

CLASS NOTES - THE FOUR GOSPELS -- JOHN

Matthew, Mark and Luke are called the "Synoptic Gospels." "Synoptic" means -- "1: Affording a general view of a whole 2: manifesting or characterized by comprehensiveness or breadth of view 3: presenting or taking the same or common view; *specifically, often in capitals*: of or relating to the first three Gospels of the New Testament." -- Webster's Ninth New Collegiate Dictionary.

John, in contrast, stands alone in many important ways. Because it is so different, some liberal writers have suggested that by the time it was written a lot of folklore had built up around the story of Christ, and that it contains as much fiction as fact. Of course this is a view of unbelief, but why is John's Gospel so different from the others, and just what are the differences?

One reason the Gospel of John is so distinct from the others that it is considered separately by teachers, is its late date. It was written long after Paul had completed his ministry and had passed from the scene. His epistles had all been written, widely circulated, and read (2 Pet. 3:15, 16). Also the generation of "kingdom believers," active in the gospel period and the early chapters of Acts, had almost totally disappeared from the scene. The Dispensation of the Grace of God had been introduced, the transition period had run its course, and the age of grace was well under way.

Any biographer of Ronald Reagan, after he became President of the United States, would look back on his years as a movie star and see great significance in things which would have been overlooked, or treated as insignificant, by a biographer writing during those early years. In much the same way, while the ministry of Christ in view in this Gospel had been completed before the Age of Grace began, many things He had said and done during that time took on new significance in light of Paul's writings.

By the time John took up his pen to write this great little book the "Gospel of the Kingdom" need not be mentioned, for it had been superseded by the "Gospel of Grace." Repentance need not receive the emphasis it did in the Synoptics, for those addressed were not there when Israel crucified the Messiah and later rejected Him again, even after He was raised from the dead. The emphasis on faith, while not prophetic of the Age of Grace, lays a fitting foundation for it. The world-wide view in John (John 1:29; 3:16, 17; etc -- the word "world" is used only 15 times in the Synoptics, but over 70 times in John), while consistent with God's kingdom program to reach the world through Israel, also puts up the "umbrella" under which the church of this age reaches out to the whole world.

It seems that the Holy Spirit restrained the other evangelists from touching on those details of Christ's ministry which have special significance to us until the truths concerning this age had been fully revealed through Paul. We can look back on such passages as John 11:25, 26 and 14:2, 3, for instance, and recognize that, while they are not speaking about us, they are so worded that they can be adapted to partly describe our own hope. Of all the Gospels, John seems, by far, the one best adapted to our own use. While we must not read Pauline Truth back into it, we can find truths foundational to Pauline Truth and see Christ in a way He is not clearly presented in the Synoptics. The One who, in rejection by His own, met Saul of Tarsus, saved him, made him the Apostle to the nations and gave him the truths for this age of grace is the same wonderful Person we meet in the Gospels. If we were limited to the four Gospels for our knowledge of Christ, we could know Him best, as He relates to **us**, in John. Thankfully, we have Paul's epistles so we can know Christ "according to the revelation of the mystery" (Rom. 16:25; 2 Cor. 5:16).

Let us consider some of the distinctives of John's Gospel.

The following items are found only in John (of the miracles, only the feeding of the 5,000 and walking on the water are found in the other Gospels):

The stories of Nicodemus, the woman in Samaria and many of the discourses -- on the new birth, the Living Water, the Bread of Life, the Good Shepherd, the Light of the World, etc. -- are found only in John. The total content of eleven chapters (3, 4, 8 through 11, 14 through 17, and 21) is peculiar to John. Only in John do we read of the crowd falling backward when He said, "I AM" and only in John does He cry from the Cross, "It is finished!"

The amount of material unique to each of the four Gospels (that is, material contained in none of the other three): Matthew -- 42%; Mark -- 7%; Luke -- 59%; **John -- 93%! (From "Daily Walk" Oct. 1979, published by the Navigators),**

Significant omissions in John:

John leaves out Christ's genealogy, any record of His birth, childhood and home background -- though, with Mary living in his home after the crucifixion, he no doubt knew more about these things than even Luke. The temptation and the choosing of the twelve are omitted. He does not mention the Transfiguration or the agony in the garden -- though he was there and the other Gospel writers were not. The ascension is left out also. He omits the Sermon on the Mount, the Olivet Discourse, the parables of the kingdom and any mention of the Gospel of the Kingdom. As a matter of fact, he only uses the word "kingdom" five times (3:3, 5; 18:36). The word "repent" is not used even once in John. Of the sayings from the Cross he omits "My God, my God, why hast Thou forsaken me?," "Thou shalt be with me in Paradise," "Father, forgive them --" and "Into Thy hands I commend my spirit." (The material in this paragraph is from Sir Robert Anderson, as I recall)

Now for our study --

Outline, from "Know your Bible" -- Scroggie (based on John 1:1 - 18)

1. The incarnate Word -- chapters 1 - 4.
2. The unbelief of the nation -- chapters 5 - 12.
3. The faith of the remnant -- chapters 13 - 17.
4. The consummation of unbelief -- chapters 18, 19.
5. The consummation of faith -- chapter 20.
6. The responsibility of faith -- chapter 21.

Key words: Believe, life, love, light, witness, world.

John is a book of witness. The word "witness" occurs 50 times or more. There is the witness of John the Baptist, John the Apostle, Philip, Nathaniel, Nicodemus, the Samaritan woman, the Nobleman, Martha, and the man born blind. Witness to the deity of Christ is borne by Thomas (20:28), Christ Himself, the Father, the works of Christ, and the Scriptures. Notice particularly the testimony by John the Baptist (1:7,8; 10:41, 42), Andrew (1:41, 42), Philip (1:45), and the man born blind (9:29 - 33).

Though the word "apostle" is used once (13:16) and even then only referring to a "sent one" in general, the verb form of the word "apostle" is used twenty eight times. Seventeen times it speaks of Christ as sent from the Father, three times of Christ sending the believer, and twice of John the Baptist being sent from God. By the time his Gospel was written, John was the only

Apostle still living -- and he was shortly to die. It was high time to recognize that all are "sent ones," though not "Apostles" -- in the sense The Twelve and Paul were.

The "I AM"s of John's Gospel (Compare Ex. 3:14):

8:24 - The importance of his deity announced.

8:58, 59 - The fact of His deity rejected.

8:28 - The fact of His deity to be demonstrated to His enemies (In Acts they reject Him **KNOWING** who He is -- compare Matt. 21:28; Mark. 12:7; Luke 20:14).

13:19 - The fact of His deity to be confirmed to the believers.

18:6 - The power flowing from His deity through the name "I AM."

"I AM ... !":

-- The Bread of Life (6:48).

-- The Light of the World (8:12).

-- The Door (10:7, 9).

-- The Good Shepherd (10:11, 14).

-- The Resurrection and the Life (11:25).

-- The Way, the Truth and the Life (14:6).

-- The True Vine (15:1).

The signs in John (The Greek word for "sign" is used in John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30):

-- Water to wine (a new birth) -- 2:1 - 11.

-- Nobleman's son healed (a new life -- he was at the point of death) -- 4:46 - 54.

-- Healing of the impotent man (a new walk) -- 5:1 - 9.

-- Feeding the 5,000 (new food) -- 6:1 - 14.

-- Walking on the water, and the immediate arrival of the ship at its destination (a new power in our lives) -- 6:19 - 21.

-- Blind man healed (new vision) -- 9:6, 7.

-- Raising of Lazarus (new assurance of life after death) -- 11:41 - 44.

-- **One SUPER miracle**, and the greatest of the signs -- the resurrection of Christ Himself! It was indeed a **SIGN** (Rom. 1:4; John 8:28; Matt. 12:39) and it was worked **BY HIM** (John 2:19, 21; 10:18), though the Father and the Holy Spirit had part in it also..

John 1:1. See Gen. 1:1; 1 John 1:1. / See John 1:14 and Rev. 19:13. / The translation suggested by the "Jehovah's Witnesses" -- "*the Word was A God*" is impossible, due to the Greek grammar of the sentence. See pages 15, 16 in "The Practical Use of the Greek New Testament" by Kenneth Wuest, if it is available. Also, if Christ is only "A God" then there must either be **other Gods**, or He is a **FALSE** God -- a concept even the "Jehovah's Witnesses" reject. Compare 1 Tim. 3:16; Heb. 1:8; etc.

1:3. See Isa. 44:24; 45:12, 18; John 1:10; Col. 1:16.

1:6 - 9.

"There was a man" -- God did not entrust the task to angels.

"Sent from God" -- The task was not self appointed nor self sustained.

"Whose name was John" -- Not just any man, but one individual of God's choice.

"The same came" -- The man's willing response.

"For a witness" -- His task, too, was appointed for him by God.

"To bear witness of the Light" -- The witness was concerning One who was worthy of his labors -- a light in a dark world.

"**He** was **not** that light" -- So we, today, preach Christ Jesus the Lord, not ourselves (2 Cor. 4:5).

"That was the **true** light" -- Christ, then and now, is the only real answer in a world of questions, the only life in a world of death, the only light in a world of darkness, the only Savior in a lost world!

The purpose of the light -- that man might believe.

1:15, 30. Since John was older than Christ by six months, these verses prove the pre-existence of Christ. They also prove that there is **not** pre-existence on the part of **other** men (as the Mormons teach), otherwise Christ would still not be before John.

1:18. The best manuscripts read, "- the only begotten **God** which is in the bosom of the Father."

1:21, 25. See Deut. 18:15 - 19; Matt. 21:11; Luke 7:16; 24:19; John 6:14.

1:23. See Isa. 40:3.

1:25. Evidently they were not surprised at the baptism -- but at who is doing it. If he were the Messiah, or Elijah, or **that** Prophet (Deut. 18:18, 19) they would have had no problem.

1:29. See Heb. 10:4.

1:31. Compare 1:29. The Greek here is "*eido*" (absolute, intuitive and self evident knowledge). He now knew for certain what before he had only been taught (by his parents?).

1:33. Here is a direct contrast between John who was "sent to baptize" and Paul who was "sent **not** to baptize" (1 Cor. 1:17). It was water baptism in both cases.

2:4. The kindly but firm rebuke here was because:

-- Mary indicated she thought she had more knowledge of their need than He did.

-- She was trying to use her "influence" as a mother with a son. She had not fully learned the lesson of Luke 2:49.

-- While not doubting His **ability**, she evidently felt His loving concern needed a little push from a more loving mother's heart.

Notice there is no rebuke for what she said in verse five! It was not what she said **TO** Him that brought results, but what she said **to others ABOUT** Him that worked. When she took her place with the rest of us, as just another witness, then she was useful. Her advice is still valid today. Compare the advice of Pharaoh concerning Joseph (a type of Christ) in Gen. 41:55.

"Mine hour is not yet come." Compare John 12:23; 13:1; 17:1, 4.

2:10. Contrast Isa. 1:22. They watered the wine -- Christ winned the water!

2:15. Though, as a carpenter, He must have made many things with His hands, this is the only thing I know of which is specifically said to be made by Him. Matt. 11:29 infers He had made yokes for oxen, though the reference is to yokes as symbols of servitude. As **God**, "ALL things were made by Him" (John 1:3).

2:18 - 21. He had **cleansed their** temple and they were furious. They will **destroy His** temple (His body) and He will raise it up -- proof that He had the authority to cleanse their temple (which was only a type of His temple).

2:19 - 21. Here Christ is raising up His own dead body in resurrection! Compare 10:17, 18. In Rom. 8:11 it is the Father, through the Spirit, who raises Christ from the dead. The resurrection is thus seen to be the mighty work of the **triune God**.

2:25. See 5:42, 1 Kings 8:39, and 2 Chron. 6:30. These verses in Kings and Chronicles, taken with John 2:25 and John 5:42, indicate Christ's deity.

3:2. Linking 2:23 - 25 with 3:1 and following, we see Christ (knowing what is in Nicodemus -- 2:25) seeking to lead him from a "faith" resting on miracles to a faith resting on Christ Himself and the written Word, a faith resulting in a new birth.

"By night" is genitive (*nuktos*) - distinctive of the time rather than point of time. "This, rather than some other time" - (Dana and Mantey Greek Grammar, page 77). So he didn't just happen to arrive late -- he came at night instead of day on purpose.

He came by night, perhaps because he didn't want other Pharisees to see him talking to Christ, or because he wanted to talk to Him personally without a lot of other people around. Possibly, also, either he or Christ, or both, were too busy during the day. At least it shows it was no chance meeting. He sought Him out on purpose. Contrast 13:30. Nicodemus came in out of the night, and found the Light -- Judas went out into the night, and committed suicide.

3:5. The water is a symbol of the Word of God. See Eph. 5:26; James 1:18; 1 Pet. 1:23; 1 John 5:8. The Spirit-breathed Word of God, in the power of the convicting Spirit, produces faith which saves. Rom. 10:17.

3:7. "YE must be born again." Notice the plural. Link this with the "WE" (plural -- referring to the Sanhedrin, of which he was a member and **unofficial** spokesman) in verse 2. The need for the new birth was not restricted to Nicodemus.

3:10. If Nicodemus was expected to know these things, they must have been in the O.T. The new birth seems to be indicated by name changes (Gen. 17:5, 15; 32:28), is **taught** regarding Israel as a nation (Isa. 66:8), and symbolized regarding the nation in Ezekiel thirty seven, where it is brought about by the **Word** of God (vs. 4, 7) and the **Spirit** of God (v. 9). In Ezekiel the Word is named, and the Spirit symbolized by the wind; in John three the Spirit is named (though compared to the wind) and the Word symbolized by water.

3:29. Does not this verse identify the bride of Christ as those Jews who were coming to Christ? How can there be a bridegroom without a bride? And if there is a bride here (Mark

2:19, 20), how can the church of **this age** (the Body of Christ) be that bride? Compare Eph. 2:15 where the Body of Christ is "one new **MAN**."

4:6. As **man** He was wearied with His journey; as **God** He was busy finishing the work of His Father. As **man** He was thirsty; as **God** He was the source of living water. As **man** He was no doubt hungry; as **God** He had meat to eat (4:32).

4:12, 14. The Greek word used in v. 12 means a well into which water seeps. The word in v. 14 means an overflowing spring -- an artesian well. The well in v. 12 was deep, it required work and equipment to obtain the water -- and it did not satisfy. The well in v. 14 was overflowing. The water was immediately available, had only to be received, no equipment required -- and it satisfied! (Perhaps our "deep" messages need to be replaced with some overflowing springs, making the truths easily understood and readily accessible.

4:13, 14. "Whosoever **keeps on drinking** this water shall thirst again. But whosoever **takes a drink** (once) of the water that I shall give him shall never thirst" -- Kenneth S. Wuest (from the Greek).

4:17. Observe that Christ does not bypass the authority of the husband as Satan did in Eden. Eve took upon herself the headship in the family and made a decision that brought sin and ruin upon Adam and, through him, the human race. Here, when the offer of God's cure for that sin is offered, the woman is not pushed to a decision on her own, but is asked to consult her husband. The fact that she had "no husband" (due to her sinful lifestyle) goes back to Eve's failure to consult hers (bringing sin into the world).

4:20. As soon as the woman begins to feel conviction, she tries to change the subject to "What is the right religion?" Christ brings her right back to her personal relationship to God. It is not **where** one worships God, but **how**.

4:35. **Because** His eyes were on the **FIELDS**, and He knew the time was short, He took time to follow a little used road, through a village shunned by the Jews, to talk to one despised woman! A real burden for the lost **world** will lead us to take time for the **individual soul**. Only as we lift up our eyes (**all the way up**, to behold **Him**) can we truly have eyes to see the fields.

According to Donald Grey Barnhouse, when you are at this well, and people are coming from the near-by town, they come down over a wide gentle slope. So, probably, as Christ spoke these words, the disciples could look up and see the men of the city, in their white robes, scattered over the hillside on their way to see Him -- a field white to harvest, as the following verses bear out.

4:42. While it was not through her testimony these particular men believed (in contrast to the many of v. 39), still it was her testimony which brought them to Him so they could hear His words.

5:10. Where have these hypocrites been on the "work days" for the past 38 years when he needed someone to put him into the water?

5:13, 14. Christ healed him before the "multitude" (v. 13), but sought him out privately to speak to him of his sin (evidently, in his case, the cause of his infirmity). What grace!

5:17. "My Father worketh hitherto -" evidently referring to the Father working **ON THE SABBATH**. The only place we find Christ resting on the Sabbath is in the tomb -- after He said, "It is **finished!**" **Our** rest is only after we believe He finished the work of redemption, and we find our rest in **Him** (Heb. 4:10).

5:18. This verse contains a clear statement of the deity of Christ. See 19:7.

5:19 - 47. Here are proofs of the statement **correctly** understood by the unbelieving Jews in v. 18 -- that Christ is **EQUAL** with God. The extent of the equality is stated in vs. 19 -30. Witnesses are brought forth in the rest of the chapter. Actually vs. 19 - 32 give the Father's witness to the co-equality of the Son in the authority the Father had given Him. The key verse is 23. The expressions "likewise ... as, even so" and "even as" indicate full equality. The four witnesses are: John the Baptist, Christ's works, the Father, and the Scriptures.

5:25. The Calvinist argument that regeneration must come before faith, since the dead cannot do anything, is here seen to be baseless. It is not that they shall live so they can hear, but they hear so they can live. See 11:43, 44.

5:26. The life in Christ is not derived from, nor delegated by, the Father, but is **in Himself** in the same sense that the Father has life in Himself.

5:27. The authority to execute judgment was **delegated** to Him because of His **humanity**. As **God** He had that authority from eternity. Compare v. 22.

5:28, 29. Here the two resurrections are distinguished as to purpose. In Rev. 20:5 they are separated as to time. There is to be a thousand years between them. See Dan. 12:2; 1 Cor. 15:22 - 24.

5:29. The expression "they that have done good" must be seen in light of John 6:29, "This is the work of God, that ye believe on him whom thou hast sent." Salvation by works is not taught here. See John 5:40 also.

5:43. This is a prophecy of the coming Anti-Christ who will be received by the nation during the Tribulation.

6:12. God is a conservationist. He does not waste anything, even though it is no problem for Him to create as much as He wishes whenever He desires. In the resurrection He could just create a completely new body, and will no doubt do so when the original is totally destroyed (as in an atomic explosion), but instead He uses whatever is left as a recognizable part of the original body, and works from there. In 1 Cor. 15:42 - 44 what is buried after death is what is raised in resurrection -- but in wonderfully changed form. In 1 Cor. 15:52 the bodies of the living believers are not **EX**changed for completely new bodies at the Rapture -- they are

CHANGED.

6:26. Compare v. 2. It was not the **significance** of the miracles as **signs** denoting who Christ **was** which impressed them, but just what they could get out of it for **themselves**. What they **said** (v. 14) was not the real basis of what they **did**. Instead of bowing before Him as their Lord, asking, "What will you have me to do?" (Acts 9:6), they were trying to tell **Him** what to do, even forcing Him to follow **their** instructions (v. 15)!

6:29. Christ was not saying faith is a work, any more than Paul was in Acts 16:30, 31. Faith is in contrast to works in Eph. 2:8, 9 and, even more clearly, in Rom. 4:5, "Him that worketh **NOT** but **BELIEVETH**." Both Christ and Paul are saying, "What must you do? **Stop doing** and **believe!**" Compare Rom. 4:16. Faith is the only thing God could require which is **not a work!**

6:30. Their motto was, "Seeing is believing." They had already seen 5,000 people fed from one boy's lunch -- but they did **not** believe. They just wanted another free meal. See v. 36.

6:35. Notice the assurances in John for the one who believes:

-- He **is** not (3:18), and **shall not** be, judged (5:24 -- compare Paul's assurance to us in Rom. 8:1)

-- He has everlasting life (3:16, 36; 5:24; 6:47, 58).

-- He shall never perish (3:16, 36; 10:28).

-- He shall never thirst (4:14; 6:35; 8:38).

-- He shall never hunger (6:35).

-- He shall never die, **physically**. A promise to a special group of believing **JEW**s who will still be alive at His coming in glory (11:26). A similar promise is made through Paul to believers of the day of grace who are alive at the Rapture (1 Cor. 15:51; 1 Thess. 4:15, 17; 5:20).

-- Even if a believer dies, he shall live in resurrection (11:25).

-- He shall not die (6:50; 8:51), referring to the "second death," evidently, for those who "ate" were born dead spiritually and later died physically. Their **spiritual** life is **eternal**.

6:39. God's redemption of **things** (could this include people who are not accountable -- due to their youth or lifelong lack of mentality?) is universal.

6:40. For **People** (those accountable) it depends, on their part, on believing -- and is **not** universal.

6:45 Those who know the **truth** about the **Father** do not go around denying the deity of Christ -- they come to Christ for eternal life (v. 47) and **see** and **know** the Father (14:7).

6:52, 60. If these words were to be taken literally -- as the Catholics teach -- the problem would be very real. It would be a matter of virtual cannibalism! In vs. 62, 63 Christ is saying, in effect, "If you take me literally, then what will you do when I am not even here?" He does **not** suggest this difficulty be met by a "transubstantiation" of bread to flesh and wine to blood. The thought continues, "Even if you did take a bite out of my physical body and ate it, it

would not be of any value. The flesh [here the physical flesh of His human body] profits **NOTHING**. It is the **spirit** which gives life, and **my words are spirit and life.**" Hence we eat of His flesh when we **believe His word about His death for us.**

6:63. "Flesh" here is not referring to the fleshly nature of man, but to the physical body of Christ. It is not by literally eating His physical body that life is given (for that would profit nothing), but by believing His Word about His body to be broken for them at Calvary. The bread was only a symbol of the broken body -- even as the bread in the Lord's Table today is a symbol of both His physical body and His mystical Body. (See 1 Cor. 10:17; 11:24. Compare Jer. 15:16)

7:3 - 5. Christ's brothers were trying to do a large scale "promotion job" for Him. They didn't believe He was the Christ, but evidently thought He was starting a religious "movement" -- and so decided He should "advertise." They either didn't know the real situation, or were not thinking of His safety, for they were urging Him to go into Judea when the Jews there were seeking to **kill** Him (v. 1).

7:17. The willingness to obey is the secret of knowing.

7:39. See 17:4, 5. The glorification here awaits the completion of His work, involving His death and resurrection. At 20:20 -- **after** the resurrection -- the Holy Spirit **was** given. At Pentecost the Holy Spirit they had already received came upon them for power in their witness.

7:48 - 51. Saul of Tarsus was God's answer to this challenge (Phil. 3:5 and context). Even here, one of their number was at least near to believing -- Nicodemus. Incidentally, they didn't know their O.T. too well, for two of the Minor Prophets were from Galilee -- Jonah and Nahum.

8:4. If she was caught "in the very act" then these hypocrites knew who the man was. Where was he? According to the Law **both** were to be slain (Deut. 22:22). The man was not "brought in guilty" by the accusers -- but he missed the forgiveness of v. 11. The woman stood alone in condemnation and went out alone in salvation. It is only because **we** are brought in guilty (Rom. 3:19) that we can go forth with "no condemnation" (Rom. 8:1).

8:10. Only Christ had the **right** to throw the first stone (on the basis of v. 7). He alone was left. He alone was not driven away by His conscience. Yet the One who had given the Ten Commandments in the first place, the One who had the perfect right to **condemn**, stayed behind to **forgive** and **encourage** (v. 11). Cp. Rom. 8:34.

8:10, 11. She **was** guilty, **deserved** death, and had nothing to say in her own defense (see Rom. 3:19 - "every mouth stopped"). Yet she was forgiven and delivered, both from the accusers (v. 10) and the righteous condemnation of God (v. 11). The righteous **basis** for this treatment is found in Rom. 3:24.

8:19. Men do not know the Father in **contrast** to Christ, but **through** Him. See 14:7 and context.

8:32. This was said to **believers** (vs. 30, 31-a) who continue in His word and are true disciples (v. 31-b).

8:42. Verses 38 - 44 cast light on the sense in which **we** today are the children ("sons" in the Greek) of Abraham (Gal. 3:7).

9:1. Spiritual blindness is also "from birth."

9:2. How could the blindness have been because of the man's **own** sin if he was **born** blind? There are at least three possibilities:

-- Some kind of reincarnation theory, where sin in a former incarnation is punished in this one (surely the disciples did not hold to such an unscriptural theory!).

-- That God foresaw sins he would commit later and punished him ahead of time. This would be a very warped view of God's character.

-- Or, perhaps, they simply were **not thinking** (the most likely answer!).

9:3. Not all sickness or deformity is because of men's personal sins -- though due, indirectly of course, to **Adam's** sin.

9:3, 6. The works of God were indeed manifested in the blind man. The same God who **formed Adam** out of **clay** here **repairs** the defective eyes of a man born blind -- using **clay**.

9:10. It is interesting to see the growing awareness of who Christ is:

-- A **man** (this verse).

-- A **prophet** (v. 17).

-- A man from **God** (One who can work miracles -- vs. 25, 30 - 33, not a "sinner" as suggested by the Pharisees in vs. 16, 24).

-- The **Son of God** (vs. 35 - 37).

9:16. "How can a ... sinner do such miracles?" Compare 10:21.

9:30 - 33. Quite an outstanding speech for one with no education (for he was born blind).

9:34. He was doing a good job of teaching them -- they were just not learning!

9:41. Not merely that they could plead ignorance because of blindness, but if they would **confess** their blindness, He would **cure** it and forgive their sins.

10:1. The robber is revealed by three things: **1.** The way he enters the fold (v. 1). **2.** The way he treats the sheep (v. 10). **3.** The reaction of the true sheep to him (v. 5).

10:7. There are two figures in this chapter with regard to the sheep fold. The change is indicated in v. 7 by the words "then Jesus said unto them again -" (second parable coming up). In the first parable Christ enters through the door. In the second He **is** the door, and it is the

sheep who enter. It seems to me that in the first one the fold is the world, and the door is the virgin birth -- which is opened to Him by the Holy Spirit. Others who came into the world claiming the right to lead men, or to have their worship, were themselves only men, and sinners because of entering through a human father. In both parables He is the **shepherd**. In verses 10, 12 there is reference back to the first parable with regard to the false shepherds.

10:14. Compare v. 11. There, as the Good Shepherd, He dies for them. Here, also as the Good Shepherd, He knows them and, evidently -- from v. 27 and context, He **feeds** them.

10:16. See Ezek. 37:15 - 27. In verse 24 of that passage it tells us the Northern Kingdom, brought together with the Southern Kingdom, will be under one Shepherd. The "other sheep" here in John are not Gentiles, but Jews of the dispersion -- including those of the Northern Kingdom. (Cornelius R. Stam)

10:28. My own literal translation, "I give unto them eternal life and they shall not, no they shall **not** [double negative], **utterly destroy THEMSELVES** [middle voice] -." The Shepherd not only can defend the sheep against the wild animals that prey upon them, He can also protect them against themselves and their own wandering hearts. Not only can Satan or the world not take me out of His hand, I cannot take **myself** out of it either! It would not be a very good shepherd who could handle the wild animals of prey -- but couldn't handle the **sheep!** Notice -- this is O.T. ground (before the Cross) yet the believer is **secure!**

10:28, 29. See Psa. 37:23, 24 with 37:40. We are not clinging to God's hand -- **He** is holding **ours!**

"I steadier step when I recall
That when **I** slip, **THOU** dost not fall!" -- (Source unknown)

10:30. The Jews correctly understood this as a claim to deity. See v. 33.

10:33. Just the opposite -- being **GOD**, He made Himself **MAN!** See Phil. 2:7 and context; 1 Tim. 3:16; Heb. 2:14 - 16; 10:5 & context; etc.

Satan's sin was essentially the decision, "I will be like the Most High" (Isa. 14:14). The sin of Eve was yielding to the lie of Satan, "Ye shall be as **GOD**" (Gen. 2:5 NASB). When they said to Christ, "Thou, being a man, makest Thyself God" they were accusing Him of the very sin of Satan! Salvation for man came when Christ, being **GOD**, made Himself **MAN**.

10:41, 42. Compare 2:23 - 25; 12:37. Wouldn't it be wonderful to be worthy of this commendation (10:41, 42)? Compare 12:11.

11:3. Two words for "love" are used in this chapter. "**Phileo**" (love of emotion) is used here and in v. 36. "**Agapao**" (love of devotion) is used in v. 5. Compare the use of these two Greek words in 21:15 - 17, and see the note there.

11:6. He evidently spent these two days in prayer. See v. 17 and note at v. 41. With one day for the messenger to arrive, two days waiting, and one day to travel to Bethany, it seems that Lazarus died soon after the messenger left on his mission. Lazarus was already dead at v. 3.

No need to hurry to Bethany.

11:25, 26. "Though he were dead" -- at the **LAST DAY** ... "whosoever liveth and believeth" -- at the **LAST DAY** (v. 24). The Rapture is not in view here:

-- It is the wrong people -- Israel, not the Body of Christ.

-- It is the wrong time -- the coming in glory, not the Rapture. The Rapture, at this time, was still a mystery and **not revealed** (1 Cor. 15:51).

-- It is the wrong program -- the prophetic program, not the program of the day of grace.

At the close of the Tribulation the kingdom believers will be **raised from the dead** (Rev. 11:18 -- this is in view in John 11:25). Those Jews who have survived the judgment described in Ezek. 20:38 will see Him and be saved (Isa. 66:8; Zech. 12:10; Rom. 11:26). They will then, being alive at His coming, go on into the Millennial Kingdom and **never die**. This is what Christ had in view in John 11:26. While we will have a similar (though not identical) experience at the close of the Age of Grace, if we steal verses from Israel and apply them to the Rapture, we fail to see what God has in store for **them**.

11:35. The Greek word here is "*dakruo*" (shed tears). The word in vs. 31, 33 is "*Klaio*" (wail). *Klaio* is used of Peter wailing after his denial (Matt. 26:75); of Christ weeping (wailing) over Jerusalem (Luke 19:41); Mary weeping at the tomb of Christ (John 20:11, 13, 15); of the widows weeping over Dorcas (Acts 9:39); and of Paul weeping over the walk of some in Philippi (Phil. 3:18). We are to weep (wail) with those who weep (wail - Rom. 12:15); etc. The former word, *dakruo*, is used only here. A related **noun** meaning "tears" is used in Mark 9:24; Luke 7:38, 44; Acts 20:19, 31; 2 Cor. 2:4; 2 Tim. 1:4; Heb. 5:7; 12:17; Rev. 7:17 and 21:4.

11:36. During His ministry Christ raised to life an **only** daughter (Matt. 9:18, 19, 23 - 26), an **only** son (Luke 7:11 - 15), and an **only** brother. Did God, who was about to give **HIS only Son**, have a special sympathy for those who had lost an "**only**" loved one?

11:41. "Thou hast heard -." He had already prayed about this and received His answer. Was this what He was doing during the two days of "delay"? See v. 6. Two **days** of secret prayer -- so He only needed about ten **seconds** of public prayer. Long public prayers may, at times, be an evidence of short private prayers.

11:43. The loud voice was not so Lazarus could hear, but so the people could hear. The stone had been rolled away so Lazarus could get out. (At Christ's tomb, later, the stone was rolled away, not so Christ could get **out** [see 20:19 where He entered a closed room], but so the disciples and soldiers could see **in** -- 20:5, 6).

12:1 - 8. Five main characters: **1.** Christ = Savior. **2.** Martha = service. **3.** Lazarus = communion. **4.** Mary = devotion. **5.** Judas = unbelief (mere social concern). Five is the number of grace.

12:3. Compare the disciples who had failed to wash His feet (and, evidently, even their own) with water. The washing was not an innovation, but a customary courtesy that He invested with spiritual significance.

12:5. Like many others to follow, Judas was waging a "war on poverty" -- **his** poverty (v. 6). When President Linden Johnson began his "war on poverty" he announced over the radio, "Someone has said, 'The poor you always have with you.' I want to prove that this doesn't have to be true." Johnson is now dead -- and we still have the poor with us. I wonder if he knew who said that? (v. 8). **See Deut. 15:11.**

12:7. See NASB -- "Let her alone, in order that she may **keep it for the day of my burial.**" That day was still nearly a week off (v. 1). Evidently Mary didn't pour it all out, as the unnamed woman in Mark 14:3 did four days later (compare Mark 14:1 with John 12:1). The disciples were told repeatedly that Christ was going to die, and they didn't understand. She had sat at His feet, and heard His word (Luke 10:39), and evidently **did** understand -- and was preparing for that death in a loving way. Compare Class Notes on Matthew -- the note on Matt. 26:6 - 13.

12:9 - 11. There is no record that Lazarus said anything. Compare the widow's son at Nain who sat up and began to speak (Luke 7:15). Lazarus didn't have to say anything -- he was a testimony just by being there! So those who have been into the depths of sin, and openly bound by evil habits, whose lives almost literally **stink** (11:39), are a testimony by what they **become** as believers. How the enemy longs to take them back where they were, bound again by sinful habits, again in a living but rotting death. Satan will go to any lengths to silence the testimony of those who have been given life in Christ (John 12:10, 11). We need to do what we can to loose them and let them go! (11:44)

12:14, 15. "The horse has usually symbolized times of war, but the donkey, times of peace ... Here the use by Jesus of the donkey was to signify that He was Prince of Peace, rather than captain of an army, when He entered the Holy City." -- Manners and customs of Bible Lands -- Fred W. Wright, 1983 ed., page 261. Contrast Rev. 19:14 where He does come on a horse.

12:21. His fame and popularity as "Jesus" (His humanity) had spread. However Christ does not exploit this. It is not "seeing Jesus" that people need. His humanity was not for the purpose of appealing to men's flesh, but that He might **die** for men (v. 24). The **adulation of men** is nothing to be sought when the time has come to be **glorified by His Father** (v. 23). In His life He may draw many curiosity seekers and a few sincere admirers, but if He **dies** He will draw **ALL** men unto Himself (v. 32) -- either for salvation or for judgment.

12:28. I.e. the Father had glorified His name in the life of His Son, now He will glorify it in His **death and resurrection.**

12:37, 40. This was a judicial hardening because of their initial failure to love the truth. See 2 Thess. 2:10 - 12. Compare the hardening of Pharaoh's heart (Rom. 9:17) and the discussion of this topic in the Class Notes on Romans, chapter nine.

12:41. John states that Isaiah saw **Christ's** glory, and spoke of **Him** (in Isaiah six). Isa. 6:3, 5 identifies the One seen by him as **Jehovah** of Hosts. When Isaiah "Spoke of Him [Christ]" he said "Mine eyes have seen the King, Jehovah of Hosts."

12:42. Contrast the bold testimony of the blind man in 9:30 - 33, 38.

12:43. The N.T. lists several reasons for unbelief, among them:

- Men love darkness, rather than light (John 3:19).
 - They love the praise of men more than the praise of God (John 12:43).
- They receive not the love of the truth (2 Thess. 2:10). Notice the verses in 2 Timothy chapters two to four on "truth."
- The blinding of the mind by Satan (2 Cor. 4:4).
- Failure to **hear** (Rom. 10:14).

12:47. I.e. at His **first** coming. See 3:17. Contrast Rev. 19:1 - 16.

12:48. Compare 5:45. These two verses, taken together, show that Christ was the divine source of what Moses said. Also see Rom. 2:12.

13:5 - 17. What a picture we have of cleansing from sin in these verses!

- The cleansing of salvation is not to be repeated (13:10).
- Our walk as believers does need cleansing **by the Lord**. It is false humility to refuse or neglect this cleansing under the guise of "not bothering the Lord with every little thing" (13:8).
 - Our part **with** Christ (in service) necessitates such a cleansing (13:8-b). Peter experienced it in John 21:15 - 17.
 - We are to help cleanse the walk of our brothers in Christ (13:14 - 17). Compare Gal. 6:1.
 - We should be conscious of our sin, and the filth of it, so we do not fail to see our need of cleansing (13:8).
 - We should never be so overcome with our guilt that we think we have to be saved over again (13:9, 10). Peter's remark in v. 9 may show a real sense of **need** -- but also it shows a lack of true appreciation for, and comprehension of, God's **provision** for that need! Notice Judas had never been saved (13:10).

13:7. If humility were the only lesson taught here, surely Peter would have understood the significance of what Christ was doing.

13:10, 11. Interestingly, Peter had been "bathed," but didn't want to be washed. Judas evidently made no objection to being washed, but had never been "bathed."

13:27. We read often of those who are "demon possessed" -- but where else do we read of one **Satan** possessed? See Psa. 109:6, 8 and compare Acts 1:20. It may be that the "man of sin" of 2 Thess. 2:3, 4 -- the "beast" of Rev. 13:1 - 8, 12 -- may be Satan possessed, for he will be more fully under Satan's direct authority and sustained by his power than any other man.

13:30. Compare 3:2. Nicodemus came in out of the night to meet the Light of the World. Judas had been with the Light for over three years -- and went out into the night. Whenever anyone turns his back on Christ it is **night!**

14:2. Christ will prepare the New Jerusalem (Heb. 11:16 -- last clause), the city which the O.T. saints looked for (Heb. 11:13 - 16; 12:22), and which shall come down from God out of heaven (Rev. 21:2, 10). Christ will be there, reigning as King of kings, and they will be with Him. As a matter of fact, the very foundations of that city are inscribed with the names of these apostles (Rev. 21:14).

14:3. The Scofield note on this verse (1917 edition) reads, "*This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of 'The day of Christ' (1 Cor. 1:8 note). Here He comes for His saints (1 Thess. 4:14 - 17), there (e.g. Mt. 24:29, 30) He comes to judge the nations, etc.*"

I do not agree with this note. Here, as in 11:25, 26, He is revealing new truth concerning **Israel's** last days and the **coming in glory**. He is not revealing truth concerning the Body of Christ and the Dispensation of the Grace of God. Paul was the chosen instrument for making that revelation (Eph. 3:2, 3; Col. 1:25; 1 Cor. 15:51, 52). The Age of Grace is a digression from the revealed program for Israel which came as a result of Israel's rejection of the risen Christ (Rom. 11:11, 15). It was not revealed until the rejection had taken place and the die was cast. There is an experience ahead for the believers of Israel at the close of the Tribulation that parallels, in **some** respects, the Rapture of the Body of Christ. If we steal these passages from Israel, however, we will not know what God has in store for **them**. Compare the note at 11:25, 26. There's no mention here of the living being changed or of being caught up (raptured) into the air.

14:3 - 6. Contrast 8:21 where unbelievers are in view.

14:12. The works of the disciples were greater because they were in the realm of the spiritual instead of the physical, and because there would be many of them working over a long period of time. Otherwise Christ's works were greater, for they were in his own power, not in the name of another (though in His **humanity** He worked miracles in the name of the Father). Looking beyond His works during His earthly ministry, He created the universe and sustains it day by day (Col. 1:16, 17), and is working all things together for good for those who love God (Rom. 8:28). Even the works of believers today are the result of His work in us (Phil. 2:13; Gal. 2:20).

14:17. Notice the progression in the N.T. regarding the Holy Spirit:

- The Holy Spirit **WITH** the disciples (7:39; 14:17).
- The glorification of Christ in resurrection, making possible the **GIFT** of the Holy Spirit (7:39).
- The Holy Spirit **IN** the believers after His resurrection (14:17; 20:22).
- Filled with the Holy Spirit. The Spirit **UPON** believers at and following Pentecost (John 1:33-b; Acts 1:8) for power in testimony.
- (For this Age of Grace only), believers **BAPTIZED BY** the Spirit into the Body of Christ (1 Cor. 12:12, 13).

14:26. This verse, with 16:13 - 15, is God's provision for writing the non-Pauline portion of the N.T. The provision for the writing of the Pauline Scriptures is found at Acts

26:16 (looking back to Acts nine) and acknowledged at Rom. 16:25, 26 ("Scriptures of the prophets" should be translated, "**prophetic writings** [of Paul].") The Berkeley Bible reads, " - the secret, that after many centuries has now been disclosed by order of the eternal God, and by means of **prophetic writings** is made known --"). See also 1 Cor. 14:37; Col. 1:26; 1 Thess. 2:13; etc.

14:29. See note at 16:4.

15:1. Christ is the **TRUE** Vine in contrast to Israel, the vine that brought forth wild grapes. Isa. 5:1 - 7; 27:1 - 6; Psa. 80:8.

15:2. "Taketh away" may be translated "lifteth up." See the same Greek word in Matt. 4:6, "Bear thee up;" Acts 4:24, "Lifted up;" etc. While the word is also often translated "take **away**," or the equivalent, the thought here seem to be that the branches not bearing fruit will be **lifted up** (the very purpose of the trellises used for grapes today) that they may bear fruit. Those branches already bearing fruit are pruned ("purgeth" is translated "prunes" in NIV) so they will bear more fruit.

15:6. In Christ's day, as today, grapes were grown from a root chosen for its hardiness, with a branch, chosen for the kind of grapes desired, grafted or budded into it. If the graft didn't "take," due to improper bonding of the living tissues, the branch -- not having a **living** union with the root, but only a physical one -- would wither, die, be cut off, and burned. This verse does not have in mind a believer who loses his salvation, but a **professed** believer going to his doom because he **does not have life**.

15:13. Christ's love is greater -- He loved His **enemies!** Rom. 5:8, 10.

15:16. Not chosen to **salvation**, but as **Apostles**. This cannot be a choosing to salvation, for Judas was chosen, was never a believer (John 6:70 and note at 13:10, 11), and is lost.

15:27. This is where Peter has authority for what he said in Acts 1:21, 22. With this verse in view, Paul could not qualify to take the place of Judas.

Chapters 16, 17. Notice the victories of Christ listed here: **1.** Over Satan (16:11). **2.** Over the world (16:33). **3.** Over "all flesh" (17:2).

16:4. One purpose of prophecy is that **when it is fulfilled** men may know that God had foreseen it, and thus know it is from Him. (Not necessarily that men may know ahead of time exactly, and in detail, what will happen in the future) Much that is very confusing now in the book of Revelation will be crystal clear **when it happens!**

16:8 - 15. Notice what the Holy Spirit will do when He comes:

-- He will convict the world (v. 8).

-- He will guide the Apostles into all truth -- a provision for writing the N.T. (v. 13).

-- He will show things to come (v. 13).

- He will glorify Christ (v. 14).
- He shall be the mouth of the ascended Lord (vs. 14, 15).

16:10. The righteousness referred to here is not **our** righteousness, but **His**. It is acceptable to the Father (or He could not be received back into heaven) and is now available to the believer as a gift. Had He not become the sin offering ("made to be sin for us" -- 2 Cor. 5:21)? Was He not also the trespass offering ("bearing our sinS in His own body -" -- 1 Pet. 2:24)? If His death had not completely paid for, and put away, both sin (what we are) and sinS (what we do) He would not have been received into heaven, or even raised from the dead. The world had questioned His acceptance with the Father saying, "Let **Him** [the Father] deliver Him now, **IF He will HAVE Him**" (Matt. 27:43). His ascension was God's answer to both the sin issue and the challenge of sinners! **He IS ACCEPTED!** And because He is accepted, so are we (Eph. 1:6)! Our by-faith righteousness is **perfect!** Even though we do still sin, and may be chastened for it, there is not a sin left to be judged!

16:11. The "Prince of this world" is not Christ, but Satan. Exactly the same expression is found in John 12:31 and 14:30. The word translated "prince" is # 758 in Strong's Concordance. This word is used in Matt. 9:34; 12:24; Mk. 3:22; John 12:31; 14:30; 16:11; Eph. 2:2 and Rev. 1:5. **ONLY** in the last reference does it refer to Christ. Altogether it is used 37 times -- eight times of Satan (including John 16:11).

Another word, twice translated "prince" (# 747 in Strong's), is used four times, **ALWAYS** of Christ. The references are Acts 3:15; 5:31; Heb. 2:10 ("captain") and Heb. 12:2 ("author").

Satan, the "Prince of this world," was judged at Calvary -- where his head was bruised (Gen 3:15). If the leader of the rebellion against God has been judged, there is no hope his followers will long escape judgment. This appears to be the thought in John 16:11.

16:13. Notice the five occurrences of the **masculine** pronoun "he" -- even though the noun referred to ("Spirit") is **neuter**. Greek grammar insists that the pronoun must agree with the noun in gender. Christ here actually breaks this rule of grammar in order to establish the **personality** of the Holy Spirit.

16:32. How **very** alone He was later as He cried out, "My God, my God, why hast **Thou** forsaken me?"

Chapter seventeen. Notice the **accomplishments of Christ** in His incarnation:

- "I have glorified Thee on the earth" (v. 4).
- "I have finished the work which Thou gavest me to do" (v. 4).
- "I have manifested Thy name" (unto believers -- vs. 6, 26).
- "I have given them the words which Thou gavest me" (vs. 8, 14).
- "I have kept them" (v. 12).
- "I have sent them into the world" (v. 18).
- "I have given them the glory Thou gavest me" (v. 22).
- "I have known Thee" (v. 25 -- not an accomplishment, as the seven above, but a statement of glorious fact).

What Christ said about believers in His prayer:

- They were given to Him by the Father (v. 2 -- see note # 3 on page 1139 of the 1917 edition of the Scofield Bible).
- They were given eternal life (v. 2).
- They received the Father's word (vs. 8, 14).
- They have kept the Father's word (v. 6).
- They have known and believed (v. 8).
- Christ is glorified in them (v. 10).
- They **have been** kept (v. 12).
- They **will be** kept (v. 11).
- They are to have Christ's joy (v. 13).
- They were hated by the world (v. 14).
- They are not of the world (vs. 14, 16).
- They are not to be taken out of the world, but be kept from the evil one (v. 15 - NASB).
- They are to be sanctified through the Word (vs. 17, 19).
- They have been sent into the world (v. 18).
- They will have converts (v. 20).
- God desires their unity (vs. 21 - 23).
- They have been given the glory the Father gave Christ (v. 22).
- They will be with Christ to behold His glory (v. 24).
- God's love and God's Son are to be in them (v. 26).

17:1. The hour "**not yet** come" -- see John 2:4; 7:30; 8:20. The hour "**is come**" (or the same thought) -- see 12:27; 13:1; 17:1.

17:4. Compare 19:30. Only in John is this thought brought out so clearly -- and here it is given twice. Pastor Bob Thieme teaches that the physical death of Christ has "nothing whatever to do with our salvation" because He cried out, "It is finished!" (John 19:30) before He died physically. If this is true, then **this** verse (John 17:4) proves that nothing happening after John seventeen has anything to do with our salvation either -- for the same reason. In both passages Christ is speaking from the viewpoint of the near future -- looking on it as though it were already done, because it is so **certain** to be accomplished. See also "glorified" (aorist tense in the Greek) in Rom. 8:30.

17:15. If you project this principle into the future for kingdom believers, you have **no Rapture** for **THEM**, but they will be kept from the evil (one) who will be on earth having great wrath during the Tribulation (Rev. 12:12). **Ultimately** God will take us out of the world (1 Thess. 4:17) before the evil one is cast down to the earth (Rev. 12:9 - 12). God never promises this to Israel. The Jewish evangelists of the Tribulation will be left on earth, but will, no doubt, be protected from the wrath of Satan as well as from the harm to be visited on the earth and the sea (Rev. 7:3). Even unbelieving Jews will be protected from his wrath (Rev. 12:14 - 17) -- though the "**rebels**" among them will be judged by **God** in the wilderness (Ezek. 20:34 - 36, 38).

Notice there is **no mention** of a taking up into heaven in John 11:25, 26 or in 1 John 3:2, 3. However, **until the Rapture comes**, it is also true of us that we are left here for a purpose and protected, even though to be taken home would be "far better" (Phil. 1:23) and is set before us as our "blessed hope" (Titus 2:13) and our comfort (1 Thess. 4:18).

17:17. Compare Pilate's question, "What is truth?" (18:38), and "I am the ... truth" (14:6). See also the progression concerning truth in 2 Tim. 2:18; 3:7, 8; 4:4. Notice the solution to this progression in 2 Thess. 2:13, 15. Notice also the stern warning in 2 Thess. 2:10 - 12!

Sanctification is through:

- **Blood** (eternal sanctification, at our conversion -- an event) -- Heb. 10:10; 13:12.
- **Spirit** (internal sanctification, taking place in the heart -- a process) -- Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:2.
- **The Word** (external sanctification, of the life -- a process) -- Here and in Psa. 119:9.

17:24. The Apostles (and kingdom saints associated with them) went to be with Christ in heaven at death -- but will also be with Him in the kingdom, to behold His glory manifested there. Both concepts may be in view here.

18:5. Evidently Judas fell to the ground with the others. What a terrifying rebuke this must have been to him!

18:10, 11. The order of events in regard to this incident are:

1. Christ suggests they take a sword -- and says that two are enough (Luke 22:35 - 38).
2. Christ causes the 600 or so soldiers to go backward and fall to the ground, through the power in His name -- "**I AM**" (the "he" is not in the Greek text). John 18:5, 6. Compare Exodus 3:14.
3. The disciples ask, "Shall we strike with the sword?" (Luke 22:49).
4. Before Christ has time to answer their question, Peter takes his sword and cuts off the ear of Malchus (he no doubt was aiming for his head, but Malchus ducked! -- John 18:10).
5. Christ calls out, "Stop, no more of this!" and He touches the ear of Malchus and heals him (Luke 22:51 - NASB).
6. Christ says to Peter, "Put up thy sword into the sheath: the cup which the Father hath given me, shall I not drink it?" (John 18:11).
7. The one who says to Peter, "Did I not see thee in the garden with Him?" (just before Peter denies Christ the third time) is a relative of Malchus (John 18:26).
8. Christ tells Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate would know that He was not "just talking" for His servants had the weapons and the courage to fight to protect Him, as Peter had proved. That they could have been successful in doing so (with the miracle working power of Christ) was demonstrated when the soldiers fell backwards to the ground.

Not only this, but when one of Christ's servants **DID** take up the sword, He stopped him. Perhaps it was to make this very point with Pilate that He suggested they bring the swords in the first place. This also emphasizes the completely voluntary character of Christ's sacrifice at Calvary.

Peter had seen Christ's power unleashed in His word (John 18:6) and he probably knew the implied promise in the Song of Moses (Deut. 32:30). He also knew Samson had slain a thousand men with only the jawbone of an ass. He not only acted in great courage, but probably

thought he was acting in faith, in trying to fight about six hundred armed soldiers single handed. He was not acting in true faith, however, as he evidently still did not believe (or accept) the fact that Christ was to die. Compare Matt. 16:21, 22.

Having been mildly rebuked for his heroic attempt to "save" Christ (after Christ Himself had suggested they bring the swords -- Luke 22:38) Peter was, understandably, deeply hurt. He was evidently sulking when he followed afar off. When he was recognized by one of Malchus's relatives (18:26) as the one who tried to kill him it must have frightened him also. This doesn't excuse Peter for his denial of Christ, but makes it much more understandable.

18:28. What hypocrites! They were intent on murdering the Son of God -- and worried lest they become ceremonially unclean! Notice how religious forms without the believing heart become **SIN**, and are repulsive to God. See Isa. 66:3, 4.

18:31, 32. If the Jews could have killed Him it would have been by stoning. Later they did stone Stephen, and tried to kill Paul.

18:38. The answer to Pilate's question is found in John 14:6 and 17:17. **Ultimate truth** is a Christ centered knowledge of the Word of God.

19:6, 15. Contrast what **God** said when a **man** was ready to offer **his** son as a sacrifice (Gen. 22:12).

19:16. Compare the **sentence** with the judge's **verdict** (18:38; 19:4, 6).

19:27. Evidently, even at this late hour, His brethren did not believe on Him. Otherwise why would He not commit His mother to one of her own sons?

19:28, 30. The word "accomplished" in v. 28 is the same word as "finished" in v. 30. See Josh. 4:10. There the Ark of the Covenant stayed in the midst of the Jordan (typical of Christ in the place of death -- the tomb) until "everything was finished that the Lord commanded Joshua." This prefigures the finished work of Christ on Calvary. He was not raised from the dead until our justification had been accomplished (Rom. 4:25 NASB).

19:31. Here again (as in 18:28) they are careful about the ceremony of the Law while they are murdering the very One who gave that Law to Moses. See Deut. 21:22, 23.

(For many other considerations about the crucifixion see Class Notes on Matthew)

20:6, 7. It is highly unlikely that the disciples touched the grave clothes or removed them from the tomb. The Jewish officials would see them also, as they surely would investigate the situation reported to them, so they **knew** the body had not been removed by the disciples. If they had removed the body, they would not have taken time to unwrap it. To have removed the clothes from the body without unwrapping them -- leaving the wrappings like an empty cocoon -- would be impossible for men to accomplish, though, evidently, God did that very thing. The tomb with the grave clothes still there was a greater testimony than a **totally empty** tomb would have been!

20:8. I.e. he believed Jesus was no longer in the sepulchre -- the message he had heard (vs. 11 - 13). It does not mean **here** that he believed Christ was risen. See V 9. Also Mary was still weeping and concerned about His body (v. 11 - 13).

20:17. It seems clear that there is to be an ascension to the Father in the **immediate** future. There would be no point in announcing, at this time, the ascension which was still forty days in the future. See Eph. 4:8 - 10. See Lewis Sperry Chafer's Systematic Theology, vol. 5, pages 262 - 268.

20:22. Here the Holy Spirit indwells the disciples. This is the fulfillment of John 7:39. See also John 14:17. This was not merely symbolic of something to happen later, on Pentecost. The One who breathes here is the same One who breathed on Adam (Gen. 2:7), and on the restored corpses in Ezekiel (37:9, 10), causing them to have life. The Apostles were **indwelt** by the Spirit in John 20:22 and Acts chapter one, but **filled** with the Spirit in Acts two. First the Spirit was **in** them, and later **upon** them.

21:3. "I depart [I sever ties with you and this preaching business] and become a fisherman again." -- Kenneth S. Wuest. He was quitting the ministry.

21:7 - 9. How cold Peter must have been after swimming about 100 yards in the early morning! As he stood, cold and dripping, warming himself by the fire, I wonder if his mind went back to that cold night so recently when he was warming himself at the fire of the world's fellowship? (See Mark 14:67; Luke 22:30; John 20:25). Here Christ has a fire to warm them, and food to feed them (vs. 12, 13)! With Peter it was a question of his love for Christ. He had to learn how very weak that love was. With John it was constantly a matter of **Christ's** love for **him**. He was the "Disciple whom Jesus loved" (20:2; 21:7, 20).

21:15 - 17. Two different Greek words for "love" are used in these verses. (See **Appendix number one**). The interview went something like this:

(*Christ*) "Simon, son of the dove [I recognize you as born of the Spirit], do you **love** [love of devotion] me more than these [other apostles -- or equipment for fishing]?"

(*Peter*) "Yes, Lord, you know that I **care for** [love of emotion] you."

(*Christ*) "Feed my lambs. Simon, son of the dove, do you **love** me?"

(*Peter*) "Yes, Lord, you know that I **care for** you."

(*Christ*) "Feed my sheep. Simon, son of the dove, do you **care for** me?"

(*Peter*) "Lord, you know all things. You know that I **care for** you!"

(*Christ*) "Feed my sheep."

Notice it was because Christ, in His third query, questioned whether or not Peter even **cared for** Him which hurt Peter. Notice also that Christ repeats three times the expression, "son of the dove" (The Greek word "Jonas" means "dove" -- compare Matt. 4:16). After the way Peter had failed the Lord, He is reassuring him that his salvation is not in question. Notice the use of this expression in Matt. 16:17 where (in light of his confession in Matt. 16:16) the assurance that Peter has been born of the Spirit is in view. John 1:42 does indicate that his father's name really was "Jona," however. The passage also lets Peter know that his apostleship

is secure.

21:18, 19. Evidently, even if there had been no Age of Grace, the return of Christ would have been sufficiently postponed to allow Peter to grow old. So also the description of the destruction of the temple (Luke 21.20) would require time for fulfillment.

21:22. If this Age of Grace had not been inserted into the chronology, John might well have been still alive at the coming of Christ. Even if the Rapture had taken place during Paul's lifetime (see "**WE** which are alive" in 1 Thess. 4:17), John would no doubt have lived to see the coming in glory -- **IF**, not being a member of the Body of Christ, he was not taken up at the Rapture. This verse, then, would fit with the idea that the kingdom saints of early Acts were not taken into the Body of Christ.

As we conclude this study, we should have a clear picture of our wonderful Lord before our eyes, a deep gratitude to Him for His love and grace in our hearts, and His question, "**Do you love me?**" ringing in our ears.

Then we must turn to Paul's epistles to find the message particularly for **US**, given by the same Savior from His place of exaltation in glory, to His Apostle to the Gentiles. As we look back upon God the Son laying down His life for us, look up to our glorious Head in heaven, and look around for those who need so desperately to know Him -- may we look eagerly ahead to the day when He will call us home.

MARANATHA! ("Our Lord is coming" -- 1 Cor. 16:22)

APPENDIX # one

The two words for love in the New Testament.

Φιλεω (Fileo) -- The love of emotion (Wuest). It might be translated "fond of" or "care for." It can be as strong as the love of a mother for a child, as strong as the love of God the Father for His Son -- but it is centered on emotional attachment rather than on concern for the other's welfare.

John 5:20 "For the Father **loveth** the **Son**, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."

1 Corinthians 16:22 "If any man **love** not the Lord Jesus Christ, let him be Anathema, Maranatha."

Titus 2:4 "That they may teach the young women to be sober, to **love** their husbands, to love their children."

Matthew 10:37 "He that **loveth** father or mother more than me is not worthy of me: and he that **loveth** son or daughter more than me is not worthy of me."

The word is translated "**kiss**" when speaking of Judas kissing Christ (Matt. 26:48; Mk. 14:44; Lk. 22:4). There it is an expression of emotional love given in hypocrisy.

John describes himself as the disciple whom Jesus **loved** -- using this word once (John 20:2) and the other word four times (John 13:23; 19:26; 21:7, 20).

Αγαπαω (agapao) or the noun **Αγαπη** (agapee) -- the love of devotion (Wuest).

This word has the idea of deep concern for the other persons welfare, etc.

When referring to our love for God it involves concern for His glory and submission to His will.

We are called upon to love our enemies -- seeking their welfare, even though we probably don't have an emotional love for them -- seeking their salvation if they are not believers. This is the word used in John 3:16.

The husband must love his wife as Christ loved the church and gave Himself for it (Eph. 5:25). He has already loved her with the love of emotion -- or he would not have married her. Here the love of devotion is shown to involve the willingness to sacrifice self for another.

We are called on to love others as we love ourselves. We are never told to love ourselves! All of us already love ourselves; we all are concerned about our own welfare. Even those who say that they hate themselves are demonstrating their concern for their own welfare. They are dissatisfied with what they are (physically, morally, emotionally), or with their capabilities, because their own welfare is endangered.

When both φιλεω and αγαπαω are in the same context the difference between the two is in view. Compare Christ's conversation with Peter in John 21:15 - 17. Compare also 2 Pet. 1:7, "And [add] to godliness brotherly kindness [φιλαδελφια]; and to brotherly kindness charity [αγαπη]."

Class Notes -- William P Heath -- < My Documents\Class Notes\New Testament\John-1 > on
Microsoft Word.

(< c:\amipro\docs\clasnot\ntestmt\johna.sam >)