and laywomen who have little or no formal seminary training, let us not be overly impressed by them or their credentials, nor feel inferior to them, if we have the Lord and are diligent in the Scriptures we will hold our own
- d. 7:16, "My doctrine", Christ has His doctrine and the devil has his doctrine (1 Timothy 4:1), this is simply systematic teaching and understanding of God's truth, some churches and Christians despise that word being more enlightened and progressive than the rest of us, ignorant of the fact that the Lord's "doctrine" is given through the "apostles' doctrine" and is essential and central to the church and all matters of Christian faith and practice (Acts 2:42), more often such folks who despise the word "doctrine" are lazy, eschew accountability, and are poor disciples if they are saved at all

- e. John 7:17, the Doctrine of Christ is in perfect accord with the will of God, since the Jews only had the OT in that day, there would have to be a perfect consistency with that (Cf. Matthew 5:17-18), this is a proof of the unity of Scripture in its entirety
- f. 7:18-19, the denunciation of the self-exalting religious folks, who preferred to adhere to a system of works based salvation, “having a form of godliness but denying its power” (2 Timothy 3:5) and rejecting its Author and Person
- g. 7:20, these Jews, “the people” become partakers of the unpardonable sin along with their leadership (Cf. Mark 3:22,28-30), they choose a side, to not choose a side would be to face a barrage of questions from the Jewish establishment and risk excommunication from the synagogue and social stigma, What would you have chosen? What do you choose now?
- h. 7:21-23, Jesus addresses the Sabbath controversies which had given rise to so much opposition, highlighting the conflict between the biblical intent of the Sabbath and the Pharisaic interpretation and teaching on it, while the Pharisees allowed for an exception to circumcise a baby if the eighth day fell on a Sabbath, they did not allow for healing a man on that day
- i. 7:24, “Do not judge according to appearance” (outward appearance), as the proverb arising from this truth goes, ‘Do not judge a book by its cover’, instead Jesus’ hearers (the multitudes, “the people”) are challenged to dig deeper and investigate if the righteous-looking Pharisees are in fact following a religion consistent with the revealed will of God (the Word of God, OT in its entirety)
- j. “judge with righteous judgment”, “judge” is a command, it is what we all do on a daily basis and must do regarding faith and truth, those who are steeped in sin and wish not to be held to account for it love to quote Matthew 7:1-5, but that passage deals with unrighteous judgment and faultfinding, so it is too often conveniently lifted out of its context, “righteous judgment” is the standard, Psalm 19:8, 119:33-40 (personally applied), this judgment is the basis for societal laws (jurisprudence is prudent judgment which must have a standard—biblical morality in the case of the USA at its founding),
- k. Discuss, regarding the evil of laissez-faire Christianity, should we judge whether premeditated murder is wrong, what then of abortion, infanticide, what of rape, what then of bestiality and homosexuality, if we judge these things on what basis do we judge them, and if we abdicate judgment what sin might we fall into, and what then becomes of the exercise of the Great Commission if there is no judgment as to what constitutes Christian conversion and salvation, the Jesus of the Bible is therefore hated by progressive and modernist liberals, this is why the Bible is called the “canon of Scripture”

### 37. 7:25-31, Jesus' Identity as the Christ Debated

- a. 7:25-26, citizens of Jerusalem are confused as to why the rulers hated Jesus yet they allowed Him to teach publicly, and did not seek to stop or refute Him, Apply to today-the truth about Him is irrefutable, and Jesus' enemies will seek to shut down talk of Him through back door legislation, peer pressure, and mob action (if necessary)
- b. 7:27, the people were slow to understand the meaning of Isaiah 7:14 and Isaiah 9:6, being focused on Messiah's heavenly origin only; in fact this is why Matthew begins his gospel the way he does
- c. 7:28-29, since the people understood His human origin but not His divine origin, Jesus affirms that this in fact qualifies Him as Messiah (that He has both human and divine origin)
- d. 7:30, again, Cf. 7:8, Jesus would not be taken and killed, for His "hour" was not yet
- e. 7:31, "many believed in Him" on the basis of the testimony of His works, Cf. Acts 2:22, which validate His Messianic Person claims, and settled the debate as to His identity for many, for us the Resurrection forms that basis—which is rooted in His Word

### 38. 7:32-36, Jesus Foretells His Death and Ascension

- a. 7:32, the Pharisees and chief priests (who were Sadducees) join together to order Jesus' arrest, which as we will see does not happen (John 7:45-46)
- b. 7:33-34, Jesus' death and ascension foretold, He would die, but yet (after His resurrection, implied) He would go to heaven from whence He came
- c. 7:35-36, truth misunderstood, the Jews understand Him to mean that He would go to Decapolis and minister there, staying largely in areas outside their practical jurisdiction

### 39. 7:37-39, The Promise of the Holy Spirit

- a. 7:37, "on the last day, that great day of the feast" of Tabernacles, the day of the last specified offerings before the 8<sup>th</sup> day Sabbath, Cf. Numbers 29:32-34, and the day of recitation of Psalm 118:25 around the altar
- b. 7:38, the universal call to receive of the living water from Christ, a continual flow of salvation blessings, Cf. Isaiah 55:1; Ezekiel 47:1; John 4:10; Revelation 7:17, 22:1
- c. 7:39, the promise of God the Holy Spirit, further expounded upon in John 14:16-17, 26, 15:26, 16:7-15, those who are filled with the Spirit are channels of blessing, tributaries (if you will) of the Source of the living water

#### 40. John 7:40-44, Differing Opinions Concerning Jesus Christ

- a. 7:40, “the Prophet” of Deuteronomy 18, generally but not in the minds of all, associated with the Messiah
- b. 7:41, many knew of His home in Nazareth of Galilee, and indeed the Scriptures teach that Messiah will not be born there, but the debate was how to properly interpret Isaiah 9:1-2
- c. 7:42, Scripture facts about the Davidic Covenant (1 Chronicles 17:11-14) and the birthplace of Messiah the Son of David (Micah 5:2)
- d. 7:43-44, there was a division among the people which was exceedingly strong (this was the issue of the day), some who rejected Him wanted to exercise vigilante justice against their Messiah, but the circumstances did not permit, the principle is that in sinners strong opinions can easily turn to rage-even murderous rage (as in the man who sought to murder a Supreme Court Justice over his constitutional judgment against baby murder)

#### 41. 7:45-53, Jesus Rejected by the Jewish Leadership

- a. 7:45-46, the officers fail to arrest Christ, instead He makes an impression! How often men seek to discredit God and His Christ and wind up finding no fault in Him, even coming to faith in Him!
- b. 7:47-48, to this point no Pharisee had publicly confessed Jesus as the Christ, to do so would have meant not only loss of seat on the Sanhedrin, but excommunication from synagogue and social ostracization as well
- c. 7:49, an example of the condescending attitude that the Pharisees had towards the “am ha-aretz” (the people of the land; that is, the common lay people), may Christian ministers today take note of this and not do the same
- d. 7:50-51, Nicodemus (Cf. John 3:1-2) speaks up for the cause of proper justice and legal protocol, but not for Jesus Christ specifically (still being a secret disciple), God always has His people on the inside who must pray for discernment and timing, if the Sanhedrin would hear Jesus’ case, then more would likely be converted than if Nicodemus went it alone at this point, yet he could have confessed Jesus just the same and perhaps God would have worked things out in an even greater way, we will never know...
- e. 7:52-53, the curt response is false, Jonah was a prophet from Gath Hopher which was in Galilee (2 Kings 14:25), when people are irrationally angry or hateful towards an individual facts tend not to matter to them, and with the groupthink nobody bothers to refute what the councilors all knew to be a lie, everything had to fit the narrative of the Jewish establishment of that day

#### 42. John Chapter 7, Self-Test

- a. In John 7, Jesus went up to Jerusalem secretly for which feast? Why did He go secretly, and not with the family caravan?
  
- b. Who said, “My doctrine is not Mine, but His who sent Me.”
  
- c. When Jesus said that the people were seeking to kill Him, what did they attribute His saying to? Note: it was the same thing that the Jewish leaders attributed His miracles to in Matthew Chapter 12.
  
- d. What Mosaic law was kept on the eighth day regardless of whether or not it fell on the Sabbath?
  
- e. Which verse in John Chapter 7 is a command to judge? Explain the difference between this verse and Matthew 7:1-5.
  
- f. Jesus was not arrested “because His \_\_\_\_ had not yet come.”
  
- g. What happened when the Pharisees and chief priests sent their officers to arrest Jesus?
  
- h. The “rivers of living water” prophecy of Who to come?
  
- i. Refute the statement of John 7:52, with the Old Testament Bible reference.
  
- j. What is one thing that you learned in this study of John 7 that you did not know before?

#### 43. John 8:1-11, The Woman Caught in the Act of Adultery

- a. 7:53-8:1, the crowd in the city of Jerusalem dispersed for the evening, the last day of the Feast of Tabernacles being completed (Cf. John 7:37), Jesus now goes out of the city proper to the Mount of Olives outside of the city to the east to pray, probably to the Garden of Gethsemane, as was His custom
- b. 8:2, having received rest in prayer, and sleep for His humanity, Jesus returns to the temple to teach, for the people were “like sheep having no shepherd” (Matthew 9:36)
- c. 8:3, they brought only the woman?, where was the man?, here we have a set-up, a test
- d. 8:4-5, the scribes and Pharisees seek to entrap Jesus, Leviticus 20:10 and Deuteronomy 22:22 prescribe death by stoning, and they seek to catch Jesus speaking in contradiction to the Law of Moses, which God gave, so He could never do
- e. 8:6, there is endless debate about what Jesus wrote, the Bible does not say, but it may have been one of the aforementioned verses or more likely the Ten Commandments (which were written with the finger of God, and included the commandment against adultery, Cf. Exodus 31:18; Deuteronomy 9:10)
- f. 8:7, Jesus takes the opportunity to teach mercy, not denying the law but showing that “mercy triumphs over judgment” (John 1:17; James 2:13), everyone present fails the test that Jesus sets forth except for He Himself (Romans 3:23)
- g. 8:8, Jesus goes back to His writing, whether to complete or copy the Ten Commandments, to write a verse such as Leviticus 18:5, or something else, we do not know for certain (Cf. Deuteronomy 29:29)
- h. 8:9, conviction of sin a sign of maturity, and everyone knows in their hearts that they are without sin, the Law reveals this specially, but every man knows innately by conscience that which is right or wrong, the only one remaining with the woman is the only one without sin, and uniquely qualified according to His criteria to exact the death penalty
- i. 8:10-11, Jesus freely forgives and pardons the woman’s sin, despite the fact that she deserves judgment, she is guilty and He does not sugar coat that fact, instead He calls her to repentance from that sin and lifestyle, Antinomianism (Romans 6:1-2) common in today’s liberal neo-evangelical subjective thinking church rebuked, Apply-when in sin we will get caught by men and by God, we will have to live with the consequences of being found out, and we are faced with a choice to repent in light of the mercy and forgiveness offered by the Lord towards those who will repent

#### 44. John 8:12, Jesus the Light of the World

a. This text is one of the “I AM” sayings of Christ, John was most fond of recording these sayings because of His particular focus on Christ’s deity (Cf. Exodus 3:14; John 4:26, 6:35, 8:58, 9:5, 10:7,11-14; 11:25, 14:6, 15:1; Revelation 1:8,17)

b. “the light of the world”

1. in context, Cf. John 7:2, at the Feast of Tabernacles, when the lamps in the temple would all be lit up in celebration of the Jewish feast, Cf. John 1:14

2. Christ the Memra—the Word (Agent of Creation and Salvation, and the representation of the Glory of God associated with the Shekinah), Psalm 119:105; John 1:1-5

3. Old Testament Messianic backdrop (Cf. Isaiah 49:6, 60:1-3)

c. the conveyance from darkness into light (Colossians 1:12-13)

d. “He who follows Me”, the question is that of who you follow, there are two paths (Matthew 7:13-14), and this can also be applied to sanctification

#### 45. 8:13-20, Jesus Defends His Witness

a. 8:13, the Pharisees rightly judge that one witness is not sufficient testimony according to the Law (Deuteronomy 19:15)

b. 8:14, though this be true with men, God cannot lie (Romans 3:4; Hebrews 6:18)

c. 8:15-16, Christ the Judge ultimately (Cf. John 5:22)

d. 8:17-18, God the Father is called to witness along with God the Son, binding Jesus’ testimony

e. 8:19, again, as before, the Jews were thinking in terms of His earthly origin

f. 8:20, “in the treasury”, that is, in the area of the Court of Women where the thirteen offering receptacles were placed, a very public place as nearly all who came to the feast passed this way to give alms

#### 46. 8:21-30, Jesus Predicts His Exodus

a. 8:21, Jesus’ return to heaven prophesied, the Jews would still be seeking their Messiah, but they would die in their sin having never known Him

- b. John 8:22, suicide thought to be a “denial of the world to come” (Jewish Virtual Library), and would exclude one from the company of the devout Jew who honored the sovereignty of God in such matters, note the implication here which impugns the Lord’s honor
- c. 8:23-24, one is either a child of God or a child of this world, and one’s eternal destiny correlates with their current standing, barring salvation
- d. 8:25, “from the beginning” of the dialogue at the feast (in context), as presented in red letters throughout John Chapters 7 and 8
- e. 8:26, Christ the Oracle of God (compare with Romans 3:2, again the Memra concept is in view), Cf. Deuteronomy 18:18; John 12:49, 14:10,24, 17:8; Acts 3:22
- f. 8:27-28, the Son lifted up, Cf. John 3:14
- g. 8:29-30, the Divine Messenger accompanied by the Father’s Divine Messenger, Cf. Isaiah 42:1

#### 47. 8:31-36, The Truth Shall Make You Free

- a. 8:31, salvation is by faith (Ephesians 2:8-9), but discipleship is by abiding in Christ’s word; those who are of God will bear spiritual fruit (Matthew 7:17-20; Galatians 5:22-25) and will deny self in order to promote Christ (Luke 9:23), the written word is the blueprint of the Christian life
- b. 8:32, the words of God are truth, and they bring freedom from bondage to sin, the requirements of the law, and fear of the judgment which is certain to come to all after death, truth also brings freedom from lies and deception—and their consequences—in the here and now, Discuss—“Are you living a lie?”
- c. 8:33, Jews believed that by virtue of bloodline and circumcision, they would automatically pass into eternal life (in heaven), even apart from what we would term ‘saving faith’, in a similar way Catholics wrongly believe that they have sufficient grace in the sacraments and a second chance of Purgatory to fall back upon, and that God will accept them after that fashion
- d. 8:34-36, one is either a slave of sin or a child of God, Paul and Peter are pleased to be bondslaves of the Lord (Romans 1:1; 2 Peter 1:1), to serve the Lord singularly is to enjoy His holiness, one cannot have divided affections, “But you’re gonna have to serve somebody, Yes indeed, you’re gonna have to serve somebody, Well it may be the Devil, Or it may be the Lord, But you’re gonna have to serve somebody” (Bob Dylan, ‘Gotta Serve Somebody’), Christ the Great Liberator from sin and death (Cf. Luke 4:18-19)

- e. John 8:36, Christian liberty defined in theological terms (Romans 6:14-23)
  - 1. Freedom from sin's penalty (Romans 6:23)
  - 2. Freedom from sin's power (6:22, Cf. Romans 8:1-4)
  - 3. Freedom to live righteously and in accord with God's will (Romans 6:18, 12:1-2)
- 48. 8:37-47, Abraham's (Spiritual) Seed and Satan's Seed, Read in Entirety First
  - a. 8:37,41, "Abraham's descendants of the flesh", as opposed to his descendants of the spirit (8:39), a concept that Paul expands upon when writing Galatians and Romans in light of the same line of thinking (around 52 and 57 AD), Cf. Galatians 4:21-31; Romans 2:25-29, 4:1-3
  - b. 8:37, "My word has no place in you", the word despised by Christ's enemies, as recently as 8/17/22 a TX school district has removed the Bible from its libraries because of content which it deems offensive, Are we on our way to China style repression of freedom of religion (TSPM, and its opposition to Romans and Galatians), the sad state of decay in American churches where God's word finds no place in it, or is relegated to a low place
  - c. 8:38-39, our words and our works betray our true spiritual state, and give away what kingdom we belong to, any word or work against the Kingdom of God promotes the devil's kingdom, one would think of openly being an agent of North Korea while one is a citizen of the USA, it is by the grace of God that we are not all tried for treason (Cf. Romans 3:23,6:23)
  - d. 8:41, "we were not born of fornication", many Jews accused Jesus of this based upon the circumstances of His birth, and some do to this day, for they do not believe in His virgin birth
  - e. 8:44, the devil is called "murderer" and 'father of lies' (Cf. Genesis 3:4, 4:8)
  - f. 8:44, sin is borne of our own resources (our own sin nature), Cf. 1 John 2:16, and though the devil's forces instigate sin, we too are accountable for our own sin, Thanks be to God that we who believe have access to divine resources
  - g. 8:45-47, Cf. 1 Corinthians 2:13-16, let us be spiritual hearers, spiritually receptive, and spiritually responsive, Ask, "How can I do these things specifically? Lord, reveal where I am lacking that I might discern my sin, confess it, and repent, thereby enjoying greater communion with You"



- c. John Chapter 8, Self-Test, Continued, What were the Jews convicted by, which caused them to walk away from the woman caught in adultery?
  
- d. Jesus did not condemn the woman, but He did say what to her?
  
- e. What “I am” saying is found in John 8:12? In total, is the number of the recorded Jesus’ “I am” sayings greater or less than seven?
  
- f. What was the backdrop against which Jesus said what he said in verse 12?
  
- g. What did Jesus mean in John 8:21?
  
- h. According to Jewish understanding, would someone who committed suicide (the sin of self-murder) enter into God’s Kingdom?
  
- i. What is the qualification for being a disciple of Jesus Christ, according to John 8:31?
  
- j. Finish the verse- “Therefore if the Son makes you free, \_\_\_\_\_” (John 8:36).
  
- k. According to Romans 6:14-23, how is freedom in Christ defined theologically?
  - 1. Freedom from sin’s \_\_\_\_\_
  - 2. Freedom from sin’s \_\_\_\_\_
  - 3. Freedom to live \_\_\_\_\_ and in accord with \_\_\_\_\_
  
- l. Every individual has a father. Who are the two spiritual father’s that are?
  
- m. Satan is called two things (violating two of the Ten Commandments). What are they?
  
- n. How does John 8:58-59 prove the deity of Jesus Christ?

## 51. 9:1-12, A Man Born Blind Receives Sight

- a. 9:1, “blind from birth”, a fact known generally, and indicative of the spiritual default setting of all born of the flesh (Psalm 51:5), Apply also that in whatever spiritual condition we are in, Jesus sees us
- b. 9:2, the assumption in the Jewish mind that all infirmity has specific sin as a direct cause, “who sinned” is the question posed, was this a judgment on the parents to bear a son with infirmity, or was iniquity found in the man even before he came forth?, the Book of Job also addresses this question
- c. 9:3, Jesus’ response is that the man was born blind by and for divine purpose, here to show Messianic power, elsewhere to demonstrate the need for repentance and the shortness of time (Cf. Luke 13:1-5), let us resolve to accept and rejoice in divine purpose always (2 Corinthians 12:7-10)
- d. 9:4, “I must”, Christ is compelled to always do that which pleases and glorifies the Father, and to do it zealously, “work the works of Him”, again let us emulate Christ’s singularity of purpose, these works are God’s works and not our own (Ephesians 2:8-10), consider what works there are for each one of us to do, “day...night”, for the Lord in His First Advent but for us in our sojourn here, Cf. Ecclesiastes 9:10
- e. 9:5, Cf. 8:12, *ibid.* 44
- f. 9:6, applied, Christ aids us in our faith every step of the way, and does that which is needed for preparation for blessings
- g. 9:7, though the Lord prepares the blessing, action is required on our part, and is often very specific, this man obeys promptly and receives his sight, Cf. Acts 16:30-34 (applied to salvation)
- h. 9:8-9, he has become as though a new man (Cf. 2 Corinthians 5:17), when we become such it ought to be evidenced by enrollment in the ‘School of Jesus Christ’ (Ephesians 4:17-24), our former associations may not know what to make of that (Cf. 1 Peter 4:1-4)
- i. 9:10-11, the true testimony of how Jesus heals, let us do likewise, with brevity, and with focus on salvation work
- j. 9:12, the testimony caused others to seek Jesus, not to find healing and light for their dark souls, but to impugn His work on the basis of their own standards

## 52. John 9:13-34, The Healed Man's Testimony

- a. 9:13, "They", "the neighbors" (9:8), bring the man to the Pharisees, for the purpose of an authoritative explanation
- b. 9:14, one of many Sabbath controversies (e.g. Cf. Matthew 12:12; Luke 6:6-9; John 5:9-16), in this instance John notes that Jesus was accused of doing two works in violation of the interpretation of Pharisaic Law, making clay and opening eyes by anointing (healing, Cf. Luke 13:14)
- c. 9:15-16, the first question, a straightforward answer, and a debate arises as to how Jesus did a miracle that their own theology taught was uniquely Messianic (9:32-33) yet violated (man's) Sabbath laws
- d. 9:17, the second question, Christ "a prophet", which does not go far enough, note that it demonstrates that the man did not believe that Jesus is Messiah in advance of the healing, Apply: once someone's eyes are opened to spiritual things, they will at least get on the track and will receive more revelation from God if they will hear and accept it, notice the progressive nature of this miracle
- e. 9:18-23, the Jews could not accept the unique nature of the miracle, and did not believe the fact because of what they implied, so they question the parents in accord with Deuteronomy 19:15, the parents refuse to partake of their son's testimony because of fear of excommunication—which would spell doom socially for the parents—something they feared more than they loved their son or feared God's truth, "he would be put out", as we are put out of much company, are socially ostracized, even mocked and persecuted, the visible church will even "put out" those who love God and adhere to His Word literally (2 Timothy 3:16), Matthew 10:34-39 summarizes the matter
- f. 9:24-25, the third question, Christ defamed as a Sabbath breaker, the Pharisees press the man to draw a separation between God and Jesus, the man was no match for them theologically so he responds with simplicity that cannot be contradicted, "One thing I know" (personally applied, e.g. Cf. Job 19:25)
- g. 9:26-27, the fourth question, to implicate Jesus in having performed work in violation of the traditions of the elders, the man who had been blind is seeing their hypocrisy clearly by now, as the newest and simplest believers can confound the worldly or (falsely and/or mistaken) religious wisemen
- h. 9:28-29, "they reviled him" for his testimony, the Jewish pride is seen in descending from Abraham, Isaac, and Jacob, and being disciplined under the Law of Moses, yet Christ is greater than Moses, Cf. Deuteronomy 18:15-19; Hebrews 3:1-6; Matthew 17:1-5; John 1:17, Jesus had already made the claim where He is from (John 8:23)

- i. John 9:30, the man's astonishment at having someone who has clearly done a good work scorned, it happens all the time among men, for pride or envy
- j. 9:31-32, God only hears those who enjoy fellowship with Him, How could Jesus be a sinner?, In fact, He has done a uniquely Messianic work
- k. 9:33, apart from God, we can do nothing, let us heed and apply John 15:5
- l. 9:34, the Pharisees excommunicate the healed man on the pseudo-basis of being "born in sins" (Cf. 9:2-3, *ibid.* 51b) and teaching things in violation of the Pharisees' own judgment, the true believers in Christ are often unwelcome in the world, social circles, and even in certain religious circles (Cf. Hebrews 11:38-40)

### 53. 9:35-41, Spiritual Vision and Blindness

- a. 9:35, when we are cast out by men, Jesus seeks us out, and challenges our faith, seeking to grant greater blessing
- b. 9:36-38, the man's testimony, a result of spiritual receptivity, and he rightly worships He to Whom is ascribed the title "Son of God" as deity, Psalm 2:12 is one basis for that title, and that verse gives us a segway to the next verse
- c. 9:39-41, Christ and judgment primarily in the sense that it will be on the basis of His own identity, the paradox is that the man born blind saw spiritually while those Pharisees born with sight were blind spiritually, Cf. 1 John 1:6,8,10

### 54. John Chapter 9, Self-Test

- a. How long had the man who was healed been blind? And what evidence is there that this miracle was a uniquely Messianic miracle?
  
- b. In John 9:4, Jesus says, "I \_\_\_\_ work the \_\_\_\_ of Him who sent Me while it is \_\_\_\_; the \_\_\_\_ is coming when no one can work."
- c. Which verse from the Book of Ecclesiastes was presented in the study as a similar kind of verse that we may each apply to ourselves?
  
- d. Which "I am" saying is found in John Chapter 9, having been reiterated from John 8:12?

### John Chapter 9, Self-Test, continued

e. What work did Jesus do over the course of the healing of the man born blind that violated man-made Pharisaic Sabbath Law?

f. Where did the man born blind wash?

g. What did the parents of the man born blind testify, and why were they selective in their responses?

h. What one thing did the man who was healed know regarding his past and present state?

i. In John 9, whose disciples did the Pharisees claim to be?

j. Since the world began, what miracles were unheard of apart from the direct work of God, qualifying them as uniquely Messianic miracles?

k. in what way was the healed man ostracized as a result of his testimony?

l. Explain the differences between the unjust excommunication of the man in John 9 and the responsibility of the church today to remove from fellowship through the steps of church discipline.

m. The Pharisees sin remained for what reason, according to Jesus?

## 55. John 10:1-6, Jesus the True Shepherd

- a. 10:1, entrance must be through the door (10:7), one cannot enter Christ's sheepfold by any other way (refutes salvation by the traditions of the elders and the Mishnaic Law in context, refutes universalism, Cf. John 14:6), note the Bible principle of lawful entry, those who do not enter lawfully engage in criminal behavior (the actions give evidence of criminal minds)
- b. 10:2, the legitimacy of the true shepherd, as opposed to impostors
- c. 10:3, "the doorkeeper", taken from the porter who would be employed by a more wealthy shepherd to guard access to the sheep in his absence, he is happy when the shepherd returns, his identity has been debated (some say the Father, some Christ, still others the Holy Spirit), perhaps he is simply part of the illustration and we need not go further, "calls His own sheep by name" (e.g. Luke 19:5), "leads them out" of the world into His marvelous light
- d. 10:4, divine leader, and we His followers (Cf. Luke 9:23-26, applied from the perspective of sheep)
- e. 10:5, Christ's true sheep will not go after false teachers (Cf. Matthew 24:4-5,24), those who drift to every wind of doctrine are as those who follow strangers (false teachers)
- f. 10:6, this illustration was not comprehended, so Jesus would follow this up with more plain speech which many would reject outright (Cf. 9:40, 10:19, gives context), Matthew 13:10-16 gives the divine explanation of teaching in parables
- g. 10:1-6, the OT Background, Zechariah 11:4-14, briefly explicated
  1. Z 11:4-5, these are the Pharisees, the teachers of Israel, in the days of our Lord's First Advent, and this is their sinfully dispassionate attitude
  2. 11:6, the national judgment of Israel (Cf. Matthew 23:38-39, 24:2)
  3. 11:7, "the poor of the flock" (v.11) are Christ's sheep of this fold, that is, the Jewish fold (Cf. John 10:16), "Beauty" is God's grace, "Bonds" is Israel's unity in opposition to the True Shepherd (v.14)
  4. 11:8, "three shepherds", possibly teachers, scribes, and rulers, whoever they are, active opponents of God and His Messiah
  5. 11:9-10, the evil men are left to personal and national judgment, having broken the conditional Mosaic covenant (Exodus 6:7)
  6. 11:12-13, Cf. Matthew 27:3-10, rejection of the True Shepherd

## 56. John 10:7-21, The Good Shepherd

- a. 10:7, “I am” saying, “the Door” and entrance into divine care and eternal life, “the Sheep Gate” was the first entrance into the holy city to be built (Nehemiah 3:1)
- b. 10:8-10, unfaithful ministers had come before Christ, but the true children of God paid them no mind, so we ought to follow the same rule today, salvation brings freedom (ability to “go in and out”) and “pasture” (place to feed spiritually (Cf. Deuteronomy 8:7-10 as point of similarity), “life more abundantly” in quantity and in quality (discuss and apply)
- c. More Old Testament Background, the essential backdrop passage dealing with the faithful and personal divine Shepherd as opposed to the unfaithful and uncaring irresponsible shepherds, Ezekiel 34:1-16
- d. 10:11, Christ’s sacrificial love (Cf. Romans 5:6-11, especially verse 8)
- e. 10:12-13, contrasted with verse 11, the lack of care of the hirelings, may God’s under-stewards (e.g. Pastors, church leaders, and you) take notice to fend off the wolves who bring false doctrine and seek to devour the Bible faith of others
- f. 10:14, Expositied,  
[https://www.firmfoundationri.com/images/The\\_Good\\_Shepherd.pdf](https://www.firmfoundationri.com/images/The_Good_Shepherd.pdf)
  1. “I am the good shepherd” who provides (Ephesians 3:20; Psalm 23:1), nurtures (Psalm 23:2; Song of Solomon 1:7; Isaiah 40:11, Matthew 11:28; 1 Peter 5:7), and guides (Psalm 23:2-3)
  2. “and I know My sheep”, Cf. Psalm 33:18, 37:18; Nahum 1:7; John 1:48, even by name (John 10:3; Cf. 1 Corinthians 8:3; 2 Timothy 2:19)
  3. “and am known by My own” (John 14:1-11; Cf. 1 Peter 2:25; Hebrews 13:20-21)
- g. 10:15, intimate communion between Father and Son, Christ’s sacrifice for the sheep, His church
- h. 10:16, “other sheep” are Gentiles (in context) as distinguished from Jews, Cf. Ephesians 2:14-18
- i. 10:17-18, Jesus’ authority to choose the timing of His death and His resurrection, in accord with the perfect plan of the Triune God from eternity past
- j. 10:19-21, differing opinions concerning Christ in light of His words and His uniquely Messianic miracle wrought and recorded in John Chapter 9

## 57. John 10:22-39, Jesus at the Feast of Dedication

a. 10:22, “Feast of Dedication”, better known to us as Hanukkah (which comes from Chanukah, the Hebrew word for dedication), in remembrance of the rededication of the temple in the days of the Maccabees (165 BC, on 25 Chislev, corresponding to Nov/Dec), associated with lights, and sometimes called the Feast of Lights, this is the only Bible mention of this feast but it is significant that Jesus observed it, the apocryphal book of 1 Maccabees 4:52-59, RSV gives us the historical narrative (Cf. Daniel 8:9, 11:28-35)

[52](#) Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year,

[53](#) they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built.

[54](#) At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals.

[55](#) All the people fell on their faces and worshiped and blessed Heaven, who had prospered them.

[56](#) So they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness; they offered a sacrifice of deliverance and praise.

[57](#) They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and furnished them with doors.

[58](#) There was very great gladness among the people, and the reproach of the Gentiles was removed.

[59](#) Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chislev.

b. 10:22, “in Jerusalem”, this feast was and still is a pilgrim feast (the pilgrim Psalm passage relevant here is 84:5-7)

c. 10:22, “it was winter”, the beginning of the rainy season throughout Israel, snow appears on the mountains but it is predominantly rainy conditions in the lower lands of Judah, making for good feeding for the sheep (apply to rest of this chapter, also note Luke 2:8 does allow the possibility of the birth of Jesus Christ at this season)

d. John 10:23-24, “in the temple, in Solomon’s porch”, located on the eastern side of the outer court of the temple, it was a covered space, and a place where students of the word would gather with their rabbis to learn.

e. 10:25, “I told you” (Cf. John 7:29, 8:18,58), Christ’s works “bear witness”,

1. The blind see. (John 9:1-7).

2. The lame walk. (Mark 2:10-12).

3. The lepers are cleansed. (Luke 17:11-14).

4. The deaf hear. (Mark 7:32-37).

5. The dead are raised up. (John 11:38-44).

6. The poor have the gospel preached to them. (Luke 4:18-19).

f. 10:26-27, Cf. 10:14, discipleship as the response to Christ’s call, and evidence of genuine saving faith in Him

g. 10:28-29, eternal security of the believer here affirmed most clearly (Cf. John 3:16; Hebrews 7:25; 1 Peter 1:3-5), how can anyone deny the doctrine?

h. 10:30, equality within the Triune Godhead, oneness in purpose and compound unity based upon possession of the unrestricted divine attributes

i. 10:31-33, the response of the Jews here shows that they clearly had an understanding of the previous verse as a claim to deity

j. 10:34-36, Cf. Psalm 82:6, rabbinic argument from lesser to greater, if the inspired writer had used such terms for human kings, how much more so would a greater title be ascribed to the divine King/Son of God

k. 10:37-38, works testify

l. 10:39, because it was not Christ’s hour

## 58. John 10:40-42, The Believers Beyond the Jordan

a. 10:40, Jesus went to Bethabara (John 1:28) in Perea, east of the Jordan River, where the Jews could not arrest Him before the due time

b. 10:41-42, the fruits of John the Baptist’s ministry as the forerunner of the Messiah were being realized, as people received the One he pointed out, a great soul harvest was reaped there in the wilderness

## 59. John Chapter 10, Self-Test

- a. In context, what is the “other way” that the people Jesus was talking to were trying to attain to heaven?
  
- b. The doorkeeper of the sheep calls his own sheep “\_\_ \_\_\_\_” (John 10:3).
- c. Which two “I am” statements by Jesus Christ are recorded in John Chapter 10?
  
- d. What does the good shepherd give for the sheep?
- e. Which two Old Testament passages (Book and Chapter) form much of the backdrop for Jesus’ discourse on the good shepherd in John 10?
  
- f. What is the three point outline of John 10:14?
  - 1.
  - 2.
  - 3.
- g. Did Jesus have authority to choose the time and place of His death and resurrection? Which verse answers this?
  
- h. What is the Feast of Dedication? What is the Hebrew word for dedication? How many times is it found in the Bible? And what Apocryphal book recounts it historically?
  
- i. List 5 facts about Chanukah (The Feast of Dedication).
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.

## John Chapter 10, Self-Test, continued

j. John 10:28 is perhaps the strongest statement in the Bible dealing with eternal security of salvation. Write it out.

k. For which charge did the Jews seek to stone Jesus?

l. John 10 closes with the record of many believing upon Jesus as the Christ because of whose witness?

## 60. John 11:1-16, The Death of Lazarus

a. 11:1,5, “Lazarus, Mary, Martha”, a family that believed in and befriended Jesus, “of Bethany”, “about two miles away”, east of Jerusalem

b. 11:2, the anointing by Mary recorded by John in 12:1-8, this was one of three separate anointings recorded in the gospels, Luke records one some time prior, and Matthew and Mark record one later that same week

c. 11:3, being believers and knowing His miracle healing power, they ask the Great Physician to make a house call

d. 11:4, Lazarus’ sickness will not end in death (though it seems to), “but for the glory of God”, there was a divine purpose in allowing the sickness, though sickness and death are the results of sin, the Son of God is glorified through them in that they are ultimately defeated, apply-when the believer departs from this life, Cf. 1 Corinthians 15:54-57

e. 11:6, Jesus was at least a day’s journey from Bethany at that time (Cf. 11:17), and He delays His going, that the miracle He would perform would be all the more incontrovertible

f. 11:7-8, Jesus was in Transjordan safe from arrest (Cf. 10:40-42), the last time He was in Jerusalem was at the beginning of winter, during which time the Jews sought to stone Him (Cf. John 10:22,31)

g. 11:9-10, the disciples must take courage, and follow their Messiah, “the light of the world” (John 8:12), not to follow Him is to walk in (spiritual) darkness

h. 11:11-14, sleep as a euphemism for death (Cf. 1 Thessalonians 4:13), Jesus reveals to the disciples that Lazarus was in fact dead, and Jesus intends to raise his friend from the dead

- i. John 11:15, the divine delay was for the benefit of the disciples, and would provide a miracle as an aid to faith, Jesus resolves to go from Transjordan to Bethany near Jerusalem in order to raise His friend Lazarus from the dead
- j. 11:16, Thomas is famous for doubting the report of Christ's resurrection, and some miss the record of his dedicated love for his Master (as here) and his desire for the light of God's truth (Cf. John 14:5), "who is called the twin" (also called Didymus), speculation is that he and Matthew could have been twins, and there are other theories, none conclusive

#### 61. John 11:17-27, Jesus and Martha

- a. 11:17, Lazarus was "four days" in the tomb
- b. 11:18, Bethany located two miles from Jerusalem, at the base of the Mount of Olives, and to the southeast
- c. 11:19, many had come to comfort the two sisters in their time of loss, something we see less of today, many have become callous towards grievers
- d. 11:20-21, the sisters had called for Jesus when Lazarus became sick, Cf. 11:3, believing that He could heal him while he lived
- e. 11:22, a great profession of faith, and a spiritual understanding that God the Father and God the Son work in perfect harmony
- f. 11:23-24, Jesus makes a statement of fact, which Martha takes as an encouragement of the hope, that those who die having had saving faith will enjoy resurrection life (Daniel 12:2; John 5:24-29)
- g. 11:25-26, Jesus makes another "I am" statement, claiming deity, "the resurrection" which is attained to by believing in faith upon His Person, "and the life" (John 1:4), the transaction of the believer is from physical death to eternal life (Cf. 2 Corinthians 5:8), the question of the ages, "Do you believe this?", it is true whether or not one believes it, but it is favorably consequential only if one truly believes in faith
- h. 11:27, Martha's testimony, that Jesus is Lord, the Christ (Messiah, Anointed One), and Son of God, "who is to come into the world" (Isaiah 9:6-7)

#### 62. John 11:28-32, Jesus and Mary

- a. 11:28, Martha calls her sister to come and see Jesus
- b. 11:29, when Jesus wants to see us, we do well to come at once (Cf. Mark 10:49), it is a personal call, and Jesus meets us at our point of need

- c. John 11:30, recall that Martha ran out to meet him before His arrival (11:20)
- d. 11:31, so much for Martha calling Mary “secretly” (11:28), the well-meaning mourners follow Mary, this allowed for a crowd to gather in the procession to the tomb, providing for witnesses to the impending miracle
- e. 11:32, Mary at Jesus’ feet, every time we find here there (Cf. Luke 10:39; John 12:3), her verbal response mirrors Martha’s (11:21)—probably they had agreed on the same conclusion and lamented that point, Mary does not follow this with an overt confession of faith not because she lacked faith but because different people respond to great grief in different ways

### 63. John 11:33-44, Jesus and Lazarus

- a. 11:33-35, Jesus the “Man of sorrows, acquainted with grief” (Isaiah 53:3), He was fully Man and capable of emotional responses, but above all He was groaning and troubled by death (the natural result of sin) and the sway of both in the world, 1 Corinthians 15:55-57 explains His remedy, Apply-your God and Savior is alongside you weeping in your times of grief and sorrow
- b. 11:36-37, Christ’s compassion had been on display, but the question is posed as to whether or not there are limitations on His power
- c. 11:38, “Jesus, again groaning”, this time because of their unbelief in His Person and their ignorance of His mission, tombs were commonly cut into “a cave” and “a stone” of great weight sealed the tomb (Cf. John 20:1)
- d. 11:39-40, “dead four days” and corrupted in the grave, there would be no doubt as to the miracle given the time elapsed, what Jesus had said to Martha is recorded in 11:23-26 but His statement in 11:4 had been communicated to Martha also, and so her faith is enjoined on that basis
- e. 11:41-42, Jesus does nothing without prayer—neither should we, the purpose of the miracle to provide a witness to Himself is said, Cf. John 10:18; Matthew 12:39 applied insofar as the divine ability of resurrection, not only is Jesus able to open the eyes of the blind (10:37) but He does other things that only God can do, thus proving His Messianic claims and divinity
- f. 11:43-44, Jesus proves the doctrine of the resurrection and His authority over death by calling Lazarus forth from the grave, and despite being blinded by the cloth Lazarus is miraculously able to see his way forward!



## John Chapter 11, Self-Test, Continued

- c. Where was Jesus when He got the news that Lazarus was sick (Hint: You have to look back to previous chapters to get this answer)
  
- d. What euphemism for death does Jesus use regarding Lazarus?
- e. The Lord allowed Lazarus to die for the benefit and sakes of which people, that they may believe?
  
- f. Where was Bethany located geographically?
  
- g. What is the “I am” statement that Jesus made in John Chapter 11?
  
- h. What was Martha’s confession of faith?
  
- i. In John 11, we have the record of one of three instances where Mary is at Jesus’ feet. What are 3 times recorded in the gospels when we find her there?
  
- j. How long had Lazarus been in the tomb when Jesus called him from the grave?
  
- k. Who was the High Priest in that day, and what did he prophesy about Jesus? And what did he mean by that prophecy, but how did God fulfill it?
  
- l. After raising Lazarus, Jesus and His disciples went to what city?

## 66. John 12:1-8, The Anointing by Mary at Bethany

- a. 12:1, “six days before the Passover”, on Saturday prior to Passion week—the last earthly sabbath celebrated by the Lord, this was the second of three similar anointings of Jesus, the first was over a year prior (Luke 7:36-38) and the second was also in Bethany but four days later (Mark 14:1-3; Cf. Matthew 26:6), although there are some similarities between these events, there are also differences—most notably the time of them
- b. 12:2-3, note that Martha served (practically), Lazarus sat at the table and enjoyed fellowship, and Mary worshiped, there is a place for all three of these
- c. 12:3, “spikenard”, from “nard”, an oil extracted from an East Indian plant, given its valuation it must have been rare and/or labor intensive, and its scent overpowering such that normally one would use only a couple drops for scent
- d. Lazarus, having been risen from the dead, enjoys both spiritual and temporal feast, causing some (J.C.Ryle, Expository Thoughts on the Gospels, Volume 4, Page 102) to see a foreshadowing of the marriage supper of the Lamb (Revelation 20:9), that Lazarus was able to eat is a proof that he had a physical body and was not resurrected a spirit
- e. 12:4, we know Judas was from Kerioth (Iscaiot means “man of Kerioth”) and that his father was named Simon, but the exact identity of his father is unknown and most likely not anyone by that name referenced elsewhere in Scripture
- f. 12:5, the value of the perfume was about a year’s wages, although it was possible that Judas had overstated its value to dramatize his point, note how many people after the fact will wonder why a good sum of money was not spent on something else, when in fact they are jealous of its use, this may be why such prideful folk inclined to money-love are not graced with mammon
- g. 12:6, Judas held a trusted position amongst the disciples as treasurer, no disciple suspected Judas Iscaiot as having evil motives (13:22), here we see that he embezzled funds given by well meaning donors for Jesus’ ministry
- h. 12:7, Jesus defends Mary against not only Judas, but any others who may have been inclined to murmur also, her heart was pure and known to her Lord and God, “the day of My burial” in context clearly means the time of His burial—which was imminent within a week
- i. 12:8, that the poor are always among us is a fact, and there is always opportunity to help them, but Mary recognized that her Lord, God, and Savior was not long going to be physically on earth, there are unique Christian services that must be attended to lest we miss the time and opportunity

## 67. John 12:9-11, The Plot to Kill Lazarus

- a. 12:9, news of the miracle had spread quickly from Bethany even to Jerusalem (only 2 miles away), and some came to see the miracle worker, as well as the recipient of the miracle, some came because of faith, some came because of curiosity, reasons for inquiring after Jesus are many
- b. 12:10-11, Lazarus was attracting attention as one who had been dead (imagine the questions people were asking him or wanted to ask him), Lazarus was living evidence of Jesus Messiah, and the Pharisees knew that he would testify that Jesus is the Christ, so they seek to kill Lazarus, hoping that perhaps he would stay dead this time, we know that a greater resurrection was at hand

## 68. 12:12-19, The Triumphal Entry, one of the few events that is recorded in all four gospels (Cf. Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40)

- a. 12:12, “The next day” (Sunday), news of Jesus and His Messianic miracle had spread even more over the past 24 hours (Cf. Acts 26:26, applied), “a great multitude” (perhaps as many as two million people) had come for the Passover
- b. 12:13, “branches of palm trees”, from this we call the day Palm Sunday, and this is a fitting welcome for a King (Cf. Revelation 7:9)
- c. 12:13, Cf. Psalm 118:25-27, “Hosanna” is a prayer meaning “Save now” (Verse 25), and the beginning of verse 27 is summarized by “The King of Israel!”, Many of these same folks whose hope rested in a political deliverer were shouting “Crucify Him” a few days hence, discuss
- d. 12:14, the donkey was brought to him (Matthew 21:7), and the humble King mounts the humble animal, a picture of His coming to as a lowly Servant (Matthew 20:28)
- e. 12:15, as prophesied by Zechariah the prophet (9:9)
- f. 12:16, Christ’s extreme humility was not understood by the disciples, but they understood later how prophecy was fulfilled perfectly in all its details, note the benefit that we have of looking back on fulfilled prophecy—in which things are clear and obvious to us, but not those living at earlier times
- g. 12:17-18, the unique miracle which fueled the explosion in Jesus’ popularity, this is mentioned only in the Gospel of John. There were many witnesses to the resurrection of Lazarus just as there was to His own resurrection (1 Corinthians 15:6), far more than enough to pass the bar in a court of law regarding testimony of fact (Cf. Deuteronomy 19:15), the people wished to examine the facts for themselves, but the authorities took it out of the hands of the people (tyrannical leadership modus operandi, discuss e.g.’s)

h. 12:19, the wicked Pharisees are continually confounded by Christ (desire of 11:57 contrasted with the praise of the multitudes), as all His opponents are through all ages, “the world” followed Christ, and not them

69. John 12:20-36, Jesus Predicts His Death and Resurrection

a. 12:20, these were Greeks who had converted to Judaism

b. 12:21-22, these Greeks first request of Philip “to see Jesus”, their motive is not known, but either curiosity or serious consideration of His Messiahship are reasonable assumptions given the events of Palm Sunday, it seems Philip consulted with Andrew as to the advisability of bringing the request to the Master, and they decided to tell Jesus

c. 12:23-26, Jesus answers the question, as to how they might truly “see Jesus” spiritually, by believing upon His death and resurrection, and receiving eternal life, and subsequently living a life of service to Him

1. The Principle of gain through loss, v.24 illustrated by the death of a seed and its coming back to life, v.25 teaches the sacrifice of one’s own agenda in this life for Christ’s agenda results in eternal life, v.26 teaches that the true servants of God on earth will be honored in heaven

d. 12:27-29, Jesus is troubled because “the hour has come” (12:23) and He must fulfill His mission on earth, so He offers up a public prayer, receiving an audible response (the Bat Kol, the audible voice of God, counterpart to the Shekinah Glory, the visible manifestation of God—usually associated with light), all heard a loud noise from heaven, some heard thunder while others heard these words—whether clearly or not we do not know

e. 12:30-31, the voice came to call attention to God’s Christ to the people, verse 31 interprets verse 28, Christ had glorified the Father by proving His sinlessness and divine Sonship, thereby a rebuke of the devil and his authority (John 14:30; Matthew 4:1-11), Satan’s princehood will come to an end in time (as Christ would soon defeat the power of sin and death by virtue of His work at the cross and His resurrection)

f. 12:32, “lifted up from the earth” signifies what death He would die (John 3:14-15), the drawing power of Christ shows His divine initiative taken regarding the salvation of the souls of men, the events of the hour would be the pivotal point of human history, men were lifting up for death, but He would be lifted up for the life of all men who believe, “Christ Lifted Up” by C.H. Spurgeon is a most excellent sermon on this verse, in it he raises the point that we much preach Christ first, and that He draws as a trumpet, and these mean that we proclaim His Person without adding entertainment or marketing schemes, for He is His own attraction to those seeking truth and eternal life

g. 12:33, the manner of Christ's death was known to Him, for the Scripture must be fulfilled (Psalm 22:16)

h. 12:34, "Son of Man" a title of Messiah (Daniel 7:13-14), being eternal in deity, the people (the Jews and Jewish proselytes present for the feast) cannot understand how there can be an interruption of that continuum (if they understood Isaiah 9:6 then they were halfway there), so they ask for an explanation, the "law" used here in the sense of the volume of the law (Tanakh as opposed to Torah of Moses)

i. 12:35-36, Jesus responds that there must be a departure from the earth for Messiah, but no interruption in His divine existence, He returns to His theme of light v. darkness (Cf. 1:4)

#### 70. John 12:37-41, Christ Jesus Fulfills Isaiah's Prophecies

a. 12:37-38, Cf. Isaiah 53, the disbelief of many individual Jews and the rejection of Messiah by the nation was written of by the prophet, due to failing to believe in His function as the Suffering Servant, and to take literally His redemptive plan which is detailed there

b. 12:39-41, Cf. Isaiah 6, and again, their willful unbelief resulted in the forfeiture of the spiritual blessings of Messiah, they rejected the God of Glory when He walked among them (Cf. John 1:14, 14:7-11)

#### 71. 12:42-50, Walk in the Light

a. 12:42-43, the cowardice of the rulers in fearing man rather than God (Cf. 9:22,34), the denial of Christ without penitent reversal (e.g. Peter, Joseph of Arimathea, Nicodemus) is indicative of false profession (Matthew 10:33)

b. 12:44-45, oneness between Father and Son (Cf. John 10:30)

c. 12:46-48, the basis of divine judgment is whether or not one believes upon the Son (Cf. John 5:28-30), note Christ's purpose in each Advent (Cf. Hebrews 9:27-28)

d. 12:49-50, God the Son commissioned by God the Father (Cf. Isaiah 49), the content of His speech and the conduct of His works were directed by the Father, and done in perfect accord, "His command is everlasting life"—not His own for He already has this, but for it to be available to all men who believe (God's perfect will)

## 72. John Chapter 12, Self-Test

- a. How many times was Jesus anointed by a woman prior to His death in the gospel accounts?
- b. In the anointing recorded in John 12, who was the woman who did the act of worship?
- c. Three siblings in John 12 were each doing a needful thing. Who were they and what were they doing?
- d. What was the stated value of the oil of spikenard?
- e. John 12:8 teaches that poverty will never be eliminated on earth. Write out the verse.
- f. True or false- John 12:13 is the only gospel record of “branches of palm trees” being brought to Jesus at the Triumphal Entry.
- g. Who said, “Look, the world has gone after Him!”?
- h. Who said, “Sir, we wish to see Jesus.”?
- i. Where do we find the Bat Kol in John 12?
- k. Jesus signified what death He would die by. Which verse? Write it out.
- l. John quotes from two chapters from Isaiah in John 12. What are they? Why did John choose those references?
- m. Why did Jesus come into the world in His First Advent?
- n. Those who heard the words of Christ will be judged by what in the last day?

### 73. John 13:1-17, Jesus washes the disciples' feet

- a. 13:1, the timing, "before the Feast of the Passover", that is, the meal, Jesus' foreknowledge informed His deliberate actions in John Chapter 13
- b. "having loved His own...He loved them to the end", the peculiar love that Christ has for His elect (Cf. Ephesians 1:4; 2 Thessalonians 2:13), the continual love that Christ has for His people (believers) which is unconditional, and unending, for He shall love you, Christian, until the end of this life, even eternity world without end
- c. 13:2, "supper being ended", the variant reading which better fits the context is "during supper", in any event the timing here is probably to that portion of the Passover following the partaking of the first cup, Judas had already determined to follow Satan's suggestion to betray the Lord (the precursor to John 13:27)
- d. 13:3-5, Jesus, despite His divinity, took the position of the most lowly servant (Cf. Philippians 2:6-8)
- e. 13:6-11, the washing of the feet applied as a picture of salvation, the disciples would have understood this from customs of the day, we get one spiritual bath at salvation (Cf. Romans 6:3-5) but our feet still get dirty (we sin, and need continual cleansing by the Lord, Cf. 1 John 1:9), verse 7 also applied to our not understanding God's ways and plans, in Peter's case his concern was the position in the Messianic Kingdom and he missed the greater significance
- f. 13:12-15, the washing of the feet done as an "example", not an ordinance, to serve others humbly, even performing services that one may find disagreeable (discuss), out of a heart informed by Christ's love (13:1)
- g. 13:16-17, two essential lessons that we ought to learn, that we are not too good for any service (Jesus did not even esteem Himself so), and that knowledge without action is useless (such humility must be our practice)

### 74. 13:18-30, Jesus identifies His betrayer

- a. 13:18, these prior words of Jesus are spoken to all present save one, Psalm 41:9 shall find its fulfillment in the betrayal of the One greater than David by one whose sin is as Ahithophel (Psalm 41:9; 2 Samuel 15:12)
- b. 13:19, the fulfillment of OT prophecy as a witness to the veracity of Jesus' claim to be the divine Christ, Edersheim counted 456 of these, and at least 300 were fulfilled in His lifetime and finished work already, odds are so infinitely small that the only reasonable conclusion is that Jesus is Messiah!

- c. John 13:20, to receive God's messengers is to receive Christ, to receive God the Son is to receive God the Father, the opposite is also true
- d. 13:21-22, Jesus announces His impending betrayal, Judas had become a master of deception and so nobody suspected him, Cf, 1 Timothy 5:24-25, soon Judas's sins would be manifest to all
- e. 13:23, John is writing of himself in the third person here as was common in the literature of the day when oneself was in the story, Jesus was at the head of the table reclining, and John was at His right hand (in the place of honor),
- f. "whom Jesus loved" is that from which John gets his identity and purpose, it is a personal and deep affection, and a the healthiest kind of self-identity, Discuss- From whom do you draw your identity? To what degree does perception of who loves you define identity?
- g. 13:24-25, Peter motions to John to ask Jesus who the betrayer is, the inner circle was quite sure it was not one of them, and for good reason (Matthew 17:1-9 would prove it could not be one of the inner circle of three)
- h. 13:26, Jesus intends this literally, giving the brined dipped in the sop to Judas Iscariot, culturally this is a gesture of honor
- i. 13:27, Satan enters Judas, demon possession is only possible in the case of an unbeliever, possession by Satan himself is still rarer since he can only be in one place at a time, Jesus had called out Judas at the table, there was no turning back, the betrayer must now follow through asap
- j. 13:28-30, still none of the disciples understood what was happening, "And it was night" is obvious since it was after sundown that the Passover meal was eaten, but John picks up on his light/darkness motif to show the darkness of the hour (as God Himself does, Cf. Matthew 27:45)

#### 75. 13:31-35, A New Commandment

- a. 13:31-32, Christ's composure, in light of the foreordained plan
- b. 13:33, Cf. John 8:21, Christ's Spirit shall soon depart to the Father, the disciples shall one day see Him there, but not now, and so the first commandment of the Law of Christ is set forth to follow, Note: This is NOT the eleventh commandment of the Law of Moses, but it does correlate to that which Christ spoke in Mark 12:29-31
- c. 13:34-35, the hallmark of the true and mature Christian, possession of and exhibition of the love after the manner of Christ, Discuss/Apply this amazing love! Others will identify the supernatural nature of it.

## 76. John 13:36-38, Jesus Predicts Peter's Denial

- a. 13:36, "Where are you going?" Cf. 13:33, Jesus is going to His death, and His Spirit to heaven, someday Peter shall follow (according to tradition being crucified upside down in Rome) and his spirit will go to heaven also
- b. 13:37, Peter was forceful in his resolve, all the disciples had that sentiment, Cf. Matthew 26:35,41
- c. 13:38, Peter's denial foretold, he would deny Jesus three times before the rooster crowed twice (Mark 14:30), some argue that the second cock crow was that night watch which began at 3 am, but this is a stretch, why not take this literally as that which was known by Christ who used His omniscience on this point (Cf. Mark 11:1-6)

## 77. John Chapter 13, Self-Test

- a. Explain the peculiar love that Jesus has for His disciples in Bible words.
- b. How does Jesus give a spiritual picture that would call to mind the commonality in that day of a man going to the bath house and returning home.
- c. Is foot washing a Christian ordinance? What Scripture verse informs the answer?
- d. John 13:18 quotes which OT verse in regard to whom? In the OT verse, who was in view?
- e. John the Apostle finds his identity as the disciple "whom \_\_\_\_\_ ."
- f. Did the disciples suspect Judas Iscariot to be a traitor? Which verses inform your response?
- g. Write out the "new commandment" that Jesus gave His disciples in John 13.

78. John 14:1-3, Mansions in Heaven, these 4 Chapters (14-17) are most needful for visitation and encouragement, Chapter 14 is prime, and these first three verses and the three which follow are essential

- a. 14:1, Heart Trouble, the most common cause of physical death, and also the most common cause of spiritual trouble, whilst there is not always a surefire cure for heart disease, the cure for spiritual heart trouble is faith in Jesus Christ the Son of God
- b. 14:2, “In My Father’s House” in heaven (Cf. Hebrews 3:1-4), “many mansions” are spiritual dwelling places, Jesus was a carpenter on earth and He plies His trade in a greater sense today (Mark 6:3)
- c. “if it were not so, I would have told you” is a statement of Jesus’ desire that we be spiritually prepared, if the plan of our eternal state was otherwise, it would not be hidden, note the danger of allegorizing on this topic
- d. “I go to prepare a place for you”, there is a place for those who believe, even if there is no place in this world for them, Cf. 1 Peter 1:3-4
- e. 14:3, the Second Coming, in its first installment here (the Rapture), in which Christ comes for His saints (1 Thessalonians 4:13-18), and we enjoy uninterrupted fellowship of spirit with Him as we await the resurrection and changing of our bodies to that fit for holiness

79. 14:4-6, The Way, the Truth, and the Life

- a. 14:4, Christ’s people knew His heavenly origin and that He has an abode there, the way is belief in Him by faith (reiterated most recently in 14:1)
- b. 14:5, Thomas seeks for more light, note that his perspective is earthly and that he has difficulty with the supernatural concepts (John 20:24-29)
- c. 14:6, “I am” statement (Cf. Exodus 3:14), “the way” to heaven is through belief in the God-Man (Jesus Christ’s Person), “the truth” is embodied by Him in perfect attribute, and the Living Word is He who authored the written Word of God (Cf. John 1:1, and following, the Memra concept is here in our text, *ibid.* 2b1), “the life” (Did He not prove John 11:25-26 with His actions?) is known by His power over death
- d. 14:6b, other ways excluded, by this statement only one way to God is possible, one’s decision may rest upon whether or not they believe this statement of exclusivity of the Christian faith, if they do not believe it then they call Christ a liar, Christian- let us avoid spiritual fellowship with those who deny this truth.

## 80. John 14:7-14, The Father Revealed

- a. 14:7-9, to know and to see the Son (even in veiled glory, as in His incarnation) is to know and to see the Father, Philip makes a request reminiscent of that of Moses (Cf. Exodus 33:18-23), the disciples did in fact behold His glory (John 1:14), and this also is testified of in Hebrews 1:1-3
- b. 14:10, Oneness with the Father, in essence and in will (“works”)
- c. 14:11, repetition on this point, the disciples (and all men everywhere) are enjoined to believe the words and the works of Jesus, and if one does so then the only logical conclusion is that He is the Christ, the Son of God, Note: Apply to evangelism
- d. 14:12, greater works in quantity, not in quality, for only God can raise the dead, even Himself, the greater works as pertaining to soul winning, Cf. Acts 2:41, the new birth itself is unexplainable and supernatural in origin, the works will be done by us (as His hands and feet) but are done by His power
- e. 14:13-14, “whatever you ask” is not teaching that God is a ‘genie in a bottle’ as some with pseudo-faith of the Charismatic variety like to think, but is qualified in 1 John 5:14-15 by “according to His will”, indeed we are taught to pray as taught in Matthew 6:10, when our prayers align with God’s desires then we will see them answered
- f. 14:15, the proof of our Christian profession is known by our obedience, the fruit test (Cf. Matthew 7:15-20 applied to all professing believers)

## 81. 14:16-24, The Triune God Making Himself at Home with His People

- a. 14:16, “another Helper” of the same kind, the eternally constant kind, “He” is a Person and not just a personality or a force, this excludes human beings including prophets by definition
- b. 14:17, “the Spirit of truth” is only known by God’s own, and He dwells with and in the believer (with verse 23 we have all three divine Persons doing this)
- c. 14:18, “orphans”, without any divine paternal care, Christ’s coming unto us more fully explained in verse 23 as well
- d. 14:19, “Because I live, you will live also” (Cf. 1 Corinthians 15:20-23), the ramifications of this verse are well captured in the great hymn of old, “Because He Lives, I can face tomorrow, all fear is gone, He holds the future, And life is worth the living”

e. John 14:20-24, the method of divine manifestation, the indwelling of all three Persons of the Triune God, which enables us to wisely discern how to keep and apply God's commandments and precepts, thereby having true joy and communion with our God, knowing Christ's presence begets obedience

## 82. 14:25-31, The Gift of Christ's Peace

### a. 14:25-26, The Ministry of the Holy Spirit

1. to teach all things, which will always be in accord with the Word
2. to bring to remembrance all things, to the degree we are exercising spiritual disciplines, we receive recall when we need divine principles to apply in all certain situations (1 Thessalonians 5:17 applied)

b. 14:27, "Peace I leave with you" means that it is left here, and is therefore available (the Christian who has no peace therefore chooses not to take any, and remain consumed by sins of anxiety, Cf. Philippians 4:6-7)

c. "My peace", it is a unique peace only known by those in Christ, and it is a gift which accompanies salvation, "I give to you" (Cf. Hebrews 6:9)

d. "not as the world gives", which is false assurance, the restless spirit always seeks the proverbial holy grail, but man's ways and advices apart from a biblical worldview and perspective never delivers (Cf. Proverbs 14:12)

e. Cf. 14:1, and the command to fear not is added here, for fear is largely unfounded and is a symptom of lack of faith, which causes a lack of peace, fear immobilizes, apply/discuss

f. 14:28, rejoicing in the plan of the ages (the gospel, Cf. 1 Corinthians 15:3-4), that Jesus came, went away (being killed, having risen again, and ascended), and is coming back, the hope of the Second Coming is left with us in addition to the peace of God in verse 27, spiritually it does not get better than that

g. 14:29, the purpose of prophecy, as an aid to faith, Cf. Ephesians 2:20

h. 14:30, "the ruler of this world" (Cf. 2 Corinthians 4:4) has tried Jesus on the mountain and in the garden and He has been found without sin (Cf. Hebrews 4:15), Satan's defeat is at hand (Cf. John 12:27-32; 1 Corinthians 15:54-58)

i. 14:31, Christ demonstrates His love of the Father by His obedience, as an example to us all, notwithstanding the uncomfortable fate awaiting Him

### 83. John Chapter 14, Self-Test

- a. What is the cure for spiritual heart trouble?
  
- b. What occupation did Jesus have on earth that He also employs in heaven?
  
- c. Write out and memorize John 14:6.
  
- d. What does it mean that Christians will do “greater works” than Jesus?
  
- e. Does God guarantee that if we ask anything in His name, He will do it? Explain your answer, and give the Scripture that supports it.
  
- f. What is the greatest outward evidence of our love for Christ?
  
- g. Which Person(s) of the Triune God are said to make their home in and with believers. Which verses in John 14 support your answer?
  
- h. Where is God’s peace now? What do we say to someone who says they cannot find any peace?
  
- i. Why does Jesus say that it is cause for rejoicing amongst His disciples that He is going away?
  
- j. Who is “the ruler of this world”? What is he called in 2 Corinthians 4:4?
  
- k. What does it mean that Satan has nothing in Jesus Christ? Give a Cf.

#### 84. John 15:1-8, The True Vine

- a. 15:1, “I am”, Jesus yet again ascribes the divine name to Himself (Review-Cf. John 6:35, 8:58, 9:5, 10:7,11,36, 11:25, 13:13, 14:6) “the true vine” which belongs to “My Father the vinedresser”, every other vine is not of God, one is either joined to “the true vine” or a ‘false vine’, it is through being joined to “the true vine” that one has access to God the Father
- b. 15:2, unfruitful branches (an unfruitful Christian life in parabolic teaching, applied to the fruit test and the hypocrite), fruit-bearing branches are carefully pruned (apply-tested)
- c. 15:3, a gentle reminder, Cf. John 13:10, at this point Judas has left (13:30)
- d. 15:4, “abide” is to dwell with, to live with, in relation to horticulture the greater sense is found in relation to our abiding in Christ—to receive nourishment and to subsist from
- e. 15:5, there is no spiritual fruit apart from Christ “the true vine”, “without Me you can do nothing” speaks of our utter dependence upon the Savior for salvation (John 3:16; Cf. 2 Thessalonians 2:13, concerning the Triune God), justification (Cf. Romans 3:24), and everything pertaining to sanctification (Cf. Hebrews 10:14)
- f. 15:6, failure to abide in Christ results in separation from God (Cf. 2 Thessalonians 1:8-9)
- g. 15:7, again the point made that abiding with Christ will result in seeing things through His perspective and alignment of the will (1 Corinthians 2:16)
- h. 15:8, Do you want to be a Christian who glorifies God? Then discipleship and fruit bearing you must engage in—these are intertwined.

#### 85. 15:9-17, Love and Joy

- a. 15:9, we are recipients of a perfect love, let us abide in it, enjoy it, and allow it to define our identity (Cf. John 13:23), Why do we settle for less?
- b. 15:10, restates John 14:15 in the reverse, love and obedience intertwined
- c. 15:11, finding fullness of joy, apart from temporal circumstances, just as Christ’s peace remains (14:27), so too His joy is to “remain” in the life of the Christian, spiritual fullness (Cf. Romans 15:29)
- d. 15:12, “My commandment” (singular), for it encapsulates all of love of neighbor correlating to Leviticus 19:18

e. John 15:13, the greatest love of all, Cf. Romans 5:6-8

f. 15:13-15, “friends” of Jesus, Thompson defines friendship in its biblical usage as “a relationship marked by knowledge, trust, and appreciation”, good friends are described in Proverbs 17:17 and 18:24 (Christ the Perfect Friend), the faithful are counted as friends of God (James 2:23)

g. 15:16, the election of God, divine initiative in choosing is His and not our own (regarding salvation, Acts 13:48; Ephesians 1:4; 2 Thessalonians 2:13) and appointing unto sanctification for fruit bearing (in our text in relation to the eleven, Cf. Jeremiah 1:4-5)

h. “that your fruit should remain”, the lasting value of the works of the faithful and fruitful Christian (Cf. 1 Corinthians 3:11-15), also the earthly legacy

i. 15:16-17, the end of verse 16 and all of verse 17 provide a summation of what has been thus far said by Jesus in the Upper Room Discourse

#### 86. 15:18-27, The Hatred of the World Toward Christ and His Followers

a. 15:18, Jesus has always been hated by the world because worldly folks are bent towards serving sin (John 3:19-21, 7:7)

b. 15:19, Jesus calls us “out of the world”, Christian friend—you are ‘out of this world’, separation from the world will earn you the ire of the children of the world, one cannot be friends with Jesus and Belial (2 Corinthians 6:14-18), the believer is unequally yoked to the unbeliever in all areas of life—and more so as the discipleship process takes place

c. 15:20, we are told to burn the truth into our memories that we are walking the same road as our Master, or at least we ought to be, we can expect at least soft persecution for the sake of our Savior, and if not something is wrong in us, Cf. Matthew 5:10-12, but we are not left without encouragement since the faithful preaching and teaching of God’s Word will be received by some (Cf. Isaiah 55:11)

d. 15:21, the persecution of Christians by evil men is done because “they do not know” God, either by complete ignorance (the one who has not heard or discerned gospel truth) or experiential ignorance (the scoffer and the fool)

e. 15:22, sin (of unbelief) inexcusable, we must take a narrower interpretation of this statement in light of Matthew 12:23-32 compared to Romans 1:20-21, the universal truth is also found in Ezekiel 18:4, Romans 6:23, and James 2:10

f. 15:23, oneness with the Father, Cf. John 10:30, one cannot love the Father but hate (i.e. reject) His Son, it follows that those who do so hate the Father



## 88. John 16:1-4, The Persecution to Come

- a. 16:1, “These things I have spoken to you”, the Lord is always up front with us, He has given us His Word (the Bible), a good principle of communication leadership is to prepare others for difficulties (can be applied spiritually, to children, and on the job), those prepared are less likely to become disillusioned, discouraged, and to feel they had been victims of lie or misrepresentation
- b. 16:2, “put you out of the synagogues”, these eleven Jewish disciples are not to leave but to preach the gospel, for so doing they will be ostracized (Cf. John 9:22,30-34, which of these are you?)
- c. 16:2, unwise zeal, as Saul (Cf. Acts 26:9-11), and yet the Lord can turn this zeal to divine advantage (Cf. 1 Corinthians 9:16-17)
- d. 16:3, Christ unknown, and ignorance of God the Father—His Person and ways
- e. 16:4, the discipline of maintaining a spiritual memory, which can only be done by living a life of discipleship (Hebrews 5:13-14)

## 89. 16:5-15, The Work of God the Holy Spirit

- a. 16:5-6, applied to the sorrow at the departure of a loved one, a friend, more than this—What would the apostles do without Jesus’ bodily presence dwelling among them (Cf. John 1:14)
- b. 16:7, How is it “to your advantage that I go away?”
  1. God the Holy Spirit will come, in a way such as He had never done before, dwelling with His people (Compare 1 Corinthians 3:16 with Psalm 51:11, Cf. Ephesians 1:13-14)
  2. Jesus must die for the sins of the world and prove His victory over death by His resurrection (Matthew 16:21; 1 Corinthians 15:3-4), apart from this there is no permanent atonement for the sins of the faithful—an essential element of the New Covenant (Cf. Hebrews 8:7-13, 9:11-17)
- c. 16:8-11, the convicting work of God the Holy Spirit works from without regarding the unbeliever (through creation, conscience, and the preaching of Christ by you—His chosen evangelist and GC vessel), but from within the believer—unless we quench His work in our lives (1 Thessalonians 5:19)
- d. 16:12, progressive revelation and understanding, Christ gives us exactly the truth in measure that we need and can properly process and use, no more and no less

e. John 16:13, “He will guide you into all truth” through a spiritual understanding of God’s Word (Cf. 1 Corinthians 2:12-16), the spirit of the saved person will either be settled or not when confronted with spiritual things (be careful not to override the objective truth of the Bible with subjective experience), God works directly and through others who have been appointed for this purpose through His church (Cf. Ephesians 4:11-12), which is why it is essential that every local church not only have a soul winning ministry but also a comprehensive discipleship ministry

f. 16:13b, God the Holy Spirit does not introduce new doctrine, but leads us in accord with the doctrine of the Father and the Son (John 7:16, applied)

g. 16:14-15, again, Jesus reiterates that the Spirit works to glorify Him (flopping around on the floor and barking like dogs has the opposite effect), “what is mine”, concerning divine revelation, the salvation plan of the ages, and the kingdom, is declared by the Spirit to His disciples

#### 90. 16:16-24, Sorrow Turned to Joy

a. 16:16-19, Christ’s departure foretold, but the parting will not be forever, for those who believe, in a “little while” our spirit shall be where He is, a great source of hope (Cf. 2 Corinthians 5:1-8, note verse 5 in particular as point of intersection with John 16 concerning the Spirit)

b. 16:20, Cf. Psalm 30:5

c. 16:21-22, Jesus likens our sorrow turning to joy to a woman enduring the pain of child birth, in which the travails of birth pangs gives way to the joy of a newborn baby, so too the creation groans awaiting redemption (Romans 8:22)

d. 16:23, “in that day” there will be nothing more to ask for, for the fullness of all possible joy will belong to the Christian, in heaven

e. 16:24, notwithstanding verse 23, John 15:11 remains, and there is a joy that remains now for those who are pleased to have fellowship with God through Jesus Christ according to His terms, to which the believer agrees, finding agreement in prayer also, the spirit and will being aligned

#### 91. 16:24-33, Jesus Christ the Overcomer

a. 16:25, “figurative language”, in the sense that those things Christ had spoken thus far in the upper room were difficult to understand, but Christ the Teacher shall tell them “plainly about the Father”, in the time between His Resurrection and Ascension (Acts 1:1-3), and the Spirit will give understanding

- b. John 16:26, “In that day” of plain speech, timing defined by its context in the previous and following verses, *ibid.* 91a
- c. 16:27-28, Christ’s heavenly origin, and imminent return to His abode, looking past the Crucifixion and Resurrection to the Ascension, these three are essential aspects of the whole of the divine plan, Cf. John 17:11
- d. 16:29-30, applied, the plain speech of Christ is enough to convince of His divinity, for those of a spiritual mind this is enough to become His disciple without questions, sometimes questions are in order when asked with reverent fear (as Job, the Psalmists, and Habakkuk), but not in the manner of the professing Christians “deconstructing the faith” in irreverent pride
- e. 16:31, the mental assent of unwavering belief of the disciples will be put to the test, Christ challenges the reality of their faith (and ours)
- f. 16:32, “the hour” of Christ’s crucifixion “has now come”, “you will be scattered” (Zechariah 13:7; Matthew 26:31), the inconstancy of men as opposed to the constancy of God
- g. 16:33, the promised “peace” (Cf. John 14:27) in all circumstances, and now a promise that we who would follow Jesus Christ (and those who do not) must claim (the promise that is the bane to the theology of the name it-claim-it and Pentecostal/Charismatic crowd), “you will have tribulation” is common to all men (Cf. Job 5:6-7) but Luke 9:23 implies that it is the special lot of serious and devout Christians, to which we respond as Peter learned experientially and later taught (1 Peter 3:13-17), Christ overcame and has given us His power to overcome by our faith in Him (1 Corinthians 15:20-28; 1 John 5:4-5), Discuss—How is this twofold promise a blessing, a benefit, and a comfort to Christian disciples?

## 92. John Chapter 16, Self-Test

- a. True or False: Jesus commanded His disciples to leave the synagogues after His death and resurrection. Which verse supports your answer?
- b. In John 16:4, Jesus speaks of us maintaining a spiritual memory. According to Hebrews 5:13-14, what is the best way to do that?
- c. In what two ways was it to the advantage of the disciples that Jesus go away?

## John Chapter 16, Self-Test, Continued

d. according to John 16:8-11, what three things does God the Holy Spirit convict men of?

e. In John 16, God the Holy Spirit is proven to be a Person by which recurring word?

f. Six times in John 16:16-19, which three word phrase recurs, and what timing and events are in view?

g. Which verse in Peter's letters teaches us that God exists outside of time, and how does it relate to our recurring phrase in John 16:16-19?

h. How does that same verse in Peter disprove the "seven day" or "day-thousand year age" theory of human history, showing it to be false teaching on prophecy?

i. Jesus likens our sorrow turning to joy to what event in human experience?

j. Explain "figurative language" and "plain speech", and the times in which Jesus predominantly taught each way?

k. In John 16:33, we are promised two things. How is this twofold promise a blessing, a benefit, and a comfort to Christian disciples?

### 93. 17:1-8, Jesus' Prayer Concerning Himself and His Work's Approval

- a. John Chapter 17 is often called the "High Priestly Prayer." It could also be called "The Lord's Prayer" with that in Matthew 6 being more precisely called "The Disciples' Prayer", but we are pleased to let things stand. It is the longest recorded prayer offered up by the Lord Jesus, who prayed always. It is a prayer for Himself and also for the people (as in Leviticus 16, only the Messiah our High Priest had no sin to confess or atone for—uniquely qualifying Himself as the Atonement), as according with the Law. It is also a valedictory (farewell) prayer. And a priestly blessing (Cf. Numbers 6:22-27) not for Israel but for the church—both Jew and Gentile believers
- b. 17:1, "the hour" of the culmination of Christ's work, His sacrificial death, "Glorify" is the prayer for Himself (a restoration to His eternal position) and that in His hour the Father may be glorified
- c. 17:2, Christ's authority (Cf. Matthew 28:18), in Him is life (John 1:4)
- d. 17:3, the definition of eternal life, any definition outside any of these elements is a false definition
- e. 17:4, Christ's task complete, His living of a sinless life in view, but the finished work of the cross was as good as done
- f. 17:5, again, a desire for His former glory, which was His from eternity past
- g. 17:6, "Your name", What is in a name is one's attributes, divine attributes of the Father revealed by God the Son (John 14:9-11); "out of the world" (separation), "Yours" (divine ownership), "kept Your word" (preservation by divine enablement, a gift beyond belief (two meanings here)
- h. 17:7-8, the "oracles of God" given through the spiritually receptive apostles (Romans 3:2 applied), this would not be obvious at the first but after Pentecost the message and words of Christ were proclaimed with power and spread wide

### 94. 17:9-19, Jesus Prays for His Disciples

- a. 17:9-10, special prayer for the disciples whom Jesus loves, by extension for all of the elect of the church age, those who glorify Christ have great reward, close fellowship by temporal and eternal
- b. 17:11, prayer for the keeping of the saints, since we know that the will of the Son is perfectly aligned with the Father, and so the truth plainly spoken in John 10:27-30 is confirmed in prayer

- c. John 17:12, the keeping power of Christ, since Christ keeps those He is “with in the world”, then it follows that He will keep believers today also shall be kept until the end (Matthew 28:20)
- d. 17:13-14, applied, Christian joy can be had in adverse circumstances (Cf. John 15:11; James 1:2-4)
- e. 17:15, believers are not removed from the world because of their faith, but they are to remain in the world as salt and light (Matthew 5:13-16), nor are we to distance ourselves to the point of becoming enclaves that do not engage the world around us, as Paul teaches in 1 Corinthians 5:9-10, we are to engage the world with the gospel, as taught in Romans 10:14-17 (Discuss—Amish approach, and also cultic separatist groups)
- f. 17:16, “not of the world” but ‘of Christ’, and so have citizenship in His kingdom which is not of this world (John 18:36; Philippians 3:20), for the Apostles in the Lord’s hearing, Cf. Luke 22:28-30
- g. 17:17, “Sanctify” is to set apart for a holy purpose, divine truth, namely the Scriptures, is the means by which God sets us apart for holy service and witness
- h. 17:18, The Divine Commission of Christ (Galatians 4:4-5), and the Great Commission of Christ to men (Mark 16:15; Matthew 28:18-20)
- i. 17:19, In what way did Jesus sanctify Himself? By being set apart for divine service to take upon Himself the sins of the world, being uniquely qualified by virtue of His holy and sinless life. He sets the bar for us.

#### 95. John 17:20-26, Jesus Prays for All Believers

- a. 17:20, we have applied the last section to believers though the prayer was specifically for the disciples, with good Bible support, note that the apostolic “word” has been codified in the New Testament
- b. 17:21-23, the unity of believers in the true faith (Ephesians 4:4-6), this is not unity without substance (Cf. Jude 3), but requires certain essential beliefs beginning with John 3:16 and 1 Corinthians 15:3-4 (these two Scriptures cover salvation by grace, in Christ alone, His divinity, eternal life, eternal security, heaven, hell, the salvific blood sacrifice of Jesus Christ, and His bodily resurrection)
- c. 17:24-26, Jesus Christ prays in perfect accord with the will of the Father, fellowship in heaven promised one day, knowledge of God through Christ, and a relationship based upon the love of God (Cf. 1 John 3:1, 4:19)

## 96. John Chapter 17, Self-Test

- a. John Chapter 17 is often called the “\_\_\_\_\_ Prayer.”
- b. What is the longest recorded prayer of Jesus in the gospels?
- c. What is the definition of eternal life? In which verse do we find it?
- d. Explain the relationship between John 17:11 and John 10:27-30. What does this mean for the eternal security of the believer?
- e. One of the original twelve apostles was lost. By what name or description does Jesus refer to him in John 17?
- f. Why are believers not removed from the world even though they are not of it? Give Scripture references.
- g. By what are we sanctified for holy service and Christian witness?
- h. Fill in the blanks for John 17:17. “\_\_\_\_\_ them by \_\_\_\_\_. Your \_\_\_\_\_ is \_\_\_\_\_.”
- i. What is the Divine Commission of Christ? What did it entail? Give Bible references.
- j. For what does Jesus pray for believers as far as how they relate to each other? What is the biblical limit to it, and in what ways do some broaden the relation beyond what is intended by Scripture?
- k. With which divine attribute does Jesus close out His prayer?

## 97. John 18:1-11, Betrayal and Arrest in Gethsemane

- a. 18:1, “these words” recorded in John 14-17, “over the Brook Kidron”, the Greater David was now being rejected, and He too would leave Jerusalem as the rejected King (Cf. 2 Samuel 15:23), “garden” of Gethsemane located east of the city near the base of the Mount of Olives, a probably privately owned space enclosed and/or inhabited by olive trees
- b. Gardens in the Bible—Genesis 2:8, here, and in John 19:41, all associated with agony, and all followed up (sooner or later) with divine redemption
- c. 18:2, a customary place of retirement for prayer and rest visited by Jesus and His disciples on perhaps at least ten occasions (Cf. Deuteronomy 16:16)
- d. 18:3, “detachment” is Greek: “speira”, a cohort, which would consist of between 360-600 men, a small army dispatched to arrest the Prince of Peace and eleven disciples!
- e. 18:4-6, the divinity of Jesus Christ and power of the divine name, the enemies of the Lord fall back into a posture of worship (Cf. Philippians 2:10)
- f. 18:7-9, Jesus had to walk the rest of the road and endure His hour alone, His sacrificial character is on display here, John 17:12 fulfilled here regarding the physical person of the disciples that they may remain to do the spiritual work they were called to do after the Lord’s Ascension
- g. 18:10, Peter was swinging for the neck but the man ducked and Peter got his ear instead, “the high priest’s servant” was heading up the cohort in the absence of his master (who was diligent to maintain ceremonial cleanliness for the feast), John records his name, “Malchus”
- h. 18:11, Christ reproves Peter, and acknowledges His submission to the divine plan, Matthew 26:52-56 records additional words and details, and Luke the physician points out the supernatural healing (Luke 22:51)

## 98. 18:12-14, The First Stage of the Religious Trial (Note: There were three stages of the religious trial and three stages of the civil trial)

- a. 18:12, the arrest was made with neither legitimate charge nor accuser, although the charges of blasphemy and sedition were contrived, and Judas Iscariot would fill the role of one false accuser against the Lord, Jesus was “bound” physically, men today seek to bind our Lord spiritually various ways
- b. 18:13-14, “Annas” the former High Priest, “Caiaphas” was the titular head of the religious establishment but Annas held primacy, John 12:45-50 fulfilled

99. John 18:15-18, Peter Denies Jesus

- a. 18:15-16, “Simon Peter and another disciple” (John, the human author of this gospel, refers to himself throughout in the third person), that John son of Zebedee was known to the high priest is important insofar as John compiled source material for his gospel, and gave him access to the “courtyard of the high priest” to witness the initial proceedings
- b. 18:17, Peter questioned, “also” implies John’s faith in Jesus was known
- c. 18:18, Peter warms himself by the fire, obviously “it was cold” (but this is here as a literary device, Cf. John 13:30), Apply: evil company and associations where discussion of the Person of Jesus Christ is not a welcome topic

100. 18:19-24, Jesus Questioned by Annas

- a. 18:19, Jesus cross-examined by Annas (not the high priest that year, but the one who held authority akin to ‘the godfather’) “about His disciples and His doctrine”, seeking to establish a basis for civil charges (His associations) and religious charges (His teachings)
- b. 18:20-21, the Lord exposes the hypocrisy of the proceedings that were held for the purpose of entrapment in trumped-up charges, there were sufficient witnesses of Jesus’ teaching and doctrine already (friends and foes), apply how we too are put on the stand for that which was “not done in a corner” (Acts 26:26) and is written in the Bible (remaining unchanged)
- c. 18:22-23, having nothing more to go on, “one of the officers” of the high priest abuses the Lord of Glory, and men do likewise today
- d. 18:24, Jesus is still “bound” (18:12) and is sent to Caiaphas, who has ‘legal’ authority (with the Sanhedrin, and it’s quorum of at least 23 of 71 members), John does not add further details here but Matthew does (26:57-68)

101. 18:25-27, Peter denies Jesus twice more

- a. 18:25, meanwhile Peter is still comforting himself by the fire, and is recognized by others,
- b. 18:26-27, an eyewitness, a relative of Malchus the chief servant of the high priest (Cf. 18:10) had just seen Peter in the Garden of Gethsemane, clearly identifies Peter as a disciple of Jesus, yet caught Peter still denies the Lord for fear, Mark fills out the further details—Cf. Mark 14:30,72

## 102. 18:28-40, Christ Before Pilate

- a. 18:28, “the Praetorium”, the judgment hall of Pilate within the Roman Governor’s palace, from the Latin “praetor”, associated with the Roman magistrate—the presider over legal proceedings, the timing was “early morning” after the illegal all night Jewish trial, ceremonial defilement was the reason these Jews did not themselves enter the palace, according to Mark 7:18-23 these folks were indeed defiled already
- b. 18:29-30, a specific charge must be identified under Roman Law to bring a man to trial (same as in our legal system), the Jews were operating according to the manner of Lavrentiy Beria (Stalinist Soviet Union), “show me the man and I will show you the crime”
- c. 18:31, knowing that the accusation against Jesus were according to the Law of Moses and not the Law of Rome, Pilate throws it back at them, but the Jews here rightly affirm that it was illegal for them to carry out the death penalty (although they may well have gotten Rome to look the other way for a bribe)
- d. 18:32, God’s purpose in the events unfolding this way is noted here, Cf. Matthew 20:19; Psalm 22:16
- e. 18:33, the enemies of Messiah had settled on the charge that they thought would satisfy their claim to all parties that Jesus was guilty, He had claimed to be the Divine Messiah (to unbelieving Jews-blasphemy) and King (to Rome-a competing King of Caesar)
- f. 18:34-35, Jesus calls Pilate to make his own personal decision, but Pilate responds arrogantly (many people do when confronted with the question of who Jesus is), and examines the Defendant with a statement and question
- g. 18:36, Christ’s Kingdom is a spiritual kingdom, “God’s present and eternal sphere of authority” (Thompson’s), entrance is gained into it by the new birth (John 3:3) its present nature (Romans 14:17-18)
- h. 18:37, Jesus affirms that He is “a king”, and adds another statement as to His Divine Commission (Cf. John 17:3; Galatians 4:4-5)
- i. 18:38, to ask the question sincerely leads to eternal life, but to ask as a scoffer is without profit, to Pilate this all seems a bunch of nonsense
- j. 18:40, Pilate tries to give Jesus a way out, Rome has no interest in prosecuting this Man Jesus of Nazareth, and so according to the custom (thrown to the occupied Jews as a crumb) one condemned man would be released at the Passover, “Barabbas” is the people’s choice, probably a Zealot, and a murderer and insurrectionist (Luke 23:18-19)

### 103. John Chapter 18, Self-Test

- a. After the Upper Room Discourse recorded in John 14-17, where did Jesus go and what body of water did he need to cross to get there?
- b. approximately how many troops were dispatched to arrest Jesus?
- c. How was Jesus' divinity on display during His arrest?
- d. What was the name of and authority of "the high priest's servant?"
- e. When Peter struck with the sword, what body part did he cut off, and of whom?
- f. In those days, who was officially the high priest, and who held unofficial authority over Sanhedrin proceedings?
- g. What literary device does John use in 18:18, and to what effect? Where else does John use the same type of literary device in his gospel?
- h. What two things did Annas ask Jesus about, and why?
- i. What 2 things do we learn about John the son of Zebedee in 18:16,25?
- j. What was the "Praetorium?"
- k. Which two verses (1 OT and 1 NT) explain 18:31-32 for us?
- l. What is Pilate's verdict regarding Jesus, and why does he not simply release Jesus at that point?

#### 104. John 19:1-5, The Humiliation of Jesus Christ

- a. 19:1, Pilate did not himself scourge Jesus, but rather turned him over to the Roman guards present at the Praetorium to be scourged according to a Roman scourging, to be beaten with rods and cords, His body stripped and stretched to maximize both pain and indignity
- b. 19:2, “crown of thorns” affixed to the head causing great bleeding and agonizing pain, thorns abundant in that area, our Lord being cursed for us can be seen here in type (Cf. Genesis 3:17-18), “purple robe” is probably the same as the “gorgeous robe” given Him by Herod (Luke 23:11)
- c. 19:3, the mockery of paying homage to a king, and further abuse following the scourging, note how these sadistic Roman soldiers went beyond the scourging, enjoying the infliction of pain on a helpless Man
- d. 19:4, Pilate had hoped to satisfy the Jews by the scourging, that Jesus may be released, note Pilate’s expediency and compromise without regard to actual justice, though he says, “I find no fault in Him”, Jesus has been abused unjustly to try to satisfy the bloodthirst mob
- e. 19:5, “Jesus came out” to the Jews who would hypocritically not set foot inside the Praetorium lest they be defiled, “Behold the Man!” is “Ecce Homo” in Latin, Pilate proves the ridiculousness of the claim that Jesus is King of the Jews, while also presenting the Lord as a Man who has already suffered enough

#### 105. 19:6-16, Pilate’s Verdict

- a. 19:6, to Pilate’s surprise, the “chief priests and officers” still desire to have Jesus crucified, to which Pilate pronounces Jesus innocent a third time (Cf. 18:38, 19:4), obviously the Jews had no authority to crucify anyone
- b. 19:7, “according to our law He ought to die” because His claim to be “the Son of God” (John 10:36, Cf. 10:25-36) was understood by all to be a claim to deity, something the cultists who deny His deity even today choose to overlook (they fail to practice good hermeneutics and study Scripture in all its context), What does the Law of Moses say? Leviticus 24:16,23.
- c. 19:8-10, Pilate, having been unsuccessful in His scheme to release Jesus and be done with the matter, resorts to Plan B, to try to reason with Jesus of Nazareth and find something else there to present back to the Jews in response to their charge of blasphemy
- d. 19:11, nothing happens outside of the divine will and providence, God has all power, men only delegated power from on high, the greater responsibility for Jesus’ murder is borne by those who had the greater Messianic knowledge, these are Jesus the Defendant’s last words in His trial before Pilate

e. John 19:12, “Pilate sought to release Him” by any technicality because He knew Jesus to be innocent, but the Jews threaten to attempt to have Pilate removed and/or charged for sedition by Rome if he does not go along with their murderous designs

f. 19:13, “he brought Jesus out” still battered and bruised to the point of unrecognizability, “Pavement, Gabbatha” is the place where the judgment seat was set, upon which Pilate “sat down”, Apply, one day Jesus Christ shall sit in judgment—judgment seat for the one guilty of the sin of unbelief until death/bema seat for rewards of believers in Christ (Cf. John 5:26-29; Revelation 20:11-15; 1 Corinthians 3:11-15)

g. 19:14, “Preparation Day of the Passover” an unusual expression which denotes the preparation of the Feast of Unleavened Bread (sometimes called the Passover Feast, and in any case clarified by Mark 14:1 and Luke 23:54-56) which feast begins with the Day of Unleavened Bread properly begins on 15 Nisan (Leviticus 23:5-8), “sixth hour” is according to Roman time—6 AM, “Behold your King” is yet another appeal for the Jews to see the folly of their evil and irrational designs

h. 19:15, the “chief priests” would prefer the authority of a worldly king who himself claims deity to the King of Kings set before them, how many have invested their lives in futility and would prefer to maintain their stations and not rock any boats to seeking and finding salvation for their souls

i. 19:16, thus was fulfilled what was written by Isaiah and applied to Christ (Acts 8:33), “His justice was taken away” (the innocent verdict was removed and a guilty verdict put in its place, even as the reverse is spiritually true for the children of God), “led Him away” because the badly abused Christ was in no physical shape to lead Himself anywhere

#### 106. 19:17-24, The King on the Cross

a. 19:17, “He, bearing His cross”, Matthew 27:32 tells us that Simon of Cyrene was drafted into service for this purpose since the Lord was unable to carry it from Gabbatha to Golgotha, yet in a very real sense since this was His cross (sacrificial burden) appointed for this hour, “Place of a Skull, Golgotha” also called Calvary, all these words derived from “skull” called such because it was the site of crucifixion and not because of topography, outside the walls of Jerusalem (Cf. Leviticus 24:23; Hebrews 13:10-14), where today stands the Church of the Holy Sepulchre, let us consider the words of devotion in the old hymn, “Through Thy Precious Body Broken”, by Elizabeth Dark, Late 1800’s.

1. Through Thy precious body broken  
Inside the veil;  
O what words to sinners spoken  
Inside the veil!  
Precious as the blood that bought us,  
Perfect as the love that sought us,  
Holy as the Lamb that brought us  
Inside the veil!

2. When we see Thy love unshaken  
Outside the camp;  
Scorned by man, by God forsaken,  
Outside the camp;  
Thy loved cross alone can charm us,  
Shame need now no more alarm us,  
Glad we follow, naught can harm us  
Outside the camp.

3. Lamb of God, through Thee we enter  
Inside the veil;  
Cleansed by Thee, we boldly venture  
Inside the veil;  
Not a stain; a new creation;  
Ours is such a full salvation;  
Low we bow in adoration  
Inside the veil.

4. Unto Thee, the homeless stranger  
Outside the camp,  
Forth we hasten, fear no danger  
Outside the camp.  
Thy reproach, far richer treasure  
Than all Egypt's boasted pleasure;  
Drawn by love that knows no measure,  
Outside the camp.

5. Soon Thy saints shall all be gathered  
Inside the veil;  
All at home, no more be scattered,  
Inside the veil.  
Naught from Thee our hearts shall sever;  
We shall see Thee, grieve Thee never;  
Praise the Lamb! shall sound for ever  
Inside the veil!

b. John 19:18, three criminals found guilty of capital crimes, but the Innocent One was in the middle, and would take center stage

c. 19:19, the inscription was written on a board which was nailed to the wood above His head, Pilate ordered this title to be written to annoy the Jews who hated their Messiah and had 'Jesus of Nazareth Derangement Syndrome.' Note that the gospel writers record different words from the inscription, but when put together we have the whole writing—"THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS" (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19)

d. 19:20, the inscription was in three languages, and in Latin it read "Iesus Nazarenus Rex Iudaeorum" (hence the INRI on some crucifix depictions)

e. 19:21-22, Jewish leaders object, but Pilate holds his ground this time, too late, Sidebar Application—there will always be people offended and finding fault in what we say and what we write, if true then hold the line

f. 19:23-24, records the fulfillment of Psalm 22:18; the long inner tunic without seam was valuable as one piece but not in four pieces, all things must come to pass that are written of the Christ exactly as written, apply what confidence we have regarding those things pertaining to His Second Coming

#### 107. 19:25-27, "Behold your mother!"

a. 19:25. Four women at the cross, Mary the mother of Jesus' humanity feeling the fulfillment of Luke 2:35, Salome (Mrs. Zebedee) the sister of Mary and mother of John and James (Cf. Matthew 27:56; Mark 15:40), Mary wife of Clopas (the mother of James the Lesser, the apostle, also compare with Matthew 27:56 and Mark 15:40), and Mary Magdalene (a woman Jesus had healed of demon possession according to Luke 8:2—no evidence in the Bible that she was a prostitute as tradition teaches)

b. 19:26-27, note Jesus' care for His mother, He commits her to the care of His first cousin John (the writer of this gospel) rather than His unbelieving half-siblings (Cf. Mark 6:3; John 7:5, not mentioned as present), according to 1 Corinthians 15:7 Jesus appeared post-resurrection to James His half-brother, likely at which time he then believed,

c. Apply—spiritual kin closer than natural kin, the blood ties are stronger, re: widows apply 1 Timothy 5:8; James 1:27

d. Apply—what priority Jesus places upon the care of the mother of His humanity, to ensure this in spite of the pain and delirium

108. John 19:28-30, “It is Finished”

- a. 19:28, Jesus knew that the foreordained plan had been accomplished, He is thirsty (His mouth parched from six hours of excruciating pain and effort to breathe on the cross)
- b. 19:29, “sour wine...hyssop” (wine vinegar), a concoction put together as a small mercy to dull the pain of our Lord, given by the Roman soldiers as an act of compassion notwithstanding their ordinarily cruel natures, as such it was received by our Lord
- c. 19:30, “It is finished” (Cf. John 17:4), “He gave up His spirit” by committing it to the Father, at death the spirit departs from the body (for the Christian, 2 Corinthians 5:1-8 applies here)
- d. Special Study, The Seven Last Sayings of Christ on the Cross (Sequenced), What do each of these tell us about the essential character of Christ?
  1. Luke 23:34, “Father, forgive them...”
  2. Luke 23:43, “today you will be with Me in Paradise”
  3. John 19:26-27, “Woman, behold your son...Behold your mother!”
  4. Matthew 27:46, “My God, My God, Why have You forsaken Me?”
  5. John 19:28, “I thirst”
  6. John 19:30, “It is finished.”
  7. Luke 23:46, “Father, into Your hands I commit My spirit.”

109. 19:31-37, Our Lord Pierced

- a. 19:31, compare with John 19:14 (ibid. 105g), “Sabbath was a high day” being also the first day of the Feast of Unleavened Bread that year (Cf. Leviticus 23:4-8), “legs broken” to prevent the crucified from continuing to lift themselves up to breathe and prolonging life, the Mosaic Law in play here is found in Deuteronomy 21:22-23 and the Christological significance is found in Galatians 3:13
- b. 19:32, the two criminals were still alive and had their legs broken
- c. 19:33,36, not necessary for Jesus’ legs to be broken, He was already dead, God’s providence worked out the events as it was written in Exodus 12:46, Numbers 9:12, and Psalm 34:20 (Cf. 1 Corinthians 5:7)

d. John 19:34,37, the soldier probably did this to ensure that Jesus was in fact dead, some have made application that Jesus died of a broken heart (for sinners), but in fact provided for the fulfillment of Zechariah 12:10

e. 19:35, John the Apostle's eyewitness testimony, he was there (19:26), with other witnesses, and added to this is the testimony of God the Holy Spirit

#### 110. John 19:38-42, Jesus is Buried

a. An essential point of the gospel (1 Corinthians 15:3-4), Why so? The necessity of a bodily death and a bodily resurrection (Hebrews 9:16; John 20:27).

b. 19:38, "Joseph of Arimathea", Cf. Matthew 27:57 (rich), Mark 15:43 (member of the Sanhedrin, focused upon the Messianic hope), Luke 23:50-51 (good and just, honorable in contradistinction to Annas and company, opposed the murder of his Messiah), a secret disciple (our text), from a city in northern Judah (Judea), nothing else known of him

c. 19:39-40, the Jewish burial custom explained, our Lord was given a full, proper, and honorable Jewish burial, note also that Nicodemus was present and partook of this service (Cf. John 7:50-51)

d. 19:41, hence the term "garden tomb", a new tomb near to the crucifixion site owned by Joseph of Arimathea's estate, Isaiah 53:9 fulfilled

e. 19:42, "Preparation Day" (Cf. 19:14,41), that is, the day before the Sabbath, which began at sundown, so the burial had to be done quickly,

f. "the tomb was nearby", it is reasonable that this tomb also (in addition to the place of Calvary) is within or just outside the structure of the Church of the Holy Sepulchre, regardless we know Jesus is not there, and if God wanted the place preserved and confirmed, He would have ensured it, many have claimed they know the tomb (but they are opportunists at best and heretics looking to undermine the true biblical faith at worst)

#### 111. John Chapter 19, Self-Test

a. What was involved in a Roman scourging, and what additional torture did Jesus receive at the hands of these sadistic men?

b. What is the connection in type made between the crown of thorns and sin's curse (Galatians 3:13 further applied)? Where does it originate in the Bible?

- c. How many times did Pilate declare Jesus' innocence between John 18:38 and 19:6? Which verses record this?
  
- d. What does the Jewish phrase "Preparation Day" mean?
  
- e. "The Place of a Skull" is known in Hebrew and Latin under what names?
  
- f. Comparing the four gospel accounts, what was the full text of what Pilate had written as the title over Jesus' head on the cross?
  
- g. When you see INRI on a crucifix, what does that mean?
  
- h. Who were the four women who stood by the cross of Jesus?
  
- i. To whose care is Mary the mother of Jesus' humanity committed?
  
- j. John 19 records three of the last seven sayings of Christ on the cross. Which ones does he record?
  
- k. John 19 quotes three direct fulfillments of OT prophecy. What are they?
  
- k. What is the probable location of Calvary and the garden tomb today?

## 112. John 20:1-10, The Empty Tomb

- a. 20:1, “the first day of the week” in Jewish reckoning having begun at sundown the previous evening (Saturday night, when three stars were visible in the night sky) and also according to the alternate Roman reckoning of time (our method, counting from midnight-Sunday 12 AM), so “while it was still dark” is not a problem apologetically, implies that Jesus rose prior to 6 am
- b. “Mary Magdalene” the first to the tomb, and the first to see the risen Jesus (Cf. Mark 16:9), the 1<sup>st</sup> of 11 recorded post-resurrection appearances (12 including Paul), for a list of these with Scriptures, see “The Post-Resurrection Appearances of Jesus” (Thompson Chain Reference Study Bible)
- c. “the stone had been taken away”, Matthew 27:62-66 gives the detail of the setting and sealing of the (1-2 ton) stone, a Roman guard (probably 16 guards with 4 present at all times) had been placed there, ropes were affixed with a Roman seal in the center so that if the stone was moved the seal would be broken (under penalty of death)
- d. 20:2, Mary did not enter the tomb, but went and got Peter and John, not believing the resurrection (yet), but that someone had moved the body
- e. 20:3-4, Peter and John make haste to the tomb, John arrives first
- f. 20:5-7, inside the tomb the two find “linen cloths” (Cf. 19:40) where His body had gone through the cloth “and the handkerchief that had been around his head” (the sudarium) where His head had gone through the cloth, the meticulous burial practices of the Jews being such that the cloth appeared “folded together”, KJV translates it “napkin”, which has unfortunately given rise to many ignorant but well-meaning speculations (explain)
  1. Would a grave robber have gone through so much trouble as to undo all the graveclothes? This is further proof of bodily resurrection!
  2. The Shroud of Turin is proven a false legend. It is contradictory to the biblical record. “The Shroud of Turin is a one piece burial cloth with the imprint of a crucified man on it. Carbon dating of the cloth is disputed. Some date it close to the time of Christ, while others date it over one thousand years later. The place of its discovery is also debated. It seems more likely that it was found in Turkey, and not Jerusalem. The Bible clearly indicates that the image on the Shroud of Turin is not that of Jesus. It is inconsistent on seven points. First, with the initial stage of burial (Matthew 27:59). Second, with regard to Jewish burial custom (John 19:38-41). Third, Jesus had burial “cloths” (plural), not one piece (John 20:5-7). Fourth, the nature of the head wounds do not match the Bible record (Matthew 27:29-30). Fifth, the side wounds are also

inconsistent with Scripture (John 19:34, 20:27). Sixth, the Bible says that Jesus' beard was plucked out and not mostly intact (Isaiah 50:6). Seventh, the Bible teaches that Jesus' visage was marred to the point of being unrecognizable, which is not the case with the Shroud of Turin (Isaiah 52:14). The lesson we should all take from this is that our faith in God should not be dependent in any way on artifacts (John 20:29; Hebrews 11:1)." By this author, From-  
[https://www.firmfoundationri.com/images/The\\_Shroud\\_of\\_Turin.pdf](https://www.firmfoundationri.com/images/The_Shroud_of_Turin.pdf)

g. John 20:8-9, faith dawns in John's heart, to this point he and Peter are OT believers, and now the resurrection seems to him obvious, but Psalm 16:10 and 110:1 which teach the OT requirement of Messiah's resurrection were still not fully understood

h. 20:10, The Lord of the Universe just rose from the dead and they just went home! Are any of us of the same volition when God has done great things?

### 113. John 20:11-18, Mary Magdalene Sees her Risen Lord

a. 20:11, unlike Peter and John, Mary did not enter the tomb for fear and reverence, she looked in with grief filled eyes

b. 20:12, two "angels in white", holy angels, manifesting themselves in male form (Cf. Luke 24:4), Matthew 28:1-6 records the more prominent of the two, who rolled away the stone and made the proclamation of Jesus' resurrection, note that Mary saw the angels while Peter and John only saw graveclothes

c. 20:13, unnecessary tears, because of lack of spiritual knowledge, Apply-How many of these do we shed because we lack faith in the power of God?

d. 20:14-15, Christ appears to Mary Magdalene, but she does not recognize Him at first, perhaps because the resurrected body has a few changes and/or because her tears and the lighting clouded her vision

e. 20:16, Mary hears Christ's voice calling her name personally and then she responds, Apply-when she thought him to be the gardener there was no such response, "Rabboni" (Hebrew: My Teacher, a title of respect)

f. 20:17, "Do not cling to Me", Why not? Option #1, There was work to be done quickly for the time from then to His Ascension was short, Option #2, It may seem questionable for a woman to do this, and there would be time and ways enough for Mary to show her affection, Option #3 is the best option, that Mary should not touch Jesus her High Priest before He makes atonement in the heavenlies, if so-the timing then was that day [Cf. Leviticus 16:15-19 (key on verse 17) and Hebrews 9:11-28 (key on verses 12,22,24, and 28)]

g. 20:18, Mary Magdalene obeys immediately, she testifies of the Lord's resurrection, a woman's testimony considered inadmissible by Jewish courts

#### 114. John 20:19-23, The Apostles Commissioned

a. 20:19, "the same day" (Sunday) "at evening" (as reckoned by a Gentile calendar, otherwise this would be Monday), "doors shut for fear of the Jews", "where the disciples were assembled" (in Jerusalem, not Galilee where they were supposed to be, Cf. Matthew 28:7), doors and walls did not impede the Risen Lord, Jesus greets them with the traditional Jewish greeting- "Peace be with you" is "Shalom aleichem", and the liturgical basis comes from its use in Sabbath services, the response is "Aleichem shalom."

b. 20:20, Jesus shows the ten (Thomas absent, Judas deceased) the evidence of His crucifixion, "hands" pierced (Luke 24:39), "side" thrust through (John 19:34), Luke's account is found in Luke 24:36-43

c. 20:21, a reiteration of divine peace as a source of encouragement (John 14:27), the Divine Messenger commissions His apostles ("sent persons")

d. 20:22, How is this so if Pentecost had not fully come? A special anointing as was occasional under the OT dispensation, so as to sustain them for 7 weeks

e. 20:23, "forgive...retain" is similar in concept to binding and loosing, Cf. Matthew 16:15-19, An excerpt from this commentor's exposition- [https://www.firmfoundationri.com/images/Binding\\_and\\_Loosing.pdf](https://www.firmfoundationri.com/images/Binding_and_Loosing.pdf)

"In the rabbinic theology of the day, there was the concept of the permitting and forbidding of certain things. The binding (Hebrew: Asur) would forbid a certain action and the loosing (Hebrew: Mutar) would permit a certain action. These were legislative actions that would have judicial consequences. Peter was given this authority by Jesus, and this authority was later extended to the other apostles. The binding and loosing is seen in the Book of Acts. In Acts 2:14-39, Peter clearly defines the Gospel of Jesus Christ. In Acts 5:1-11, we have an example of the judicial outworking of binding and loosing. In Acts 15:22-29, we have a legislative example of binding and loosing, and this time, other church apostles and elders are involved. The binding and loosing finds its fulfillment in the completion of the New Testament Scriptures, which were not the words of Peter or any other man, "but holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:21). So the binding and loosing is, in effect, specifically prescribed by God alone through His inspired Word. When we come to Matthew 18:15-20, the passage about dealing with a sinning brother, we find that the church has authority to exercise discipline, but only within its own ranks, and only in strict accordance to the precepts of Scripture."

### 115. John 20:24-31, Believing by Seeing and by Faith

- a. 20:24, “Thomas, called the Twin”, “Didymus”, both names can be translated to mean “Twin” in Hebrew and Greek, respectively
- b. Who was Thomas the twin of? Speculation from the Bible, all we have is “Matthew”, to whom Thomas is always associated in the lists (Matthew 10:3; Mark 3:18; Luke 6:15), but he was more likely a twin of some other unnamed individual, we know that the false writings attributed (falsely) to Thomas of Gospel of Thomas and Acts of Thomas have no factual basis, regardless Thomas could not be the twin of our Lord (how could he then be absent from Matthew and Luke’s inspired birth narratives?)
- c. The prior week (20:19,26) Thomas was not present when the Lord appeared
- d. 20:25, Cf. 1 Corinthians 1:22
- e. 20:26, “after eight days”, remembering that a part of a day is reckoned as a day, so this may be the 2<sup>nd</sup> Lord’s Day
- f. 20:27, the physical evidence of Jesus’ resurrection provided, the same as had been recorded as done in John 20:20, note that all eleven needed this aid to faith, “unbelieving” or “believing”—two default positions that lie at the root of the thoughts of every man
- g. 20:28, an affirmation of deity of Jesus Christ, not denied by Him nor to be explained away by any honest reader
- h. 20:29, “believed” what? In Jesus’ resurrection, Lordship, and Deity
- i. 20:30, the selectivity of not only John but the other three Gospel writers, as to which and how many signs to record, John records seven signs (2:1-12, 4:46-54, 5:1-11, 6:1-15, 6:16-21, 9:1-12, 11)
- j. 20:31, the purpose of John in writing his gospel, an evangelistic one focused upon belief in faith in the true nature of Jesus of Nazareth as Christ, Son of God, and Bestower of Eternal Life

### 116. John Chapter 20, Self-Test

- a. Explain the timeline of days of the week and the Jewish feast season beginning with the Lord’s Supper and ending with Resurrection Day.

John 20, Self-Test, continued...

- b. Who was the first person to the empty tomb, and the first witness of the resurrected Jesus?
  
- c. When John and Peter first entered the empty tomb, what did they find?
  
- d. How many angels did Mary Magdalene see when she looked into the empty tomb, and what did they say to her?
  
- e. What is the most likely meaning of John 20:17, according to this commentary? Briefly explain.
  
- f. When Jesus came to greet His disciples at evening of the day of His resurrection, what was His greeting (in English and in Hebrew)?
  
- g. In what sense did the disciples “Receive the Holy Spirit” in John 20:22.
  
- h. Some people question the divinity of Jesus Christ, saying He is Lord but not God. Give three evidences of His deity from John Chapter 20 alone.
  
- i. Why did John the Apostle write his gospel, in his words?

117. 21:1-12, “Come and eat breakfast”

- a. 21:1, introduction of another post-resurrection appearance of Jesus, “After these things” is indeterminate about timing (speculation about what Jesus was doing when He was not recorded appearing is futile), at the “Sea of Tiberias”, the same is the Sea of Galilee
- b. 21:2, seven of Jesus’ disciples present, all of them fishermen by trade, Peter, Thomas, Nathaniel, John, James, and probably Andrew and Philip (Cf. John 1:40,44)
- c. 21:3, Two views on this-
  1. How far they had fallen from Matthew 4:19-20, back from discipleship to worldly pursuit, “they caught nothing” applied to fruitless worldly occupations, they did not begin with prayer it also seems, since they “immediately got into the boat”
  2. Though devotional applications of the first view are good ones, there was nothing inherently sinful in these disciples going back to work, in fact this was desirable for them to do as they awaited more specific instructions as to how they were to minister Cf. 2 Thessalonians 3:11, notwithstanding the OT style reception of the Spirit (John 20:22)
- d. 21:4, “Jesus stood on the shore”, He had a resemblance to His First Advent humanity but there were differences enough in His resurrected body that He was not readily identified by the seven, Cf. 20:14, and/or (as some view it) the expectation that Jesus would in fact be presenting Himself in both situations was not there and so it took a bit to make the identification
- e. 21:5-6, thinking that the “stranger on the shore” could see a sign of activity in the water, they follow the guidance, and catch 153 large fish (21:11)!
- f. 21:7, John and Peter perceive that it is Jesus, spiritual perceptive, they recall to memory the miracle recorded in Luke 5:1-11, John is quick to perceive and Peter is quick to act
- g. 21:8, the other six guide the boat, dragging the net full of fish, to shore, about 300 feet away
- h. 21:9, Jesus already had a fire going, and He already had fish and bread prepared for them! This recalled that which is recorded in John 6:1-11, Jesus (being God) can create fish and bread from nothing just as easily as He can multiply them
- i. 21:10-12, the morning meal, the fruit of the disciples’ labor (provided by God, of course) is added to that which Christ has prepared (Cf. Psalm 78:19),

Apply to fellowship with Christ and the need for the Christian to enter into labor (effort demanded in verses 6 and 11)

j. “Come and eat breakfast”, “This was one of eleven recorded post-resurrection, pre-ascension appearances of Jesus. The disciples had gone back to their secular employment, fishing. Because the fish would be closer to the surface at night when the sun was down, they would generally fish at night. On this particular night, they caught nothing. When morning came, Jesus appeared to His disciples and called out to them, instructing them to cast their net one more time. The disciples promptly obeyed and brought in a large catch of fish. Notice that the disciples actually counted the fish—153 of them! It got me to thinking. In times of trial such as these, are we living in the night, focusing on vain catches of nothing, worldly things, paralyzed by fear to the point that our anxiety is much greater than our faith? Or are we counting all of our blessings from God, all 153 of them? Surely if we set out minds to it, we can find 153 things to be thankful for. If we have health, if we can walk, if we can see, if we are able to work, if we have a spouse, beautiful children, if we have a relationship with God through Jesus Christ by trusting in his shed blood and resurrection for our eternal hope, all of these things are to be counted. The Lord is here today, and just as He fervently desired to eat the Passover (the Last Supper) with His disciples, and came to them as they were going about their daily activities by the sea that day, so He calls out to you today, reaching out His nail pierced hand of love, fellowship, and peace, saying, “*Come and eat breakfast.*” (The first daily devotional in our library, by this author, original publish date, 3/30/2020), \*\*\*Hymn: Count Your Blessings

#### 118. John 21:13-25, The Epilogue

a. 21:13, Jesus breaks bread with His disciples, He makes Himself known, and His disciples enjoy fellowship (Cf. Luke 24:30-32; Matthew 26:26-29)

b. 21:14, “the third time”, though His seventh recorded post-resurrection appearance, it was the third “to His disciples” as a group (Cf. John 20:19,26)

c. 21:15-17, Peter had denied the Lord three times, and now Jesus would offer him opportunity to be restored by affirming his love for his Lord three times, “do you love Me more than these?” (Matthew 26:31-33 is the key to

understanding the genesis of this question), the service test, to shepherd the Lord's sheep (all of them, and the little ones especially so), Peter is to be not only an Apostle but also a Pastor (1 Peter 5:1-4), agape love is in the first two questions, but philia love is in the third as well as all of Peter's responses (discuss why this may be so)

d. John 21:18-19, Peter's life is no longer his own, persecution would be his lot, and after a long ministry which took him from Jerusalem in 50-51 AD (Acts 15:7) to Babylon in 62 AD (1 Peter 5:13) and finally to Rome in 64 AD (when he was crucified upside down, and in this way followed Jesus by his life of discipleship and even to the cross, Cf. Luke 9:23)

e. 21:20-21, having received the difficult prophecy, Peter worries about what is going to happen with John the Apostle!

f. 21:22, "What is that to you? You follow Me." Let us do our best to follow God's plan for our lives. And if others do not do this or that, let them stand or fall before the Lord (Romans 14:4). Let us mind our own walk before the Lord and not others' walk! Discuss examples of this happening, and then apply to self, not others.

g. 21:23, the gossip mill gets it wrong again, people reading into the words of others (even Jesus) things they did not say

h. 21:24, John's testimony, attested to by others, including the Triune God and (at least) the other six disciples present in the John 21 events

i. 21:25, in the four canonical gospels, we have only a small sampling of the things which Jesus said and did, other source are not perfectly reliable

#### 119. John Chapter 21, Self-Test

a. Were the disciples sinning by going back to fishing? Why or why not?

b. How many fish were caught in the miraculous catch of fish in John 21?

c. How did Jesus restore Peter from his denial?

d. What do we know about where Peter ministered from Scripture?